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1875
FEBRUARY
1875.



Home

AND

Foreign Record

OF THE

PRESBYTERIAN CHURCH

OF THE

LOWER PROVINCES OF BRITISH NORTH AMERICA.

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HALIFAX
N. S.



The Sabbath School.

LESSONS FOR MARCH.

FIRST SABBATH.

SUBJECT:—*The Cities of Refuge.* Josh. 20: 1-9. *Golden Text,* Ps. 46: 1. *Parallels Passages,* Deut. 33: 27, Ps. 59: 16, Heb. 6: 18.

The information which the Scriptures give us respecting the Cities of refuge is contained chiefly in Num. 35th Ch., Deut. 19: 1-10, and in the chapter which forms our lesson. In Patriarchal times the duty of putting the murderer to death, appears to have devolved by common consent upon the nearest male relative of the murdered person. Some such arrangement appears to have been necessary in the absence of established laws and settled governments; and seems to have received countenance from Gen. 9: 5-6. The custom still exists in some oriental countries, as for instance in Arabia; but it is evident that to entrust the power of inflicting punishment in such cases into the hands of private persons, thirsting for vengeance, must have often led to terrible abuses. Against these abuses the institution of the cities of refuge was intended to guard.

These cities were to be six in number, three of them in Canaan proper, and the other three in the district beyond Jordan. On reference to the map it will be seen that these were so placed that one of them might be easily reached by any inhabitant of the country. They were all Levitical cities—probably because the Levites, from their training and duties, would be the most suitable and impartial judges, and most able to calm the stormy passions of the avenger of blood. The roads which led to them, (see Deut. 19: 3,) were to be kept in good condition, the brooks and rivers were to be spanned by good bridges, the width of the roads was to be 32 cubits, or about 48 feet, and at all the cross roads sign posts were to be erected with the words "Refuge, Refuge," painted on them. They were not designed to shield from punishment the wilful murderer, but to deliver from the hand of the avenger of blood the man who had killed another unintentionally and without malice. By fleeing without delay to the nearest city of refuge he would find a safe asylum till his case was regularly tried before the congregation—that is, till he was publicly tried, probably by the authorities of the place where the accident had occurred. If proved guiltless of any criminal intention he was restored to the city of refuge, and was obliged to remain there till the death of the High Priest, after which he might return in safety to his own home. If he should leave the city before the High Priest died, the avenger of blood might slay him with impunity. These arrangements divested the custom of devolving the duty of punishing homicide upon the next of kin of the slain man—or "goelism" as it is called—of its greatest abuses. They tended however to show how sacred human life is in the eyes of God. The unintentional manslayer was ex-

posed to danger of losing his own life, and the evils of more or less protracted banishment from his own home.

The manslayer fleeing from the avenger of blood, is a striking emblem of the sinner fleeing for refuge from the wrath of God: as the cities of refuge are a type of the Saviour. Their names set forth his perfections—Kedesh—*holy*—implies the holiness of Jesus. Shechem—*shoulder*—"the government shall be upon his shoulder." Isa. 9: 6. Hebrew *fellowship*—believers are called into fellowship with Christ. Bezer—*a fortress*—Christ such to all who trust in Him. Ramoth *high*—for Him hath God exalted. Golan *joy*—for in Him all the saints are justified and shall glory. As the manslayer was delivered from banishment by the death of the High Priest, so by the death of our great High Priest sinners are delivered from the punishment threatened against sin.

SECOND SABBATH.

SUBJECT:—*The Altar of Witness,* Jos. 22: 21-27.

When the tribes of Reuben and Gad who possessed much cattle, saw that the land to the east of Jordan afforded good pasture they asked Moses that they might be permitted to remain there and to receive a district as their portion of the promised inheritance. The request looked selfish; besides, it argued a lack of that faith which Moses had, who in beholding Canaan a type of Heaven longed so earnestly to go over Jordan and see the goodly land.

On receiving the assurance, however, that the men fit for war belonging to these tribes were quite willing to go over Jordan and aid the other tribes in the conquest of the land, Moses consented to the request, allotted them the portion asked. As the portion was too large for these tribes the portion was assigned to a part of the tribe of Manasseh, the other part subsequently receiving its portion nearly opposite to the west side of the Jordan. See Numbers 32.

After the death of Moses, when fresh of the conduct of Joshua crossed the Jordan, he found that forty thousand armed men of the tribes of Reuben and Gad and the half tribe of Manasseh passed over before the tribes of Israel, (Joshua 4: 12, 13). When Moses' Eleazar took in the plains of Moab the number of the men who were able to go over Jordan, Reuben gave 43,730; Gad, 40,500; Manasseh, 52,700. Accordingly the tribes and a half must have had about 137,000 fighting men. All therefore were ready to go. Some remained to take charge of the women and children's flocks. Joshua would make a selection of those who should go. As the war lasted a considerable time, some of the years, the persons first chosen for a period of service have been exchanged to others, or been permitted occasionally to visit their families.

At the close of the war, and when given the people rest, Joshua called the men of Reuben, Gad and the half

THE

Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

FEBRUARY, 1875.

WHAT OF THE NIGHT ?

Properly speaking we do not live now in the world's night time : the Sun of Righteousness has risen with healing in His beams. Still, alas, there is much gloom and darkness in the moral world. The conflict between good and evil, between light and darkness, between truth and error, is as far and wide. Let us view the field. Missionary tidings from heathen lands are of a large extent encouraging. New fields are being opened up in Asia and Africa, and a band of faithful workers in China and India is increasing. Native churches are becoming self-supporting and are sending forth native missionaries. In India it is recently noted that the number of European agents is actually stationary, if not decreasing. This is a discouraging symptom ; but now that attention has been pointedly directed to the fact in England and elsewhere we are to be hoped that a change for the better will soon appear. To counterbalance this symptom and cause of weakness, we have the prospect of extensive religious revivals in some districts, where thousands have been added to the Church of Christ. Nations and agencies are multiplied ; and the conversion of India will under God be effected by the agency. By every mail we receive news of important accessions to the Church of Christ. But, alas, what are these in a population of 240,000,000 ! The missions are increasingly successful in the brighter spot is presented in the Asiatic continent than the fields so far evangelized by Baptist missionaries. In going to Africa we read with delight

of an effort to establish a strong mission in the field explored by the illustrious Livingstone. The strong man of God died in the lonely wilderness, on his knees, praying for Africa. His prayer will surely be answered, and the establishment of a mission in that region is the first step. The intrepid explorer, Stanley, is now, if living, far in the interior attempting to complete the enterprize in which Dr. Livingstone fell. The Christian churches will surely be stirred up with fresh zeal to go in and possess that mysterious land.

Not long since a gallant British army invaded the kingdom of Ashantee and brought the rude monarch of that region to something like reason. We learn that a devoted band of missionaries are about to attempt again this perilous and deadly region. It is only right that the soldiers of the cross should be as brave and venturesome as the soldiers of the Queen.

Turkey is still oppressing Protestant converts. The acts of violence are chiefly committed without the knowledge of the Central Government, and at a distance from European influences. It is impossible that Christian nations should tolerate acts of gross persecution against the Christian population of Turkey. It is said that there is a general revival of Mahomedan zeal and fanaticism throughout all the lands that own the sway of the "Prophet," the persecution in Syria and Asia Minor being but symptoms of a wide-spread movement.

From Russia accounts reach us of persecutions to which converts from the national religion are subjected. In some cases these

persecutions have lasted for years and have cost human lives. The Czar is no doubt a benevolent monarch; but he has to regulate an immense Empire, and cruelties and disorders may prevail in some sections which escape his notice. It is probable that the Evangelical Alliance will intervene on behalf of the sufferers.

In Germany the great conflict of ages is going on with unabated keenness. The Ultramontane conspiracy is being worked out with sagacity and perseverance; but the Government, backed by an immense majority of the people, is carrying out the law with a firm hand. Bishops, archbishops, and other ecclesiastics are fined as the case may require. They are really officials paid by the State, and it is surely not a strange thing that the State should claim the power of controlling and regulating their movements.—The same struggle exists in Switzerland, and to some extent in Austria. The cry of persecution is raised by the Church of Rome, but really without any adequate cause.

In France Ultramontanism seems to be triumphant. The Archbishop of Paris, one of the most bigotedly narrow of the Pope's servants, stood beside President MacMahon, during the State reception on New Year's Day. The clerical journals exult over this as a proof of their ascendancy.

Protestantism in France is a weak thing,—it has been weak these two centuries and more,—ever since its leaders were driven to prison, to the scaffold, or into exile by the arm of Papal tyranny. Heresy has crept into its ranks, reducing its strength still more; and it is so divided that for any purposes of evangelistic aggression it is almost a nullity.

Spain is once more under a Bourbon sovereign, blest by the Pope. Quite consistently with the Papal doctrine and spirit, the first acts of the new regime were acts of persecution against Protestants. Yet no cry has been raised by the journals that talk so fluently about persecution in Germany!—We hope the good seed is so widely scattered and deeply rooted in Spain that it can never be destroyed whatever acts of temporary tyranny may be indulged

in by a priest-led Government. This reactionary movement is an incentive to the disciples of Christ to be up and doing while opportunities for work are presented by a benign Providence.

In Italy the Government is still under the ban of the Pope, and it is still "spoiling" the church-property. The latest reports of Evangelistic work speak very favourably of the missionary enterprises of the Waldenses. The almost universal verdict is that too many different sects and societies are operating in the city of Rome. They interfere with each other and give the enemy cause to speak evil of what is easily misunderstood and perverted.

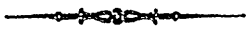
Coming to England, we find that the absorbing topic is Mr. Gladstone's tremendous assault upon the Papacy. Numerous replies have been attempted, but nothing has yet appeared to prove that a man can at the same time be loyal to his country and to the "infallible" Pope of Rome. A few influential Roman Catholics have publicly repudiated "the infallibility of the Pope." Others maintain that dogma, and interpret it mildly. The bolder even declare in so many words that in a conflict between the Pope and the Queen they would obey the Pope. Romanism has never met with so overwhelming an exposure in two centuries. The excitement caused in the United States, in Germany, and in other countries is only second to that caused in England.

The Disestablishment Question has now started in earnest in Scotland. The Church and United Presbyterians are united in a common cause against the ecclesiastical connection between Church and State. A minority of Free Churchmen stand by the Establishment, and are anxious to re-unite with it. The ministers of the Established Church take up the question. The State connection in a very earnest struggle will be long and momentous.

The work of grace in connection with the preaching of Mr. Moody still continues in Scotland, Ireland, England, appearing equally favoured.

Thus swiftly we have surveyed the prospect of the religious world. Reader,

Have you done, by word or deed, to dispel darkness and increase light? What have you done to extend the sway of the Lord Jesus? There is not a Christian in the wide world but can do something every day to hasten the blessed consummation when all shall know, and love, and serve the King of kings and Lord of lords.



DISESTABLISHMENT IN SCOTLAND.

The Disestablishment question has become a living issue in Scotland. The abolition of Patronage led many in connection with the Established Church to hope that there would now be no difficulty in reconstituting the National Church. A meeting of the Free Church Commission was held which pronounced decisively against the continued existence of the connection between the State and any one denomination. A special meeting of the United Presbyterian Synod was held which resulted in similar action. Large public meetings have been held in the leading cities in favor of disconnecting Church and State, and the United Presbyterian and Free Church people make common cause in the movement. Their view is that the removal of Patronage has really made the Presbyterianism of Scotland free, and that there cannot be a united Church of Scotland until they are separate from the State. On the other hand a strong and enthusiastic movement is going on in support of the continued connection between the Church of Scotland and the State. Dr. Begg and others in the Free Church give all their aid to the cause of the latter movement.



CIRCULATION OF THE RECORD.

TWO SUGGESTIONS.

In many of our congregations there are persons who do not feel able to subscribe for the Record. Others again, through indifference, or never having its claims presented to them, do not take it, and hence know little of what the Church is doing. There are in both of these cases might do much to promote the circulation of the

organ of the Church, by offering it for one year at half its subscription price. The other half could be paid out of Session Fund or by a collection taken for the purpose. This plan has been carried out in some congregations, and parties have afterwards become regular subscribers.

2nd. Our Catechists and Probationers, when visiting mission stations or new fields, should also bring the claims of the Record before the people and endeavor to form clubs.

A PASTOR.



PATAGONIA.

Notwithstanding the great zeal manifested by the Christian Church at the present day in the mission enterprise, much land yet remains to be possessed. Large portions of the continents, and many of the isles of the sea, have not yet been explored by the missionaries of the cross, and myriads are worshipping gods of their own workmanship, knowing nothing of the one living and true God. The statement of Dr. Duff that the Church has only been playing at missions, is fully verified by ample facts, which can easily be produced. In order, then, that our zeal may be stirred up, it is well that we should know something of the vast field spread out before us, and of the large number of the earth's population still wallowing in the mire of heathenism. We glance at the Continent of North America, and whilst a good deal has been done to evangelize the heathen dwelling within her borders, yet a great work remains to be done. In South America again, no extensive missionary effort has as yet been put forth, and thousands are perishing for lack of knowledge.

A few years ago a number of Christian men, feeling that something should be done for the evangelization of South America, formed a missionary Society for the purpose of prosecuting work in that land. In various posts missionaries have been planted and are faithfully sowing the good seed, looking to the Master for the increase. Whilst in the northern and central parts of the Continent stations have been planted,

no attempt has yet been made to occupy the south. Patagonia, the southern extremity, has not yet received any attention at the hands of the South American Missionary Society, and nothing has been done by any branch of the Church to Christianize its inhabitants. The so called Patagonian Mission, the harrowing details of which doubtless many have read, did not extend beyond the island of Terra del Fuego. Patagonia proper is a large tract of country, 800 miles long by 200 broad, and possesses physically one of the finest races of men in the world. They are said to be a well built people, taller than Englishmen, which is somewhat remarkable when we consider the habits of the people, their mode of living, the food on which they subsist and unhealthy climate. They belong to the Red Indian race, are of a prepossessing appearance, but exceedingly intemperate in their habits. Of course there is little civilization among them and not much capacity for improvement. A captive who spent four months in Patagonia, tells us that they have no religious ideas whatever, and are living in abject heathenism. A Frenchman, however, who spent some time among the northern tribes, tells us that at certain seasons of the year they have some religious feasts and ceremonies in honour of the spirits, good and evil. This extensive territory contains a population of nearly 400,000, and yet no missionary of the cross has ever lived and laboured among them. No messenger has ever been there to tell the sweet story of Jesus and his love. The whole territory is a barren waste, inhabited by a race going down to perdition with no one to raise a warning voice. Surely there is much in the case of the poor Patagonians to excite our pity and compassion, and draw forth our prayers in their behalf. And perhaps, when Union becomes a fixed fact, the Presbyterian Church of Canada, in extending her missionary operations, may turn her attention to her southern neighbours for whom as yet little has been done. In the mean time, when fields are presented to our view, and especially such necessitous ones as Patagonia, let it incite our zeal and stir us

up to greater effort in the mission enterprise. Heathendom comprises a far greater territory than Trinidad and the New Hebrides, demanding attention.

REVIVAL AT ANTIGONISH.

As we have most satisfactory evidence of a work of grace in progress in Antigonish, in the blessed effects of which our own congregation there under charge of Rev. Mr. Goodfellow, is sharing largely, we present the following statements from a letter from Rev. E. A. McCurdy, written Jan. 22nd, while on a visit to aid Mr. Goodfellow in his work.

BRIEF REVIEW.

It appears that for some months, a spirit of inquiry has been abroad among the people. Mr. Goodfellow states that when engaged in pastoral visitation, during the late and early winter, he discovered more earnestness than he ever observed before: that he felt himself much encouraged and quickened in his work.

About seven weeks ago, the Bishops commenced a series of prayer meetings continued night after night, which resulted in much good to their own people. During the week of prayer united meetings were held at which the attendance was large, the interest deep, and the services solemn. At the close of the week the people were unanimous and hearty for a continuance of the meetings. Since that time the interest has been steadily deepening and the work has rapidly extended. When I reached Antigonish on Wednesday evening I found that it was the theme of everybody's conversation. The prayer meetings which was from 7 to 9 o'clock was

MEETING FOR INQUIRERS

was in progress. Some 12 to 14 persons asked the prayers of the congregation, and remained to be conversed with. The inquirers are from all classes, young, middle aged, the dissipated and the educated and the uneducated. Some who have been sceptical, have been converted and are earnestly seeking peace in Christ. Almost the first service that I was called to perform, was to address a meeting of converts held yesterday afternoon. It was an onerous task to speak to some twenty or thirty converts, almost all of whom confessed to have found the Saviour within a few days, at such a critical stage of their Christian experience, but it was

inspiring sight to look upon them as the eyes of many of them glistened with tears, and the faces of others beamed with the delight of having found the Saviour. One said like asking with the prophet, "Who are these that fly as a cloud and as doves to their windows."

Early last evening I slipped into the
CHILDREN'S PRAYER-MEETING,

which has sprung up in connection with the Revival and from 80 to 100 children meet in a private house to sing and pray together; and it was most touching to hear one after another in simple but appropriate language thanking their heavenly Father for what he had done for them, asking for his continued outpouring of the Spirit, interceding for their Pastor, and pleading for blessing on the meeting about to be held in the church.

THE GATHERING IN THE CHURCH

The evening was large, the lower part of the church being nearly full. The meeting was conducted with the greatest freedom. There was no lack of persons to take part, and as one request after another for prayer in particular cases was presented, one or two brethren spontaneously led the devotions of the meeting, generally with special reference to the application. Though the meeting lasted for upwards of two hours, there was not the slightest indication of weariness, and many remained to the inquiry meeting afterwards.

An interesting feature of the meeting was that which was presented in an opportunity was offered to any of the recent converts to tell

WHAT CHRIST HAD DONE FOR THEM.

One after another to the number of 12 or more and gave a joyful testimony to the mercy and grace of Jesus as their Saviour. One said, "I have come to Christ now and he has not cast me out. I feel that my sins have all been blotted out." Another man declared, "A few weeks ago I was very wicked, but now I live in the grace of the Saviour. I would like to say to those who are here to-night without Christ that there is nothing in the world that can compare to Him." Another said, "There is no rest out of Christ. Cast your cares at the foot of the cross. Take refuge in Christ and He will save you. I have taken him for mine through life, through death, through eternity. The message of my soul to Christ is, 'Lord, what wilt Thou have me to do?'"

The preceding letter was written by Mr. [Name], not for our columns, but for his people, and we append his own most interesting conclusion:

Amid such scenes as these it is the privilege of your pastor to spend a few days, and it is his earnest desire that similar scenes may soon be witnessed in his own congregation, and in the community to which they belong. As he has already stated to you publicly there have been some indications recently of approaching revival. After comparing notes with Mr. Goodfellow he is more than ever convinced that he was right in saying so. What is needed is that you should ask for it, wait for it, and look for it. Brethren, lift your eyes to the hills whence cometh your aid. Unite in prayer for a harvest time.

With the petition that we may soon be visited,

I remain,

Your affectionate pastor,

E. A. McCURDY.

Antigonish, Jan. 22nd.

PERSONAL EXPENDITURE AND CHRISTIAN MISSIONS.

The great Missionary Societies of America are with scarcely an exception seriously embarrassed from want of funds. All expansion of missionary effort in some cases has been prohibited. The recall of missionaries has in others been all but ordered. The following article from the *New York Weekly Times*, was written in view of these facts, and though designed for the Christian public of the United States, is quite capable of an application nearer home.

"The question of personal expenditure is of supreme importance in the face of the reports which reach us that the contributions for the year 1874 towards the charitable and missionary work of the churches has fallen off one third, and that it is imperative upon the managers of these Christian and philanthropic efforts to recall a corresponding number of laborers, thus leaving the ignorant and helpless, who are imploring us for aid, to their sad condition. We pray and labor that we may consume upon ourselves. Is it surprising that things do not always go well with us? God comes to judgment practically declaring to us that we shall reap as we have sowed. We sow sparingly, and reap small things. Our business is conducted, not that the result may glorify God and benefit our fellow-creatures, but that we may live in style, and be up with the world. We pray for our brother at home, or in heathendom, but we don't divide the dollar with him, for we must keep it so as to adorn our persons and homes. The widows and orphans, who are the wards of the Christians, are left to

shiver in the cold, grow up uneducated and unbefriended, while we fret at our business to keep our wardrobes and tables full. Business is dull, but never too dull to impose sacrifices upon ourselves. Our economies always begin with Christ and the poor, when they should, if we were living the high Christian life, begin with our pampered families. We smother ourselves in costly cashmeres and satins, while the children of our dead brother are being dwarfed by want.

"Surely this is not according to the precept or example of Christ. It is because of the mercenary and extravagant spirit of church members that the Lord who is waiting to be gracious withholds from us Pentecostal blessings. Showers of grace are ready to descend, but we prevent them by our personal extravagance and gold worship. All that we possess, even if we own millions, consists really in what we wisely give away.

"Money is power—a tremendous power for Christ and humanity. The Church has yet to learn its use in that direction. We are our brother's keeper. If he suffers in body and soul without our sharing with him of this world's goods, which we hold as stewards, we need to hang our heads in shame. The question that the communistic world is asking, is not as society asks, is he well dressed? and how much is he worth? and can he talk eloquently? but how often does he visit the poor with purse and basket well filled, and how much does he give away to help men and glorify God? These are the test questions. How answerest thou? We have not a dollar to spare for Christ and our poor neglected brethren, because society *within the Church* demands that we shall dress extravagantly and give frequent entertainments, more costly than our neighbors, to which the lame and the halt are never invited, and never welcome. Are the churches in an unsatisfactory condition? They are. Do the pastors complain that spiritual matters are dead, and the temporal aloof ablaze with energy? The explanation is apparent. The substance of the Lord is not consecrated to Him, but to ourselves and families. The command to provide for our own household is fulfilled to excess.

OUR RESOURCES.

It is not too much to say that the Presbyterian Church has never yet fully used her resources in the service of the Redeemer. We do not now refer to the consecration of property, though that needs to be

considered. We refer to the working power of our membership. Here is an evangelistic force in an almost latent condition among us. When a church is blessed with a revival there is an ardent desire on the part of the membership to work for Christ. Living Christians are better themselves for regular and active labour in the vineyard, and the good that they can do is beyond computation. We quote the following thoughts from the *Philadelphia Presbyterian*. They seem to us as applicable within the bounds of our own Synod as anywhere in America:

This desire to teach is not wronging one of the blessed results of our practical piety. But does it not suggest to us consideration of the merits of lay licenses as a beneficial measure to utilize and direct this tendency, so apparent in our congregation? We do not propose it as a measure, we rather suggest it as a subject for consideration. We think it is worthy of at least this much for the following reasons:—because it would give the Church some increased revenue from her valuable moral and intellectual resources. It would be much sanctified effort from being drawn away from the Church. It would avoid a temptation to earnest workers to disregard the proprieties of church order. It would enable us to possess and use many points of growing interest to the Church by the help of these licensed men, which we can neither organize nor hold now, because we are not able to pay the salaries adequate to support our ministers. It would both keep and set off multitudes of feeble missions from the Home Board. It would foster under care, and by our direction, many churches that would soon need ordained ministers to take charge, and regularly administer sacraments. It would, as we believe, be bringing into pastorates our now unemployed ministers, by bringing these straggling churches into shape and strength.

But it may be objected that it would break down the standard of preparation which has been the glory of the Presbyterian Church in all its ages. We reply, half as fast as the present movement is in the direction of ignoring it altogether, and is too much in the interest of strained ignorance. Men and women can do but little more than read the English Bibles, are stringing passages which have an imagined coherence, and proclaiming themselves authoritative preachers in our churches, boldly assuming their appointments to preach in courts of worship, and promising that

pel preaching may be expected. We now
 in view of facts which we must know,
 it would not be better to choose worthy
 Christian laymen who love the Church, and
 loyal to its order; who are well versed
 in the Scriptures; who know their teach-
 ings as a system, or in other words, in the
 language of our symbols; and license them
 from one meeting of Presbytery to another,
 to adopt a term-service, and thus avoid a
 longer, and have the benefits of our own
 resources, and have our workers fortified in
 their work by the character we would give
 them, and commended to our people as
 worthy of their confidence. They would
 have no status in our ecclesiastical bodies
 except so far as they were elders represent-
 ing the churches; they never could have,
 and never should have such a place until
 they had fulfilled, all the conditions of
 scholarship, &c., required for ordination.
 We raise the standard higher in all re-
 spects for ordination--raise it higher in the
 knowledge of theology, church polity, licen-
 sure, but not require less important branches
 of knowledge, and give term-licensure to
 those of undoubted piety, of ability to teach,
 who give no uncertain loyalty to the
 Church, and no uncertain sound about the
 Gospel preached.

It is admitted to be destructive of the
 interests of our nation, to be dependent
 for supplies on foreign labor and capital,
 especially when she has within herself the
 means, at least, to supply all her needs.
 How much more so in a church, which has
 the resources necessary to be self-sus-
 taining in every department of her work, to
 increasing her own strength, and poorly sup-
 porting it from without?

Why cannot the Presbyterian Church
 do her own authorized lay-workers, and
 do her own work, and in doing it develop
 her own resources? Who can do it so
 well? Could an Episcopalian, however
 zealous as a Christian and worker? No;
 he does not recognize the validity of our
 baptism. Could a Baptist, however
 zealous and active? No; he does not
 recognize the validity of our baptism.
 Could a Methodist? Better than either of
 the others, yet he could not be in full sym-
 pathy with our church order? Could a
 Baptist brother? No; for he has no
 sympathy with church organizations as
 such. And yet all these might be among
 the best of teachers, and most godly among
 us. We are bound to conserve not only
 our symbols as Christians, but our existence as
 churches.

The Methodist Church is one of the
 best in results, and most efficient in
 our country, and is especially
 so in her economy of her forces, working
 within her own bosom, and having
 met her needs to her success within

her own communion. On what outside or-
 ganizations is she dependent? She fur-
 nishes her own money, uses it within her
 own organization, builds churches, furnishes
 work for her own lay-elements, turns it to
 the best account, so that any school-house
 in the land has a man hard by, that preaches
 the Word, and takes care of the flock within
 its walls.

There are on the most moderate estimate
 one hundred laymen in our Church who
 could be prudently "licensed" as evange-
 lists. The subject has been once and again
 on the verge of discussion by Synod, but it
 has hitherto been crowded out by more
 business seemingly more pressing, but not
 really of greater importance.



FRENCH PROTESTANTISM.

Alas for France, still bound in three-fold
 chains of infidelity, Romanism and igno-
 rance! She crushed out Protestantism—or
 nearly crushed it out, by her massacres, and
 expatriations, and dragonnades. Bible re-
 ligion was a deadly crime in the eyes of
 Church and State till the Revolution
 brought in a new era. Napoleon granted
 liberty of worship to the Protestants. But
 it was not till after the fall of the Third
 Napoleon, and under the Presidency of M.
 Thiers, that the right of self-government by
 Synods and Presbyteries was conceded by
 the Government. When a representative
 Synod did assemble it was found that a
 large number of members were deeply
 tainted with Rationalism. Testing divi-
 sions showed 61 orthodox to 45 rationalists,
 The latter are strong in Paris and have
 considerable influence in government cir-
 cles. Still, being in a minority, they have
 not been able to resist effectually the pro-
 ceedings of the Orthodox who have re-or-
 ganized the whole body on the basis of the
 old Reformation creeds. It will be remem-
 bered that the French Government pays the
 Protestant pastor as well as the Roman
 Catholic priest.

The Synod—that is, the orthodox ma-
 jority—determined that in future all voters
 in parishes should be men holding by the
 Protestant Reformed Church and such re-
 vealed truth as is contained in the Old and

New Testament. This decree struck out at the root of the Rationalistic party strength, and accordingly the "new lights" objected. The Government of MacMahon approved of the decree. There then seemed to be no resource for the "new lights" but to leave the church or accept her creed. The rest of the story we give in the words of the *Free Church Record*:—

The Permanent Commission of the Synod issued from Paris, on 27th June, a warning that no Protestant Church had sanction from the Government but that which had adhered to the old creeds. The Rationalist party met at Nismes, the stronghold of their views, on 7th and 8th October. There were present eighty-five representatives of various parts of France. They, first, un-animously entreated their orthodox brethren that the Church of France might not be torn asunder; second, they declared that if they were despoiled of their goods, they would denounce it as an iniquity before the whole Christian world; third they asserted that they were ready to suffer rather than submit. On the last day of their Conference, there fell among them, like a bombshell, the letter to their President from the Minister of Public Worship, intimating that as they had not observed the conditions of the electorate fixed by the Synod, and communicated to them last December by his predecessor in office, he had no choice but to annul their proceedings, and to call upon them to elect anew comfortably to law.

The answer at once drawn up is full of spirit worthy of a better cause. They first declaim against forcible ejection from the Church of their fathers, though that has rarely been spoken of; second, they protest against changes of creed, forgetting that they are the "new light;" third, they boldly refuse to obey the orders of Government, pleading conscience as a bar to submission.

What is to follow? every one will ask. It is difficult to tell. Some say the Rationalists will submit, and remain avowed but not sincere conformists to the requirements of the electoral law. We trust this will not prove true, else the life of the French National Church will be weak indeed, if tied, not only to a dead, but to a corrupting mass of unbelief and insincerity. M. de Pressensé and others have advocated a peaceable division of goods in proportion to the numbers that take either side. We foresee much difficulty in using churches alternately, dividing libraries, &c. It is hard to tell how the State can recognize and pay the Rationalists, whom they have declared to be law-breakers. It is a puzzling question that party have to answer.

At an audience in the Ministry of Worship it was asked that they should state what religious creed they wished to have recognized. If mere negations of orthodoxy could be formulated, does the history of free thought assure any reasonable rulers that there will not be an endless succession of demands to divide the Church's temporalities? Peaceful and pleasant we trust the separation will be, if possible. In any way let it be soon; for France, in its sorrows and sins, needs that all the children of God within it should draw closer to pray and labour side by side. The present private unions and religious conferences give us hope that God will guide the issue to His glory.

THE LORD'S SUPPER IN CHINA.

A Presbyterian missionary, Dr. Hays of Canton, gives the following deeply interesting account of the communion service held on the first Sabbath of November:

It was our privilege to receive into the communion of the First church nine persons on the profession of their faith in the Saviour of sinners. Some of the persons who were admitted at this time present some points of special interest. One of them is a child of one of the members of the church. She says she does not remember the time when she did not love Jesus. She gives the most pleasing evidence of having experienced a change of heart. She is eleven years of age. This shows that God is faithful here to his covenant with people. One of the women came a distance of fifty miles to be received into the church. The circumstances of her case are interesting. Some three months ago one of her neighbors was received into the church. When this new member returned home, she took with her Christian tracts and began to tell her neighbors about Jesus. As she could not read herself, though poor, she gave money to a woman who could read, to read the tracts to the neighbors. Some three weeks after she had gone back to her home, this member came out to the city, bringing this woman, who has since been received as an inquirer, wished to learn the way of salvation through Jesus Christ. After further instruction they returned to the country, and came back again to the communion. The inquirer having been examined, was received into the communion of the church. This member was permitted to bring her acquaintance to the Saviour at the very communion after she herself had professed the Saviour before men.

Two of the four men who were received are father and son, and they are also

the country, a distance of some forty miles. They had heard of Jesus as the Saviour of sinners, and they came out to the city to be instructed in the gospel. They, in the providence of God, came into our chapel in Smith street, and met with one of our members, who is from an adjoining village to the city. This easily led to an acquaintance, and they came to him for further instruction. After remaining here some days they returned home, and came back to the communion. They were received into the church after examination as to their faith in Christ. The expense of going and coming, and of living in the city, is all met by themselves.

Another of the men is of yet more interest. He is a man in the prime of life, aged about forty-six years. He is one of the gentry in the large town in which he lives, about five miles from the city. He has considerable literary attainments. He has been a teacher of the Training School, and has been under the influence of the gospel for twenty years, being present at morning and evening worship daily. In the face of the ridicule and scorn it will subject him to, he has thus come out and professed the name of Jesus before his fellow-men. Thus he gathers His children from far and near, from the men of mature years, and from the child of a few summers. One man, of eighty years of age, was present till the next communion. Another man, of eighty years of age, was prevented from applying by sickness, and as she is from the country, she may never be numbered among the members of the visiting church.

There was a large attendance of spectators during the administration of the ordinance of baptism and the Lord's Supper, of which more than two hundred were women. Half of the new church, which is assigned to women, was full; and but for the inclemency of the weather, the gallery would have been filled with women. There were more than twenty persons known to us who are inquirers; ten of whom have expressed the purpose to apply for baptism at the next communion, which will be held on January 10th, 1875, God willing. We have a special interest in the prayers of the nation, for a mighty outpouring of the Spirit of God, that will result in the conversion of hundreds to Christ.

We long to see the churches full,
That all the chosen race
May, with one heart and voice,
Sing Thy redeeming grace."

The members met on Tuesday after the communion, to give special thanks to God for His goodness to us, in the successive additions to the church during the past two years, during which time seventy-four have been received into the church by profession.

The members came together with feelings of lively gratitude. After the enumeration of God's great mercies to us, and the giving of thanks to God by the pastor, a special exhortation was addressed to the members to go forth with new consecration of heart and life to the service of the Redeemer. It was suggested that each one should resolve, by the grace of God, to bring some one to Christ before the next communion.

THE GOSPEL AND ITS FRUITS.

Under the above title, a little work for the young has been issued during the past year, by the Rev. J. H. Wilson, Barclay Church, Edinburgh. Mr. Wilson was one of the Free Church delegates who visited our Synod last June. Those who had the privilege of hearing him on that occasion, and admired his earnestness and fervor, will feel somewhat interested in the little work which he has published. It is made up of the substance of sermons preached to the young people of his charge. The fifth chapter, entitled, Christ the Substitute, is well worthy of being read, and will do more to set before youth the way of salvation than many of the tales now found in Sabbath School Libraries. Ministers might also study this volume with profit, as it furnishes samples of good evangelical preaching to the young. To parents, Sabbath School teachers, and all interested in the spiritual welfare of youth, we would cheerfully recommend it. It can be obtained through the Tract Depository, Halifax.

REVIVAL TIMES.

The Spirit of the Lord appears to be still working mightily in Scotland, Ireland, and England. On city after city, and on the rural districts, the refreshing showers descend in copious effusion. God's children are quickened, and sinners are converted. Power from the Highest accompanies the word preached. The importance of things unseen and eternal is realized, and God, the Soul, Heaven and Hell become verities. We have not had recent tidings from P. E. Island; but when we did hear, the news

was good and heartsome. Will not God grant us a general Revival? He is willing! He says, "Ask and ye shall receive." An experienced writer says:

In recalling the Church to Christ, and in arousing them to this work, God gives to his ministers different methods. I have known men, like Paul, to go from house to house in tears, and they would plan and watch and pray until the blessing came.

One of the most successful pastors in this city said to me, "I professed to believe that I could have a spiritual blessing among my people. I determined to test the truth of that belief. I reviewed my sermons. I found they were not adapted as they should be, to the conversion of sinners. I began to preach and pray and labour with that one end in view, and a precious revival of religion followed."

One Sabbath day Rev. Dr. Payson came down in front of his pulpit, and said to his people, "I want to talk to you as dear friends," and he poured out his full and burdened soul, and then the revival began. Ministers have been greatly blessed in pursuing this course at the close of a Sabbath evening discourse.

Dr. Spring once rose in his pulpit and said to his people, "I have preached and preached for naught. This morning I cannot preach. I have not even a text." And then, with many tears, he told the agony of his desire, and the revival came.

After a most solemn morning service, I once heard a pastor say to his congregation, "I am sure there are souls here who feel the importance of securing their salvation. Some of you I shall not see again for a week. I cannot dismiss you without offering to give you more minute instruction on the way to be saved. I will meet any of you in the prayer-room after the benediction." To the astonishment of all, thirty persons, including men of mark, gathered in that room; and one hundred and thirty were converted in that congregation. The revival also reached a neighbouring church.

A pastor with a full heart and a fixed purpose, may move his people in the midst of great embarrassments. I once heard a man begging his session to appoint some extra prayer meetings in the chapel. They declined. But he said, "My heart is breaking; I cannot live in this stupor. What can we do?" They had seen nothing, but he had been with Jesus. Their answer was, "You can appoint prayer-meetings at a private house." At the next Church meeting he related their conversation, and then asked in a faltering voice, "Is there any one here who will open his house for prayer?" An aged widow in-

stantly responded, "Come to my house." And she added, "Pray for my only son, that he may be converted now." That house was filled. During the week several adults were converted. The elders then said, "We must go the chapel." That was crowded. They then adjourned to the church. Among the one hundred persons hopefully converted was the wicked son of that widow, and some of the most godless men in that city.

And so the blessing is for us. God waits to give it. We can take it if we will. We can bury in one deep grave everything in our hearts that interferences with it. We can study the need of our people, and follow where God leads the way. With a tender, loving, trusting heart, we can carry to the Lord and to Jesus our burden for souls, and in the ordinary condition of our parishes we may confidently look for a revival of religion.

The Birth-place of American Foreign Missions.

At Williamstown, Berkshire County, Mass., in the lovely valley of the Hoosac, the centre of a circular spot, on a gentle slope, surrounded by maple and fir trees stands a white marble monument. This sacred spot, with the beautifully situated grounds which surround it, has been purchased by the authorities of Williams College, and is now designated "The Mission Park."

The design of the monument is a shaft, broader at the base than at the top, and surmounted with a globe three feet in diameter, traced with map out lines of great divisions of the earth." Its height is twelve feet. On the eastern side and immediately below the globe, are inscribed these words: "The Field is the World." Then there is a niche containing the representation of a hay-stack, sculptured in bold relief, resting on crossed axes and encircled with the words: "The Birth-place of American Foreign Missions." Beneath this are recorded the names of the young students, viz.: Samuel J. Mills, Richards, Harvey Loomis, Francis Leavenworth Robbins, and Byram Green."

This singularly interesting monument was erected in the year 1867, by the Rev. Harvey Rice, of Cleveland, Ohio, a relative of the Rev. William Harris, a holy and devoted missionary, who spent his life to the cause in India, at the age of thirty-three.

This monument, unique in design, is the first and only one we have ever before seen being erected to commemorate a prayer-meeting. On this very spot, sixty years ago, the five students whose

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stand inscribed on the marble, were praying in the shelter of a hay-stack, during a thunder storm, which had driven them from the neighboring maple grove where they were to meet. Here these young men, impressed by the momentous interests at stake, and by the Divine command, personally dedicated themselves to the work of Foreign Missions, asking God's blessing and guidance on the great cause to which they had given their hearts.

One of them—Byram Green, who identified the spot—has written his recollections of that memorable scene:—"The afternoon," says he, "was oppressively warm, which probably detained all those from the East College, that usually attended, and came from the brethren of the West. We went to the grove, expecting to hold our prayer-meeting there; but a dark cloud was rising in the west, and it soon began to thunder and lighten, and we left the grove and went under the hay stack, to protect us from the approaching storm, which was soon realized. The subject of conversation under the stack, before and during the shower, was the moral darkness of Asia. Mills proposed to send the Gospel to that dark and heathen land, and said *we could do it if we would*. We were all agreed, and delighted with the idea, except Loomis, who contended that it was premature; that if missionaries should be sent to Asia, they would be murdered; that Christian armies must subdue the country before the Gospel could be sent to the Turks and Arabs." The discussion went on, till at length Mills exclaimed, "Come, let us make it a subject of prayer, under the hay-stack, while the clouds are going and the clear sky is appearing."

Mills, when a boy, had heard his excellent mother, like Hannah of old say, "I have consecrated this child to the service of the Lord as a missionary;" and from the time of his conversion in A. D. 1802, his thoughts were turned toward missionary work, and the promotion of piety among his fellow countrymen. Here then is the fountain-head of a mighty stream flowing into, and contributing to that great ocean—the knowledge of the Lord—whose healing waters, we know, shall one day cover the whole earth!

Recognizing God in Making our Wills.

Several years ago a respectable man came to us soliciting aid to make his will. He was a leading member in a Christian congregation, and possessed of a considerable amount of property, accumulated through patient toil, we fully expected that

he would, with a grateful heart, remember liberally the cause of our blessed Saviour in the final distribution of that property. Great, therefore, was our astonishment to find that he concluded to leave the whole of his real and personal estate to various relatives, some of whom stood not in the least need of it, and were more likely to be injured than benefited by it, while the cause of Jesus Christ, in which he professed to feel an interest, was altogether forgotten. After pointing out to him how unseemly and ungrateful it would be for him to act towards God as he purposed to do, we assured him that we could have no part in doing what appeared to be a most unworthy act for a Christian, namely, to draw up a solemn testamentary document which referred to his own decease, made a final disposition of all his property, and completely ignored God and his cause. He retired, saying that the matter had not appeared to him in that light before, but that he would give it serious consideration. On mentioning this incident to a very worthy and generous elder of the Canada Presbyterian Church, he declared that in his experience with Christian men, few things had more staggered his faith in the sincerity of their profession than the fact that so many of them die without the slightest recognition of God, or remembrance of his cause in their last will and testament.

Our own experience for years past has thoroughly convinced us that Christian men, especially those who are in affluent circumstances, need very much to have their consciences enlightened on this subject. There are many men of wealth within the pale of our Church, whose honest and persevering industry has been crowned with eminent success. We sincerely trust that these will not, in the final disposition of their property, act an unworthy part towards that merciful God who has so richly blessed the labour of their hand, and poured his gifts so abundantly into their lap. Should they view the matter aright, as truly enlightened Christians whose religious affections are properly educated will do, we feel fully persuaded that each one of them will insert a clause in his will consecrating a liberal portion of his substance for the maintenance and spread of pure religion in the land.

It sometimes occurs that Christian men of large means withhold now from God's cause what it greatly needs, and what they could easily give, intending at the close of their life to make a liberal donation towards its support. This is very much to be deprecated; for it has often happened that men who flattered themselves that they were prepared to do great things for religion and education in the final disposal of their property, became, by long withholding, so

sordid and selfish as to die without remembering either. The best way, the way which the Word of God teaches, is to cultivate a spirit of liberality now, by giving systematically and generously of our means for the support of Gospel institutions, and thus become, at least in part, as has been well expressed, the executors of our own wills. The man who acts according to this rule, has not only the satisfaction of witnessing the right application of his gifts—of knowing that these gifts are not diverted from their intended object, as is the case not unfrequently with simple bequests—but he is also doing an immense amount of good to his own spirit. He cultivates a proper sense of his dependence upon God, and of his obligation to love and serve Him. By his liberal contributions from week to week he not only aids the cause of religion directly, but he actually weakens and destroys that passion for accumulating wealth for its own sake which is so apt to gain the mastery over the hearts of rich men, and which has often led to most ruinous results.

It were well for the cause of religion, and well for the spiritual welfare of donors themselves, if a larger portion of their contributions to God were given during their lifetime. Wills have often been broken through the covetousness of heirs and the ingenious devices of the law, so that what was truly and honestly intended for the Church of Christ by testators, has either been wasted in vexatious lawsuits, or devoted to some other objects. Instances came within our own knowledge in which bequests to religious purposes fell into the hands of unworthy heirs, who squandered the whole in works of wickedness, in defying God and destroying themselves, or glided into the hands of strangers who cared not a straw for the memory of the donor, and in whom he had not the remotest personal interest. It is a sore and a sad thing to see wasted in the service of Satan what was originally intended for the service of God. The best way for one to obviate such a painful contingency is to give for the support of religious and charitable institutions during his lifetime as liberally as his circumstances will warrant.

It will however be prudent, yea necessary, for many persons to retain a considerable amount of their property in their own possession till the close of their life, for their own maintenance and the support of those depending upon them. In disposing of this by will they ought not to forget God. If they cultivate a spirit of liberality during their lifetime they are not likely to do so. It is our firm conviction that every Christian man possessed of property should make a distinct acknowledgment in his will of his love to God, and of his deep interest in the salvation of his fellow men. How is he to

do this? By leaving all his substance to surviving relatives? No. For that might do more harm than good. Many young persons have been grievously injured by the rich patrimony left them. Relieved from the necessity of all manner of personal industry, some of them had the energies of their nature completely paralyzed; they came to nothing. Their lives, as far as doing real good either to themselves or to others, were a perfect blank. Others squandered in lives of dissipation what parents had carefully gathered for them, and filled dishonoured graves before they had lived half their days. Infinitely better had it been for them had they been left to commence life comparatively poor or even penniless, with a strong motive to exert their talents and train themselves to habits of industry and usefulness.

It would seem that, not unfrequently, a curse instead of a blessing rests on the disposition of that property in which God has no portion. And what else could reasonably be expected. If we cut off a relative from any benefit in our last will, is not a clear proof that we have no kind feelings towards him, and that we care for his good will? And if, in one of those most solemn acts of our life, the making of our last will and testament, by which we dispose of our all, we make no distinct and grateful acknowledgment of God, how can we persuade ourselves to believe that we truly love Him, or that his blessing will rest on that which, in which criminal selfishness of Him, we have in return selfishness given to others. We readily admit that legitimate provision should be made for surviving relatives. The necessity of this has sometimes brought reproach upon the cause of Christ. We read of the saints who had families making provision for them by will. It is not wrong to follow their example. We are moreover told that "the fathers are to lay up for their children." Enlightened Christians may, when disposing of a portion, even the larger portion of their estates to relatives, act under the influence of love to God, no less truly when they bequeath a portion directly to the support of the Gospel. But when this is admitted, it is still their solemn duty to remember directly the cause of their Divine friend, who, though He was yet for our sakes became poor, that through his poverty might be rich.

In bequeathing a portion of his estate to the schemes of our Church, such as the Bible Society, Home and Foreign Missions, the Aged and Infirm Ministers' Fund, &c. a Christian testator should regard himself as presenting his gifts directly to God, and claims the silver and gold as his. *See* *Psalm* *li. 8.*

When pious men of old made it

Home Missions.

Report of Mr. Wm. Ross, Catechist.

To the Rev., the Presbytery of St. John:

Having returned from Upper Prince William, the field of labour assigned to me by your Presbytery for the past summer, I now beg leave to submit the following report, in which I shall endeavour, as briefly as possible, to make a correct statement of facts in connection with that congregation, which may be of some interest to you. My term of service in that place began on the fourth Sabbath of April last, and ended on the fourth Sabbath of October, a period of time including twenty-seven Sabbaths, one of which I exchanged with Henry N. Hoyt, who labored with much success in other sections of the congregation.

THE FIELD

is extensive, including four regular preaching stations, viz., Lake George, Pokioc, Upper Prince William and the Barony, besides the mission stations, Nackwick and Allendale, all of which lie along or near the St. John River, and extend over a tract of country not less than 25 miles in length. Within those limits several religious denominations are represented. Baptists including Free Will and Calvinistic, are largely in the majority. There are also several families belonging to the English Church, so that in some sections of that interesting charge the smaller number only are Presbyterians. In all there are not more than 75 families. But here let me say that the spirit of brotherly kindness manifested by those denominations towards one another, is highly commendable and worthy of imitation by all Christians who may be placed in similar circumstances.

Owing to the vacancy occasioned by their last pastor's resignation of the charge, the Lake George section of the congregation is being regularly supplied with services by clergymen of the English and Methodist Churches; yet I feel from my summer's experience of that good people, that disaffection towards the doctrines and advocates of Presbyterianism exists at present only in appearance, and I know that those who might be supposed to occupy a neutral position, and to look with calm indifference on the present condition of affairs, are among the warmest, and most active supporters of our cause in my field of labor.

THE WORK.

I prepared a discourse every week which I delivered in two different places on the same Sabbath. By this means I was enabled to give each of the congre-

tributions for the erection of the temple, at night he acknowledged God as the proprietor of y voice saying, "O Lord, our God, all this jured by we have prepared to build Thee an Reliance for thine holy name cometh of thine persons and, and is all thine own." Viewing the ergies of matter in this devout aspect, how becoming it; then it is in a Christian man to acknowledge at s far as honorably in his will the God of his salva- es of the, who brought him into existence, esquire reached tenderly over him all the days of paren- like, showered bountifully along his or the way the gifts of his providence, redem- ore than him by the precious blood of his own ly betwixt, and prepared for him beyond death n left the grave "an heritage incorruptible or end undehiled, and that fadeth not away." to ex- We heard of a pious lady who said to the to hab- in that was drawing up her will, "In the place, I leave the tenth of all my estate nearly, my best and truest friend." "Who is the es-," said the writer. "The Lord Jesus nich Christ," she replied. "For years, through ould receive grace bestowed on me, I have enjoyed off a re- privilege of cheerfully contributing to will, because the tenth of all income, and now to kin- est act by the same rule, and give Him care the tenth of all my substance. He has been re of that merciful to me, and I should sadly making in my duty if I did not in this solemn which ment remember Him affectionately and tinctly fully."

how- there is often reference made to the that ing words of men as evidence of their sing the of God and deep sympathy with His nical be, but it is seldom, if ever, reference is rine to the character of a man's will as re- are of grace. And yet, why should hoobly grateful acknowledgment of God be re- re de- ed on the one hand as an evidence that re- honor's heart was well affected towards d of and no remembrance of Christ's claims pronounced on the other hand as evincing to fol- sense of religious responsibility—a told- very deficient in religious affection.

will close this brief paper with the on- ing incident: A farmer, who had ac- or- ulated a considerable amount of proper- ed died. The lawyer who read the will uly close of the funeral, made the follow- re- vere remark to the assembled rela- "I thought the deceased was a Chris- em- man, but I see I have been mistaken." was a Christian man," said they. death left a tangible proof of his good to each one of you," said the lawyer; "he hath not left a shadow of proof in es- ument, his last will and testament, s; he had any love to Jesus or regard for, e- esse."

and- sincerely trust that no lawyer can ias- thus of the last will of any of our re- —Home and For. Record, C. P. C.

gations a fortnightly supply. In addition to this regular routine of work, on two occasions I held services in the Nackwick and Allendale respectively. On every alternate Tuesday evening I addressed a prayer-meeting in Upper Prince William, but as there were few to take part in the exercises, much of the time was taken up in the exposition of the Scriptures. Having no conveyance of my own I found it impossible to hold similar meetings regularly in any of the other stations. Once I visited the Sabbath School at Lake George, the only one connected with our Church in my field of labour. It is well conducted under the superintendence of Wm. Nicholson, who takes a deep interest in the good work. I visited also, nearly all the families, both Presbyterian and Baptist. In the fulfillment of this duty, it was to me a source of unfeigned pleasure to find that I was a welcome visitor in every dwelling, and that unlike the members of the Corinthian Church, none were known to say I am of Paul, or Apollos, or Cephas, or John.

REVIEW.

In looking back upon the past summer I thank God and take courage. I believe that yet He will do great things for that congregation, whence joy to them shall be brought. Yet He shall arise and have mercy upon Zion. Owing to circumstances over which—at that time—I had no control, I did not meet with a hearty reception from all members of our Church, when I first went to Prince William. If allowed into their houses I was not received into their hearts. Meetings for public worship were not well attended. But as time advanced I was encouraged to see that good people "despising not the day of small things" turned out from Sabbath to Sabbath in increasing numbers. It was to me a source of gratification to find that anything which may have for a time disturbed the harmony which characterized that part of the Church in years gone by, was being speedily forgotten, so that now the several sections of that charge are willing to cooperate for the support of the Gospel in their midst. On the third Sabbath of October the Sacrament of the Lord's Supper was dispensed in the Pokioc settlement by the Rev. Mr. Jack. It was to many a "time of refreshing from the presence of the Lord," and it shall be our earnest prayer that the keeping of the feast among that people shall serve as a bond of union that shall never be broken.

SUPPLY AND FINANCE.

I humbly beg leave to report to your Rev. Presbytery, that the matter of supply to the Prince William congregation for the coming winter, be considered at your earli-

est convenience. Last winter none was given. This winter they look anxiously for supply and will cheerfully pay for it. Last summer, according to your request I laid before the people the claims of the Home Mission Board, to which they heartily responded. I received the following sums in payment for my services among them:

From Lake George.....	\$ 39 0
Pokioc.....	35 75
Upper Prince William.....	44 00
The Barony, &c.....	51 25
Total.....	\$170 00

Besides raising the sums above stated the Lake George settlement and the Barony have been paying for the services of other men, and in the Pokioc settlement where they are finishing their church, they raised and subscribed money for that purpose to the amount of \$200 nearly. I consider it my duty to acquaint you with all the above facts.

OBLIGATIONS.

I may not close without mentioning the names of Messrs. Moody, Nathaniel Scott and son, John Scott, John Anderson, and John Scott, Barony, at whose houses respectively I was hospitably entertained for several nights, when holding services in their neighborhood. But honorable mention must be made of Mr. Edward Chaires, who is known to every member of your Presbytery, and to whom the Church owes a debt of gratitude for his Christian liberality in the past. During the early summer—three weeks excepted—he not only boarded me free of charge, but together with all members of his family, spared no trouble to make me feel that their home was my home also.

For conveyance to the different stations I am much indebted to John Scott, J. Rosborough, and Wm. Scott, especially the latter, who lost no opportunity of obliging me in this, and every other way possible.

I shall ever look back with pleasure to the happy season which I spent among the kind people of Prince William, and I shall ever pray that the seed sown in unweariness and weakness, may in the end bear forth fruit to the glory and honor of our great name.

Very respectfully submitted,

WILLIAM ROSS

83 Lockman St., Halifax, N. S.,
Nov. 16th, 1874.

UNION LEGISLATION.—The Bill in reference to the property of the church negotiating for Union has received the assent of the Lt.-Governor of Ontario.

Our Foreign Missions.

TRINIDAD MISSION.

San Fernando.

We have word from the mission to the 22th Dec. Mr. and Mrs. Morton were well, and residing at San Fernando. Mr. Grant was still feeling the exhausting effects of his summer's hard labour, and may require change and rest. Mrs. Grant was well. Mr. and Mrs. Christie had stood their first year well. The joint communion would take place on the next Sabbath, and arrangements about the prosecution of the work of the mission during 1875 further matured, while the brethren were together.

PORT OF SPAIN.

Rev. Mr. Brodie having returned from Scotland, was welcomed not only by his own congregation, but by Rev. Mr. Walker and the Free Church congregation in Port of Spain. The two congregations met and celebrated the Lord's Supper in a joint communion. "Beheld how good."—Ps. 133.

NEW HEBRIDES MISSION.

The *Christian Review* for November contains the following items of intelligence respecting the New Hebrides:

API.

Another massacre has taken place on the island of Api. The son of Captain Dawson, of the *Zephyr*, the mate, and a Tanna man were murdered by the natives in July last. There is no resident missionary on this island. Many of the men have been at Api, and were armed with muskets.

FATE.

The Rev. D. McDonald writes from Havanah Harbour:—"We are building a new church, thirty feet long by fifteen broad. It will hold one hundred people, and is to be wattle and plastered. It is nearly finished. When finished I purpose having every person in the village present at the first tea-meeting ever held in this harbour. It is a great justice to the natives I am happy to say that they are building this excellent church without payment."

TANNA.

The Rev. Thomas Neilson writes from Tanna:—"Fighting has become pretty

general among the natives around us, and things are in a very unsettled state. Lieut. Nowell, of H.M.S. *Sandfly*, came in here on Saturday, the 1st August. He had previously visited Aneityum, Fotuna, and Aniwa, and had left all well there."

ANAME.

The Rev. John Inglis writes on July 23rd, after the visit of the *Sandfly*, and states that Mrs. Inglis has been much benefited by her visit to Aniwa and Tanna, though threatened with symptoms of fever and ague.

H. M. SHIPS.

H.M.S. *Sandfly* and *Alacrity* were both in Havanah Harbour in August, and would investigate the recent massacres on Api.

Dr. Steel has written a letter to the *Herald* on the labour traffic since the passing of the Kidnapping Act of 1872, and showing that many evils are still practised by those engaged in the trade. Strict supervision is required by H. M. ships. And surely if the British Parliament voted £18,000 to build schooners to assist the ships of war, there ought to be effectual means used to cause these evils to cease.

We have no later advices direct from our missionaries in the New Hebrides. We therefore avail ourselves of the opportunity of republishing letters from Rev. Messrs. Watt, of Tanna, and Paton, of Aniwa, giving interesting details from these islands.

Tidings from Tanna.

EVENING SCHOOL—ATTENDANCE—ENCOURAGEMENTS—NETS—NEW ROOF TO CHURCH—ANEITYUMESE TEACHERS.

We have had two letters from Rev. Wm. Watt, Kwamera, Tanna. In the first, dated Dec. 23, 1873, he gives an account of a poor man that died, and of the preparations made, according to Tannese custom, to kill the widow, and of his successful efforts to save her. He also reports that an evening school has been started, and has been attended by those living on the premises and several boys. Their progress in reading has been slow, but in writing it has been rapid. Mr. and Mrs. Robertson were staying at Kwamera. They came over from Erromanga, in their boat, the "Yarra, Yarra." As several of their boat's crew were church members, it was agreed to dispense the Lord's Supper. Mr. Watt proceeds:—

"The services were conducted in English, Aneityumese, Erromangan, and Tannese. Mr. Robertson spoke in Aneityumese and Erromangan, and I explained to the Tannese the nature of the ordinance. The Tannese presented an unusually respect-

able appearance—better dressed than usual, and cleaner faces; the adjoining stream presenting splendid facility for washing away any paint that was on their faces. Still we could not but contrast their appearance with that of the Erromongans, who presented a far more civilised and Christianlike appearance, and wondered when, through the blessing of God on the means employed, we should see our way clear to the admission of even one to Church privileges."

The second letter is dated 25th March, 1874, and is as follows:—

"I wrote you a short letter in the month of December, but since then we have had no opportunity of forwarding letters. Our latest letters from home were dated July.

"The hot season, which is now past, has been a very calm one. We have never had anything approaching to a gale of wind, for which, as you may be sure, we are not at all sorry. Now that the sun is gone beyond the line we begin to breathe more freely. We feel very much like passengers in a train, when they know by the dim light that they are about to emerge from the tunnel into the broad light of day. Although we have had no hurricane we have had twice a very heavy sea, and, strange to say, both occurred nearly on the anniversaries of the hurricanes of 1873, in the one of which the 'Dayspring' was lost.

"Both of us have suffered more from fever and ague than we have done any previous year; neither of us have had it very severely, but it unfitted us for attending constantly to our work.

"Our attendance still continues small. The tribal feelings which were aroused by the deaths to which I previously referred are not yet cooled, and the people have very little intercourse. For the same reason the day school, this year, has not been so successful as on previous years. Of the boys who came to read and write in the evenings only one continues to attend regularly.

"Although our church attendance, etc., has been smaller, we have not been without our encouragements. Mrs. Watt made kilts at the New Year for the four boys who were at that time attending school, and they have worn them constantly since. There has been no heathen ceremonies performed in connection with the yam crop, and there has been no heathen dancing in our neighbourhood.

NETS.

"The first Tanna-made net which was ever made without heathen ceremonies is now in use at Kwamera. (I have never heard of any one previously.) As the net has a history of its own, it may interest you to know it. In one of the boxes we re-

ceived from the Glasgow Foundry Boys' Society, there was a quantity of fishing line. Several natives got hanks of it in exchange for native produce, and seeing that it was strong, many of them thought it would be good to make nets of it. Along with others *Nourita*, who lives on our premises, or, as the natives put it, 'within the fence,' and another native, *Kaviki*, got bunches each, in payment for work, and resolved to make a net. Without any ceremony the net was commenced and finished and fished with all as different as possible from any other net ever made here. The making of a net is a very sacred thing. Whilst the twine is being prepared no woman may touch it, nor when stretched out to see its length may a woman cross it. After the net proper is commenced no woman may pass within sight of the net, and no man touching it may eat pork—offerings being made to the gods at various times. When the net is finished, ceremonies are performed to ensure a calm day for 'bathing' it. Everything being ready, a stone—a fish god?—is rolled in certain leaves, and with all due ceremony the net is carried down to the reef by two expert fishermen, followed by a numerous train, and each successive haul is accompanied by deafening roars. In the present case no restrictions were laid either on men or women; and one woman, at least, did one or two meshes.

ROOFING CHURCH.

"One of the most interesting and encouraging events here during the past season has been the rethatching of our church. When I say church, you must not think of one of the grand buildings in which you people at home assemble, with its large massive doors, its handsome pulpit and cushioned pews; no, I simply mean by 'church,' the grass building in which all who feel so inclined assemble from Sabbath to Sabbath to hear of the way of life. It has doorways but no doors, window holes but no windows, its only seat the minister's, and cocoa-nut leaves plaited its only carpets.

"The old roof, which had become very disreputable, was put on about four years ago by the *Aneityumese* teachers; the present has been done entirely by *Tannese*. 'Tanna women sewed the sugar-cane leaf with which it is thatched, and Tanna men tied it on. Our hearts were gladdened as we saw native after native carrying her burden of sugar-cane leaf, and wending her way along the beach toward our humble sanctuary, or heard the ring of the axes as the men cut down the wood in the bushes to form a scaffolding. We could not help saying that the Gospel must have taken some hold on their hearts, or they would not have come forward so willingly, and in

such large numbers, to set in order the 'house of God,' and that without receiving any pay or reward. This is the heaviest burden of the kind they have yet been called to carry, and they say that when this present building is done they will put up a lime one. We said that if they did, we had no doubt some kind friends would give them doors and windows. With many doubts and misgivings did we first draw their attention to the state of the roof, and tell them what we expected of them. We knew that if we offered to pay them we could get many to come forward, but to tell them that they must do it, and do it for nothing, too, was a call we were not certain of receiving a favourable answer to. We could not, in exhorting them to do it, urge strongly very high motives; our appeals had in them very much of the earthy. Whilst we did not fail to urge them to the work, because it was God's house, and it was their duty as professedly worshipping people, to do something to uphold 'the worship,' still our arguments, which partook more of the earth, told more strongly. It was their own house; and who ever heard of a man being paid for building his own house, making his own fence, or planting his own yams. When any person came on shore, and seeing the place, asked us who built it, we were ashamed to say it was done by Aneityumese, but we would do so no longer; the roof must either be put up by them or we would worship in the open air; under a roof made by Aneityumese we would worship no longer. The Aneityumese came to teach them, not to work for them, and no Aneityumese would be allowed to touch it. Whichever arguments told most powerfully this much is certain, that the work is done, and we feel a pride—a just pride, we think—in looking up to our roof, and thinking that it is the work of our own natives.

"You will not, I am sure, infer from anything I have said that we undervalue the Aneityumese teachers, or think that the time has come, or is near at hand, when we will be able to dispense with their assistance. At one time we depended more on them for manual labour than we do now, yet they make known to numbers of people every Sabbath the truth as it is in Jesus, to whom I could speak very seldom. In this respect they are more useful now than formerly, as both the teachers and their wives can now speak pretty freely the language of this place.

"On the 25th of February, Mrs. Robertson gave birth to a fine healthy girl

"We stand much in need of the outpouring of the Holy Spirit on the preached word, that they may know and realise the truth as it is in Jesus. I remain, etc.,

W. WATT."

Tidings from Aniwa.

We had a hearty welcome from our people on our return to Aniwa, and were glad to find that they had conducted themselves admirably in our absence. The Aniwas had charge of our house and Mission premises, and not an article was amissing. They had put up a new school house at the Mission-house, and two at two distant villages; they had prepared a new sugar-cane roof for the church, which is half finished now, and they had made a new mat for our lobby and dining-room floors, and put new fences all round our premises, and laid the walks with new coral carried from the sea, and had everything so neat and clean for our return.

The Aneityum teachers had charge of the Sabbath and week-day services, and a sort of superintendence of the schools, and the Savage Island teacher helped them; so all the services were well kept up during our absence, and on our return everything went on as formerly. This absence has proved to us more than anything had previously done to us, the reality of God's work among them, for we have neither had a case at Church discipline nor a complaint.

SLAVERY.

I am sorry to inform you that slavery is not abating in its work or practices on this group yet. Most of the vessels are now going under the French flag, to escape British surveillance, and they are more bold and open in their degrading work. It is very painful to hear of the loss of native European life lately caused through it. Mr. Gray on Erromango, after carrying things with a high hand there for a few years, has died, and, I fear, lost all. The "notorious Ross Lewin" was lately shot on Tanna; but I need not go over the list, which you will get in our Synod's Report. They got away, by deception and intoxicating drinks, fourteen of our most active and useful young men when we were absent, which makes twenty-two men and one woman out of our small population now in slavery. They say they went willingly, *i. e.*, they were not tied and taken on board by force, but by drink and deception; and we have just heard that the French law is now to keep them five years.

One of these Scotch-owned vessels, called the "Donald McLean," under the French flag, also got three Erromanga men away from this island, who had come on a visit. The captain and his men say they swam off to the vessel, as they were to be killed on Aniwa. Our Christian natives say this is false; they were taken off in the ship's boats; but soon after, at Aneityum, one of them struck the head of an iron fish-spear into the captain's neck, which had to be drawn through at the other side, but the

captain recovered, and is back again in the trade. The Erromangan leapt overboard, holding on to the spear, but did not succeed in taking it with him, and swam for the shore. A boat followed, tomahawked him, beat him, and brought him back to the vessel, bleeding and dying. The ship's company tied a rope round his body, passed it over a yard, drew him up high into the air, and let him fall heavily on the deck; but failing to kill him as quickly by this cruel process as they wished, a Mare native had to beat him on the head and body till he ceased breathing, after which they made a mock examination of the body, buried it on Aneityum, and sent a statement to Mr. Inglis. Two of our natives were eye-witnesses of the whole affair, and this is their statement.

Another slaver had a Tanna chief on board at Aniwa, and they brought the chief and his two wives on shore, when the chief clubbed one of them, so that she died soon after; the other woman was left here.

A third slaver put a dead Mare native on shore on Aniwa, and one of our teachers had to bury him. The same vessel buried another at Tanna. Such are some of the present doings and pleasures of vessels in this shocking trade under the French flag, and I do not think they act worse than those under the English flag. Smith and Gray have had seven Aniwa lads on Erromanga, for about nineteen months, who are lashed, tied up by one hand, and forced to work. They have often run away, but the heathen there are employed to hunt them down, drag them back, and keep them at work by the lash.

I send with this my answer to a letter of the slaver's and of Lieutenant Suckling of the "Reward," sent here at great expense, by our Home Government, to suppress slavery; but his visit has given them more boldness and subtlety than ever in their work, and done great injury to the natives.

FRENCH RULE.

It is reported that the slavers are doing all they can to get the French Government to take possession of this group, and they are likely to do so, under the pretence of requiring the islands to raise yams, bananas, and vegetable food for their convicts and increasing population at New Caledonia, Isles of Pines, etc. If they do, alas for our natives and Mission! Meantime, let us do all we can to bring them under the teaching and influence of the Gospel. I do hope your Committee, and the Nova Scotian Committees, will do all that can be done to get and send us more missionaries. I believe if we had five or six men sent out just now, the colonies would take them all up and support them. After careful consultation at our late Synod, we found that we

had five stations open where missionaries of piety and common sense might settle; and sites for Mission stations purchased at other seven places among heathen, contiguous to stations now occupied by missionaries, but requiring new missionaries. Thus, if we had eleven or twelve more men now to join our field, they could all be employed with hopes of success. But our appeal for more missionaries will lay our wants more fully before you.

Notwithstanding of all this Mr. Goodwill leaves our Mission. The Synod unanimously urged him to try Erromango, but he leaves for the colonies. I hope our Reformed Presbyterian Church, and the Churches in Nova Scotia and Canada, will not give up our Mission, but do all they can to extend it, till every island has at least one missionary, for the world cannot present a more needful field, or one in which God has given more prosperity.

I remain, yours, etc.,

JOHN G. PATON.

News of the Church.

The Presbytery of Victoria and Richmond.

This Court met at Whycocomagh on January 12th. Members present, Rev. Messrs. M. Stewart, A. Grant and A. F. Thomson. After sermons, in English by Mr. Thomson, and in Gaelic by Mr. Grant the Presbytery was constituted by Rev. M. Stewart, Moderator, *pro tem*.

The business before the Court was the consideration of the financial affairs of the congregation. The Presbytery were pleased to learn that since their meeting here a few weeks ago, an effort had been made to carry out their recommendation to increase the subscriptions towards the minister's salary to at least \$700, and to pay off the arrears which now amount to \$1000. The Presbytery recommended the diligence of the Treasurer and Trustees, and urged upon their attention the importance of more energetic and determined effort. The Presbytery agreed to meet again at Whycocomagh, on February 23rd, for the purpose of inquiring into the financial affairs of the congregation, with the hope that matters will then be found in a satisfactory state. Mr. Thomson was appointed to preach in English and Mr. M. Kenzie, of Baddeck, in Gaelic. Rev. A. Grant was appointed to preach at Whycocomagh on Sabbath, the 31st Jan., for the purpose of bringing before the congregation the views of the Presbytery as expressed in the minutes of this meeting.

Stewart to preach for Mr. Grant on the same day.

A. F. THOMSON,
Clerk, pro tem.

Presbytery of Pictou.

The Presbytery of Pictou met in John Knox's Church, New Glasgow, on the 19th inst., and was constituted by the Rev. A. McL. Sinclair, with whom were present the Revs. Geo. Walker, Dr. Bayne, D. B. Blair, Geo. Patterson, John Lees, James Thompson, John MacKinnon, Alex. Ross, Thos. Cumming, E. A. McCurdy, H. McD. Scott, ministers; and Messrs. John Logan, John Miller, John Halliday, John Thos. Arthur, and James Arthur, Ruling Elders.

The Rev. Mr. McCurdy as Convener of the Committee in charge of supplying the Vale Colliery with preaching, gave in their report, which was received and their diligence approved.

The Rev. Mr. Patterson called the attention of Presbytery to the desirableness of having a Presbyterian Library. The Rev. Mr. McCurdy read letters from the Rev. P. Goodfellow, intimating that a revival of religion was going on among the Protestants of Antigonish, in which his own congregation largely shared. The Presbytery expressed gratitude to God for this work of grace, and spent some time in devotional exercises with reference to it.

The following supply was arranged for Mr. Maxwell's pulpit, in consequence of his being just now partially laid aside from active work through illness.

For Fisher's Grant:

Rev. Mr. McCurdy,	1st Sab., Feb.,	3 P. M
" Dr. Bayne,	2nd " "	" "
" Mr. MacKinnon,	3rd " "	" "
" Mr. Ross,	4th " "	" "
" Thos. Cumming,	1st " March,	" "
" Dr. Bayne,	2nd " "	" "
" Mr. Stirling,	3rd " "	" "
" Mr. Roddick,	4th " "	" "

The Presbytery adjourned to meet in James' Church, New Glasgow, on Tuesday, March 16, at 11 A. M., for ordinary business.

JOHN MACKINNON, *Clerk.*

The new Congregation of Truro.

Within our own recollection, Rev. John Waddell was the honored minister of Truro. There was also then, we mean one generation ago, an Episcopal and a Baptist minister in the place, but the Church of the majority was, and ever since has been, Presbyterian. Mr. Waddell was struck with paralysis, but the venerable man labored on, with all the vigour that remained. When he could not stand the pulpit, he could sit, but whether standing or sitting, he would preach the

Gospel. In the unequal conflict he had at length to succumb, and Rev. W. McCulloch, then a young licentiate, was called, accepted and was ordained. He is now Dr. McCulloch, and though not "the aged," has grown gray in the Lord's work in his first charge.

In this notice we do not design nor desire to sketch his labours, but we must say, that these labours were owned and blessed in the enlargement, unity and prosperity of his charge, from which various offshoots required to be detached, from justice to them as well as to the parent stock. Thus the Lower Village, the Salmon River, part of the Mountain and other localities, were provided with means of grace, ministered by other hands.

Meanwhile the old church, one mile below the village, was superseded, some 20 years ago or more, by a larger and better building in the present town of Truro; and when, some eight or ten years ago, that was outgrown, the building was lengthened so as to be capable of accommodating the largest congregation in the Province. For the last few years, the congregation, on a communion season, or indeed on any fine Sabbath, was a sight not to be forgotten.

But the enlarged church became itself full to overflowing, and the work too great for one man, and especially for one who had borne the toil of a 35 year's pastorate. Something behooved to be done. The people were willing to provide an assistant, colleague, or retirement with support; but Dr. McCulloch, after a full consideration of the whole subject in all its bearings, concluded that a division and

A NEW CONGREGATION

would best meet all the ends to be attained, and advised accordingly. This consequently the session, representing the congregation, asked from the Presbytery, and this has been granted. The new congregation is now pretty fully organized under its own session, Dr. McCulloch being Moderator; and has been meeting for public worship since Jan. 1st, in Association Hall, which is admirably fitted for the purpose. So far there is but one Sabbath School and Prayer-meeting, and a joint communion will be held next month.

The movement is memorable and of a model character. There was no dispute, quarrel or jealousy. There was no party anxious to set up for themselves. It has been a *going out* from a sense of duty, and under some little pastoral *urging*, to provide further accommodation, and to carry on the Lord's work from another centre.

The Pastor says to one half of his attached people, and those probably the abler and more active half, "Go and carry on the Lord's work there, and I will remain

here, and with half of my present hearers, and less than half the working power and talents of my present charge will labour on and try to fill again this half emptied house."

We have here a display of faith and magnanimity much to be admired.

We wish success to the new cause, and the Lord's blessing on the old tabernacle. We trust that new workers will push forward and fill up all vacated posts, lightening the toil and cheering the heart of him who has already borne the burden and heat of the day. We look for no other rivalry between the sister congregations, than emulation in winning souls to Jesus, and in building up the Kingdom of truth, righteousness and peace.

Shediac.

On the first Sabbath of January, a new Church was set apart for Divine Service, in Shediac. The Rev. A. Falconer, of Dartmouth, preached on the occasion. Although the day was somewhat unfavourable, the audience was large, and evidently deeply interested.

The Church is a neat structure, in gothic style, capable of seating 250 persons. It is completely finished, and chastely furnished. Attached to the Church, at the rear, is a room for Sabbath School and prayer-meeting purposes. The whole cost was somewhat over \$2000, and through the energy of the pastor, Rev. J. D. Murray, and the enthusiastic working of the people, the Church was opened with comparatively little debt resting upon it. This is highly creditable to all concerned, as this section of Mr. Murray's congregation does not comprise more than 20 families.

In the June Record for 1867, we find the following paragraph, in an article on "Presbyterianism in New Brunswick;"—"In Moncton, Shediac and adjoining Settlements, there are numbers of Presbyterian families, for whose spiritual interests no special provision is made. They have not been visited by any minister for many months. Shediac and the settlements near it, form a promising nucleus, which though at present disheartened by neglect, requires but care and a little temporary aid, to develop into an interesting charge." Probably the prophet who wrote these lines hardly expected so favourable an issue in so short a time, as indicates itself to-day. About a year after the above was written, Mr. Murray was inducted as pastor of a congregation composed of the districts mentioned. Some eighteen months ago, Moncton was organized into a distinct congregation. It has just secured Rev. Mr. Hogg, as its pastor, and is already one of our most promising congregations. Mr. Murray continued to minister to the re-

maining Sections of Buctouche, Shediac and Cocagne. It is still a charge, which Mr. Murray is working very successfully. If this congregation go on prospering, as it has done recently, we would not be astonished to hear that in the course of a few years it is again divided into two distinct charges. Buctouche is at present the largest section of the congregation. We understand that they are at present negotiating for the purchase of a property which is to become a manse and glebe. Both Buctouche and Shediac are flourishing villages, and we are pleased to learn that Presbyterianism is keeping pace with their commercial prosperity.

A Pastoral.

We know not how many of our ministers may be in the habit of publishing short pastoral addresses to their people at the New Year, but, Rev. J. B. Logan's of Kentville, has been placed in our hands, and is not the only one which we have seen. We present an extract, which gives an idea of the aim and general style. The practice may be a good one. We are not tied down by rules and observances, nor fearful of adopting improvements. Pastors will decide for themselves in the premises.

"And what reason have we all for thanksgiving to our loving Heavenly Father for having continued to me, your minister, my accustomed health and strength for another twelve months. My labours, in your behalf, my dear friends, have never been so abundant as during these bygone twelve months. I have made over a thousand pastoral visits in your families, conducted my usual prayer meetings and Bible classes, preached one hundred and sixty-eight sermons, and sent forth, by the press, not a few articles bearing on the moral and spiritual interests of the community. And, I think, I can safely say that, all these labours were the result of careful preparation and much prayer. To God be all the glory!

Now, brethren, dearly beloved and longed for, suffer a parting word of exhortation and encouragement.

The Saviour, whose person and work bring before you week after week, and in whom you are to believe and trust for life and death and eternity, is the God-man—not man alone, not God alone, but God and man in one person—uniting in Himself the human nature and the Divine. Is not this the very Saviour you need? a Saviour who can bring to your help at once the love of a brother and the all-sufficiency of Jehovah. O my brethren, hold fast your faith in the God-man. You cannot hope, in this world, to understand the combination of the Divine and human in the One blessed

Person; but you want the precious doctrine every day; the Divine for trust, the human for encouragement. And then, as in the past, so much more in the future, amid all your burdens and distresses and bereavements, ever repair to Him, with the humble yet confident belief, that He not only knows your necessities before you ask, and your ignorance in asking, but is waiting to give you all the succour which His Divine arm can bring, and all the sympathy which His human heart can feel.

Brethren, pray for me, that I may, from year to year, be more and more blessed in my work among you, and "that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel."

And, now, once again, beloved friends, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

Your affectionate Pastor,
JOHN B. LOGAN.

Kentville, 1st Jan., 1875.

Church Improvements in Moncton.

The Presbyterians of Moncton have been making great improvements in their church building. Side galleries have been added to the body of the building, extending the whole length of the audience room, capable of seating 180 to 200 people, an addition to the sitting accommodation that was absolutely needed, as every pew on the main floor was occupied. The galleries tend to greatly improve the appearance of the hall, especially as they have been neatly painted in oak and walnut. The pulpit has been painted and grained to correspond with the gallery; as have also the pews, the latter having been neatly lined and cushioned throughout, and many carpeted, giving the church, as a whole, a very neat and comfortable appearance. Every pew is also supplied with a neat book rack. A window in the north end has been closed, and the whole of that end has been replastered. Three very handsome pulpit chairs, the handiwork of Messrs. Knox & Thompson, of this city, have been added, as also a walnut Bible board, with tassels, etc. The church made a very good interior appearance before these changes, but the additions are said to have made it one of the handsomest in the province, outside of St. John. The cost of these improvements amounts to about \$650, of which the people have already raised over \$500, and intend to take steps to pay off the balance during the winter.

Having taken the preceding statements, and condensed, from the St. John Presbyterian, we are able to add that the Pres-

bytery of St. John inducted Rev. J. Hogg, formerly of Canard, Cornwallis, into the charge of Moncton congregation, whose unanimous call and offer of \$1200, Mr. Hogg has accepted.

Mr. Hogg received a cordial welcome from a united, energetic and earnest people. We trust they will prove their zeal and devotion by giving cordial co operation in the Lord's work. When pastor and people together have a mind to work, success may be anticipated.

Windsor Congregation in 1874.

The collections for the Poor, for the various Schemes of the P. C. L. P., and for ordinary congregational purposes in the whole year, have amounted to the sum of \$1818.94 To which add Sabbath School col. 87 67 Memo'l. fund to Rev. Mr. Murdoch 129.95

Total.....\$2036.56

The present mode of raising funds by Sabbath Day offerings, was commenced January, 1872, and below is given a statement of the collections during the past three years:

1872, collections.....\$1338 46
1873, " 1439 53
1874, " 1818 94

Of this sum \$1000 were paid for pastor's salary for 1874, with \$300 in advance Jan. 1, 1875.....\$1300 00

Necessary expenses.....\$ 192 45
Payment to missionary and other schemes 491 21
Benevolent and Deaf and Dumb.... 56 00

\$2039 66

N. B.—Part of the missionary money \$150 belonged to the previous year.

Poplar Grove Church for 1874.

Receipts 48 weekly col. at \$40.72 per week.....\$1954 38
4 Sacramental cols. expended by the Session for Poor, &c., \$47.67 each 190 62
Missionary and other Schemes..... 492 75
Payment of debt..... 2704 94

Total.....\$5342 69

Mr. Cruchet's Report—A Disclaimer

In the last issue of the Record you publish the report of the labours of Mr. Cruchet among the French Immigrants in Pictou County. The Committee of the Presbytery in charge of that mission, regret to observe that in that Report reflections are cast upon the representatives of the Vale Colliery, which they regard as utterly unfounded, and therefore embrace the earliest opportunity of disclaiming them.

In behalf of the Committee,
T. CUMMING, Convener.

Congregation of Bridgewater.

This thriving congregation opened on the 18th of October, as our readers may remember, a place of Public Worship, every way worthy of themselves, and well fitted for its object. This splendid edifice cost \$8000. Notwithstanding this heavy expenditure, the following figures will show no falling off in the support of the schemes of the Church, but rather an increase—a fact creditable alike to the pastor and his people:—

Synod Fund.....	\$ 13 00
Presbytery Fund.....	23 00
Trinidad Mission, (Morton)	34 00
Grand Falls Church, (Paradis)	44 00
Dayspring and Mission Schools.....	15 00
Foreign Mission.....	24 00
Home Mission.....	27 00
Supplement.....	25 00
Education	25 00
Acadia Mission	6 00

Total.....\$236 00
Advances on 1873.....\$34 00

A Manse, Gifts and a Purse.

The present winter has come freighted with "Benefits" of various kinds to Rev. Mr. Gunn of Long Creek and West River, P. E. Island.

In a card to the Charlottetown *Patriot* of Jan. 14, he acknowledges from the friends in West River, firewood and other substantial worth \$35, and from friends in Long Creek an address and a purse containing \$42.24.

The best part of the story is that these good things are being enjoyed in a manse, comfortably finished, into which the pastor and family have entered with prospects of usefulness and comfort.

Minister's Salaries raised with 1875.

Rev. Joseph Hogg, Moncton, to.....	\$1200
Rev. L. G. McNeill, Maitland, with manse	1000
Rev. A. J. Mowitt, Windsor, "	1200
Rev. C. B. Pitblado, Chalmers' Church, (with free manse).....	1600
Rev. T. Duncan, Ch'town, with manse.	1400
Rev. G. Walker, New Glasgow, with manse	900

SHEDIAC.—A new Presbyterian Church has just been opened at Shediac, N. B. This place is one section of the congregation of Rev. John D. Murray. The church is a commodious building in gothic style, costing over \$2000. This section is by no means numerous, but they have not only built a handsome church, but they enter it nearly free of debt. It was opened on 1st Sabbath in the year, Rev. A. Falconer, Dartmouth, assisting the Pastor. Not-

withstanding the storm of the previous night the attendance was large, both morning and evening: and the people who, hitherto had been worshipping in a Hall, appeared greatly delighted with the privilege of worshipping in their own House, consecrated to the service of God.

Prayer and Pence.

A small prayer meeting, consisting of four or five families, of which I am a member, having resolved, a short time ago, to set up a weekly collection in aid of the Acadian Mission; we hereby send the product of our first quarter, accompanied by our prayers, for the success of the mission, and hoping, that He who refused not the widow's mite, will not refuse ours.

Subscription, \$6.

I have the honour to be,

Your humble servant,

PETER ROSS.

Blue Mountain, January 11th, 1875.

THE new Church, Clyde River, will be opened for Public Worship, on the second Sabbath of February. Services will be held morning, afternoon and evening.

A COUNTY Sabbath School Convention will be held (D. V.) in Shelburne Town, commencing Tuesday, February 16th, 7 o'clock, in the Baptist Church, and continuing next day. Ministers, Superintendents, and S. S. Teachers, are members *ex-officio*, and all should try to be present if possible.

THE Rev. S. G. Lawson has commenced the publication of a weekly paper in Charlottetown, P. E. I., called the *Presbyterian*. The first number is before us, and promises well. We wish Mr. Lawson much success. A Christian paper is an immense power for good in the land.

PRESENTATION TO THE REV. WM. STUART, FREDERICTON.—We have learned with much pleasure, that a few days ago the Presbyterian congregation at Fredericton, presided over by the Rev. Wm. Stuart, besides paying the salary in full, and in other ways manifesting their appreciation of their pastor's services, presented him through their treasurer, J. R. Howie, Esq., with \$100 as a Christmas gift. In addition to this, a few friends outside of the congregation took the occasion to express their sympathy and esteem in a like practical manner, by sending him, through Z. R. Everett, Esq., a cheque for \$100, accompanied by a very kind and appreciative note. Mr. Stuart in each case acknowledged the kindness in brief and fitting terms. We can most cordially unite with these friends in wishing him every success and happiness.

Only a few short weeks ago he was called upon to suffer the loss of his beloved partner, so that this, to him the most sorrowful Christmas-tide he has ever been called upon to experience, has been somewhat brightened and cheered by the Christian sympathy, cordial benevolence, and real brotherly love of many friends who have learned to esteem him very highly, not only for his work's sake, but for his many excellent qualities of head and heart. Mr. Stuart is a man of fine culture, a most excellent preacher and laborious, faithful pastor.

THE REV. M. G. Henry and wife, Clyde River, were presented, on New Year's day at the manse, with a fine Estey organ, from some of the members of his congregation.

REV. MR. McMILLAN, Truro, was presented with a fine cow, costing \$42, with sufficient fodder to maintain her for the winter.

THE Congregation of Bridgewater added \$100 to their pastor's salary, last New Year's day. The Conquerall section also added about \$60.

A CHRISTMAS GIFT.—On Christmas night, at the close of the prayer meeting in the Presbyterian Church of Lower Stewiacke, Mrs. Francis Fulton surprised Mrs. Maclean, the pastor's wife by presenting her in the name of the gentlemen of the Congregation, with a beautiful purse containing the sum of \$27.00.

REV. MR. McCUNN, of River John, received at the beginning of the year, from his people, a gift of \$60.

THE Congregation of Saltsprings, Pictou County, in connection with the Kirk of Scotland, has added \$120 to the stipend of their Pastor, Rev. W. McMillan, making it \$840 per annum.

FRATERNAL.—Rev. Wm. Stuart, of Fredericton, received at New Year's, from his people, an affectionate address, with a purse containing \$100. Friends connected with other Churches followed up this gift with another hundred. Such expressions of sympathy were highly appreciated by Mr. Stuart in his circumstances of trial, and show the prevalence of a deep current of genuine Christian feeling in the congregation and general community.

HANDSOME DONATION.—A deputation from friends of the Rev. James Gray, of Sussex, waited on Mr. Gray on Christmas Eve, and in a kind and complimentary address, presented him, in the name of a few of his many friends in Sussex, with a very handsome sleigh, set of harness and buffalo robes neatly trimmed, valued at \$145. Mr. Gray thanked the deputation and the rest of his friends in feeling terms, for this

fresh token of their kindness, after eighteen years of labor in the district, and said it was especially gratifying to him to find so many belonging to other denominations uniting with his own people in this token of regard, and hoped it would be a fresh stimulus to the faithful discharge of his duties. The party spent a pleasant evening together in the Manse.

THE Bible Class of the Upper Section of the Presbyterian Congregation of Lower Stewiacke, presented their pastor, the Rev. James Maclean, with a complimentary address and the sum of \$30.00.

Intelligence.

FOREIGN MISSIONS.—The following gratifying statement is from the *Free Church Record*:—"Mr. Dugald M'Kichan, a licentiate of the Presbytery of Glasgow, was appointed one of our missionaries at last meeting of the Foreign Missions Committee. Mr. M'Kichan was a highly distinguished student both at the University and the Theological Hall. He will shortly be ordained, and proceed to labour at Bombay. Mr. William Black, a student both of theology and medicine in Glasgow, was also recognized as in preparation for foreign missionary work. At the same meeting, Mr. John Ewen, now at South Shields, was appointed an evangelist in connection with the Santhal Mission. He will proceed to Bengal in a few weeks. We have reason to hope that we shall soon have the happiness of mentioning other appointments to the foreign field. In this connection we may remark that all the Presbyterian Churches of our country seem to have been cheered by the readiness of men to go 'far hence unto the Gentiles.' We especially congratulate our brethren in Ireland, who lately sorrowed exceedingly over the lack of foreign missionaries, but are now rejoicing over three—all possessed of very high qualifications—who have just been set apart for the Indian work. One of them, the Rev. John Hewitt, had a pastoral charge, which, at the call of the Committee, he at once relinquished. A lady is also to be sent out by the Association for the advancement of Female Education. This is their first agent, we believe; but no doubt she will soon be followed by others. Other British Churches are also gladdened by the willingness of men to go forth. We repeat what we have said before,—we are evidently entering on a new era in foreign missions. Thanks be to God!"

THE Canada Presbyterian Church are aiming to raise \$3,000 this year for Home Missions.

India.

Dr. Wilson, Bombay, reports the baptism of a well instructed young man from Abyssinia, who had been placed under his charge by Lord Napier. He reports other striking cases. There evidently is an increasing spirit of prayer in India, and a gladsome expectation of blessing. The *Bombay Guardian*, a periodical that sets up a scripturally high standard of faith and practice, writes thus:—

“There is, we believe, a rapidly extending desire among Christians in India, of various denominations, whether European or Native, to reach a higher consecration and a worthier faith. Our own spirit is much cheered by the tokens of this.”

A Christian Conference of ministers and laymen was to be held in Calcutta on November 30. It was hoped that Mr. Somerville would be present, and all the details which he could give regarding the work of God in Scotland were expected with the deepest interest.

“Calcutta,” says the *Lucknow Witness*, “seems to be putting on new strength, and preparing to do a great work for the Master.” And many other places, we think, are not behind the capital in zeal.

DIVISION AMONG INDIAN ROMANISTS.

Those Vatican Decrees that are now creating such an excitement among ourselves, are likely to be attended with serious consequences in India. An Eastern patriarch, the head of the so-called Chaldean Christians in Mesopotamia, did not accept the Decrees. One of his agents has gone to India. Regarding his movements, the *Bombay Catholic Examiner* thus speaks:—“On Monday the chaldean bishop, Mgr. Mellus, left this by railway on his satanic mission of raising the standard of schism in Verapoly. Our bishop charitably made every endeavour to save the wretched man from the ruin into which he was about to plunge himself and probably many others; but that charity was disregarded.”

PROGRESS OF CHRISTIANITY IN INDIA.

The last number of the *Indian Evangelical Review* carefully sums up the figures supplied by the reports of the various missionary societies labouring in India, and finds that the converts to Christianity from heathenism during 1873 were fully five thousand, or when Burmah and Ceylon are taken along with India proper, considerably above six thousand. Year by year the number of baptisms increases. The additions to the Church in 1873 were twice as numerous as the average of the preceding ten years, and five times more than the annual average from 1851 to 1861.

The progress of the kingdom of Christ in

India has also been great among classes to which the figures now given have no reference—the Europeans and Eurasians. A higher tone of Christian life among these will act most powerfully on missionary work among the heathen.

In connection with this we quote the opinion which the *Pioneer*, an able secular paper published at Allahabad, pronounces on the position of Brahmanism in India. The *Pioneer* seldom looks at Indian questions from a missionary point of view, but we quite concur in the following judgment:

“The power and influence of the Brahmans is visibly declining; the extravagance of the system—self-immolation, self-torture, naked and repulsive asceticism—have disappeared or are disappearing; pilgrimages are yearly less frequent; endowments are rarer; caste rules are relaxed; people are less prepared to make sacrifices of any kind for their belief. The Hindu is beginning to forget his religion; he has never formally deposed it, but it is shunted out of sight by the whole routine of the life which we have introduced.”

REV. C. C. STEWART.—Speaking of ministerial deaths during the past year in the Canada Presbyterian Church, the *Record* says:—We have had to note the death and mourn over the loss of at least two other loved brethren, Rev. C. C. Stewart, M. A., of Owen Sound, and Rev. John Baird, of Port Stanley. The former was cut down in the very morning of life, although he had not lived or laboured in vain. He was a native of Nova Scotia, and a distinguished graduate of McGill College, Montreal, and alumnus of the Presbyterian College there. He was a young man of good mind, accurate scholarship, extensive reading, and thorough devotedness to the work of his Master. Much might have been expected from the labours of a young minister of his talents and piety. But in the providence of God he had an early call to his rest and reward.

HEATHEN LIBERALITY.—The heathen distance us in the way they contribute toward the support of their religion. We consider a house of worship which costs £50,000 an extravagant thing; and a £100,000 church is set down as being positively fearful in its cost. But what shall we say of the way the Asiatics spend money on their temples and their idols? The temple of Seringham has an image of “Siva,” formed entirely of gold in six pieces, which is fifteen feet high. The platform on which it stands is also of gold, and the precious stones which adorn it are of untold value. To maintain the worship of a single pagoda in Travancore, £90,000 is expended each year. A missionar-

found the Rajah of Burdwan sitting in his treasury with £5000 counted out before him. "What are you doing with this money?" he asked. "It is for my god!" was the reply. The yearly expenditure on the idol in the temple of Khundoba is £5000. One man gave at once upwards of £300,000 for the support of heathenism in Benares. Another in Ahmedabad built a Jain temple at a cost of £60,000. These are but specimens of the use of gold in idolatry. The only thing that comes near matching all that is the new Mormon temple at Salt Lake city, which is expected to cost £2,000,000. This building will be 100 by 200 feet, and is already up one storey.

IRISH MISSION IN DAMASCUS.—The Irish Presbyterian Mission in Damascus has been meeting of late with much more than ordinary success. Rev. Mr. Wright says that "multitudes, as in Apostolic times, flock to hear the Gospel." The Church has been crowded and listeners hanging about the windows. Considerable accessions to the membership of the Church are reported.

At the close of the Session of the Legislature of Ontario the Lieutenant-Governor in his speech from the Throne made reference to the legislation to promote the Union of the churches as follows:—

"I look upon two series of bills which you have passed, affecting important sections of the religious community of the Dominion, as indications of the growing recognition everywhere of that national unity into which the Confederation Act has welded the Provinces, as well as the desire of closer association amongst Christians who have a common religious faith."

State of Accounts, Jan. 28th, 1875.

FOREIGN MISSIONS.

Receipts since June 1st, 1874	.....\$4723 54	
Interest on Reserve fund	..... 327 03	\$5051 22
Balance against fund June 1st	..... 1132 40	
Expenditure since	..... 5639 17	6821 57

Balance due Treasurer at date \$1770 85

DAYSPRING AND TRINIDAD SCHOOLS.

Receipts since June 1	.....\$1231 48	
Balance on hand June 1	..... 520 74	\$1703 22
Expenditure since	..... 1373 37	

In fund \$ 334 85

HOME MISSIONS.

Receipts since June 1, ordinary	.....\$2132 65	
Church grant	..... 436 67	
Balance on hand June 1st	..... 327 19	\$2946 54
Expenditure since June 1st	..... 1756 00	

In fund \$1159 64

ACADIA MISSION.

Receipts since June 1	.....\$ 849 86	
Balance	..... 166 36	\$1013 22
Expenditure	..... 847 85	

In fund \$ 163 37

SUPPLEMENTING FUND.

Receipts ordinary, since June 1	.....\$1970 20	
Grant from P. C. of Ireland	..... 730 00	
Balance on hand June 1st	..... 621 01	\$3321 21
Expenditure to date	..... 3311 75	

In fund \$ 9 46

MINISTERIAL EDUCATION.

Receipts from Interest and cong	.....\$4556 66	
Principal	..... 146 00	
Balance on hand June 1st	..... 536 29	\$5238 95
Expenditure	..... 5091 49	

In fund \$ 146 46

P. G. MCGREGOR, Treasurer.

Halifax, January 28th, 1875.

NOTICES AND ACKNOWLEDGMENTS.

f The Treasurer acknowledges receipt of the following sums within the past month for the Schemes of the Church:

FOR FOREIGN MISSION.

Mrs. M. Taylor, per Rev. E. A. McCurdy	.....\$ 1 00	
Onslow, additional	..... 2 00	
Bridgewater, per Rev. P. Morrison	..... 20 00	
Abraham Hebb, Bridgewater	..... 4 00	
Central Church, W. R., per Rev. Jas. Thompson	..... 29 00	
Thank offering, Sheet Harbour	.....\$0 50	
Mrs. T. B. Simonson	..... 0 55	1 05
Westville, per Rev. Mr. Lees	..... 38 88	
Windsor, per W. H. Blanchard, Esq.	..... 60 00	
St. Croix, per Rev. J. A. F. Sutherland	..... 15 79	
Annapolis, per Rev. D. S. Gordon	.....\$7 12	
Bridgetown, "	..... 5 25	12 37
Thomas Crow, Beaver Brook, per Rev. J. Byers	..... 2 50	
Brookfield, per Moses Hamilton	..... 28 00	
Hamilton, Bermuda, per Rev. K. F. Junor, (for Trinidad)	..... 10 15	
Woodville, P. E. I., per Rev. John Sutherland	..... 5 00	
H. A. F., Hx	..... 10 00	
Rev. Hugh McMillan	..... 4 00	
Blue Mountain, per Rev. D. B. Blair	.....\$19 41	
Roderick McDougall, per do	..... 5 00	
Barney's River, "	..... 8 07	32 48
Riverside Cong., per Rev. A. Cameron	.....\$18 42	
Bass River Section	..... 5 85	
Portapique do	..... 4 83	29 20
Musquodoboit Harbour, per Rev. J. Rosborough	..... 6 00	
Musquodoboit, Middle Set., per Rev. R. Sedgewick	..... 25 00	
James and Mary Redden, per do	..... 40	
Proceeds of Lecture on New Hebrides, by Rev. Wm. McCallagh, at Milford	..... 4 18	
Chalmers' Church	..... 43 00	

Estate of late James McDonald, of Green Hill, per Rev. G. Patterson, two-thirds of \$1400..... 933 34
 N.B.—The other third \$466.66 is held in trust for disposal by the Trinidad Missionaries, in furtherance of their work.

Gore and Kennetcook Corner, per Rev J. Gauld..... 4 65

NOTE.—By explanation from Mr. Gauld, it appears that the \$14 acknowledged to Foreign Missions in the last five entries in January No. were for the four main schemes. Since then a friend has paid 70 cts., and Mr. J. T. Scott has collected \$3 94, making in all \$18.60, one-fourth of which is credited as above to F. M.

DAYSPRING AND TRINIDAD SCHOOLS.

G. A. Taylor for D. S. 50 cents, for Couva 50 cents..... 1 00
 A Friend, per G. A. T., for Couva... 75
 Antigonish, per Rev. P. Goodfellow:
 Col. by Maggie McMillan...\$8 54
 Charlotte Jocelyn... 7 20
 Bertha Ellen Kirk... 7 00
 Kate A. Cameron... 3 75
 Ellen Wilkins... 2 75
 Margaret J. Baxter... 1 25
 Howard Thomson... 1 35
 William Murphy... 2 61

Yarmouth, per N. Hilton, Esq..... 28 16

Onslow, per Rev. J. H. Chase:
 Emma Putnam.....\$5 40
 Jessie Fulton..... 4 25
 Marion McDonald... 10 10
 Annie McK. McNutt... 3 23
 Frances Wilson..... 2 10
 Ella Kent..... 7 75
 Lavinia Cutten..... 3 54
 Susan Cutten..... 5 44
 Florence E. Crowe..... 2 05

Kempton, per Joseph Armstrong:
 Col. by Bessie Armstrong...\$2 45
 Sarah Armstrong... 1 73
 Sarah Burgess... 2 89
 Ella Malcolm..... 2 95

Bridgewater, per Rev. P. S. Morrison
 Musquodoboit Harbour, Meagher's Grant, per Rev. J. Rosborough.

Musquodoboit Harbour:
 By Emma Mack.....\$5 75
 Eliza Bayer..... 3 10

Meagher's Grant:
 By Rachel Dilman..... 3 00
 Melissa Grant..... 1 65

Sherbrooke, &c., per J. A. McDonald:
 Miss Flora McCutchen.....\$2 00
 Amanda McIntosh... 3 80
 Emma McDaniel..... 5 62
 Anna Murdoch..... 8 60

Goldenville S. School:
 Master John A. McLean... 5 50
 Daniel Nickerson... 3 00

Still Water:
 Master John D. Elliot... 5 50
 Miss Bessie McLean... 4 15

Cow Bay, C. B. :
 Christy Ferguson.....\$6 74
 Flora McLean..... 97
 Cath. MacAulay..... 3 10
 Annie Ferguson..... 3 12
 Mary McDonald..... 5 40

Total.....\$19 33

Deduct..... 13 19 20
 Westville..... 26 85

Prince Street, Pictou..... 23 50
 Upper Stewiacke, per Rev. E. Grant:

Master John Cox.....\$4 50
 Edson Cox..... 69
 James F. Frame... 1 67
 Solomon Davis..... 50

Miss Alice Winton..... 3 62
 Sophia McLeod..... 3 53
 Jane Creelman..... 3 22
 Rachel Jeffers..... 2 32
 Christy Gourley..... 80
 Jessie Power..... 1 48
 Libbie Dunlap..... 2 58
 Mary Ryan..... 1 11

Total.....\$25 42

Less postage..... 05 25 37
 Woodville, P. E. I., per Rev. J. Sutherland..... 2 49

Parrsboro', per Rev. D. McKinnon:
 By Lily Ross...\$2 34

M. Moore & E. Lewis... 1 69
 Bella Leetch... 2 00
 Sarah J. Kirkpatrick... 1 60
 Martha A. Mason..... 1 37

Hamilton, Bermuda, per Rev. K. F. Junor..... 30 00

Gays River and Kerr Set:
 Col. by Maggie Annand.Pine Grove Section...\$2 25

Mary L. McKean, Landells Section.. 1 65
 Mary A. Woodworth, Landells Section.. 2 65
 Isabella Kerr, Kerr Sec 2 25

Newport, per H. Smith:
 Col. by Mary Mitchell.....\$2 60

Miss Ida Sproot... 1 64
 " Ada Harvie... 2 68
 Lestra Smith..... 2 35
 Miss Jane Miller... 3 77
 John A. Dodge... 3 00
 Frances L. Parker... 2 25
 Martha Glassie... 3 47
 Howard Weeks... 3 35

Little Glace Bay, per Wm. A. McKeen
 Miss Mary Matheson's Card...\$4 00
 C. McClay and Miss Pass 3 00
 Master Daniel Campbell... 4 22

Total.....\$11 22

Postage and letter..... 13 11

Musquodoboit, per Rev. R. Sedgewick
 Middle Set. Sab. school. \$9 10
 Maggie Reed, Glenmore S. S. 1 81
 Phebe A. Higgins, Higgins Set 2 32
 Eliza D. Parker, Henry Sec.. 4 35
 Georginia Fisher, Woodside.. 2 19

Total.....\$19 33

Barney's River and Blue Mountain, per Rev. D. B. Blair:	
Barney's River,	
Margaret Fraser.....	\$4 90
Jas. W. Bruce.....	3 42
Jessie Stewart.....	3 10
Elizabeth McKay.....	3 00
Donald Sutherland.....	2 86
Blue Mountain:	
Isabella J. Austen.....	\$6 30
Jessie Ann Campbell.....	2 42
Jane B. Cumming.....	6 10
Amelia Fraser.....	3 15
Mary Jane Ross.....	1 80
	<hr/>
Marionish, per Rev. H. McD. Scott:	37 05
Miss Eliza Henderson's card.....	\$6 17
Annie Copeland.....	4 40
Clara Huggan.....	3 25
Maggie McDonald.....	3 83
Jemima Oaking.....	6 50
Annie Murray.....	6 77
Ann McLean.....	2 30
	<hr/>
Th. Thomas and Harry Wilson, of the infant department of St. John's School, Hx., per John S. Smith, \$1 each.....	3 00
Young people at Milford, per Rev. A. Glendinning.....	16 85
New London and Summerfield, per Rev. John Murray:	
Col. by Barbara McKay, Sum- merfield.....	\$ 7 00
Lizzie McKay, do.....	13 46
Maggie McKay, N. London, S.....	2 20
Ellen McKay.....	8 00
	<hr/>
Annapolis and Bridgetown, per Rev. D. S. Gordon:	30 00
Col. by Caroline Cameron.....	\$3 50
Mary Ann McLean.....	3 46
Annie McKay.....	2 10
Mary Goldsmith.....	2 00
Mary King.....	1 44
	<hr/>
Arch River:	12 50
Col. by Jas. S. McDonald.....	1 25
Chalmers' Church, per R. Murray.....	112 01
	<hr/>
HOME MISSIONS.	
.....	5 00
..... and Barrington.....	12 00
..... M. Taylor, per Rev. E. A. Mc- Curdy.....	1 00
A. F., Hx.....	5 00
Bridgewater.....	28 00
Central Church, W. R.....	25 75
Elburne:	
Elburne.....	\$6 89
Upper Ohio.....	4 01
Lockeport.....	3 41
Madan Ferry.....	2 89
East Jordan.....	1 59
Jordan Falls.....	1 21
	<hr/>
Westville.....	20 00
Windsor.....	35 50
Annapolis.....	20 00
Bridgetown.....	\$5 23
	<hr/>
.....	9 45
	<hr/>
.....	14 73
.....boro, per Rev. J. W. Nelson..	2 00

Brookfield, per Moses Hamilton.....	15 00
Clifton, thanks col. per Rev. J. Byers.....	\$13 35
Mr. Thos. Crow. Beaver Brook.....	2 50
Mr. David Smith.....	5 00
	<hr/>
Blue Mountain.....	\$19 00
Barney's River.....	8 00
	<hr/>
River Side Cong:	
Bass River Section.....	\$7 60
Portapique.....	5 62
Castlereagh.....	4 83
	<hr/>
Chalmers' Church.....	18 05
Stellarton.....	24 60
Stellarton, per Rev. T. Cumming....	25 00
Fredericton, per Rev. Wm. Stuart...	4 00
Gore and Kennetcook Corner.....	4 65
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SUPPLEMENTING FUND.	
Noel.....	15 00
Shubenacadie and Lower Stewiacke..	13 00
Bridgewater.....	25 00
Central Church, W. R.....	19 50
Tungler.....	\$2 05
Sheet Harbor.....	1 25
	<hr/>
Westville.....	3 30
Windsor.....	21 50
Annapolis.....	40 00
Bridgetown.....	\$7 00
Perotte.....	3 75
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.....	6 37
	<hr/>
Richmond, N. B.....	17 12
Woodville, P. E. I.....	10 00
Parrsboro'.....	3 41
Chicobogue.....	3 45
St. Croix.....	4 50
St. Croix.....	5 95
Blue Mountain.....	\$18 60
Barney's River.....	2 95
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Riverside Cong., Bass River...	\$15 11
Portapique...	5 83
	<hr/>
.....	20 94
Chalmers' Church.....	40 21
Stellarton.....	25 00
Fredericton.....	3 50
Estate of James McDonald, Green Hill, per Rev. G. Paterson.....	100 00
New London, North, col. by Rev. J. Murray.....	2 64
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MINISTERIAL EDUCATION.	
Noel.....	5 00
Shubenacadie and Lower Stewiacke..	33 00
Miss Margaret Frame, per Rev. J. McLean.....	1 00
Clyde and Barrington.....	12 00
H. A. F., Hx.....	5 00
Bridgewater.....	25 00
Central Ch., W. R.....	1 50
Westville.....	20 00
St. Croix.....	5 45
Annapolis.....	\$4 34
Bridgetown.....	2 60
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.....	6 34
Woodville.....	2 19
Rev. H. McMillan.....	4 00
Dividend from U. B. Nfd., £100 stg.	487 33
..... " " B. N. A.....	182 50
Riverside Cong., Bass River...	\$18 37
Portapique..	5 47
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.....	23 84

Loan by Student returned.....	15 00
Ship Harbour.....	2 00
Gore and Kennetcook Corner.....	4 65
Scotch Settlement, N. B., per Rev. J. D. Murray:	
Col. by Miss Katie McNeil.....	\$4 05
I. McDougall.....	3 60
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	7 65

ACADIA MISSION.

H. A. F., Hx.....	5 00
Bridgewater.....	6 00
Windsor.....	40 00
Annapolis.....	5 28
Prayer Meeting, Blue Mountain, per P. Ross.....	6 00
Gay's River:	
Murdoch McDonald.....	\$2 00
John Cook.....	2 00
John McKay.....	1 00
Smaller sums.....	5 05
Col. by Miss Jessie Sutherland	
G. F. Ch.....	3 00
	<hr/>
	11 05

Newport, per H. Smith.....	5 29
E. R. St. Mary's Sab. School, per Miss E. Campbell, acknowledgment delayed since Nov. 1st.....	2 02
D. A. Matheson, Princetown, Mass., \$1 Am. Cy.....	90
Estate of late James McDonald, Green Hill, per Rev. G. Patterson.....	100 00
Gore and Kennetcook Corner.....	4 65

AGED AND INFIRM MINISTERS' FUND.

Jas. Morrison, N. London.....	\$2 00
Richard Found.....	4 00
	<hr/>
	6 00

Estate of Jas. McDonald, Green Hill. — McFarlane.....	50 00
	1 00

ERRATUM in Jan. No.—Vanceboro' \$2 00 were for Home Missions.

FOR HILLSBURG PRESBYTERIAN CHURCH.

West River Cong., Col. per Rev. G. Roddick.....	9 00
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Received and transmitted from Riverside Cong., Thank offering to Deaf and Dumb Institution, \$17 43. Also, from a friend per Rev. R. Sedgewick, \$1 72.

PAYMENTS FOR "RECORD."

The Publisher acknowledges the receipt of the following sums:

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Rev. James Ross, Grand River, C. B.....	4 50
Rev. A. Grant, Lake Ainslie, C. B.....	1 00
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Hugh McNeill, South River Lake.....	5 00
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James Hill, Economy.....	13 50

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Rev. P. M. Morrison, Bridgewater.....	22 50
David Miller, Western Covehead.....	50
Rev. J. Simpson, Nerepis, N. B.....	8 19
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Archd. McCuish, Loch Lomond.....	1 00
Professor McKnight, Dartmouth.....	3 50
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Rev. D. McKinnon, Parrsboro'.....	1 00
Rev. D. S. Gordon, Annapolis.....	12 95
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Rev. M. R. Paradis, Grand Falls, N. B.....	4 00
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D. F. Layton, Folly.....	9 45
Charles A. Cameron, South River.....	4 50
John D. McKenzie, Barney's River.....	10 35
Hector McKinnon, Fisher's Grant.....	2 25
Peter Stewart, East River.....	4 50
Hugh Dunlap, Mid. Stewiacke.....	4 00
Rev. K. McKenzie, Baddeck, C. B.....	8 00
Geo. Sinclair, Lochaber.....	6 25
John Creelman, Portauisque.....	6 75
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Jas. Proctor, Windsor.....	15 25
Hiram Smith, Newport.....	8 00
D. S. Blair, Fredericton, N. B.....	5 80
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THE HOME AND FOREIGN RECORD.

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TERMS.

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Manasseh, giving them a full share of the spoil and charging them to keep the statutes of the Lord. On returning home they resolved to erect a large altar on the east side of Jordan, near the place of the passage, to show in all time that they had part and lot in the worship offered Jehovah at Shiloh on the west side of Jordan. The act may not have been necessary; it may not have been prudent, for it might have led to idolatry; but it was performed with good motives. So soon, however, as their brethren on the west side heard what had been done, they determined to inflict summary punishment upon the supposed would-be idolaters. On second thought they agreed first to send a commission of inquiry. These commissioners did their work most faithfully. Assuming that the strange altar implied a strange worship their language was bold and unspoken, for they had zeal for the Lord of Hosts. Yet mark their objection in v. 19.—The reply of the accused is a model in its way. They did not recriminate. They said nothing about hasty judgments, want of charity, &c. They simply make a statement of what their design was and of what it was not. They repudiate the thought that they intended to commence rival worship. On the contrary, their design was that it might be an enduring witness that they had part with their western brethren in all the sacrifices offered upon the altar of Jehovah before Shiloh, and that they have a right to join with Israel in all their public religious solemnities. This explanation was entirely satisfactory to Phinehas and the ten priests. They regarded it as an evidence that the Lord was among the people. And the report they brought back to Shiloh caused joy throughout the land.

This incident in Israelitish history certainly presents the people in a most favorable light. The zeal for the Lord of Hosts, the determination to suppress the first appearance of idolatry, the sending of a commission of enquiry instead of at once going to war, the faithful and tender speaking of the accusers, and the reply of the accused—go to show that at this period the fear of the Lord was before the people. Would that it had been thus! all subsequent times!

LESSONS.

1. We should be jealous for the honour of God. We should not allow even the tenderest earthly ties to keep us from speaking when we should speak in the way of rebuking sin.
2. Let us not form an uncharitable view of the conduct of others, if such conduct can at all be explained in consistency with a religious life. Before pronouncing judgment, we should enquire. And while it may be our duty to enquire, and to enquire faithfully, let us do so tenderly, lovingly. And let us rejoice with true joy when all ground of suspicion is removed, and when what at first might seem to be prompted by evil motives is shown to have been prompted by good.
3. When brethren speak to us in the way of rebuke, because they suppose we are doing wrong when we are doing right, let us not discriminate but make all the explanation

necessary, that they and we may rejoice together.

THIRD SABBATH.

SUBJECT:—*Joshua's Warning*, Joshua 23: 11-16.

The good and grandly heroic Joshua was now about to lay down the burdens and honours of a long and most useful life. The warnings recorded in this chapter were uttered about 14 years after the conquest of Canaan, and 7 years after the division of the land by lot. He spoke to "all Israel" as represented by the Elders and leading men of all the tribes. He persuades the people by the remembrance of former benefits, by gracious promises, and by solemn threatenings.

V. 11.—To love God is the end and fulfilment of the law; it is the sum of all duty. See Deut. 6: 5; Matt. 22: 37. This is a warning that applies to every child and to every human being. Show how love is at the root of all good deeds. It binds us to God and to each other and makes life bright and joyous.

Vv. 12-13.—See in v. 10 the blessing that would come through obedience. In 12, 13 we see what the other course would lead to. There was still a strong remnant of the Canaanites in the land. If the Lord's people became friendly with them there would be intermarriages, and the effect would be terrible disasters.

They were strictly forbidden to form any alliances with the idolatrous natives; see Ex. 23: 32, 33, and Ex. 34: 11-17. It is true wisdom to shun the beginnings of sin and the temptations to it. No temptation is more dangerous than ungodly companions. If you cannot do good to such, avoid them for they are sure to do you harm, "acquaintance, friendship and marriage with persons of no religion, or of false religion, have generally been progressive steps towards apostasy on the part of the mere professor of religion," and towards coldness, uselessness and discomfort on the part even of the true believer, (*Scott*.) The history of Israel for thirty centuries is a melancholy proof and illustration of the text, v. 14-16. "The way of all the earth"—death and the grave.

As God is faithful in His promises so He will not fail in His threatenings. As His love is infinite, so is His justice, and so is His truth. See Dan. 9: 12-14.

God's promises and threatenings are as applicable to us as to His people of old. See Heb. 2: 1-4.

FOURTH SABBATH.

SUBJECT:—*Review—God's Mercies to Israel*, Joshua 24: 1-13. *Golden Text*, Ps. 107: 8.

The last Sabbath of the quarter is always given to review, and generally there is no lesson prescribed for that day, it being understood that the teachers will give a summary of the lessons that have engaged their attention during the quarter.

But on this occasion there is a lesson prescribed, and it is really a review lesson; but

it is a review of more than the quarter's work. It is a review of God's dealings with Israel from the beginning up to the time when Joshua was speaking.

Such a review would be interesting and instructive, but it would be, it at all thorough, lengthy. We will give an outline of it for those teachers who may choose this as the review lesson. *Some may prefer reviewing the lessons of the quarter.*

V. 1 informs us of the place of meeting—Shechem—and of those who constituted the assembly, representative men, elders, &c., a large, august assembly.

The *first* proof of God's favor towards them was the calling of Abraham—their Father. *The flood*—River Euphrates. *Terah*. See Gen. 11: 24-26, 31, an idolater. Abraham's journeyings. His son Isaac. Jacob and Esau—their possessions.

The *second* proof of God's favor: Israel's deliverance out of Egypt—the chief incidents of which are briefly stated, (1) The sending of Moses and Aaron; (2) the infliction of the plagues on Pharaoh and his people, (Exodus 3-12 chapters); (3) the destruction of the Egyptians in the Red Sea. (Ex. 14).

The *third* proof of God's favor: Victory over the Amorites (Numb. 21: 23) and turning away of Balaam's proposed curse from Israel. (Numb. 22: 22-24).

The *fourth* proof of God's favor: the passage of the Jordan. Capture of Jericho and victory over the Canaanites.

V. 12.—*I sent the hornet, &c.* "Not to be understood literally nor of plagues generally, but in such figurative sense as to be compared with Deut. 2: 25, and Joshua 2: 11, where it is stated that Jehovah began on the day of victory over Sihon to spread among all people fear and trembling, and quaking and anguish on account of Israel."

Throughout the whole narrative the first personal pronoun is constantly occurring. God is the real speaker, Joshua is only his mouth piece.

The design of the review is this—that seeing the great things that God had done for them they might be led to consecrate themselves more devotedly to his service.

From the whole narrative we learn—

(1.) The sovereignty of God, in choosing Abraham and his seed in the line of Isaac.

(2.) The goodness of God continued, and continued in spite of their rebellion and ingratitude.

(3.) The power of God, how easily He gave the victory to His people over their enemies.

(4.) We should all choose the God of Israel as our God.

SATAN will seldom come to a Christian with a gross temptation; a green log and a candle may be safely left together; but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to ashes.—*Rev. John Newton.*

"Like Frogs in a Well."

The *Times* correspondent takes special note of the "Zenana Mission"—the work carried on by ladies who visit from home to home among the native females, endeavouring to instruct them in the Christian truth. He tells of a visit thus paid to a young married lady of singular beauty, who gave her teachers a most mournful account of the life which she led.

"Her eyes," says the writer, "above all, are beautiful—bright and liquid almost beyond description; but she cannot be seen by any one of the other sex, not even by her husband's brother or father. She chafes under the hardship, and told her visitor one day with native simplicity, that 'this sort of life was like frogs in a well—all around life and beauty, and she buried.' The young visitor said the figure was most appropriate. It was the undoubted truth. The lady often said, 'How fortunate you English ladies are—able to go everywhere, and do everything!' and her questions as to English life were interminable. Some of the ladies visited, my friend says, are as ugly as this one is pretty, but the ugly ones are as carefully secluded as the pretty ones. In fact, it is a living death. The teaching time ranges from an hour to an hour and a half in each case, and these good lady teachers go from one house to another from eleven in the morning to about half-past four or five in the afternoon. Then they also teach the children in zenanas—married ladies, it will be remembered, at five years of age, and in many painful instances widows. Some of your readers may know what an awful lot is that of an Indian widow who may become so in early infancy. She cannot marry again without disgrace, she can only eat one meal a day, and that of the coarsest rice, and her dress must be without ornament. An iron ring worn on the left wrist is taken away, and a red mark, which is put on day by day at the parting of the hair to denote married life, must be put there no more for ever. The woman or child is considered dead when her husband dies. Happily, there is a great revolt against this fearful and unnatural system, and some of the widows are finding employment as teachers and otherwise in Zenana schools. They are not, of course, allowed to go out of the house, and the Brahmins are doing excellent work by promoting widow marriage and giving it effect wherever their influence extends."

"The streams of religion run deeper shallower," says Calcott, "as the banks of the Sabbath are kept up or neglected." A preacher in Holland called the Sabbath "God's dyke, shutting out an ocean of evils."