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

APRIL, 1870.

CHURCH ORGANIZATION AND GOVERNMENT.

FACTS AND PRINCIPLES REGARDED AS
FUNDAMENTAL BY THE PRESBY-
TERIAN CHURCH.

1. The Church is set forth by the Word, and is to be contemplated by us under two aspects: first, as invisible, and consisting of all those who have been, are, or shall be, united to Christ the Head, by the Spirit; second, as visible, and consisting of all those throughout the world who profess the true religion together with their children. The church is called invisible, or visible, according as its members are spoken of as known to God,—the elect, the regenerate, the believing; or as they are to be regarded and treated as members by us.

2. The church is a Theocracy. That is, it is "the Kingdom of God," "the Kingdom of Heaven." The Lord Jesus Christ is its King and Head. The government is upon His shoulders; and all power pertaining to the church, by whomsoever exercised, is from Him, and is rightfully exercised only in His name and according to the precepts or principles set forth in His word.

3. External organization is secondary in the Scripture idea of the church: Christ has, however, fully provided for its external organization.

4. The church is an entirely distinct society or organization from the State. It has its own government, officers, and courts or councils. The judgments of its courts are as conclusive in their own sphere as are those of the State in theirs; and no appeal lies from the one to the other in matters pertaining to the province of each.

5. Church power is the authority or right which belongs to the church,—in virtue of its relation to Christ, the Head, and of the indwelling of the Spirit,—to perform church duties in obedience to the commands of Christ, and according to the precepts or the prescribed principles of His word.

6. Church power is, *primarily* or *fundamentally*, in the church itself as the community of the people of God and, *in its exercise*, in those who are especially called to exercise the same.

7. Church power is legislative, judicial, and executive; and the officers of the church are its organs for discharging all functional duties.

8. The power belonging to the church authorizes and obliges its members, first, to elect church officers according to the provisions intimated and the principles prescribed in the Word; second, voluntarily to submit unto them and co-operate with them, in the Lord, according as the duties pertaining to their several offices require.

9. The permanent Scriptural officers of the church are, Ministers of the Word, Elders of the people, and Deacons. Each office has its own special functions and all together constitute the one permanent ministry which Christ has instituted for the edification and service of His church.

10. The higher office includes the lower. Ministers are also, *ex officio*,—Elders and Deacons. Elders are also, *ex officio*,—Deacons. Elders join with the minister, aid and relieve him in the duties pertaining to their office. Deacons join with the

minister and elders and assume responsibilities and duties in connection with the church's gifts, and contributions, and financial affairs generally. Elders and Deacons can do, *officially*, nothing which, if supposed to be acting directly, the church as a body could not properly do; and can do, *officially* and *regularly*, nothing which by the Word is made the peculiar and solemn duty of the minister.

11. Their relation to each other and to the church requires all the officers to work with one heart and one mind, and the church to own and co-operate with them all. The special functions of their several offices are different but complementary. Each needs the others, and the church needs them all in order to the full realization of its privileges and prerogatives and the proper discharge of its duties.

OF WHAT USE ARE YOU?

God has sent us all to the world for some wise purpose. There is something for us to do, and He commands us to do it. Our work lies before us; we can see what is expected of us, and we can attend to it without delay. No life has been made in vain. The past had a purpose; the present and the future have their purpose and meaning for every one of us. God commands, exhorts, entreats the sinner to repent and live. He sends His people into His vineyard to work for Him, maybe for a whole day--maybe for one short hour: it matters not so long as the heart is loyal and the hand active.

God gives you His one talent, or His five, or ten talents. You may use them well, and your reward is great, overwhelming, immeasurable. But if you lay them by "in a napkin," God still knows how to use you and your talent to His own glory. The wicked man, the unprofitable servant, will be used as a warning to others. His trial and doom will be recorded for the instruction of succeeding generations. If, therefore, you do not meet God's ends lovingly as a Christian, He has the power and the will to use you as a "vessel of wrath"

to show in your person His hatred of sin, of laziness, of unprofitableness.

The choice is before us all. It is certain that God will make use of us in one or other of these ways: we must show forth the glory of His grace in our salvation, or the glory of His righteous judgment in our eternal ruin. If we are "*unprofitable servants*," we must share the lot of such forever.

Let us examine our lives in the light of this solemn and awful truth. Each one has but one life; and this we must give either to God, or to God's enemy—to the Church or to the world—to self or to Christ. All depends on the use we make of this short but awful day, before the night cometh when no man can work.

Christ is waiting for you to come to help Him. He offers to strengthen you with His love and to give you His spirit. He has a vast amount of work to do in this world, and He asks you to do it with Him. Your congregation needs your active aid. You can help us in the Sabbath School. You can strengthen the hands of others. You can give back what God has given you in such proportion as love shall dictate. You know your "talent;" and that is precisely the talent which you are called upon to use.

Some are of great use even on the sick-bed. Their patience under suffering is a precious lesson. They testify to the Divine love in the furnace of affliction. From many a dying bed come priceless legacies of triumphant faith. Some are privileged to spend long years in the active service of God promoting His glory and the happiness of men. We can do our work, although we may occupy no official position in the Church. Ministers and Elders are indeed specially bound to be "profitable" servants; but every Christian, young and old, weak and strong, will find scope for every sanctified energy. It is when all do their duty unitedly that the Kingdom of Christ shall win its victories. A faithful, loving Christian life is more eloquent than many a sermon—more edifying than many a learned volume.

Ask yourself, dear reader, these ques-

tions:—Am I to be used as an example and a warning in God's universe? Am I to prove an "unprofitable servant," and to be flung into outer darkness? Will God cut me down in anger to show how He hates uselessness, laziness, fruitlessness, in His Kingdom? How much better is the congregation, the Sabbath School, the Prayer Meeting, for my being alive this day? How much better are the Home and Foreign operations of the Church? What souls have been saved through my efforts? What are my hopes, fears, plans, for the future? The axe is laid to the root of the tree. The fig-tree is to be examined for fruit. The fire is burning that shall devour the withered branches. There is no way of escaping the scrutiny of God's eye, or the grasp of His Almighty hand. The useless must be condemned and punished with the positively wicked. To be useless in the Church of God is to be on the side of sin and Satan.

Sodom and Gomorrah, Lot's wife, Pharaoh and his hosts, Ananias and Sapphira, Judas Iscariot, Doeg the Edomite, and many more that might be named, have their use. God has used them as examples to warn and alarm others, and to show His hatred of sin. Are you willing to be classed in the same dismal catalogue? There is but one way of escape. We must be for God or against Him; we must be his friends or foes, faithful followers or "unprofitable servants."

THE PRESBYTERIAN CHURCH OF IRELAND.

The late General Assembly of the Irish Presbyterian Church was all that the best friends of Presbyterianism and Evangelical religion could have expected. A most noble example of self-sacrifice, unity, and public spirit, was presented to Ireland and to the world. The leading men—indeed, the whole Assembly, with rare exceptions—manifested a thorough appreciation of the action demanded by a great, an unprecedented emergency. There was no unmanly whining over the past; there was no weak folding of the arms in listless despair.—There was, on the contrary, a frank reali-

zation of the new position in which the church found herself, and a bold grappling with all its difficulties. Our readers know that when the Protestant Episcopal Church was dis-established and dis-endowed, the *Regium Donum* of the Presbyterian Church was withdrawn, saving the life interest of ministers now enjoying it. Now what the Assembly has resolved upon is this:—The ministers to commute or sell their life-interest in favour of the Church; in other words, that the aggregate amount of their life-interests shall be invested so as to produce a perpetual revenue in favour of the Church. The difference between the amount of the life-income and the interest on the invested capital is to be made up through a Sustentation Fund organized and carried out by the Church. The ministers lose nothing; the Church gains a great deal towards its permanent endowment.—The capital and interest of the amount received will, according to the terms of the Act, prove sufficient to satisfy in full all existing life-interests in the *Regium Donum*, and the Church takes care that every minister commuting shall have adequate security, through trustees appointed for the purpose, that he shall obtain the full amount to which he is legally entitled.

The money realized by the sale of the life-interest of ministers in the *Regium Donum* will be invested under the name of the Commutation Fund. It will amount to about £26,000. A Sustentation Fund has been organized, modelled on that of the Free Church, to supplement the sum receivable from the interest of the Commutation Fund. An attempt is made to raise £30,000 annually as a Sustentation Fund. This can be done by a penny a week from all the members. An equal dividend of £130 will be secured to all the ministers. What threatened to prove a great disaster will turn out a blessing. We rejoice to observe that the Episcopal Church is following the Presbyterian example in devising and doing liberal things.

The Irish Presbyterian Assembly has agreed to send a strong deputation to the General Assembly at Philadelphia in May, to congratulate American Presbyterians in their happy re-union.

PROGRESS OF ROMANISM IN GREAT BRITAIN AND IRELAND.

The most noteworthy advances made by the Church of Rome in England have resulted from the development of the Popish germs in the Established Church. Ritualism is the bud; Romanism is the blossom. Mediævalism is the root; full-grown Popery is the fruit. Scores of the Clergy of the English Church, and considerable numbers of the aristocracy, pass year by year from the Anglican to the Roman communion. The impression thus gains ground that there is a rapid increase of Popery.

Facts do not warrant the impression that Romanism is really gaining ground in Great Britain and Ireland. From statistics recently published we learn that in 1801 the entire population of the United Kingdom was between fifteen and sixteen millions. At that time there were in Ireland about four millions of Roman Catholics, and in Scotland and England about three hundred thousand,—being in all about 27 per cent. of the whole population. This is the way in which matters stood at the beginning of this century. Let us come to 1869. The population of the United Kingdom of Great Britain and Ireland has increased to nearly thirty-one millions.—The Roman Catholics in Ireland number 4,327,000; in England about 984,000, and in Scotland about 300,000; making in all about 5,600,000. This gives the Roman Church only 18 per cent. of the whole population in 1869, whereas she had 27 per cent. in 1801. The Roman Catholics increased during this period of 68 years 28 per cent.; while the increase of Protestant Churches reaches 120 per cent. The large increase in the Romish population of Scotland and England is mainly owing to the migration of the Irish people to the large cities and to the mines and factories of these countries. In the face of these facts Archbishop Manning must require a good deal of assurance to prate and preach about the "Conversion of Albion."

The Roman Catholic population of Europe numbers about 136,000,000; the Protestants and the Greeks number 144,000,000. The Church which calls itself

Catholic and boasts of its vast numerical strength, does not really number in its ranks one-half the nominal Christianity of the world!

The countries of South and Central America are Roman Catholic—intensely so—although not up to the mark of Roman Ultramontaniam. But the influence of these countries on the destinies of the world is very slender. They are not powerful and progressive nations. Looking to British America we have a fair and growing majority of Protestants. In the United States there are not at the outside, more than five millions of Roman Catholics, while the Protestants number nearly thirty-five millions. There are now in the States, as admitted by a Roman Catholic organ, at least ten millions of persons born of Catholic parents, but who are no longer adherents of that Church. Two thirds of the children of immigrants from Ireland and other Popish countries leave the religion of their parents. The Common Schools, the Bibles, the general enlightenment of the country, are fatal to Romanism, except where its disciples congregate in the heart of great cities.

Were we Roman Catholics we would be compelled to look, as the world now is in a most hopeless case—as far behind what it was three centuries ago. Thank God! there has been real and great progress in spite of Popery; and the rate of advance is increasing year by year.

EVANGELIZATION OF SPAIN.

For a lengthened period the vast empire of Spain has been groaning and struggling under a grievous captivity. When the kingdoms of Europe were at liberty to choose between freedom and bondage, she voluntarily placed herself under the galling yoke of the most abject slavery. Ever aspiring and doubtless cherishing the fond illusion that she would yet become the mistress of the world, she made choice of the Papacy, thinking that thus her dream would become a reality. Previous to this time the career of Spain was a most hopeful one. Being a powerful nation her terri-

stories became vast and extensive. She made great efforts at colonization, and promised a glorious future. Immediately after her choice, however, the tide of prosperity heretofore rising now began to recede, and impending ruin appeared inevitable. Her dominion, once so powerful and strong, begins to break her, her dependencies are taken from her, and she lies bleeding from the varied wounds inflicted upon her. But the set time to deliver this empire from the slavery in which she had plunged herself in the 16th century seems now to have arrived and a new day begins to dawn. Under very favourable auspices a good work has been commenced, and is still making rapid progress. Its influence is being felt, not among the few, but is permeating the mass of the people. The long night of darkness by which Spain has been enshrouded is gradually disappearing, the gray dawn now appears, and no doubt will be speedily followed by the bright and effulgent rays of the noon-day sun. God has been working, his hand can be clearly discerned in the movements now going on, and in the instruments which have been employed for the furtherance of the work. The Bible has been largely circulated by the Spanish Evangelization Society of Edinburgh, and private individuals have also distributed copies of the Word of God throughout the whole empire. So eager have parties been to peruse the Scriptures after obtaining a copy, that many have read them behind bolted doors, in cellars, and at the silent midnight hour, where the eye of the infuriated priest could not observe them. The seed thus disseminated soon took root, converts were made and increased, until a little band of faithful followers of Christ were formed. This excited the ire of the Papal Hierarchy, and the priests began the work of fiery persecution. The little flock were compelled to flee, and took refuge on the lofty summit of Gibraltar. Here they were on British soil, and could breath the air of freedom, whilst at the same time they were enabled to receive more instruction in the doctrine of Christianity.—Eagerly they looked for the dawn to appear, and awaiting its appearance they laid

the foundation of a Protestant Church. Five months after this period, Providence opened the door. The Queen of Spain fled, the little band at once descend from Gibraltar, and enter and commence the evangelization of this great country.—Gradually and marvellously the work is progressing; and if there were men to occupy the field, congregations would not be wanting. The nation is stirred to its very depths; and the movement now going on, though not confined to any locality, seems to have taken the strongest hold upon Madrid, the capital. Shortly after the flight of the Queen, a native preacher, in addressing the people in the metropolis for the first time, only obtained an audience of thirteen. In eleven months afterwards his audience numbered nearly one thousand. Never, since the days of the Reformation, has such a deep and universal movement taken place; and the death-blow of the Papacy has evidently been struck in this vast empire. Let us, then, cheerfully aid in the work of Bible circulation, when we hear of such glorious results following it. And let us lift up our hearts in adoration and praise to Him that is wonderful in counsel and excellent in working, that he has flung open the gates of this dark, benighted land; and let us rejoice that a light has been kindled in Spain which neither priest nor potentate shall be able to extinguish.

D.

LETTER TO A YOUNG MAN.

[The following letter was addressed by the teacher of a Bible Class to one of the pupils. It was not intended for publication but by request of the Editors of the *Record*, the writer has consented to its appearance. The truths so well enunciated are applicable to thousands of similar cases]:

HALIFAX, 25th Feb., 1870.

Dear C—:

Permit me to say a few plain words about a very important subject. Why don't you join the church? I am pleased with the attention you give to the Bible Class. I am certain you know far more than many who joined the Apostolic Church; and I want you to consider that you are doing

wrong if you have faith in Christ not to profess it.

I hope you are quite certain that you are a sinner by nature and by practice, though I do not suppose you have a full conception of the vileness of the appearance you present in God's sight. He compares our best performances to the filthy rags which cover the most degraded beggar. And I hope you feel that if you ever get to Heaven it is not your own good works or your prayers, or going to Church, that will take you there. It is very easy to get to hell, for the road is very wide and in good repair, and it is down-hill. There was a road once to Heaven that Adam travelled on before he sinned and fell,—the road of perfect obedience to God's law; but there is an immense gap in that road now, and we need not try to travel it, for the end of every traveller on it is eternal ruin.

But a new road has been opened,—a narrow way with a narrow gate. Christ engineered the road at an immense cost, even at the sacrifice of His own life in completing the last bridge, but he finished it, and now it carries travellers over safely, and the tickets are free, and the train starts now,—the destination is Heaven. Would you not like to go? Our dear old friend Mr. H.—spoke to us a few weeks ago about the Christian's joy, and he has finished his journey, and proved the road, and entered into that joy of which he was speaking.

I have spoken of the journey to Heaven as travelling by rail, and I want to let you know some of the rules of the road. Passengers are not allowed to carry any offensive luggage. Some in getting into the car are far from what they ought to be—nay, all are certain that the sooner they get rid of their old habits the better. So, as they journey, they are always to be cleansed from those sins that do most easily beset them. But I have not time to follow out the figure. I want to know if you do not desire to come with us? And if you do, who hinders you from coming? It is not Christ, for he entreats and beseeches you to avail yourself of his offer, and assures you that as he provides everything you will want for the journey, there can be no poverty so deep as to prevent acceptance of his gracious gift.

But the Devil tells you, "plenty of time—the train is always running. If you do not go by one you can go by another. Look at the thief on the cross: he started at 11.55 and reached Heaven at 12; and what is the use of being in a hurry?"

Now we ought to do just what Christ tells us, and never mind what other people say. And as he provides everything, it is nothing but right and fair that we should accept his gift in the way he offers it; and

he everywhere says in the Scriptures that while he is willing to receive every one who will come now, there is no promise that the offer is for to-morrow.

But the traveller has to go to the station and get into the carriage before he is carried; and we are called upon, first, to believe there is a road, and then to act as if there was a road. We must conform to the rules of the road; and we must evince our gratitude to the builder by both using his offer and expressing our gratitude for his undeserved mercy. We must not be ashamed of being seen going to the Depot, or being in company with other passengers. We must holdly say that we seek a better country, even an Heavenly. The world will laugh at you. Let your motto be: I am not ashamed of the Cross of Christ.

Let me ask you to read with prayer and attention the little book which accompanies this*. It is a very profitable little book; and if you are in earnest, it will help you.

There may be other points not touched upon which you would like to speak about. I will be glad to talk with you, to correspond with you, to do anything I can to help you on the right road, on the most important journey you can ever travel. Only be in earnest, and begin now.

Believe me to be,

Yours, affectionately,

D. B.

* "The Pastor and Inquirer," by Duffield, which can be procured at the British American Book and Tract Depot, at 48 cents per dozen.

THOUGHTS.

Self-love makes blind towards ourselves, and sharp-sighted towards the actions of our neighbour.

It is a fundamental principle of the Kingdom of God, that no indulgence shall be shewn to those who have shewn no indulgence to others, but that strict retribution shall be awarded to them.

Beware of communicating the gracious experiences of your heart to daring, vicious, or hardened persons.

In Scripture language *dogs* are those who persecute the Word; *swine* are those who surrender themselves to carnal lusts.

Compassion and love towards sinners is the sacrifice most acceptable to God—of far greater value than the most pompous worship.

One work of love leads to another.

Divine operation waits on human co-operation. God will do in answer to

prayer what will not be done without prayer. Low faith in the Church produces slow development of the work of salvation.

The whole earth is the field where the harvest of the Lord is to be gathered. Successful labourers are obtained in answer to prayer.

Patience under persecution for Christ's sake is a sure sign of true discipleship—survivor even than miracles. The devil may imitate miracles but cannot inspire patience.

Ministers, in the discharge of their office must have regard to God and the truth of the Gospel, not to the threats of men.—Those who fear to tell the whole truth are false teachers,—neither cold nor hot.

Eternal death is the only evil which really deserves to be feared.

It is prudence to deliver up the body in order to save the soul. This is to cast the lading of the vessel into the sea to preserve the men from destruction. A man loses nothing when he only loses that which must perish.

In the world, great services only receive great reward; in the Kingdom of God the smallest acts of kindness to the humblest persons may secure a very great reward.

(From the Montreal Witness.)

IS IT RIGHT TO BE RICH.

PUBLISHED BY REQUEST.

A remarkable tract was published, under the above title a short time ago, by Mr Lewis Tappan, as one of his last services to the cause of Christ and humanity. Mr. Tappan was for many years, in connection with his celebrated brother Arthur, an extensive merchant, and subsequently he founded, and for many years was chief manager of the Mercantile Agency which has since spread all over the continent. He was also, for many years, the chief promoter of the American and Foreign Anti-Slavery Society, which was the religious wing of the anti-slavery party; and of the American Missionary Association, which was the anti-slavery wing of the Home and Foreign Missionary enterprise in the United States, an Association which, during and since the war, has swelled to gigantic proportions of enterprise and usefulness among the freed men. We mention these facts to show that Mr. Tappan's experience and knowledge of men and things have been very varied, and

very extensive, more especially owing to his connection with the Mercantile Agency, whose very business it is to ascertain the character and history of business men. His long continued and high Christian character, also entitles him to a candid hearing, upon a subject so intimately connected with the amelioration of society, and evangelization of the world, as the right use of riches.

COMMON BELIEF RESPECTING WEALTH.

The general belief is, that religious men may pursue wealth in the same way as irreligious men, provided they gave in charity or for benevolent objects more liberally, and leave larger sums to those objects in their wills. This course is advocated sometimes by the religious press and has been even inculcated from the pulpit. Such christians consider their acquisitions their own; that they have a right to dispose of them as they please, and the true idea of stewardship is excluded from the mind. They seem to forget the voice of the Lord of hosts, "Hear, O my people, and I will speak. The silver is mine, and the gold is mine. And the cattle upon a thousand hills." God is the right proprietor. He does not need rich men but men rich in good works, faithful stewards, those who are to distribute according to his directions. Such stewards are said to be the salt of the earth and the light of the world. They shine before men, and thus glorify their Father in heaven. Their course is like the natural sun shining in its strength from the dawn to the close of the day, giving light and heat, imitation of Christ, their glorious leader, who is called the Sun of Righteousness, as the source of light, animation, and comfort to his disciples.

Some say the apostle takes it for granted that there will be rich Christians, for he charges such not to be high minded, nor to trust in uncertain riches, but in the living God, etc. The apostle may have addressed those who became rich before the Gospel was announced to them, and who, of course, had never felt their obligations to obey Christ in this regard. Now, the apostle directs them to make a proper use of their wealth. This must be the right exposition, otherwise Scripture is made to contradict Scripture, and we should remember that isolated passages are to be construed agreeable to the general drift of the whole.

OBJECTIONS.

Covetous men will be prompt in making objections to the plan of giving above stated. If there are to be no rich Christians, how are church edifices, school houses, academies, colleges, asylums, and hospitals to be built and maintained? How are Missionary Societies, Bible and Tract So-

cities to be supported? How are the fine arts to be patronized? The answer is plain. If all Christians act as enjoined in the Word of God, money will be freely offered for every good cause equal to the demand. There will no longer be any necessity for missionary and other benevolent societies making frequent and urgent "appeals for funds;" it will no longer be necessary for a multitude of men, many of whom have been ordained to the Gospel ministry, to go about soliciting funds to sustain religious and charitable institutions, nor for pastors to be urging their flocks to respond cheerfully to the call of the destitute at home or abroad. The offerings of the church will be spontaneous and abundant for every good work. And with respect to adorning the walls of our dwelling houses with costly pictures and statuary, how much better would it be if public galleries were established at the expense of a large number of persons in all our towns, in which the more expensive pictures and statuary could be placed for the gratification of all the people. Is it not true taste to live in commodious but plain houses, while we unite with our fellow citizens in the building and support of public institutions for the benefit of society at large on a liberal scale?

ACCUMULATING IN ORDER TO GIVE.

There exists a great mistake in regard to the value of accumulated wealth, when bestowed in large sums, in comparison with smaller sums discretely given during the life-time. I would not detract an iota from the fame of men, who, like Peabody, make princely donations to cities or incorporations, or for the good of mankind and I only wish that many others would imitate their noble example. But it should be borne in mind that if sums thus given, after the accumulation of many years, had been given yearly, or oftener, as Providence presented the opportunity, they would have done a great deal more good. The example, besides blessing the giver and benefiting multitudes, might have stimulated thousands to generous acts. And it should not be forgotten that there is moral interest, so to speak, accruing from benevolent givings that greatly exceeds the compound interest of commercial men. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

LAYING UP FOR CHILDREN.

Is it wrong, then, to lay up property for wife and children? Is it not said, "But if any provide not for his own, and especially for those of his own house, he has denied the faith, and is worse than an infidel!" And also, "For the children ought not to lay up for the parents, but the parents for

the children?" This providing and laying up does not enjoin posthumous provision, but daily sustenance and support. The parent says, "I will act toward you as the loving father who works hard, and lays up what is necessary to enable his children to get their bread." We may, however, make a reasonable provision for those dependent upon us; it should be only a reasonable one, and in accordance with the injunctions of scripture. And we should bear in mind that God, in his beneficent oversight and wisdom, has inculcated upon children that they "requite their parents" or provide for them in their feebleness and old age, as their parents nourished them when young and helpless; and has required of children that they honor their parents by filial respect, and, if need be, by support in their declining years, "for that is good and acceptable before God."

We are allowed, doubtless, to provide a home for ourselves and families; we may own a house, a farm, a shop, a ship, a store, and educate our children in literary, scientific, and industrial pursuits; we may aid them in commencing business and in the various employments of life; we may make provision for the support of our families after our decease; but all on a scale of Christian frugality. We may also insure our lives for the benefit of wife and children, should they survive us, and this course may be judicious in most cases.

* * * * *

With regard to wills and testaments, it would be better for individuals and for society, if they were less frequent, if men were their own executors; and if they are faithful stewards, they will not have much to dispose of, at a time where they can grasp their possessions no longer. Wills, if not set aside for informality, indefiniteness, or illegality of some sort, as they frequently are, are often the occasion of bitter contention and lasting animosities among heirs and legatees. The latter Surrogate Bedford informed the writer that the scenes frequently witnessed in his office, relatives dressed in the habiliments of mourning, in quarrels and angry speeches with reference to the dead and living, were disgraceful to humanity.

PROPORTIONATE GIVING.

The question is often proposed, What proportion of one's income should be appropriated to the cause of Christian benevolence? We do not deem this question of much practical importance, after the view taken of the law of Christian obligation.—Still for the sake of solving the doubts of inquirers, it may be said in reply: The tithing system, or the law of tithing, can be no universal rule. As a general rule, it is presumed that Christians would not think of

giving less than this. They should see that with increasing means the proportion is not diminished, but steadily and consecutively increased. Instead of this it is usually the case that those persons who have in early life or at a later period, given a tenth of their income annually to benevolent objects, seldom, if ever, continue the practice when they become rich.

* * * * *

To one imbued with the spirit of Christ, the question, how much of my income ought I to give for the good of mankind and the upbuilding of t^o kingdom of the kingdom of the Redeemer? will be easily settled; for he who truly lays his body upon the altar of God will present a living sacrifice that includes all his possessions, as well as all his time. It will be well for us if this important truth is kept, theoretically and practically, in constant remembrance. Then the sincere and consistent Christian steward would cease to enquire how much he may withhold and how little he may give to the cause of Christ; and be both afraid and ashamed of a rule that allows him, when he can do no more, to retain nine-tenths, while he casts only one-tenth into the Lord's treasury. What earthly proprietor would consent to such a division of profits! Capital, income, talents, example, influence, prayer, are included.

* * * * *

We may treasure up learning, integrity, honor, piety, and manliness, and children will not be injured by such hoarding; but if we amass wealth or strive to do it, children, as a general rule will be injured if not ruined by such a course. "Give liberally," said a clergyman in a charity sermon, "give liberally, and you will have enough left to ruin all your children." When will parents learn, and act upon the knowledge acquired, that industry, integrity and piety are the best safeguards in educating their children, and the best inheritance they can bequeath them, and that extravagant living, affluence, hoarding money or even a free use of it on ourselves or children, is most dangerous and almost ruinous.

EDUCATING CHILDREN IN RIGHT PRINCIPLES.

It would be wise in parents to inculcate upon their children, while in a course of education, and as a part of it the superior advantages of industrial and benevolent pursuits to the acquisition of property, both as it relates to usefulness and happiness here and hereafter. And if children, after attaining to maturity, should devote a considerable portion of their time to labor for the improvement of those less favored than themselves, to the increase of their rational enjoyments, their educational culture, their moral and religious advancement, they

would find a source of gratification and happiness that the pursuit and attainment of wealth will never yield. Such employment would tend to check the feverish desire of riches, to restrain the sensual passions, and under the Divine blessing, ennoble youth in whatever is virtuous, manly, and Christian. Such employment would be like mercy.

"It is twice blessed:

It blesseth him that gives, and him that takes.

The course recommended, if adopted and persistently practiced by the members of the Church of Christ, would produce a revolution most salutary in its results. Children would be reared with virtuous habits, and simple tastes, with desire to get good and do good, for we have Scripture authority on this head: "Train up a child in the way he should go, and when he is old he will not depart from it." The Church would then have a power that is now lacking; primitive Christianity would be revived; ungodly gains would be spurned; Christians would be free from fashionable follies.



Home Missions.

Home Mission in New Brunswick.

BY REV. SAMUEL HOUSTON, CALVIN CHURCH, ST. JOHN, N. B.

It is just possible that the readers of the *Record*, or many of them at least, may think that they have heard enough about New Brunswick during the past year. Almost every Probationer and Catechist sent by the Board to the Province has had impressions to offer and suggestions to make about the congregation or station in which his labours were exercised. In this way the spiritual wants of that section were kept prominently before the whole church, and so far a good purpose was served. But the want in many parts of the Province is still as crying as ever. It is no blame to the Board of Home Missions that it is so; with the men and funds at their disposal the Board made the best disposition they could, there was no partiality shewn to one field more than to another. It was because the labourers were and are few that some districts got little service, and some perhaps none at all. In these circumstances then we ask the attention of the Church over again to the state of New Brunswick, and specially to some suggestions that we offer for consideration. These suggestions we do not say are the best that may be offered, but we think that they are worthy of a

moment's thought on the part of all, and especially on the part of the Board.

For what in a word is the state of the Province; and on this occasion we mean to confine ourselves to that part of it west of the St. John River, and we do this for a very good reason. It is because we know that portion of the field better than other places, both from personal inspection and from some inquiries that we have made. This includes the greater part of the territory occupied by the St. Stephen and York Presbyteries. It is a pretty wide district that extends from the Point of Lepreaux to Grand Falls in one direction, and from the St. John to the St. Croix on the other. Within this territory there are three vacancies that we may presume will soon be filled up, viz., Nerepis and Jerusalem, Fredericton and Prince William; at least there is no good reason why they should not if the people are in earnest, for in each of these there is a comfortable living for a pastor attainable. Leaving these out let us see what remains. Beginning with the extreme south there are Lepreaux and Musquash that were formerly preaching stations in connection with the Presbytery of St. John. It is to be supposed that the Presbyterian population of these places is not what it once was, but there are still some respectable families remaining. Then there is Baillie and the associated stations where a pastor was formerly settled, and where a catechist was located all last summer.— Following the St. Andrews and Woodstock Railway we come to Canterbury where there are a number of families, and where Messrs. Glass and Home used to hold occasional services. Then there are Woodstock and Richmond that once enjoyed the blessing of a settled pastor, but have been vacant for some years. Passing beyond Florenceville where Rev. D. Bernard lives and labours we come to Grand Falls where a flourishing station might be opened. An occasional service is held here at long intervals, but the people are most anxious for ordinances and are willing to pay for them. These are the prominent points of the district. We have no doubt that scattered all over the region groups of Presbyterian families may be found, and wherever there are such, we are responsible for their oversight. We have not done our entire duty until we have reached every family with ordinances that claims connexion with us. Has the Church been conscious of the grave responsibilities that rest on her in connexion with these scattered families? There are few, we think, that will answer in the affirmative.

The question then is, how is the want to be met? With our present resources of men and means, how can we best overtake the work that lies before us, not only with re-

gard to vacant charges and stations, but also the outlying field? We have sometimes thought that if a few Scripture readers, or colporteurs, or lay agents of the right stamp were available and planted in various localities, a great deal of useful pioneer work might be done. Men of undoubted piety, of more than average intelligence and strong common sense, and endowed with organizing faculties, would be the men for such work. The chief difficulty perhaps is this, that men so qualified would be able to make twice as much in some other employment as the Church could afford to give them, most likely a great deal more than the average income that is paid to the pastor. We do not despair of something being done yet by means of lay agency.

But the best and most economical scheme in present circumstances is, so far as we see at present, that of *Itinerant Agency*, that is of appointing an ordained minister to travel and hold services through the entire district. Of course, to be a thorough success, the utmost care must needs be exercised in the selection of such a man. Perhaps it would be advisable in us not to enumerate the characteristics which we think requisite, it might be presumptuous in us to do that. We would say that he should get a salary as large as he would in a settled charge, if not larger. His duty then would be to visit in order every corner of the territory allotted to him, organize the families that he finds to be connected with us into stations, train them to conduct prayer-meetings and Sabbath-schools, and preach as often as the extent of his field allows him. We don't believe that his salary would be a heavy burden on the funds of the Church. If he instruct them properly, the several stations would raise from a half to three fourths of his salary, no matter how liberal it be. In this way not a family or individual, no matter how remote the situation may be, would be overlooked, every one would be made to feel that he is an object of interest to the Church, and our people would be preserved to us instead of being absorbed in other denominations.

We offer these suggestions for consideration; if any better solution of the difficulty occurs to any one let us have it. Our aim is to strengthen our cause in the land, and if that be attained we care not what plan be adopted. We have the fullest faith in the suitability of our Presbyterian order to this or any other country, whether poor or rich, whether populous or otherwise. But we have no sympathy with the selfishness of those who living in cities or towns, or populous rural districts, and being in the enjoyment of ordinances themselves, care not for their brethren of the same faith that may be found everywhere in the Province,

by the lovely stream or in the newly cleared settlement. We think that the Itinerant Agency would meet the want for a time. Two or three such missionaries could overtake the outlying districts of the entire Province, but it might be advisable to try an experiment with one for a time.

Our Foreign Missions.

Meeting of Board of Foreign Missions.

The Board met at New Glasgow on the 17th March.

The Secretary reported publication, at the suggestion of Dr. Dawson of McGill College, of a few hundred copies of a narrative of Dr. Geddie's exploratory voyage and Annual Report, in pamphlet form, chiefly for circulation in the Canada Presbyterian Church.—Approved.

Dr Bayce reported the procedure in Presbytery of Pictou in prosecution of the Board's call to Rev. K. J. Grant, the result being Mr. Grant's acceptance, his connection with Merigomish congregation to terminate at the close of the present month.

The designation services were then appointed to be held in Merigomish on the 29th ult., and parties appointed to conduct them.

It was then agreed that Mr. Grant's departure for Trinidad should be after the warm season or about October 1st, salary to commence from April 1st. Respecting the visitation of churches it was agreed that a few weeks should be given to Mr. Grant, to be followed by a visit of four weeks to Prince Edward Island commencing with the latter part of April, that he should near the end of May have a few weeks to visit Canada, returning to the meeting of Synod; after which he was appointed to visit the churches in New Brunswick. In Nova Scotia farewell visits may be held but no visitation of congregations will be expected.

A paper was read signed by Rev. K. J. Grant offering, on behalf of some friends of Foreign Missions, Bursaries of \$70 annually for three years, commencing with the pre-

sent year, to any three theological students, who, having the approval of this Board, will study for the Foreign Mission field, money to be payable January 1st 1871—2 and 3.

The Board cordially endorses the proposal, accepted the offer, and directed the Secretary to give notice in the *Record* that application to the Board for approval will be expected on or before October 1st.

The death of Rev. D. Morrison was intimated by the Secretary laying on the table letters from Rev. Dr. Steel, Rev. Mr. Brown of Onchunga, and Mrs. Morrison, when the Secretary was directed to prepare a suitable minute on the subject to be submitted at next meeting.

Other matters of business being disposed of, the Board adjourned for twelve days, to meet again at Merrigomish on the 29th.

NEW HEBRIDES MISSION.

Extracts from the Diary of the late Rev. D. Morrison.

*On board the Dayspring,
Auckland Harbour,
March 30th, 1869.*

To-morrow we expect to sail for the New Hebrides. Once more for the mission-field! Oh that I had both heart and strength for that glorious work! O Lord, bless and prosper Thy work in the New Hebrides! Bless abundantly thy servants on the field, and those so generously and liberally supporting them!

Had a letter yesterday from the Secretary of the Board of Foreign Missions. It refreshed us greatly; its tone is so Christian and sympathizing. I desire to bless the Lord for any measure in which I deserve well of our Church. She certainly deserves well of me in this the time of my necessity. They have tenderly sympathized with Mrs. M. and myself, and have without stint or suspicion given us unlimited authority to draw on their funds. I am sorry I have to avail myself of this liberality.

Aneiteum, April 8th.

This forenoon we dropped anchor in Aneiteum Harbor, after a remarkably fine passage. The time occupied on the passage was seven days, eighteen hours. We had fair winds the whole way. "O that men to the Lord would give praise for His goodness then!"

My own health is much the same as when we left Auckland. I often feel now

as if I were no longer a citizen of this world—as if my concern was only with the world to come. It seems as if I must turn my back upon the mission-field, for I have no strength to work at present, nor am I likely to have soon. By remaining on Fate, I am doing no good, and my prospects of convalescence are not so bright as if I were in a healthier clime. Oh, may the Lord, according to His promise, direct my feet in the path of duty! May He make me wise to choose the right path, and willing to walk in it!

April 29th.

On the 25th we anchored in Efil Harbour. Pomal and several of the Erakor people came round to see if Mrs. M. and myself were on board. On finding we were, they were rejoiced. I suggested that, being late, they should sleep in the vessel. They said, "No, we are come to see whether you are in the vessel; and if we do not return to-night, the people will conclude that you are not here." We shall go home to tell them, and will return early to-morrow. Next day we went round in a boat to our own home. We were greeted most enthusiastically by all the people—men, women, and children. Poor blind David was on the point out to his knees in the water, feeling with his staff lest he should step into the deeper place. On nearing him, he called out, "Is this you, Mees?" to which I could only say, "Yes;" for the sight of David wading out to greet us, in deep emotion, affected me so much, that I had just to shake hands with him and turn away.

On landing, all crowded around to shake hands with us. Some were weeping and some laughing.

Wednesday, 28th.

Mr. and Mrs. Watt and ourselves went to the prayer-meeting. I attempted to address them, and found that I was unable to do so. However, after awhile, I did get a few sentences out.

May 13th.

But there is "One who sticketh closer than a brother;" "who is kind above all others." Blessed be His name that gave me a well-grounded hope in His favour and love. What would I now do *without* Him, when flesh and heart fail me? But *with* Him I am happy either to live or die.

Wednesday, 8th June.

On Sabbath last the *Dayspring* anchored in Efil Harbour. In the good providence of God, I found my wife and child well. There is considerable sickness among the people, so that I must act the doctor, how ever much I require rest. I find, in short, that I cannot keep quiet enough here. I

shall be called upon for this, that, and the other thing; so I have resolved to pack up and leave this station, as the *Dayspring* is going to New Zealand, as that is a bracing climate. I purpose leaving the mission-field for a while longer, at least, and I cannot but fear I am doing so for life. I contemplate this step with a sad heart; but so far as I can see, the Lord is shutting me up to it. One circumstance I regret exceedingly, in connection with my going to the Colonies now, is the additional burden it will throw upon the Church in Nova Scotia. For my own part of it, personally, I would gladly remain here to the end of the season, to avoid expenses; but my dear wife, I hope, will find it easier to move *now* than at a future time. I reckon it, therefore, my duty to her, to bring her to some civilized land, while I am able to move about.

But oh! how can I leave thee, Erakor! and how can I give thee up, Fate! The Lord send thee many messengers, more able, more faithful, more zealous, than thou art at present losing!

Tuesday, 15th.

Last Sabbath I went to Church in the forenoon, and felt so distressed at the great lack of the *spiritual* in their devotions, that I felt constrained to try to preach to them in the afternoon. My discourse was on the Comforter, whom Jesus promised after His own departure. The Lord helped me much. I was the worse for the effort on Monday, but am better to-day.

June 22nd.

We are to day off the coast of Fate, having come on board the *Dayspring* last evening in Efil Harbour. The *Dayspring* returned on Friday last. I was busy packing while she was away in Santo. It was a week of great toil to us both. Happily I had no time to brood over our severance. The scene was very affecting at the parting. I had to hurry through it. At shaking hands, both they and we shed silent tears. When the boat was pushing off, David, the blind man, stepped out into the water, saying, "Mees, if I am strong in the service of God, I shall see you again," (meaning in Heaven.) If I am weak, I shall not. I directed him, for the last time, to hold firmly by Jesus. David having sobbed out these few words, the pent-up feelings of all gave way, and a general wail arose, in which all voices blended. To me the scene is one not soon to be forgotten. O may the Lord bless His own there, and provide a shepherd after His own heart.

Aneiteum, Monday, 5th July.

My birth-day has come round again! I did not expect this time last year that I should be in the land of the living now

But here I am better than this time last year—a little better—for I am not at all well—the cough still holds on. But am I a better or holier man now than this day twelve months! Alas! I cannot record progress! Would that I could! I hope, however, that I am not in the furnace in vain. I hope that He who sits over the furnace “purifying the sons of Levi,” as gold and silver are purified, can record progress in the growth of grace in my soul. Shall I see another birth-day? Man knows not; but I hope that through the mercy of God in Christ Jesus, if I am not on His footstool then, I shall be nearer Himself than now, even when He is beholding His glory.

July 9th.

Sometimes I feel a longing for rest from these tossings and turnings. Probably the quiet of the grave is my only rest on earth, which at times does not seem far off now. This morning when I got up, after a restless night, I could speak only in a whisper. My speech was restored soon after breakfast.

August 15th.

Felt so much worse that I had to call in Dr. Nicholson, of this place. These records are dry, but they are interesting to myself. To me the disease is all the while making progress, gaining ground, destroying vitality. I see at hand the hour that's to number me with the dead! I am wonderfully calm, if not indifferent, at the prospect. I would not be *indifferent* in view of so awful an event. But, alas! the human heart is so callous! With respect to my prospects beyond the grave, I believe I can say, with all humility, that they are good. My only hope is in Christ's finished work—His unspotted righteousness freely given, and imputed to believing sinners. I think I can experimentally say, “I know whom I have believed.” And He has been always so gracious, so tender, so ready to forgive, so long-suffering, such a Saviour of love in times past, that out of the depth of my wretchedness, unworthiness, and half-deservedness, I still have hope big with immortality; and I say again that Jesus Christ, the God man, is the only foundation of it.

Thursday, Sept. 23rd.

I have been rather miserable for the last month. I am now somewhat better, but far from well. Myself and others do all we can to nurse me up, but my cough holds triumphantly on its way notwithstanding. My dear wife is like a ministering angel about me with unwearied attention. I breakfast in bed every morning. I take codliver oil, half-a-pint a week, and pancreatic emulsion, daily. Mr. Whyte has kindly placed his pony at my disposal, so

that I can have saddle exercise as often as I wish. Several other friends are very kind to us, and to myself in particular. He loads me daily with His benefits. For myself I have not much hope of a return to health. I own I have some desire to remain awhile longer. I feel a growing acquiescence in an early removal; if so, the Lord wills it. I have many thoughts passing through my mind—some of them important—but owing to my weakness I cannot put them on record.” This extract, dated Sept. 23rd, exactly a month before his decease, was the last he ever wrote in his diary.

New Hebridean Sketches.

No. V.

Before we begin to descend from these mountain tops into the valleys, we would linger a few minutes to point out that which more than once, during the melting heat of the month of February, invigorated, stimulated, and cheered us. During the month of February, on the low land, the thermometer sometimes stands at 145° in the sun. Up here it stands at 45°. Add to this agreeable change refreshing streams of clear, cold water—over our head a perfect canopy, formed by the broad branches of tall trees, with their thousands of ever-green leaves horizontally spread above us. Many lively waterfalls, whose gushing streams leap from projecting rocks high up in the mountain side, fall in cooling showers of silvery spray all around, and afford not only a most agreeable and healthy, but also a free, bath. Birds with gorgeous plumage, flying from twig to twig, but as if made unhappy by the sinfulness of their land, all refuse to sing. Wild flowers, in great variety and abundance, are seen up here at every step. The trees are very tall, and clusters of pretty ferns are seen growing high up in the branches. I suspect that during the fructification of these ferns the seeds are floating about in the air, and wherever they fall they take root and grow. Creeping vines, entwining themselves around the trees, and to their very tops those trees are decked with flowers and variegated leaves in beauty surpassing description.

As you pass from this peaceful grove to the brow of the hill overlooking the valley,

you feel as if you were for the time being in some fairy land. The whole valley seems decorated with flowers—trees with variegated leaves, that is, having a pink border, next a ring of purple, then a strip of dark green, inside of that a ring of deep blue, then pure white, and in the centre of this white a spot about the size of a sixpence, as red as blood. Far up the valley is seen a snow-white school-house, and near it the native village. A rumbling stream flows through the entire length of the valley, and on either side of it are plantations consisting of yams, taro, sweet-potatoes, sugar-cane, Indian-corn, beans, bananas, plantain, pine-apples, oranges, limes, and lemons.

You now descend into the valley, and as you draw near the village you are met by the chief and some of his young men, who welcome you to their village. One of the young men dashes on ahead—enters the chief's house; and as you enter you find him busily spreading fine grass mats on the floor. The chief now invites you to take a seat. Presently a young man comes forward with a basket of coconuts, and having opened one, he politely requests you to drink. He is followed by a boy bearing a small basket of oranges and bananas. Having enjoyed these, you rest until the oven is opened. As a substitute for a table, a box is then placed in the centre of the house; and for a cloth, a green banana-leaf is spread upon it. The chief's wife, accompanied by a number of other women, enter, bearing a large coconut-leaf basket containing cooked food, which they lift out and place upon the table. You are then politely requested to be seated at the table; and as they proceed to uncover the dishes, you find they have fowls, fish, taro, yams, bananas, and kaladakawal (native pudding.)

If you are feeling hungry, you are not likely to request a native to ask a blessing; for, as Paul is their great oracle, he will most probably give you an account of the Apostle's travels ere he has done.

Having enjoyed your dinner, you have an hour's chat with the natives, and then pass down the valley by the path to the shore.

A walk of four miles takes you home to the Mission Station. Delighted with your week's journey, and thankful for your safe return, you enter by the gate into the Court, and passing under the branches of the orange-trees, you enter the Mission-house. Turning to the front room, you throw yourself down on a sofa at the open window, to rest there until tea.

The Christian natives come up to the window to greet you; and now, as the little girls are preparing tea, you look out upon the sea, as the golden sun is setting in the distant west; and, oh! how magnificent the sight! Between you and the sea a cluster of orange and coconut-trees, then the clear sheet of white water inside the coral reef. The sea, as it breaks over the reef, is thrown like mighty snow-drifts into the air, and the bright sun in a moment sinks from your view, and leaves behind traces of his glory on the western sky.—Turning from this you see the herd driving into the park the missionary's cows and goats—another boy is feeding the fowls—a number of men are returning with their canoes from the fishing-ground. At the door of a hut two old men are sitting cross-legged talking about pigs and yams—a number of boys are playing on the shore—two young men are marching in front of the Mission-house with their arms thrown carelessly around each other's waist, whilst a third is playing a plaintive air on a bamboo flute. The tea-bells ring for tea. You go in and take your seat; but the missionary has not yet entered. He is sent for, and presently he hurries in, hangs up his broad panama hat in the hall, puts on his coat, and having seated himself at the head of the table, he draws a huge ring of keys out of his pocket, places them on the corner of the table, and then draws a long breath of gratitude, for his labor for the day is over—all pleased to see each other again, and enjoy a profitable half hour, not so much in tea drinking as in that which enriches the mind, we still keep our seats. The doors open, and a native boy walks up to the Missionary with a great hudget of letters from Scotland and Nova Scotia. Quickly the tea-cup is put down, and the

boy is asked by all what ship has arrived. His answer is, "The Dayspring," of course. And now comes a general rush for each person's share; and having retired into their respective rooms, we must leave them quietly for another month to read their letters and their friends to write them as many more.

HUGH A. ROBERTSON.

News of the Church.

The congregation of John Knox's Church, New Glasgow, have resolved to present a call to Rev. John M. McLeod, of Newport.

Rev. James Waddell died at the residence of his son, Mr. W. H. Waddell, in this city, on Monday afternoon, 21st ult. He was fully aware of his approaching departure, satisfied with the arrangements of the Great Master, and died calmly, confiding in the Righteousness of the Lord his Redeemer. We will give a more extended notice of our deceased brother in our next number.

Donation Visit

To the family of Rev. James Salmon, of Salmon River, Queen's Co., N. B.

A pleasing event took place on the evening of the 17th inst. Upwards of one hundred persons came to Mr. Salmon's house and took possession, laid out a sumptuous feast and invited himself and family to join them. After supper an address was read and money and goods to the amount of one hundred and fifty-five dollars thirty-three cents (\$155.33) were presented. The parties were from all the several churches in the Parish. Among the goods were two rich sleigh robes, clothing for family, &c.

Lecture by Rev. Robt. Sedgewick.

Rev. Robert Sedgewick lectured in the College Hall on the 2nd inst. His subject was PUBLIC WORSHIP, and he treated it with all his wonted power and eloquence. He showed the history of worship, and described the Edenic, Patriarchal and Jewish Worship, and then treated of worship as conducted in the Presbyterian Church. It was full of instruction and of sound advice. He insisted powerfully on the simplicity and liberty of Christian worship as opposed to the old ritualism which so many seek to impose on the church. Instead of giving

a full outline of the lecture we subjoin an extract.

"Surely if the partial adoption of liturgical forms would be as the balm of Gilead or as life from the dead, to a sickly or dying church, the churches enjoying and using these forms continuously should be all comely without and all glorious within: life, vigour, and beauty, without spot or wrinkle, or any such thing. Unless this be so we should pause and consider, lest the medicine instead of being a Catholicon should prove but a nostrum and those who propose it purchase for themselves the good degree of spiritual quacks. The remedy, if remedy is needed, is in our own hands. Let us use fully the means within our reach and if more be needful God will reveal it unto us. I would remind you that ours is a historical church, and that its story tells of conflicts with civil and ecclesiastical powers, and of victories and triumphs the benefits flowing from which shall know no end, and the songs of which shall be ever new. Our forms, few and simple as they are, have a glorious past. They have to a great extent made the British Isles, and chiefly Scotland, what they are in the family of nations and in the galaxy of churches. They are consonant to the reason, and they are rooted in the unchanging instincts and enshrined in the hearts of the people. And what they did they still are doing with increased power in the lands that have been blessed with them from the ancient time. Presbyterian worship is not yet effete in the land of Knox, and Erskine, and Chalmers. The simple unpremeditated prayer has still power with God and prevails. The liturgy with all its pomp and circumstance has no glory by reason of the glory that excelleth and no power to captivate and control the Scottish Christian heart. And what these forms have been, and are, at home, they must be here. Why should they not be as strong to mould and perfect the religious life of Nova Scotia as of old Scotland? They will never be tested in this land of free institutions as they have been in the old world, nor is there need that they should. They now stand alike on their own historical bases and their own merits, and they claim on these two grounds to be the media of religious life and power, beauty and benignity to man here as elsewhere. To you they are entrusted and in you the church has placed a discretionary power to use them for the ends which God has ordained. Go and do so in the spirit and power of your illustrious ancestry and you will not labour in vain nor spend your strength for nought."— We could fill pages with wise and excellent thought admirably expressed, but we must close. The large audience listened with rapt attention.

Presbytery of St. John.

This Presbytery met in the School-room of St. David's Church on the 2nd March. Revs. Robt. Wilson and J. G. Baylis being present were invited to sit and correspond.

The Clerk reported that the Committee appointed to raise a Presbytery fund had considered the matter, and had agreed to ask the several congregations to pay to such fund one per cent. upon the amount paid to their ministers, and that he had notified the brethren of this arrangement. The report was received and approved, and the Rev. S. Houston was appointed Treasurer of this fund.

An application was handed in from the Carleton Congregation, asking for moderating in a call. Agreed to grant moderating.

The Presbytery took up the following matters remitted by Synod for the consideration of Presbyteries.

First.—The nomination of a suitable person to fill the office of Moderator of Synod for the ensuing year, whereupon the Rev. Mr. Harvey was unanimously nominated.

Second.—The reconstruction of the Presbyteries of York, St. Stephen, and St. John, whereupon it was resolved to ask for a conference of those three Presbyteries on this subject during the next meeting of Synod at Charlottetown; and the Clerk was instructed to communicate this resolution to the other Presbyteries.

Rev. James Bennet then stated that the Rev. Robt. Wilson, who was then present, was desirous of presenting an application to be received as a Minister in connexion with this Church. This intimation was gladly received, and as the hour of adjournment had arrived, it was agreed that Mr. Wilson be heard in regard to his application at 3 o'clock.

Rev. Mr. Wilson addressed the Presbytery expressing his admiration of the Presbyterian system of Church government, and his desire to become a Minister of the Presbyterian Church—his readiness to subscribe its formulas and submit to its discipline. He showed by varied testimony his good standing in the Congregational body, of which he had been a minister for many years, in Scotland and England and in these Provinces. He gave explanations regarding his present position, and expressed his readiness to answer any enquiries that may be proposed to him.

On motion of the Rev. N. McKay, seconded by the Rev. James Bennet, it was unanimously resolved as follows:—

“That the application of the Rev. Robt. Wilson be cordially received, and, together with his testimonials, forwarded for the consideration of Synod. That meanwhile

this Presbytery take him under our care and give him such employment as may be practicable within our bounds—and further, that the Board of Home Missions be notified of Mr. Wilson's application to, and reception by this Presbytery, with a request that until the meeting of Synod, he be considered a labourer under the direction of the Board.”

The Presbytery then appointed Mr. Wilson to preach in Carleton next Sabbath in the morning and in the evening, to supply the pulpit of Mr. McKay, to whom the Presbytery had assigned duties at Piserinco and Carleton. It was further agreed that after next Sabbath the service of Mr. Wilson should be placed at the disposal of the Presbytery of York, and the Clerk was instructed to give notice of this fact to the Clerk of said Presbytery.

The Presbytery then took up the remit of Synod ament the mode of appointing Synodic Committees. For the appointment of the following Committees, viz.:—Home Mission, Foreign Missions, Supplements and Superintendence of Hall, the Presbytery agreed to recommend that each Presbytery shall appoint a Minister and an Elder,—that Presbyteries numbering twelve Ministers shall appoint two Ministers and two Elders—and that Presbyteries numbering twenty-four Ministers shall appoint three Ministers and three Elders, and that the other committees be appointed as heretofore.

It was then agreed to hold the next meeting of Presbytery in this place on the 23rd March instant, at 11 o'clock, a. m. The Presbytery then adjourned to meet for the visitation of St. David's Church this evening at 7.30.

ST. DAVID'S CHURCH,

Same day, half-past 7, p. m.

The Presbytery met this evening, according to appointment, for visitation of St. David's Congregation. After praise, prayer, reading and exposition of Scripture by the Moderator, the Presbytery was constituted.

The visitation of the Congregation was then proceeded with, the following parties appearing at the bar: the Pastor, Rev. N. McKay; on behalf of the Elders, Messrs. Allen, Wilson, Milligan, Douglas, and Chisholm; and on behalf of the Trustees, Messrs. Willet, Fraser and Welsh.

The questions of the formula for visitation being put, the answers were made as follows:—

The Pastor said that he endeavours to preach the gospel faithfully; does not hold catechetical diets; visits the Congregation from house to house as often as he can; always visits the afflicted; is regular in his

attendance on Church courts; as a rule administers the sacrament of baptism in an orderly way; does not administer baptism to infants whose parents are not in fellowship; has no Bible class under his personal supervision.

The Elders answered that they generally tried to carry out the duties of visiting, advising and praying with the families of their several districts; watching carefully over the members; visit the afflicted; attend the meetings of Session, and, as appointed, other Church courts; and attend and take part in prayer meetings.

The Session answered that there is not a competent number of Elders; have districts allotted, but owing to their fewness cannot fully overtake them, but mean to elect additional Elders at an early date; are careful not to admit to sealing ordinances persons under censure in other Congregations; have no meetings for conference and prayer exclusively; as far as they can, give attention to the conduct and training of baptized youth, so as to induce that class to dedicate themselves to God; have one Sabbath School superintended by one of their number and two others of them are teachers; contributed to the Church schemes during the past year as follows:—Widow's Fund, \$8.70; Synod Fund, \$25.00 Supplement Fund, \$73 56; Home Mission, \$37.50; Foreign Mission, \$30.00; the ordinance of praise is generally observed by the congregation, and order is taken that it be conducted in a becoming manner; religion is in a flourishing state, an evidence of which is that 34, most of them young people, were added to the membership during the year 1869; and their financial affairs are transacted by Trustees under the Incorporation Act.

The Trustees said that they give the Minister \$1,000 per annum; would increase that salary if circumstances permitted; discharge their obligations to the pastor to the letter; meet their liabilities promptly; the Minister's salary is raised by seat rents, Sabbath collections and subscription; meet monthly, and end their financial year in July.

It was further elicited by questions put by members of Presbytery that there was paid to all purposes during the year \$2,998.44; that the Congregational debt is now \$3,200, having cleared off \$1,200 during the past year.

The members of Presbytery being called on, each and all gave expression to their feelings in the warmest manner as to the progress manifested by the above answers. Mr. McKay detailed in a fuller manner to the delight of the Presbytery the tokens of spiritual life that have been visible for some time past, specially at the prayer meetings and classes of young communicants. The

following finding was then come to by the Court:—

“That this Presbytery having heard and carefully considered the answers made by the Pastor, Elders and Trustees of this Congregation, express their gratitude to God for the progress that is evident in all departments; congratulate the Pastor and Session on the tokens of spiritual life that are manifest, particularly among the young, and pray that the efforts put forth may be still more abundantly acknowledged; commend the diligence of the Trustees in discharging their obligations, and especially in the reduction of the Church debt; and encourage all sections of the congregation to proceed as they have been doing in the Lord's work—in adding to the membership, contributing to Missions, and in all christian work.”

It was then moved and agreed to that Mr. Houston exchange pulpits with Mr. McKay at the morning diet on Sabbath the 13th of this month, and read the above finding to the Congregation.

Presbytery of Pictou.

The Presbytery of Pictou met in John Knox's Church, New Glasgow, on the 22nd ult., and was constituted by the Rev. George Roddick, Moderator, with whom were present the Revs. David Roy, D. D., George Walker, James Bayne, D. D., A. P. Miller, D. B. Blair, George Patterson, James Thompson, John Mackinnon, Alexander Ross, R. J. Grant, C. B. Pitblado, A. J. Mowett, and J. F. Forbes, Ministers, and Messrs. James Fraser, John Miller, Henry Archibald, John D. Cameron, James Davison, and John Mackenzie, Ruling Elders.

The Revs. John Stewart and Thomas Cumming being present, took their seats as corresponding members.

A Commission from the Session of Glenelg, appointing Mr. Henry Archibald their representative Elder in Presbyteries and Synod during the ensuing year, was read, sustained, and his name added to the roll.

The Presbytery then took up the call from Chalmers Church, Halifax, to the Rev. C. B. Pitblado.

The Rev. Mr. Murray's report of the fulfilment of his appointment in connection with this call, was read and approved.

Messrs. Alexander Cumming, John A. Kirk, M. P. P., Alexander Fisher, Angus Cameron, and Niel Gunn, appeared as Commissioners from Glenelg and East River, St. Mary's; Messrs. Robert Murray, Robert Boak, and J. C. McIntosh, as Commissioners from Chalmers Church, and the Rev. John Cameron, as a Commissioner from the Halifax Presbytery.

After the reasons for and against translating Mr. Pitblado were read—the Commissioners on both sides were fully heard, and the Presbytery, at Mr. Pitblado's request, had given their advice, so far as they could do so, in the matter—he decided to refuse the call, which accordingly was set aside, and the Commissioners informed to that effect.

The Home Mission Board having appointed the Rev. John F. Forbes to labour in Cape Breton from the 4th Sabbath of March to the 3rd Sabbath of April, the Presbytery agreed to supply his pulpit during his absence.

The Presbytery agreed to hold their next meeting in the Meringish Church, on Tuesday, March 29th, at 11 A. M., for ordinary business.

JOHN MACKINNON, *Clerk.*

Presbytery of P. E. Island.

This Presbytery met in Queen Square Church, Charlottetown, on the 23rd inst. The members present were Revds. J. Allan, A. Campbell, I. Murray, A. Cameron, Moderator; D. McNeill, R. Laird, Clerk; J. G. Cameron, and S. Lawson, Ministers; Messrs. J. Bearisto, D. Laird, and D. Lawson, Elders. Rev. A. Stirling, corresponding member. Rev. J. G. Cameron reported his fulfilment of the duty to preach at West Point, and declare the pulpit vacant. His report was approved, and Rev. R. Cumming was appointed Moderator of the Session of West Point, &c.

A letter was read from Rev. G. Patterson, Convener of the Committee on the aged and infirm Ministers' Fund, calling the attention of Presbytery to the subject. Rev. D. McNeill moved that the Presbytery refer the subject to Sessions to do what they can to meet it. Rev. R. Laird moved, in amendment, that the Presbytery recommend Sessions to consider the subject, and, if they see cause, to use means to aid the Fund. The amendment was preferred—two voting for the motion.

The following appointments for the supply of vacancies and Cascumpec were made by Presbytery:—Rev. A. Stirling to supply Charlottetown till the 10th of April, Rev. A. Campbell to preach at Brookfield on the second Sabbath of March, in lieu of a Sabbath service to be given by him to Cascumpec, but to be supplied by Mr. Layton. Mr. Layton to supply West Point, and also Cascumpec, till the opening of the navigation; Rev. W. Stewart to preach at West River on the first Sabbath of March, and afterwards to supply West St. Peters till recalled; Rev. S. Lawson to supply Cascumpec on the first Sabbath of March, exchanging for this purpose with the Modera-

tor, who also is to supply Cascumpec on the second Sabbath of March. Mr. J. A. Lawson was appointed agent for the *Presbyterian* in the congregation of West St. Peters. The Presbytery agreed to hold a general meeting in Charlottetown on the third Wednesday of May; and then adjourned to meet in the Church of Covehead, on the fourth Wednesday of March, at 11 o'clock.

ROBERT LAIRD, *Clerk.*

Presbytery of Tatamagouche.

This Court has had various meetings since Synod. In what follows we give the principle items of its business.

A strong recommendation was given to the congregations under their charge as to the propriety of publishing annually, detailed reports of their financial affairs, embracing individual subscriptions, church and missionary collections, in short all the monies raised and expended during the year, and further that these reports be printed in such numbers as to admit of a copy being placed in the hands of each contributor.

A Committee was appointed to enquire as to the amount of supply of religious ordinances enjoyed by the labourers on the Intercolonial Railway about Wallace River and Folly Lake. The Committee reported that generally there was no destitution of grace, and more particularly that the Presbytery of Truro had been supplying them with a good measure of regularity. This being so there seemed to be no call meanwhile for the interference of the Presbytery, which was the conclusion come to, and the Committee were continued to watch over the matter.

The Rev. W. S. Darragh of Goose River, a member of the Presbytery, having been appointed Inspector of Schools for the County of Cumberland, a communication was received from the Home Mission Board enquiring whether this being so, the Presbytery wished the continuance of his supplement after the date of his appointment, *i.e.*, Sept. 1st, 1869. It was unanimously agreed that Mr. Darragh's supplement be withdrawn so long as he holds his present appointment, and that the Board be asked to pay him one quarter's supplement dating from July 1st, 1869.

The Aged and Infirm Ministers Fund was taken into consideration, when the Presbytery cordially approved of the scheme generally. All the Ministerial brethren present subscribed amounts varying from twenty dollars downwards, and the Clerk was authorized to write to the absent brethren on the subject, informing them of the Presbytery's action, and inviting their co-operation.

It was unanimously agreed to nominate the Rev. Robert Sedgwick of Musquodoboit, as a fit and proper person to act as Moderator of the coming Synod.

The Remits of Synod to Presbyteries were appointed to be considered at the next meeting, which is to be held at Tatamagouche on the second Tuesday of May at 11 o'clock.

OBITUARY.

Our obituary notices are becoming painfully frequent. Our Church certainly needs accessions, for much worth and excellence are being called away. Since our last issue a blank has been left in Poplar Grove Church, and felt far beyond it, in the unexpected death of

Mr. George Hutton.

Mr. Hutton was born in Perth Jan. 4th, 1801, and died in Halifax on Feb. 24th, 1870, aged 69 years. He was a strong active man, a week prior to his decease. His disease therefore ran its course rapidly. He endured most patiently the trials of that last week, was found waiting for the Master's call, and declared himself willing to depart and joyfully crossed "the narrow stream of death."

And now that he has gone to his rest, we bear cheerful testimony to his worth and usefulness. In doing so, we shall notice his profession, his official work as an Elder, and a few traits of character.

By profession he was a teacher. He did indeed serve his time to the dry-goods business; but preferring the occupation of his maternal grandfather Mr. George Clark, who was Parish School Master in Caputh, he aided him, and for some time acted as substitute Parochial Teacher. He might probably have succeeded his venerable grand parent for whom he had a profound respect, but being from conviction, a member of the Secession Church, he would not compromise his principles by joining the Established Church. Becoming a teacher however from choice, and combining with the teacher's ordinary work, the instruction of the deaf and dumb, he followed the profession enthusiastically for a half century.

His attention was first directed to the condition and claims of the deaf and dumb, by a deaf mute boy being brought to him while in Caputh Parish School, to see if he could do anything for him. The art of deaf mute instruction was then in its infancy, only two institutions being in Great Britain, and both of recent origin; while information on the subject was not very accessible. Denied the opportunity of insight into the system pursued in Edinburgh, and thus thrown entirely on his own re-

sources, he carved out a path for himself, carrying on, under extraordinary difficulties and disadvantages, the instruction of his mute pupils along with a promiscuous school of hearing and speaking children, with a degree of success, certainly not surpassed and rarely equalled, even in the public Institutions exclusively devoted to the education of the deaf and dumb.

From a source entirely reliable we learn the facts just stated, and farther, that his views on the subject of Deaf Mute Instruction were so far in advance of his time, that some of them carried out practically by him 40 years ago, are only now being recognized and adopted as fixed principles in the Institutions of Britain and America.

After his marriage in 1824, and removal to Perth, where he opened a private school, he continued for many years the constant instructor, guide, counsellor, and friend of the deaf mutes of that city, whether educated or uneducated, holding religious meetings with them every Sabbath, and labouring for their material, moral and spiritual welfare, in every way without fee or reward.

In November 1858 he paid a visit to his son the head teacher of the Nova Scotia Institution for the deaf and dumb, remaining till July 1859, and the consequence was his removal, at his son's earnest request and with the sanction of the Directors, to aid our infant institution here, when want of funds prevented the employment of an additional teacher. For two or three years, he gave his services *gratuitously* for which these Provinces and Nova Scotia particularly, *should yet make a suitable acknowledgment*, seeing that he never at any time in Nova Scotia received a remuneration equivalent to the worth of his services. If our Institution has proved a decided success, its usefulness under God, in no small measure may be traced to his self-sacrifice and devotion to its interests.

We may here add that for the last few years, he was President of the Halifax and Dartmouth Teachers' Association, and also for some years Vice President of the Educational Association of Nova Scotia, and a member of the Educational Institute of Scotland.

OFFICIAL WORK AS ELDER.

For 30 years Mr. Hutton was a Ruling Elder in the North U. P. Church Perth, of which Rev. Dr. Young was so long minister, and the following Disjunction Certificate will show the estimation in which he was held.

PERTH, 19th March, 1860.

The Session of the North United Presbyterian Church regret the departure of their brother, Mr. George Hutton, for a foreign country, and desire to express their

esteem for his Christian character, and high appreciation of his many years' faithful and valuable official labours.

It is their earnest prayer that he may be conveyed in safety to the land of his adoption, and there enjoy abundant and manifest tokens of the divine favor. May he be long spared to benefit Society there with the gifts and graces with which he has benefited society here!

They humbly hope that, though they may never any more be permitted personal communion in this present world, they may meet once more, and forever, in the General Assembly and Church of the First-born in "Heavenly places."

Signed in name, and by appointment of the Session.

ROBERT CAMERON, Moderator.

JOHN GRAY, Session Clerk.

For the last ten years he was an Elder in Poplar Grove Church; and the esteem and affection with which he was regarded, when chosen to the office, increased till the day of his removal. *He was a model Elder.* He magnified his office. When his district was visited by the Pastor, he was by his side doing his full share of the work, and everywhere welcome. The sick will never forget his regular, affectionate, prayerful, cheerful calls, from week to week; his methodical arrangements enabling him to accomplish a great deal of work. In prayer-meeting he was always present, (save when he remained in the Institution that his son might attend,) and he was always ready to contribute his prayer or remark to the edification of the meeting. In Session, of which he was clerk, he was judicious, firm, yet very tender and charitable; and on a sacramental Sabbath he was peculiarly in his element, solemn, serene, joyful; so that whether we call to remembrance his venerable appearance or his public or private work, we know that, without exception, his associates in office and the church will endorse our statement that "he was a model Elder."

HIS CHARACTER.

What we have said reveals his character to some extent. It shows that he was "a faithful man, and feared God above many." He was one of those who "followed the Lord fully." As a man, he was sound in judgment, independent in thought, upright in character, decided in his opinions, and true to his convictions. As a Christian, he was guileless and unworldly; he was warm—yea, ardent, and withal, Catholic and charitable. More than all, *he walked with God*, and walked lovingly and joyfully.—He had a clear, strong, realizing, unflinching faith, which made him ever cheerful, hopeful, and happy. Amid successive bereavements, (for he had buried nine chil-

dren out of twelve, whom the Lord gave him,) he was sustained because his faith in God never failed. His latest exercise in Poplar Grove prayer-meeting was characteristic, and a fitting close to his work. He spoke from the words, "Rejoice in the Lord; and again, I say, rejoice!" All heard with pleasure and profit,—not a few spoke of the address on their homeward walk,—but none thought they were to hear his voice no more, and that he was so soon to enter into the joy of his Lord.

But so it was. On the next Lord's day he was sick, and his son was ordained an Elder. During the week the Elder of forty years was called home; and seldom has any congregation more deeply mourned over an Elder's death. The Session ordered a suitable statement to be entered on their records, expressive of their appreciation of his character and usefulness, and of their deep sympathy with Mrs. Hutton and family in their bereavement.

Other Missions.

The Christian Movement in Madagascar.

Dr. DAVIDSON has sent a letter from Madagascar to Dr. Burns Thomson, of the Edinburgh Medical Mission, giving some interesting details of the state of matters in Madagascar, where he occupies a most important position at Court. The letter is dated November. Dr. Davidson says:—"The whole of Imerina is now nominally Christian. I have already informed you of the burning of the idols, and the great spread of Christianity. Since I wrote the change has been going on. Churches by the hundred have been erected, and religious services established. This church-building and church-going is partly spontaneous, and partly the result of a fear among the people that neglect in these respects would offend the Government. In many districts the people are ignorant of even the rudimentary notions of Christianity, and meet, Quaker-like, in silence, and depart without any worship; but they are, as a rule, anxious to receive instruction, but the means of meeting an emergency so sudden and unexpected are totally inadequate. The older churches, where there are numbers of trained and trusted members, exerted themselves in the work of evangelisation. The numbers sent, however, were far from meeting the necessities of the country districts. The result of negotiations has been that the various churches in the capital have collected money, and have chosen men to be sent to

the country as preachers. The money collected by the churches is supplemented by the Government, and the people so chosen are sent out in the name of the Queen, the church in the Court, and the church which selected the men and assisted in the expenses. Every preacher sent out is selected freely by the Christians of the individual town churches, and partly supported by the said town churches; but they are all approved of by the Queen, receive instructions from her, are freed from Government duty by her, and, of course, are chiefly responsible to her.

After explaining the modified form of State Church, which has been thus set up to meet the peculiar circumstances of the case, Mr. Davidson says religious and political motives have both had a share in dictating the new policy. That the preachers will be "used as political agents to some extent is inevitable, but this is not the object proposed by the Queen in sending them out. The Malagasy Church, as a persecuted Church, has been a prosperous one. Let us earnestly hope that in its new condition it may not lose its old spirit."

Dr. Davidson then refers to the work of other societies in other provinces. "You know," he says, "that the Lutheran Church of Norway has established a mission in the Betsileo, at a place called Betafo. Three missionaries reached Madagascar from Norway about three or four years ago, and some nine others have come out this year. When they first began mission work in the Betsileo every obstacle was put in their way, and they were subjected not only to petty annoyances but to real hardships, which they bore without complaint; but while they are now allowed perfect freedom to teach and preach, it is evident that a strong secret influence is being exerted to prevent the natives attending their instructions. I have just to-day received letters from the native pastor of a congregation founded by the Church Missionary Society at Vohimar in the extreme north, by which it is plain that the Church Missionary Society's converts there are enduring a mild species of persecution at the hands of the authorities of that place. They say that now they are in a worse condition than when they were under the old heathen Government, inasmuch as then less influence was exerted to hinder the attendance of the people on their services than now. The cause of all this is plain: the Government have not adopted Christianity in the abstract, but the special Church organisation already existing, and they carry so far their old heathen prejudices into their Christianity. They were intolerant heathens; they promise fair to be intolerant Christians.— Their intolerance is of the sly kind, not amounting to open opposition; but the in-

fluence of the Queen is so strong that, without resorting to violence, she can prevent the people from attending chapels not approved of by herself. The result is that the narrowness and bigotry of those in power are standing greatly in the way of the spread of the Gospel out of Inerina. I trust that broader and more liberal views may be attained by those in power, and that every freedom may be granted to the agents of other missionary societies to carry on their work in the island. And it now surely becomes the duty of the London Missionary Society to see that it exercises its influence openly and honestly in favour of the representatives of other denominations of Christians who are labouring in new and difficult fields. I do not think it necessary at present to enter into particulars, but I can assure you that so many obstacles are put into the way of the missions established by the Church and Lutheran Societies, that they will be driven to establish missions in the capital, unless more freedom is allowed them.

Moravian Missions.

According to a recent work the missions at the present consist of 88 stations, 318 European missionaries, 1,021 native assistants, 300 schoolmasters and schoolmistresses, 70,311 members of the Church gathered from the heathen, about half being British subjects, 20,721 communicants, 20,000 children in day schools, and 19,000 in Sunday schools. The numbers were thus distributed about the end of 1867:

	Stations.	In Congregations.
Greenland.....	6	1,787
North America and Labrador.....	8	1,257
British West Indies... 32		26,964
Danish West Indies... 8		6,062
South America—id Surinam.....	12	24,760
Musquito Coast.....	6	662
South Africa.....	12	8,755
Australia.....	2	56
N. W. India (for Tibet) 2		8
	88	70,311

Zulu Mission.

Mr. Tyler writes of a little church at the Inhlmbiti, under the pastoral care of a native Christian:—

"Three years ago, these individuals (the church members) were found by Umbiana as filthy and disgusting as any of the wild heathen in these rugged places. . . . The neat little chapel was crowded to overflowing, and as many stood about the door and windows as could obtain a hearing. At the Communion Service, the heathen remained, and the contrast between them, in their nakedness and filth, and their neatly clad happy-looking Christian friends, was

quite marked. God is truly blessing the labors of this native brother."

Gaboon Mission.

Mr. Walker, of the Gaboon Mission, speaking of a young man who had just professed his faith in Christ, says:—

"I have the more hope of him that he has not been a hard drinker; that is, I have not known of his being such, and there are very few in this country of whom I could say that. I know that almost all drink.

"THE CURSE OF INTEMPERANCE.—Alcohol is the burning curse of this country. And the traders, with one exception, are as remorseless as the grave. If they can gain a few pounds of ivory or india-rubber, they care not if the liquor they sell destroys every living being in Africa.—There is perfect recklessness in those who come here; no thought for anything except for the greatest gain in the two or three years they are to remain. And how many of them, when counting the few days to their departure, and seeing home and all its joys so near, were cut down in a day! We hear no more of the slave-trade on this coast. God has thrown a wall of fire around it, which the white man must penetrate with great caution, and it will be a sure defence against any general invasion. But Satan is not to be thus defeated, and where the foot of the white man has never trod, the fiery stream of alcohol rolls and burns, causing waste and anguish and horrors greater than the middle passage ever witnessed. Some people wonder why the coast tribes of Africa waste away and disappear. It is no wonder to one who lives here, with his eyes open, unless he himself has come within the maelstrom. The coast is beleaguered with the hosts of Satan; and they are bold, persistent, untiring, unscrupulous, unmerciful. If you wish to know some of the concomitants of the rum trade and rum-drinking, read Prov. xxiii. 33. These are our real obstacles. Heathenism is bad, but unmixed it is not impregnable. Nine-tenths of the liquor exported from Liverpool comes to this coast. American traders generally are the same. Pray for us, that there may be found ten righteous men here, and that all the people perish not."

Western Turkey Mission.

At a Union Meeting of Missionaries, held in September, at Cesarea, the first business was to consider a proposition from Moonjason, (about twelve miles distant) for the formation of a church in that place, and the ordination as pastor of Mr. Gregory Bogsiana, who had been educated at the

Theological School at Marsovan, and had for some years laboured among them as a preacher and school-master. Mr. Farnsworth writes of the examination which was held in Moonjason:—

"The little chapel was crowded with an attentive and deeply interested audience during the examination, Armenians and Moslems seeming hardly less interested than our own brethren.

"Among those present from abroad was an old policeman, a Mohammedan, from the city. I afterwards met him at the palace, and he expressed his admiration of the candidate, saying, 'From twenty mouths there came forth words to entangle him, but he could not be taken.' The Moslems manifested the most lively interest in the examination on the character and attributes of God."

The ordination took place in a garden, where it is proposed by and by to build a large church. Mr. Farnsworth continues:

"It was estimated that in the garden and on the walls surrounding it there were as many as three hundred persons. For two hours they gave most excellent attention, and some were deeply affected. One, a Moslem, was reproved by some one near, who said, 'Why do you weep at the words of these infidels?' The other replied, 'These are not the words of infidels; they are God's words.'

"In the evening there was a social gathering on the roof of the pastor's house. The full moon shone so brightly that lamps were scarcely necessary for reading. There was singing, for which this congregation, and especially the women and children, are famous; and before parting, a former preacher recalled the days of his labours, dating from a time when there was no brethren there, and none but Moslems dared receive him as a guest.

"This church starts with a good prospect of vigorous growth. It assumes the entire responsibility of their pastor's support, and, according to the rule of our mission, raises half of it from the first. The burden is pretty heavy, as there are but four or five families that can do much; but it is assumed in a good spirit, and we trust they will receive the blessing promised to those who sow liberally."

Labours among Women at Ahmednuggur.

During the past year, Mrs. Bissell has gained access to six families of the higher caste, most of whom at her approach call in their friends and neighbours to share the privilege of her conversation. The women admit the truth of the Divine message, but say they are afraid of their false gods

and know not how to get rid of them. The letter goes on to say:—

"At the first visit in one place expensive gold ornaments were displayed, and the talk turned on wearing ornaments. One of the women asked to be allowed to put a pair of gold bangles on Mrs. Bissel's hands, and said, 'You look so well with them, why don't you wear them?' Then a short paragraph was read on what are the true ornaments of woman. But the woman pressed her case. 'You wear these bangles home, and be sulky two or three days. Don't speak a word to your husband, and he will get them for you. That's the way we do.' She was evidently speaking from experience!"

Miss Pollock, of the Madura mission, writes concerning the same kind of work:

"The work is different, in some respects, from what I had anticipated. It is not going quietly to a house and sitting down with two or three women, talking with them, gaining their confidence, and then telling them of the love of Jesus; for my approach to a house is a signal for nearly all the women in the village to congregate. If I go to another house, all follow. Their mud houses are built so near together as to be more like different apartments in the same house than separate homes; and their intercourse with each other is so unrestrained, that quiet privacy is almost unattainable. My talks with them must be more like an address to an audience, than an informal talk. Did I not thus make it, in some degree, a formal matter, the confusion of tongues on their part would soon put an end to all effort on mine."

Religious Intelligence.

PRESBYTERIAN CHURCH OF THE U. STATES.—The Presbyterian Church of the United States supports 135 ordained foreign missionaries, besides teachers, doctors, and native agents. The "New School" used to work with the *American Board*. This co-operation is now to cease; and the Presbyterians are to concentrate their energies on their own Missions.

LONDON MISSIONARY SOCIETY.—In view of the changes taking place and the rapid developments of the missionary work in Madagascar, this Society is anxious to increase its working force in the island.—Useful positions can be found for twelve missionaries, two physicians, and two trained school-masters. This number is asked for by the laborers on the ground. To equip, send forth and sustain these,

would add largely to the expenditures of the mission, but feeling the pressing need of such a reinforcement, several steadfast friends of the cause have forwarded generous donations. The aim of such a large increase is not only to meet the urgent demand, but to train up a native ministry who shall be fitted for evangelistic work at home, and who shall pass beyond to the African continent as the missionaries of the Madagascar Church. It is estimated by one of the missionaries that 50,000 people are now associated over the country with the Christian cause.

THE WESLEYAN MISSIONARY SOCIETY reports a remarkable revival of religion in Ceylon. Rev. John Scott writes, "Five hundred conversions in four months, rejoice, and at the same time humble me to the dust." The Buddhists of this island have shown much indifference to the truth, and at times much opposition, but the seed sown will spring up. In South Africa its churches give cheering signs of vitality and progress. The king of Ashanti, Western Africa, has given a formal guarantee of security to Christian missionaries in the prosecution of their work.

THE CHURCH MISSIONARY SOCIETY publishes an appeal to the universities in behalf of the Heathen and Mohammedan world. It is stated that whilst 23,000 clergymen of the Church of England are at home, only 240 ministers of the same Church are missionaries, and of these only fifty are graduates of the universities. It is evident from these figures that the disproportion between home and foreign laborers is altogether too great,—a little more than one out of every hundred for missionary work among the heathen. This includes all the Episcopal societies. The Church Missionary Society reports in India alone 65,000 native Christians and 30,000 children. There was a marked improvement in the standard of native Christians in the Tinnevely districts. Their Christianity was assuming a more energetic and aggressive character. In some parts of the Christian districts heathenism had become quite unknown.

THE FREE CHURCH OF SCOTLAND has its missionaries in South Africa and India. It has in the former eight missionaries and 1100 communicants, in the latter sixteen missionaries, ten native preachers, two medical missionaries, and 600 communicants. In India fourteen young men who have been trained the last four years by Mr. Paterson of Madras, as medical missionaries, have returned to their homes to support themselves by their practice, and at the same time to engage in evangelistic work. Thirteen members of the African

Church, who have been trained as evangelists, have returned to their own districts to preach the truth as it is in Jesus.

THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND has engaged with much vigor of late years in the foreign work. Its receipts for this object have steadily increased, and have been recently in advance of the number of workers under appointment. A short time ago it issued an appeal for ten new missionaries. Its missions are in the West Indies, Africa, India, and China. Hundreds of orphans are thrown upon the care and support of its missionaries in India, owing to the severe famine that has been prevailing among the Rajpoots.

THE CHURCH OF SCOTLAND devotes much of its funds to its educational institutions in India, believing that the best way to evangelize that country is through a well trained native ministry. A native pastor for the church at Sealkote was recently ordained at Jalandhar. This minister is a Mohammedan of high rank. Female education is occupying the attention of this Church as of almost every missionary organization.

THE IRISH PRESBYTERIAN CHURCH is at work in India and China as well as upon the Continent and among the Jews. Mr. Rea reports several additions to the church at Borsud, India.

Several of these societies are in need of funds to meet the demand upon them from abroad, and are affirming, what is too true of many Christians in this lands, that many are hearing and profess to believe the Gospel, who are doing nothing for its diffusion.

Switzerland.

There are forty-two churches in Switzerland separated from the national church, and organized into a Synod, of Presbyterian forms, which meets once a year. An American clergyman, Rev. W. A. Nichols, attended the annual meeting, and bears testimony to the general harmony and propriety of their proceedings, and the intelligence and earnestness of the clergy. Two new churches were organized during the year, and seven evangelists are employed in forming new stations. Their theological seminary had sixty-five students enrolled, of whom sixteen were French, six Spaniards, one Canadian, and one Syrian. They have no Board of Foreign Missions, but two young men offered their services to go anywhere. The movement in favor of an entire separation of Church and State in Switzerland is gaining ground in all quarters.

Japan.

The late Japanese Congress decided that Buddhist priests were not to be allowed to take any more scholars to train to their profession. Probably this has reference especially toward a revival of Shintoism, the older and purer Monotheism of Japan; but the Buddhist priests seem many of them to believe that it also points toward a more favourable consideration of Protestant Christianity, and not a few are purchasing the Scriptures, so as to be ready for the change when it comes. Mr. Cornes, a Presbyterian missionary in Yeddo, writes that their Bibles are all sold mainly to Buddhist priests, and they have been obliged to send to China for a new supply. In his letter of August 14, he tells of a teacher in Yeddo, not a Christian, who has sent to him repeatedly for Bibles and "evidences of Christianity," which he is using as text books, and which are studied by his ninety pupils.

Italy.

The Waldensian Church receives from the Italian government annually, the sum of 6,426.30-100 francs, which sum is divided among the fourteen or fifteen parishes of the valleys, each parish receiving from 400 to 500 francs.

fireside Reading.

Testimony of a Missionary.

At a recent Temperance meeting in Montreal the Rev. Mr. Gulick, son of one of the Sandwich Island missionaries, delivered an address, in which he said that he had been born and brought up in the Sandwich Islands, and had an opportunity of knowing the difficulties of the mission work, the greatest of which were the fire-arms, fire water, vices and diseases introduced by white men. When the first missionaries went from America to those Islands, they found all these hindrances in full operation, and not only so, but the people having no knowledge of anything from America except this dire catalogue, thought that the religion of that country must be to match, and were prejudiced against listening to it at all. It was only when they found out the difference between Christian Americans and others that they would listen to the former; for, happily, the American sailors and traders who introduced vice, rum, and ruin, did not even pretend to be Christians. These, however, did not relinquish their prey readily, but threatened to kill the missionaries, and incited the natives to kill

them. They also opposed the missionary work, and slandered it in a great variety of ways. Notwithstanding these hindrances, however, the work advanced, and the people were converted to Christianity, till they stood just about as well in this respect as the people of so-called Christian lands.—Indeed, in some respects, they were in advance of other countries, for slavery was abolished as soon as they professed Christianity; every slave being allowed to retain his house and a piece of ground as his own property, and one of the first acts passed by the nation when they made their own laws was a thorough prohibitory law.—This, unfortunately, they could only make applicable to the native population, for the foreign population, which was too strong for them in the sea-ports, would not allow it to be applied to them. The French sent their brigs and vessels-of-war and forced the Islanders to permit the landing of the former for sale; indeed, so violent were they and unjust, that they deposed the native authorities and usurped the functions of Government for the avowed purpose of forcing their brandy on the country. After a short time, however, they found the people so firm in their passive resistance that they retired, and allowed the rightful authorities to return to power as also the law, which punished with imprisonment any one who sold liquor to an Islander. Not only were the Sandwich Islands Christianized themselves, but they sent out missions to other Islands, and especially to Micronesia, a group about three thousand miles beyond. His (Mr. Gulick's) brother was the only white missionary on Ascension Island, and there he had found the visits of the whaling vessels the greatest curse to the Islanders. The conduct of the masters and men belonging to these vessels was too bad to be described; but he reported a part of it, and his reports were published in the Sandwich Islands and the United States. This rendered them perfectly furious.—They threatened him with all manner of violence, and incited the natives against him, and when Mr. Gulick visited the Sandwich Islands they sued him for libel; but as he had only told the truth, and not half of that, they lost their cause. But it was true of missions in the South Seas, as in many other places, that the worst opposition the missionaries met with was from their own countrymen, and the liquors and vices they introduced among the natives.

Mr. Gulick described some instances of the terrible power of strong drink over men otherwise sensible and well-disposed, which had come to his knowledge when engaged recently in city missionary work in New York, and earnestly advised all drinkers to sign the pledge before it became so difficult with them to do so as it was in those cases.

A Christian Merchant in China.

In the large cities of the East one of the greatest hindrances to the Gospel is that it is evident that foreign merchants from Christian lands do not practice the precepts of the Bible which the missionaries inculcate. Sometimes the visit of a Christian merchant from America is of more value than any words of a minister or missionary. Mr. Peet of Fuhchau, China, gives an interesting account of such a visit. Mr. Atterbury and son and Mr. Van Ranselaer attended a Sunday service, and Mr. A. addressed the converts through an interpreter, Mr. Peet says:

“To see a Christian merchant stand up and address them in the name of Jesus was an anomaly to all the Chinese present. To hear him declare that there were thousands of merchants in his native land who believed in Jesus, and closed their offices and shops on the Sabbath, listened to the preaching of the Gospel, and engaged in other religious duties on God's holy day, gave them new views of this class of men. He also told them that he and thousands of others throughout the land received the same Bible that the missionaries were giving them, worshiped the same God and Father of all men, looked forward to the same Heaven, contributed to the support of the Gospel here, and were interested to know how it was received among them; and that this was one reason for their visiting this place. And when I told them that these two gentlemen gave a thousand dollars extra to the steamer to put in at this port on her passage down the coast from Shanghai, they all seemed greatly surprised that so much interest should be manifested by merchants in the missionary work. The thoughts presented were just what were needed, and I am convinced that a most salutary impression was made upon the minds of all present.

“Let Christian merchants making transient visits to these ends of the earth avail themselves of such opportunities of looking in upon us and upon our work, and of communicating to us and to our people the warm Christian sentiments of the churches, and they will find themselves abundantly rewarded for so doing. They will also do a service for the Board and for the Christian public, as well as for the missionary, of more value than silver or gold.”

The English Church Missionary Society during the first year of its existence (it is 71 years old) found difficulty in securing missionaries, and was obliged to go to Germany and take Lutherans, who engaged to work with the Church. Afterward they opened an institution at Islington, for the purpose of training missionaries. From this institution above 240 students have been ordain-

ed, two of whom have become bishops, and others occupy important ecclesiastical positions. Even now many missionary candidates are received from the missionary institution in Basle, Switzerland, who finish their education at Islington. Besides those from these sources, the society has sent out upwards of 100 clergymen from the universities and elsewhere. The number employed has increased from 4 in 1808 to 202 in 1868; while the native ministers have increased from 1 in 1828 to 112.

A Native Sermon at Mangaia.

TRANSLATED BY ONE WHO HEARD IT.

Tearika, one of our much-respected native teachers, preached yesterday at this village. In earnestly exhorting the careless and indifferent to repent of their sins and seek the Lord at once, he used the following interesting, and to them familiar illustration:—

“When a feast is made by a chief, it is customary to *invite* the guests. No one would think of going uninvited. The usual way of giving an invitation is by inserting part of a cocoa-nut branch in the thatch of the house of the party invited.

“Now, supposing the chief who gives the feast sends this piece of cocoa nut leaf to a brother chief, it would be clearly understood that not only the chief himself was invited, but that all his clan were included, and would be fully expected to follow in his train. Well, dear friends, this is the way a guest attends such an earthly feast—a feast in Mangaia; but is *not* the way to partake of the heavenly feast. It is true ye are all invited; yes, each has a separate invitation. But mark ye, none of you can be taken by your chief to the supper of the Lamb. Each must answer the invitation for himself. We cannot enter into heaven without individually repenting of sin, and personal faith in the Saviour.

“Once more; no mere outward conformity to the ordinances of religion will avail. Beware, least any of us resemble the lobster. We are all familiar enough with this strange fish. How often do we go after what we take to be a lobster, when, to our disappointment, we find it to be only a shell, the lobster having escaped! How it got out of its shell, which has no apparent opening or flaw in it, we know not. But so it is. There is the empty shell, the living inhabitant has gone. Let our religion be something better than a mere shell. Let it be real, that the Great Master be not disappointed with our professions and conduct at our final day of account.”

Mangaia.

M. L. G.

—From London Juvenile Missionary Magazine.

Children of Light.

Some children resemble clouds. They darken every place they come to. They quarrel with their brothers and sisters. They quarrel with their schoolmates. They vex their parents. They make their neighbours angry. We do not love such children. They are children of darkness. We are glad to see them going out of our sight. But the children of light bring gladness with them wherever they come. From the hour they rise until they return to bed, they make everybody around them glad. Other children run to them and stay beside them. The heart of their teacher is full of joy. We all love them as we love the light; the gladness of light is in their hearts, and eyes, and lips, and hands, and feet. And in the book of God they have the beautiful name:—*Dr. A. M'Leod.*

Crowns.

In ancient times they ran races, and the victor gained a crown made of leaves. Kings wore crowns of gold and costly diamonds. A crown of grass was awarded to him who came as an ally in time of great danger and helped an army on to glorious victory. All these made those who wore them appear great and honourable before the world. They wore them proudly.

But Christ left his throne in glory, came down to our world, *wore a crown of thorns* placed on his head by wicked men, *suffered, died, that we might wear a crown of life.*

A crown of thorns to purchase for us *a crown of life!* Will we not receive it, wear it, and give all the praise to Him?

The Press.

We should be thankful for a free and active press. There is no censorship here, and no restraint but public sentiment. Every one prints what he pleases. The means of information are thus multiplied, and truth is spread abroad over the face of the whole land. A New Testament may be had for five cents, and a Bible for twenty five. The religious tract and volume are carried to almost every door, and with ten thousand tongues the prolific press says to the multitude on every side, as it directs them to the cross, “This is the way, walk ye in it.” But the press, so rich in blessings, is also abused to the worst of purposes. Vile publications are multiplied and scattered abroad with untiring energy. The steamboat, the railroad car, and the mail, all are made to assist in deluging the land with the vicious and corrupting issues of the press. Thus better reading is ex-

cluded, and an influence is exerted on the public mind which must bring forth bitter fruit at no distant day. Take this in connection with the fact, that the reading provided for the young in our public libraries is, in a great measure, of a secular or irreligious character, and if we can see in it no cause of alarm, I think we can at least see in it an important reason why we should be actively engaged in putting the Bible and religious tracts and books into every family, as well as in furnishing our own families with salutary reading, and excluding from them everything of a pernicious tendency. Our roses have thorns; our blessings have dangers; while thankful for a free press, we have need to be vigilant and prayerful in regard to it.

Hard Lot Removed in Gray Hairs.

Mrs. F. was an aged woman living on her allowance from the parish. She was induced to attend cottage meetings held in her neighborhood, and thankfully received the visits of the missionaries.

During one of these visits the agent asked:—

“How old are you Mrs. F.?”

“I am seventy-nine, sir; and until the last four or five months, I have for many years looked upon mine as a hard lot.”

“Is it not so hard, Mrs. F., as it used to be?”

“It is not hard now, sir, for I have Christ in my heart, which makes everything sweet and pleasant to me. I can read my Bible; and when I have but a crust of bread, I can be thankful to God for His goodness to me.”

“For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.”

NOTICES, ACKNOWLEDGMENTS, &c.

PRESBYTERY OF HALIFAX.

The Standing Committee appointed to suggest topics and to make arrangements for Presbyterial Conference met, and was constituted by Rev. E. A. McCurdy, Chairman of the Committee, when the following topics and arrangements were agreed upon for the meeting of Presbytery to be held in Chalmers Church, on Tuesday, 12th April, at 2½ o'clock, P. M. :—

Topics for the afternoon sederunt; Divine appointment, and Duties of the Eldership.

Topics for the evening sedement; Responsibilities, and Rewards of the Eldership.

Each of these subjects to be opened by two addresses,—one by a Clergyman, the other by an Elder,—the addresses not to exceed fifteen minutes in length, and subsequent addresses not to exceed five minutes, the exercises to be interspersed with prayer and praise.

The following brethren were appointed to speak on the different subjects, viz.:

1. Rev. R. Sedgewick and Mr. D. Blackwood, on the Divine appointment of the Eldership.

2. Rev. A. Glendenning and G. A. Blanchard on the Duties of the Eldership.

3. Rev. J. McLeod and Robert Murray on the Responsibilities of the Eldership.

4. Rev. A. Falconer and M. H. Goudge on the Rewards of the Eldership.

The Committee would extend a cordial invitation to the Elders of the Church and to the public generally, to avail themselves of the privilege of attending this Conference.

J. M. McLEOD, Clerk.

The Treasurer acknowledges receipts for the month past as follows:

FOREIGN MISSIONS.

Upper Musquodoboit (omitted in last Number).....	\$14 60
James McLean, Pictou.....	5 00
Middle Stewiacke, South side of river.....	12 00
Calvin Church, St. John.....	42 05
Nine Mile River.....	20 00
Sabbath School Missionary Society, St. John's Church, Halifax.....	20 00
Parrsboro' Congregation.....	4 00
Harbour Grace Sab. col.....	15 15
“ “ John Munn, Esq., ann.....	20 00
Robt. McNaughton, Fish Pools, Pictou	1 50
Earlton and West Branch, R. John, Pictou, per Rev. Wm. Grant.....	31 80
Samuel Archibald, Watervale, per Rev. J. Thompson.....	3 00
William McLeod, Watervale, per Rev. J. Thompson.....	1 00
Middle and North Harbour Cape North Sabbath Schools, per Angus McLean	5 00

“ DAYSPRING.”

Sab. School of Côté St. Ch. Montreal..	30 74
“ “ Erskine Ch. “ “	20 00
“ “ Cornwallis North:	
Richmond Barnaby.....	\$2 50
Annie J. Dickey.....	4 25
Harriet Irvine.....	1 00
Edwin Ells.....	2 13
Sarah Ells.....	2 20
John Tupper.....	2 81
Ann Macrae.....	4 00
Joseph Kerr.....	5 00
Sab. School Bass River, Londonderry..	9 20
“ “ Salem Church, Green Hill:	
Col. by Miss Janet McLeod....	\$3 50
“ “ Harriet Reid.....	4 10
“ “ Jessie Graham.....	6 27
“ “ Nancy McDonald.....	2 12
“ “ L. M. Patterson.....	4 82
“ “ Cassie McKenzie.....	6 15

Col. by Miss Kate Fraser.....	\$2 60	
“ Master Thos. Fraser... ..	3 55	
“ “ Howard Kennedy 2 79		
“ “ G. N. G. Halliday 2 75		38 17
West River, (Rev. Mr. Roddick).....	5 00	
Windsor Sabbath School.....	22 10	
Nine Mile River—Oldham:		
Col. by A. Merson.....	\$4 37	
“ Miss Esther Harvey....	6 25	
“ Miss A. Harvey.....	3 00	13 62
Loch Broom, by J. D. Cameron.....	2 00	
Sharon Church, Albion Mines:		
Hugh McIntosh's Coll. Card.....	\$1 45	
Esther Wier's Coll. Card.....	2 50	
James Mitchell's.....	2 62	
Bessie McLellan's.....	2 13	
Janet McKelvie.....	2 70	
Harriet McKay.....	1 62	13 03
Merigomish:		
Col. by Maggie McDonald....	\$4 27	
“ Sarah Stewart.....	2 55	
“ Isabella Simpson.....	1 07	
“ Mary Brown.....	4 45	
“ Jane Robertson.....	1 90	
“ Barbara Craige.....	1 50	
“ Mary Jane Huggan... ..	2 80	
“ Laura Patterson.....	3 25	
“ Henrietta Henderson... ..	3 33	
“ Clotilda Robertson... ..	2 87	28 00
Master John George, Amherst.....	1 25	
South and West Cornwallis:		
Miss Ida Bowles.....	\$2 15	
“ Eliz. Forsyth.....	2 75	
Master James Pineo.....	2 30	
“ Frank Blanchard.....	4 50	
“ John McKittrick.....	3 00	
Miss Laura Bishop.....	1 62	
“ Hattie Colman.....	0 42	16 75
Harbour Grace:		
Ettie Tillard's Card.....	\$14 50	
Helen Munn's “.....	14 50	
Mary Trupnell's “.....	16 00	
Maria Ross “.....	16 00	61 00
Earlton and W. Branch River John, per Rev. Wm. Grant:		
Col. by Miss Christy Murray..	\$2 86	
“ Master Donald McLeod 2 25		
“ Miss Anne McKenzie.. 4 50		
“ Ellen Rodgers..... 6 00		
“ Anna Bell McKay..... 3 05		
“ Eliza Ferguson..... 3 40		
“ Ellen Sutherland..... 4 38		
“ Dolly McLeod..... 3 65		
“ Fanny McBean..... 0 70		
“ Margaret McIntosh..... 3 60		
“ Jennie Bell Muncy... .. 2 57		36 96

HOME MISSIONS.

U. Musquodoboit, omitted in last No...	7 30
West St. Peters.....	41 68
Middle Stewiacke, South side of River.	7 29
West River Cong., Rev. Mr. Roddick.	17 00
Nine Mile River.....	30 00
Pisarinco.....	41 20
Prince Street Church, Pictou.....	34 07
Sharon Church, Albion Mines.....	25 00
James McLean, Pictou.....	5 00
Robt. McNaughton, Fish Pools, Pictou	1 50

SUPPLEMENTARY FUND.

Princetown.....	13 33
St. George, N. B. Cy.....	\$5 00
Bocabec, “.....	4 00
Waweig, “.....	14 00

Tatamagouche.....	4 00
Nine Mile River.....	25 00

EDUCATION FUND.

Nine Mile River.....	20 00
J. Layton, aid to students.....	6 00

ACADIAN MISSION.

A Lady per Rev. J. Thompson.....	5 00
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SYNOD FUND.

St. John's Church, Halifax.....	4 00
Calvin Church, St. John.....	25 00
Kempt and Walton.....	2 00
Harbour Grace.....	9 70

RELIEF AND MISSION FUND OF REV. C.

CHINIQUEY.

James McLean, Pictou.....	2 00
Collection at Salmon River, N. B., per Rev. James Salmon, N. B. Cy.....	\$18 18 40
Tea Meeting, Richmond, Halifax, per Mr. Isaac Creighton.....	54 00
Mrs. Alex. Fraser, Rocklin, Mid. Riv.	1 50
Prayer Meeting, Sheet Harbour.....	9 44
Robert S. McCurdy, New Glasgow... ..	5 00

PAYMENTS FOR H. & F. RECORD.

The Publisher acknowledges receipt of the following sums:—

Rev. M. G. Henry, Clyde River.....	\$7.50
Rev. J. H. Chase, Onslow.....	0.50
Mr. Harvey Graham, New Glasgow.....	30.50
Mr. W. McQuin, Gays River.....	7.50
Mr. R. M. Barratt, Charlottetown.....	2.50
Messrs. Rogers and King, Montreal.....	4.00
Mr. Wm. Logan, Upper Stewiacke.....	8.00
Rev. Jas. Fowler, Bass River.....	2.00
Rev. A. Stuart, Lake Porter.....	10.00
M. H. Goudge, Esq., Windsor.....	60.00
Rev. J. K. Bearisto, Bloomfield, N. B.....	2.50
Mr. John McCulloch, Walton.....	2.50
Rev. E. Grant, Kempt.....	6.00
Rev. Jas. Salmon, Chipman, N. B.....	9.50
W. J. Miller, Esq., Newcastle, N. B.....	1.00
Mr. W. J. Falconer, Charlottetown.....	0.60
Rev. T. Nicholson, River Charles, N. B.....	2.66
Mr. J. W. Kelly, Montreal.....	0.60
Rev. D. W. Cameron, Plattsmouth, U. S.....	0.60
Mr. M. A. McCurdy, Clifton.....	3.00
Rev. T. Sedgwick, Tatamagouche.....	6.00
Mr. J. A. Whittier, Rawdon.....	0.60
Mr. Hiram Smith, Newport.....	5.00
Rev. Professor McKnight, Dartmouth.....	15.50
R. Trotter, Esq., Antigonish.....	8.75
Mr. Alex. Grant, East River.....	1.00
Mr. J. G. McLellan, Selmah.....	1.00
P. Peebles, Esq., Quebec.....	1.00
Mr. Geo. Johnson, New Annan.....	5.00
Halifax.....	10.00

THE HOME AND FOREIGN RECORD.

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

TERMS.

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

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