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THE
HOME AND FOREIGN RECORD,

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

FEBRUARY, 1865.

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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

FEBRUARY, 1865.

"TAKE YE AWAY THE STONE."

The time and the place where these words were uttered by Him who spake as never man spake, are well known to every reader of the Evangelic narrative. Soon as our eye falls upon these words, or our ear catches their spoken sound, we are borne back on the pinions of imagination, through the eighteen centuries which have since rolled round, and find ourselves standing in one of "God's acres" in the storied land of Palestine. Bethany—quaint, old, olive-bowered Bethany—the town, as amiable John tells, of Mary and her sister Martha, with whom erewhile lived Lazarus—at no great distance appears to our view. Around us start up a group of sad-faced mourners rending the air with the condolatory wailings by which they endeavour to comfort the sorrowing Mary and Martha whose brother has recently been interred in this cemetery.

One you observe there—greatest of all the company—towards whom the eyes of all are now directed. *That* is the Saviour, present by special invitation—an intimate Friend of the disconsolate sisters. He is now approaching to the resting-place of the mortal remains of their beloved brother. Behold him there—the God-man—as the hot tears course adown his sinless cheeks, and thank God from your inmost soul that He can and will sympathize with his people in their perplexities, as well as deplore and alleviate the melancholy consequences which have resulted from the death-causing sin of our representative, apostate progenitor.

Meanwhile list to the command—"Take ye away the stone"—as addressed by Him

to the on-looking multitude. He is about to perform a stupendous miracle—to call back the soul of Lazarus from the spirit-land—to arrest the process of putrefaction that is rapidly going on in his lifeless body—so that by re-uniting those component elements of his being which death had severed he may re-constitute a living Lazarus for the comfort of grieving relatives, and for the edification of His people in all subsequent ages. No absolute necessity has He of the assistance of those who gather around Him and even if He had, what could they do to re-animate a lifeless clay tenement? They might fill the vault with their wails and besprinkle the dead with their tears; but both alike would be unheeded by the sleeper, fast locked in the cold embrace of death. Some thing, however, there is which they can do—and that they must do, as directed by the Saviour, ere he "Back to its mansions call the fleeting breath." They must roll away the stone, which in accordance with Oriental custom, has been placed at the entrance to the tomb in which repose "all that could die" of much-loved Lazarus. Readily they perform the prescribed services; and then—as the inspired historian informs us—the great miracle-worker, having first thanked his heavenly Father for affording this opportunity of exhibiting a proof of his Divinity, evoked to life the dead man, by sounding in his ear the life-imparting words, "Lazarus, come forth."

Now Paul tells us that "all Scripture is given by inspiration of God," and that it is profitable for various purposes which he enumerates that "the man of God may be

perfect, thoroughly furnished to all good works," and we may ask, in the language of the good old Puritan, what "practical lesson, should we learn from this command of our now exalted Master?

Behold, then, instead of Lazarus in his death-home, a whole heathen world in the tomb of moral death. Died they have spiritually in our federal representative, and it not revived must suffer eternal death. To confer this life is the prerogative of Deity—the prerogative of Him who spake worlds into existence by His creative word. Not sinful man, nor sinless seraph, can restore one soul of millions dead, to life. And yet, just as the Jews could, and did, roll away the stone from the sepulchre of lifeless Lazarus preparatory to the forth-putting of Divine efficiency in order to his resurrection, so are there some duties which we must perform ere God exert his power to revivify the death-stricken heathen world. He could, if it so pleased him, instantaneously revolutionize heathendom, cleanse its inhabitants from their sins, and give them to His Son as His promised heritage. But this according to the principles of His government, He does not do. He has not promised to exert His life-giving prerogative irrespective of man's co-operation. He employs—He honours—human instrumentality. Even when he enlists God fearing, soul-loving missionaries in this noble enterprise he does not give them the wings of angels to fly rapidly through space and speedily reach the far distant habitations of horrid cruelty. Ere they can be transported to their wished-for scene of labours ten thousand little hearts must be touched with deep sympathy for the perishing heathen, and twice that number of little hands outstretched with their cents and dimes to build a *mission ship*. This done, the herald of the cross must embark in her, heroically encounter the perils of the trackless ocean, and when they have reached their desired destination must perseveringly toil and pray long days and nights for the temporal and eternal weal of the benighted pagans. All this is as the removal of the stone from the sepulchre of Lazarus; and the performance of this duty God especially enjoins upon us as indispensably pre-requi-

site to the resurrection of the pagans from the grave of spiritual death.

Thus can we see that there is a high sense in which the injunction "Take ye away the stone"—was written for our admonition, upon whom the ends of the world are come.' Every mite deposited with a willing hand in the *Mission Box*—every prayer breathed out from a contrite heart for the extension of the Redeemer's kingdom, is a helping hand towards the removal of those impediments which retard the progress of the everlasting Gospel—the only channel through which life is conveyed to those who are dead in sins and trespasses.

Such being the well-defined duty of man, and the clearly expressed precepts of God in a matter of so great importance—where is the individual—youthful or aged—throughout the wide domain of Christendom that would wish to be stigmatized and punished, as were the olden Merozites, for not coming forward to the help of the Lord—to the help of the Lord against the mighty. Rather let us cause the Church's coffers to overflow with our generous benefactions—rather let us besiege heaven's throne with our united supplications—rather let us put forth every effort in our power to accelerate the rapidity of the Gospel chariot, that we may be instrumental in saving some soul from the torments of perdition, and thus—without placing any confidence in a work-righteousness—expect at the day of final account to elicit from an approving Judge, the soul-cheering commendation—"Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

LIBERALITY TO COLLEGES.

The Christian people of the UNITED STATES set an example of liberality to us in the Provinces. We have before us a statement of the amount raised for COLLEGES within the last two years:—

Middlebury College, of Vermont,	received	\$10,000
Williams College, of Massachusetts,		25,000
Harvard College, of Cambridge,		44,000

Dartmouth College, of N. Hampshire,	47,000
Andover Theological Seminary,	50,000
Washington University, St. Louis,	50,000
New York University, New York,	60,000
Bowdoin College, Maine,	72,000
Chicago Theological Seminary,	80,900
Hamilton College,	100,000
Rutgers College, New Jersey,	130,000
Trinity College, Hartford, Conn.,	100,000
Protestant College, Syria,	103,000
Amherst College, Amherst,	110,000
Princeton College, New Jersey,	100,000
Yale College, New Haven, Conn.,	450,000

Total, \$1,531,000

Liberality such as this, in so good a cause, is an honor to any people. This magnificent total of more than a million and a half will appear all the more astonishing when we recall the fact that the same people contribute vast sums for the Christian and Sanitary Commissions, and bear the necessary burdens of the war. Let each reader ask himself what has *he* done for *our* College within the last year?

MANSES OF THE UNITED PRESBYTERIAN CHURCH,

The United Presbyterian Synod of Scotland, at its meeting in 1862 resolved on raising a fund of £120,000 so as to secure Manses for 250 congregations. It was arranged that £45,000 of the amount should be raised by the church at large, and £75,000 by the congregations among whom the manses were to be built. Thus the smaller sum is used as a stimulus for securing the larger. Local exertion is combined with general effort. A few years ago a debt of £50,000 was cleared off by congregations under the stimulus of £12,000 used as grants in aid; and this encourages the hope that the £45,000 will draw out the £75,000. Com.tees were appointed in all the Presbyteries, and great efforts have been put forth to secure the object aimed at, and it seems now in a fair way of being realized. £33,000 of the general subscription has been obtained. One man, MR. HENDERSON of Park, subscribed £4,000. An appeal issued by the Secretary closes in language which we earnestly recommend to the attention of our own people:

“Let a large view be taken by contributors, great or small, of the importance of the enterprise. Let it be viewed in connection with the credit of the denomination—an interest of no mean magnitude. Let it be borne in mind, that the standard of comfort in all classes of society has risen of late years, and that the value of fixed incomes has largely fallen. Let it be remembered that hitherto, in a multitude of places, the accommodation possessed by our ministers with small incomes has been conspicuously inferior to that provided for the clergy of other churches, in all other respects their equals. Let no one imagine that the residence of a minister has no connection with his outward rank and social influence. While complaints are heard of inadequacy in the supply of candidates for the ministry, let not the church repose on any ethereal notion that young men ought not to take into account any consideration of external comfort in devoting themselves to the Christian pulpit. Let those who dislike worldliness in a minister of Christ, remember that he must have his mind occupied with worldly considerations, in proportion as his house and his necessities impose on him inevitable worldly care. Let consors in the pew, who expect teachers in the pulpit to be above all earthly concern, endeavour to verify their own ideal, by taking on themselves, as far as possible, such a portion of the minister's burden of anxieties as he may find it difficult to bear, and by providing him with a visible home in the midst of his people, in keeping with his education, his office, and his work, and in keeping likewise with his claims on those to whom the Great Master has said, ‘Let him that is taught in the word communicate unto him that teacheth in all good things.’”

No congregation in our church should regard itself as having discharged its duty in the matter of ministerial support till a MANSE is provided for the minister. The UNITED PRESBYTERIAN CHURCH and the FREE CHURCH provide Manses for all their ministers. The State provides Manses for the Ecclesiastical bodies which are subservient to the State. It would be wise in us to follow the example of our parent churches in Scotland.

PREACHING IN CONNECTION WITH MISSIONS.

The venerable Secretary of the American Board of Foreign Missions speaks as follows of the necessity of preaching:—

“I state it, then, as the result of my ob-

observations and reflections for many years past, confirmed by what I have seen and heard while in the Levant, that the department of labour to be fostered and guarded with the most jealous care in missions, is the public, formal, stated, frequent preaching of the gospel, at every station. Every missionary, who has the language and health for the purpose, should prepare himself with study and prayer, and preach at least every Sabbath-day, if he can get anybody to hear him; and if, after proper exertions, he cannot get anybody to hear him, he ought to go where he can. To this end, the learning of the language soon after entering the country should be regarded as an imperative duty, and day and night and everywhere it should be the business of the new missionary, until he can communicate his ideas in the native language correctly and freely. And if a missionary finds that he cannot learn the language so as to preach in it, I doubt in general the expediency of his continuing his mission. In most cases he had better return home, undesirable as such returns are in themselves when they involve a relinquishment of the work.

DR. WINSLOW.

We noticed lately the death of this eminent Missionary. He died at the Cape of Good Hope on his way to the UNITED STATES where it was hoped his health would be recruited. The Rev. Dr. THOMSON, an English Missionary at the Cape, gives the following account of Dr. WINSLOW'S closing hours:

"Our honored and beloved friends, Rev. Dr. Winslow and Mrs. Winslow left Madras in the *Barham* and arrived in Table Bay on Thursday last, the 20th inst. (October). Their intention on leaving India was to proceed to America by way of England.—Our Father in Heaven had made different arrangements, even to the receiving of his servant to himself from the shores of South Africa. On the vessel's coming to anchor, Rev. G. Sewell, who had been his fellow passenger, came on shore and made known to me the situation of our venerable friend. We, without loss of time, went together on board and made arrangements for his removal to the shore. Although Dr. Winslow was very weak, we did not apprehend immediate danger, and in fact we hoped that he might rally a little by a sojourn in Cape Town and its neighborhood, and in a few months, if it should please God, be enabled to proceed on his voyage to his native land. It was not so to be. As the ship was about two miles out, and the

wind strong, the passage by boat was somewhat unpleasant; but our friend did not suffer as we feared he would, and he was conversable and cheerful. . . . The following morning, Dr. Abercrombie, a kind Christian physician of this city, paid him a visit and expressed his fears that the inroads of disease were greater than we had imagined. . . . On the afternoon of that day I saw nothing to increase the anxiety already felt on his account, and nothing that betokened immediate danger. It was not from an apprehension that his end was so near that Mrs. Thomson and myself visited our esteemed friends on Saturday afternoon, but rather to inquire after his condition and to show our sympathy. We were quite startled by his altered appearance, and at Mrs. Winslow's request I went to inform Dr. Abercrombie. The doctor was from home, and I returned without him. Dr. Winslow was still quite conscious, and although the sense of hearing was nearly gone, he followed me in prayer, as I sought to commend him to the Good Shepherd while he was passing through the valley of the shadow of death. He manifested that he heard my words, and that the prayer was his own. After a few minutes our venerated and beloved brother passed away. This was about twenty minutes past five o'clock. . . . This afternoon at four o'clock, "we bury our dead out of sight," and in the case of our deceased brother we have no doubt as to his future; we shall 'commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ.' The English mail, which is to convey this, will then have left. The funeral will be largely attended, and many hearts will offer prayer to God that the bereaved widow may be comforted. Even if time allowed me, it would be unnecessary for me to speak of the character of Dr. Winslow. . . . It is worthy my own note that two loved friends whose personal acquaintance I made in India, in the early part of 1837, friends connected with each other as the late Dr. Scudder and Dr. Winslow were, should have come to this colony to die, and that I should have been permitted to have so much to do with both of them in their last hour."

Dr. Winslow and Dr. Scudder now sleep side by side in the cemetery at Cape Town. It is fitting that the mortal remains of these pioneers of missionary labour in India, of men so long and intimately associated in the same great and good work, should finally repose together beneath the same soil, while their glorified spirits are now re-united above amid the higher and unceasing activities of heaven.

PROTESTANT MISSIONS IN LOWER CANADA.

From a statement published by the Rev. A. F. KEMP, Montreal, we extract the following account of Mission work among the FRENCH CANADIANS:—

The special work of the Society is the spiritual enlightenment of our French Canadian fellow subjects, now numbering about a million. The means employed are, 1st. the circulation of the Scriptures and religious literature, together with systematic visitation from house to house, by Colporteurs and Catechists; 2nd. preaching the Gospel by ministers; and 3d. education of the young. The special field occupied is the North side of the St. Lawrence from Three Rivers to Ottawa City, with the county of Megantic, near Quebec. The parishes below Quebec have also been occasionally visited.

Twelve Colporteurs and Catechists have been employed, who for the ten months of this year have circulated 1272 Bibles and Testaments, and 7596 Religious Tracts, and held over 510 meetings for expositions of the Word, besides conversations with families and groups of people whenever opportunities presented. Through the Depository and Tract Association, in connection with the Montreal station, 95 copies of the Scriptures, 130 books, and 3750 religious tracts have in addition been circulated.

In connection with the Synod of the French Protestant Churches (L'union des Eglises Evangeliques) two ordained pastors, and one (who has recently completed his studies at Geneva) about to be ordained, are supported by the Society, and ministers to six regular Churches, comprising 21 Stations, in 18 of which, meetings for Divine worship are regularly held. These have an aggregate membership of about 200, with congregations numbering together about 1200. The members and adherents would be many times greater but for the constant emigration to the United States and Canada West. At eight of these Stations there are Sabbath Schools.

In Montreal a Church and Mission premises have been opened this year, which cost \$12,000, and at three other Stations there are commodious places of worship.

The main department of our Educational work is the Schools at Pointe-aux-Trembles, where during last year over 100 pupils received instruction; half of these were Romanists on entering, but when they left were hopefully indoctrinated with Evangelical truth. This year the attendance will be as great. The instructors consist of a Principal, a senior and two junior teachers in the Boy's School, and a Directress, (recently from Switzerland) with two assistants for

the Girl's department. At five of the other stations there are Elementary Schools taught by former pupils of Pointe-aux-Trembles. In all about 250 youths are receiving a sound Scriptural education, through means of this Society. Three young men are also in preparatory training for the Missionary work.

Since the opening of the Schools at Pointe-aux-Trembles in 1846, the pupils trained there, and at other stations, cannot number less than 1,500, nearly all of whom have embraced Protestantism, and are mostly making a consistent Christian profession. The committee are deeply impressed with the importance of this branch of their work, and are most desirous to increase the number of their Elementary Schools, (the pecuniary means being alone wanting), as well as to provide more efficiently for the higher branches of education including the training of Teachers and Ministers.

The encouragements to prosecute the work are great; the people every where listen to the teaching of the Missionaries, and many opportunities are offered for circulating the Scriptures and religious religious Tracts, while a strong desire is found for the education received in the Mission Schools, in preference to that obtained under priestly influence. The fields are white already unto the harvest.

Book Notices.

MEMOIRS OF REV. S. F. JOHNSTON, THE REV. J. W. MATHESON AND MRS. MARY JOHNSTON MATHESON, Missionaries on Tanna. By Rev. G. Patterson.

In this work recently issued from the press and now being circulated through the Lower Provinces, we have a worthy and well deserved Tribute to the memory of three faithful labourers. We now feel thankful that Mr. Patterson undertook and successfully accomplished the duty of laying this contribution to Missions before the Church. We say we are now thankful, because for a time we doubted the wisdom and utility of the project, on two grounds, first, that being early called from the scene of their active labours for Christ, there was nothing developed in their characters or work which called for special notice, and secondly, because what was of most interest to the Church had been already published. Now, however that

the work is before the public, and that all who read it feel a deeper affection for our departed friends, besides receiving a new stimulus to their own devotional feelings, we rejoice that these precious materials which Mr. Patterson has arranged and used with so much judgment, have not been left comparatively unknown in the cabinets of relatives.

The Book is written in a fine spirit, and none will rise from the perusal of it, without feeling a deeper interest in the missionary cause than they ever felt before. It certainly presents the *dark side* of missionary life but this arises from peculiar circumstances. The most of the parties introduced were invalids, and they were connected with the mission at the most trying period of its history. It is well however, that the Church should know the trials and disappointments, as well as the encouragements, of her Missionaries.

We think christian parents throughout the Church would do well to place these Memoirs in the hands of their young people. They will have a charm, or we are mistaken even for our children, while the more advanced minds of our young men and women will follow with deep interest the details of Mr. Johnston's early life, religious convictions, aspirations, and efforts—efforts earnest and persevering, to serve the Lord God of his fathers, first by a life of piety, and next in the ministry of His Son, and in the glorious work of Missions. We confess that we have followed Mr. Johnston's Diary from first to last not only with sustained interest, but with an increasing appreciation of the "excellent spirit" which was in him, and our prayer is, and will be, that these Memoirs may prove mighty in their influence on the hearts of youth generally, but especially on the hearts of our students, literary and theological.

Mr. Matheson's early life, his devotion of himself to Missionary work and his persevering determination to occupy his post of difficulty and of danger on Tana, while sinking under the inroads of a wasting malady, constitute a significant and an affecting record, while in all christian efforts on behalf of the benighted Tannese, he was equalled

if not surpassed by his heroic partner. To us there seems to be something truly charming about the character and life of Mary Johnston Matheson. Her letters to the dear ones at home breathing so much of sanctified affection, appear to us gems, rare, pure, and beautiful; and after perusing them we are no longer surprised at the following testimony to her Christian worth from the pen of Rev. A. Murray in his work on Polynesian Missions. "As a virtual martyr to the Tannese Mission may she be regarded!—And worthy was she of the honour! Sceldom has an offering of richer promise been laid on the Missionary altar. But she has gone to unfold her fair character in a more congenial clime. For *her* we mourn not, but for the poor Tannese for whose sake she suffered so much. May the God of mercy pity *them*, and send forth others who shall love and pray for them, as did Mary J. Matheson. And may her example stir up not a few to follow her self-denying and glorious course. Through tribulation and death she followed her Saviour to the Kingdom and the crown."

We have only to add that the work is handsomely embellished with pictorial illustrations, numerous and excellent, and in every respect well got up, so that we understand little profit will accrue to the Author if every volume of the edition were disposed of. While in the main correctly printed, the Author requests us to notice the following typographical errors as obscuring the meaning of some sentences:—

Page 17, line 10th from bottom, for "love to God" read "love to God's word."

28, line 12, for *vi.* 4. 5. 39, read *vi.* 4. 5. xxxix.

49, line 13, for "displeases" read "displeases God."

72, line 17, for "causes of conduct" read "courses of conduct."

74, line 3, for "reasons" read "seasons."

147, line 6 from bottom, for "Page 42" read "page 141."

157, line 3, for "Matt." read "Mal."

178, line 15 from bottom, for "notice" read "realize."

345, line 2 from bottom, word Longitude omitted before number 149.

372, line 17, for "1854" read "1852."

424, line 11, for "faltering" read "flattering."

427, line 9, for "Mr. Paton" read "Mrs. Paton."

GRACE CULTURE, or thoughts on grace, growth and glory, by Ezra M. Hunt, M. D. 12 mo., pp. 320. Presbyterian Board of Publication.

An admirable treatise on the important subject of "Growth in grace." Its completeness may be seen from the following summary of its contents, "Introductory remarks—grace," "Growth in grace," "Direct reasons why Christians should grow in grace," "Pre-requisites to growth in grace," "Means of growth in grace," "Evidences of growth in grace," "Results of growth in grace." More than half the volume is occupied with the subject of the "means of growth" under which the following important subjects are treated in their bearing upon Christian progress, viz, prayer, reading of Scriptures, observance of the Sabbath, public and social exercises of religion, the Sacraments, Systematic benevolence, Study of Christ, Study of the lives of good men, Self-examination, fasting, personal effort for the good of others, &c. The work has our cordial commendation.

THE INFLUENCE OF THE BIBLE, in improving the understanding and moral character, by John Matthews, D. D., professor of Theology in the Theological Seminary and New Albany, Indiana.—12mo., pp 215. Same publishers.

The author of this work is already known by a work from his pen published by the Board, entitled "Letters on the divine purpose" containing a plain but forcible statement and defence of the divine decrees.—The nature of the present work appears from its title. It exhibits clear thinking, and is fitted to exalt our views of the importance of the Bible to the attainment of intellectual or moral greatness.

THOUGHTS ON SABBATH SCHOOLS, by J. S. Hart L. L. D. 12 mo., pp 215. Same Publishers.

This work treats of the whole subject of Sabbath Schools and contains many valuable suggestions for promoting the efficiency and success of this important part of the church's operations. Pastors, Sabbath school teachers and parents will find here all the questions that arise regarding the practical

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AUNT HARRIET'S TALES ABOUT LITTLE WORDS. By H. B. Keever. 18 mo. pp. 288.

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Each of these volumes contains a collection of short stories, very attractive to the young, and filled with sound instruction. The one entitled "Village Gossips, or they say" in the first of them should be read in every tea-party in the country.

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These we consider superior to a large portion of the works published by the Board for youth, as they are all illustrations of scriptural subjects. The first applies the incident of the brazen serpent in the wilderness, to explain the way of salvation by faith in Christ Jesus. The second contains a number of discourses on scripture subjects, "the little maid" (2 Kings v. 2, 3.), "Sabbath-breaking," "Christ standing at the

door and knocking," &c. The third contains two sermons by Adolphe Monod—the first on Jesus with the doctors in the temple, the second on Rev. xx. 11. They are all excellent in matter and in a style suited to youth.

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These are all valuable additions to the Board's "series for youth" and we cheerfully recommend them.

Our Home Missions.

REPORT OF THE LABRADOR MISSION.

Mr. McCURDY's Report of his Mission to Labrador is so interesting that we give it almost in full. He sailed from HALIFAX for St. John's, Newfoundland, on the 8th July, and arrived there on the 11th. He proceeded to Harbour Grace and had to wait there till near the end of July:—

GOING.

On the 26th July the Steamer "Ariel," bound for Labrador, called at Harbour Grace, on her way north. Her fare was so high, that I hesitated for a little about the propriety of taking passage in her, but as the expected sailing vessel for the coast had not yet arrived from the Mediterranean, there seemed to be no alternative. Accordingly, took passage in her, and on Sabbath morning 31st July came in sight of the Labrador coast. Preached in the morning to the Protestant passengers on board the steamer, and in the afternoon ashore to an audience of about 50. Sailed again early on the following morning, and by Tuesday evening had reached Holton Harbour, about 200 miles north of the Strait of Belle Isle.

On the following day set out on the return south. Reached my destination, Indian Tickle, on August 4th. Remained there, partaking of the hospitality of Mr. Warren for nearly a month, preaching on Sabbaths, and occasionally during the week, and visiting families and the crews of the vessels which were lying in the harbour. As it would be both tedious and unnecessary to detail the work of each day during my stay upon the Labrador coast, and yet, at the same time desirable to indicate the nature of your missionary's operations, perhaps a few extracts from my journal for a couple of weeks may convey a sufficiently correct idea of the matter. To give as complete a view as possible, I have chosen the records of a week's work while stationary at one place, and of another while itinerating from harbour to harbour. The period selected, is the last week of my stay at Indian Tickle, and the first after leaving it.

A FORTNIGHT'S WORK.

Aug. 21. Sabbath. Preached three times to-day in Mr. WARREN'S Church, Indian Tickle, to about 90 persons in the morning, 210 afternoon, and 190, evening. Attention very good. Was very much pleased with the orderly and respectful manner in which the audience left the church after service was over. Distributed about 50 tracts.

Aug. 22. Met some Indians at Mr. Warren's, one of them an Esquimaux from Nain; and the rest half-castes. Spoke to them a few minutes about the Saviour, and the way of salvation, and gave them a dozen tracts. One of the poor fellows, a young man of about twenty years of age, told me that he never had heard a sermon. At Mr. Warren's request, wrote to Dr. Letley of Torquay England, stating some of the facts concerning Labrador, which had fallen under my observation. Mr. Warren hopes that the Dr. will interest himself and some of his friends in the circumstances of the fishermen living at Indian Tickle; and give them a contribution towards finishing their church. Should his hopes be realized, he proposes that the money should be expended by, and the church itself when completed, placed under the management of a Board of Trustees, consisting of himself and his agent, a

person nominated by the Wesleyan Conference, and another by the Presbyterian Synod.

Aug. 23. Went out to go on board some Nova Scotia vessels lying in the Harbour but found that almost all the men were fishing, so that it has been impossible to do anything among them to-day. Distributed 40 or 50 tracts at the different vessels which I visited.

Aug. 24. Went on board three Liverpool, Nova Scotia, vessels, and one Newfoundland craft. Read the Scriptures to, prayed with, exhorted the crew on board, in all 39 persons. In the afternoon intended to board some more of the vessels, but finding a number of the crews on shore it was suggested that service should be held in the Church in the evening. Accordingly preached to about 70 or 80 persons. Made a collection which amounted to 82 cents. Distributed 40 or 50 tracts.

Aug. 25. Cold and very wet. Felt well, and remained within doors all day.

Aug. 26. Met with an elder and some of the members of Rev. Donald McMillan's congregation. Went round to a number of vessels, and intimated evening service.—Preached to about 50 persons.

Aug. 27. Spent the day in preparation for the Sabbath.

Aug. 28. Expected to have been at Seal Islands to-day, a place about 25 miles south, but contrary winds prevailing all the week, was unable to leave Indian Tickle. Preached three times to large congregations. In the morning had an audience of about 250, afternoon 275, and evening 255. Numbers ashore from Nova Scotia vessels of which there were between 70 and 80 in the harbour. Made a collection again to-day which amounted to \$7. 88.

Aug. 29. Very stormy to-day. This afternoon 5 half-Indians from Spotter's Island a place about ten miles south, where I had preached a Sabbath or two before, called to see me. Met them in a room by themselves, and endeavoured to unfold to them the Saviour's love and to urge upon them the necessity of accepting Jesus. Gave them half-a-dozen tracts. Had given them a number on a former occasion.

Aug. 30. Visited 4 vessels this forenoon. Usual exercises, reading, exhortation, and prayer with 36 men. Distributed 17 tracts. By the kindness of Captain Reaser, got a passage south in his vessel "the Express." After I came on board, a package of Bibles from the St. John's Bible Society came to hand with instructions to sell them, except in cases of extreme poverty. Reached Bateau a little after dark.

Aug 31. Left Bateau this morning, and sailed southward. Harboured this afternoon at Square Islands. Went ashore, and intimated service in the evening. Preached in a store to about 90 or 100 persons. Distributed 100 tracts.

Sept 1. Left Capt. Reaser's vessel this morning with the purpose of working south from harbour to harbour to Cape Charles. After the usual exercises with 16 persons in Mr. Joseph Luther's house, he, accompanied by three other young men, rowed me over to Occasional Harbour, a distance of some 5 miles. From Mr. Luther learned that there were 14 families in Square Islands, averaging from 10 to 12 in each family.— Three of these are Catholics, the rest Protestants. Went to a part of Occasional Harbour where there were three families by themselves, with whom having gathered them together, had the usual religious exercises. Visited a poor sick woman who, unable to read, seemed to realize very imperfectly her sin and danger. Addressed her as simply and plainly as I could, and committed her to the care and keeping of the Great Teacher Himself. Found that at Occasional Harbour there were 25 families all Protestants. Called at almost all the houses, and intimated service in the evening. Intended to have preached in the house of Mr. Parsons, but just as the audience were assembling Rev. Mr. Painter, a Presbyterian Minister of Massachusetts, who was on an excursion to Labrador, for the benefit of his health, came ashore and invited us all to go on board the "Nelly Baker" and held service in her cabin, as it was more commodious than any room on shore. Gladly assented and had a most delightful meeting. Mr. Painter conducted the devotional exercises, and I preached to

an audience of about 70 persons. Distributed 130 tracts.

Sept. 2. After a few hours pleasant intercourse this morning with American friends on board the "Nelly Baker" came ashore, and resumed operations. Visited a young man who was very unwell, evidently sinking in a decline, and confessedly without hope. Endeavoured with all plainness to unfold the way of salvation, but felt keenly the inability of mere human teaching to enlighten the soul, for after repeated efforts on my part the truth seemed only dimly and darkly apprehended. The youth bewailed his fate in neglecting the Saviour when in health. Trembling between hope and fear I left him with the prayer that Jehovah would send forth His light and truth. Walked over to Ship Harbour, a distance of about half a mile. Was kindly welcomed by Mr. Henry Russel, who told me that there were about 130 or 140 persons, 13 families, in Ship Harbour. Visited 6 families with usual exercises, and 4 others without, leaving them tracts, in all about 90. Mr Russel, accompanied by two other friends rowed me over to Fishing Ships Harbour, where I remained all night with Mr. Ben. Noal. He informed me that there were 14 families there, 3 of Catholics, and the rest Protestants.

Sept. 3. The day being very fine, and consequently every body busy on the flakes, did not meet with so many as usual. Visited 3 families in the neighbourhood of Mr. Noal's. Went to another part of the Harbour and visited a family there. Four young men very kindly set me over to George's Cove, about a couple of miles distant, where having gathered together two or three families of the natives, to the number of 15 persons, had usual exercises with them — Walked over to Francis Harbour Bight accompanied by two little Indian children, one of whom learned very quickly two verses of the hymn

"I would be like an angel" &c.

Gave her a Bible, which she very gladly accepted. Visited a sick woman at the Bight. Walked over to Francis Harbour. Was kindly entertained by Mr. Hunt. Distributed sixty tracts.

Sept. 4. Preached three times to day, in the morning to about 70 persons, afternoon 120, evening 50. Was requested to baptize a child but declined.

SUMMARY.

These extracts are enough, perhaps more than enough, to indicate the nature and peculiarities of Mission work on the Labrador coast. Dependant upon the kindness of friends for entertainment and means of conveyance from place to place, I was not in a single instance disappointed. Was rarely detained in any harbour longer than I wished to remain, and perhaps in no case longer than was advantageous. Everywhere there seemed to be the utmost readiness to facilitate my progress even when it was at considerable inconvenience to the parties immediately concerned. Received so many and such varied marks of kindness that it would be invidious to mention any names. May the blessing of Him who has said, "Whosoever shall give to one of these even a cup of cold water in my name he shall in no wise lose his reward" come upon all the benefactors of your missionary, and may the Great Head of the Church Himself who, far beyond his expectation prospered his way, be praised for all His loving kindness and tender mercy. During the ten weeks from July 31st to October 9th, which your missionary spent on the coast, he sailed along 250 miles of it, from Holton Harbour to Red Bay, visited 24 Harbours; 120 families, and 26 vessels, with reading exhortation and prayer; preached 46 times; addressed audiences numbering in the aggregate about 5180, in all of which there were probably between 1500 and 2000 different persons; distributed about 2290 tracts, and sold or gave away 24 Bibles. For further particulars respecting the work of each day, he would respectfully refer to the table appended to the report. What the results of his labours are he, of course, cannot tell. The great day alone must declare them. But if God's word returns not to Him void, but accomplishes that whereto He sends it, we may cherish the hope that the seed sown amid much weakness and imperfection may spring up and bring forth fruit to the honor of Jehovah's great name.

EXTENT OF THE FIELD.

Having thus endeavoured to indicate the nature and extent of the work which has been performed by your missionary during the past season, there yet remains to be given a statement of the facts which have been gathered concerning Labrador, and the extent of its destitution of religious ordinances. Labrador in its widest signification embraces the whole of the peninsula which lies between Hudson's Bay, the Atlantic, and the Gulf of St Lawrence. Its position is between the 49 and 63 parallels, and between 55 and 79 meridians. It is bounded on three of its sides by Hudson's Bay, Hudson's Straits, the Atlantic, and the Gulf of St. Lawrence. Rupert's, the Mistassimi, and the Beisamit's Rivers may be regarded as near the south west boundary. Within these limits lies a vast area of country.—From the mouth of Rupert's River on the Hudson's Bay to the mouth of the Beisamits on the Gulf of St Lawrence, the distance is about 470 miles. From Cape Wolstenhome the most northern point of the country, to the Straits of Belle Isle is 1100 miles. From the Hudson's Bay Company's part at Beisamits in a direct line to Ungowa Bay it is about 650 miles, while to Cape Wolstenhome it is not less than 1000. It has been estimated that the area of Labrador is about 420,000 square miles. (See Hind's "Labrador.") Labrador is very thinly inhabited by nomadic bands of Montagnais, Nasquapee, Mistassimi, Swampy Creek Indians and Esquimaux. The number of the four first mentioned tribes is not known. It is thought however that there are about 1500 of the Esquimaux living along the coast. Labrador is divided into three parts, each of which is supposed to be a distinct water shed.—That part of the peninsula which is drained by rivers flowing into Hudson's Bay is called East Main. That which is supposed to be drained by streams which empty into the Gulf of St. Lawrence belongs to Canada, and extends from Beisamits River on the West, to Blanc Sablon on the East. The remaining portion, Labrador proper, drained by rivers which flow into the Atlantic, extends from Blanc Sablon lat 52° N. lon. 57° 9' W. to Cape Chudleigh lat 60°

37' N. lon 65° W. All the territory included between a straight line drawn from Blanc Sablon to Cape Chudleigh belongs to this district, and is under the jurisdiction of the Government of Newfoundland. The length of the curved line along the coast between these two points is not less than 740 miles. The northern part of the coast from Cape Chudleigh to Cape Webuck, is the proper home of the Esquimaux. This tribe of Indians are said to have received that name which means "eaters of raw flesh" from the other Indians their neighbours.— They call themselves "Innuit,"—*men*,—and the rest of mankind *Kablunat* "inferior beings." The Esquimaux are thought to be only a single tribe of a race which is scattered over the whole coast from Greenland, round Baffin's Bay as far as Behring's Straits. The several tribes speak different dialects of the same language which has received the common name of *Karalit*. A hundred years ago the Esquimaux lived in the deepest darkness, practising all the crimes of heathenism, but by self denying labours of the Moravian Brethren, upwards of 1100 of the 1500 of the tribe, have been brought under instruction, many of whom seem to have felt the power of the truth. Their mission was undertaken in 1769. Since that time they have established 4 settlements Hopedale, Nain, Okkak, and Hebron, at which there is a total of 128 houses, 244 families, and 1163 individuals of the Esquimaux tribe. Nain and Okkak have each 4 missionaries, Hebron and Hopedale 3 each. The total number of the Moravian brethren on the coast is 28. The spiritual oversight therefore of this extensive district is entirely in the hands of these devoted Moravians.

THE FISHING GROUND.

That part of the Labrador coast, extending from Cape Harrison lat. 84° 54' N. to Blanc Sablon a distance of about 280 miles, is one vast fishing ground. The mainland, along the whole of the Atlantic coast, is defended by a breast work of islands which break the fury of the ocean. These islands seem to be almost innumerable, and in many cases form excellent harbours. The number of these harbours is incredible. I have been told that within the above mentioned

limits there are not less than 250 places where boats can ride safely, and an old Captain, who has been on the coast 23 years, gave me the names of 100, in which vessels of considerable size, can enter with facility, and find anchorage and shelter. During the winter season there are comparatively few people upon this part of the coast. No accurate census has been taken, but in 1857, Mr. PRENDERGAST, Superintendent of Fisheries, gave as a proximate number, inhabiting a district nearly coinciding with that which we have defined, 1650; of whom he reckoned 1331 Protestants, and 319 Catholics. In 1864 Judge Sweetland gives the number as 2000. In the summer time however, the population is vastly greater. Immense numbers from Newfoundland flock to Labrador towards the last of June, and remain there during the whole of the fishing season which lasts three or four months.— In each of the harbours, rude houses and fishing stages are erected, and when fish are abundant, they present a scene of bustling activity. It is impossible to state with accuracy the number of persons who have a temporary home upon this coast. At each of the harbours there is a population ranging from 20 to 100 souls, and it has been estimated that there are not fewer than 20,000 or 30,000 persons engaged in the prosecution of the shore fishery alone. Besides these, there is a large number of men in vessels, called green fish catchers, who come from Newfoundland, Nova Scotia, and the States. I was told that not less than 1000 sail passed through between Indian Island and the mainland, on their way north during the past season. These vessels had at the very least an average of ten men on board, so that in all there were 10,000 of a floating population besides those living upon the coast. It is thought that from a third to a half of these people belong to the Roman Catholic Church. The rest adhere to the different Protestant denominations, but in what proportion is unknown. The most of those with whom I came in contact, were either Episcopalians or Wesleyans.— But to their honour it may be recorded, that they hail with joy the preaching of the gospel by anybody who was willing to tell the

story of the cross, and on the Sabbath the preacher need never want a congregation. Sometimes a difficulty is experienced in finding a building large enough to accommodate all who assemble. On the whole of the coast which we are describing there are seven churches viz., one at each of the harbours, Indian Tickle, Seal Islands, Francis Harbour, Battle Harbour, Forteau, and two at Red Bay. Of these only three are open to ministers who do not belong to the Church of England. But the preachers of the Gospel are still fewer than even the churches. Of settled ministers there are only two, both Episcopalians, one at Battle Harbour, and the other at Forteau. Besides these for the last four or five years the Wesleyans have had a missionary on the coast during a large part of the fishing season, and your own missionary has been labouring in the same field during the past summer. With the exception of Mr. Hutchinson of Battle Harbour who last winter went as far as Sandwich Bay lat. $54^{\circ} 10' N.$ no missionary has for some years been further north than Indian Tickle, a place about 90 miles north of Belle Isle. Your missionary went nearly as far as Cape Harrison, about 100 miles beyond that harbour, went ashore wherever the steamer called, and spent his time visiting the people, distributing tracts, and gathering information. His visits were hailed with pleasure, and not unfrequently he was told that he was the only missionary who had ever been seen in the place. As Holton Harbour, the farthest point north at which the shore fishery is prosecuted, Indian Harbour, Pack's Harbour, South East Cove, Cartright and Gready, there is a large number of Protestants who during the fishing season, never hear the gospel preached. In Hamilton Inlet where the Hudson's Bay Company have a post, Judge Sweetland states, that besides the agent and his family, there are 24 families of half-castes, numbering in all about 164 persons. Besides these, there are in the same place, 10 families of Esquimaux, 87 souls, who have no settled habitation. Most of the half-castes are of English or Scotch descent on their fathers' side. Quite a number of these people can read, and they are exceedingly anxious for

books; so anxious indeed that in an instance which came to my knowledge, one of them paid eleven shillings and sixpence for a one shilling Bible.

SCHOOLS NEEDED.

But schools and school-masters are less numerous than even churches and ministers. So far as known to your missionary, there is only one school house, viz., at Battle Harbour, along the whole coast which he traversed. Consequently education is in a very backward state. In most cases, the children belonging to families which return to Newfoundland in the winter, have opportunities of attending school while at home, but their unsettled mode of life goes far to hinder the progress which they might otherwise make. Those who live permanently upon the coast have no opportunity of learning even to read, except from their parents, who, not unfrequently, are entirely ignorant of the art themselves. In some cases whole families are unable to read. In others one member of the family does the reading for all, while in numerous instances each one is able to do it for himself. Sometimes when parents are urged to use every means in their power to teach their children, they complain that they have no suitable books. Should the church determine to send a missionary next year, it would be a matter of considerable importance for him to be supplied with some such books as "Step by step" of Nelson's Series. A single glance at the circumstances of the permanent inhabitants of Labrador would convince any thoughtful man, that vigorous efforts should be made to advance the interests of education in their midst. Within the last few years the Government of Newfoundland have been collecting duties along the coast, and the general feeling of the people is that the Government ought, in justice, to establish and foster schools in some of the more important harbours, such as Red Bay, where there is a resident population of some 100 souls. Notwithstanding the difficulties with which they have to contend those who can read are eager for books, if they could be sold at a cheap rate.

ENCOURAGEMENTS.

From these facts it appears that the field for missionary operations on the Labrador

coast is extensive. Geographically it is large. It extends over a coast line of nearly 300 miles. Numerically it is large, embracing some 30,000 or 40,000 souls. It is also inviting, for while there is no lack of carelessness, profanity, Sabbath breaking, and drunkenness, they are not few who joyfully welcome the missionary, and rejoice in any opportunity of listening to the preaching of the gospel. Large audiences often assemble on the week-day evenings, as well as on Sabbaths to hear the word of God, and the message of salvation is listened to with an eagerness and attention which would put to the blush many of our more fashionable Christians. Often was your missionary refreshed by meeting with kindred spirits with whom he could freely hold intercourse about those sacred themes which are so dear to the hearts of Christians.

Here is also the utmost freedom of access for family visitation. "The parson" is sure to meet with a hearty welcome, and though, living in houses of a mere temporary character, and consequently not always so well fitted for the entertainment of strangers as they wish, yet no effort is spared to minister to his convenience and comfort; and better than all, there seems to be the utmost readiness to listen to his words and profit by his instructions. The very fact, however, that there are many thoughtless ones gives the field a stronger claim upon Christian effort for they that are whole need not a physician but they that are sick." The Saviour Himself came not to call the righteous but sinners to repentance and those who are his faithful followers will feel that they ought to imitate His example, and warn the wicked to forsake his way, and the unrighteous man his thoughts and to return to the Lord who will have mercy, and to our God who will abundantly pardon.

SCARCITY OF PREACHERS.

But the labourers are few. As already indicated there have been only two settled ministers upon the coast, at a distance of about 80 miles from each other, and when your missionary left Labrador, it was feared that during the coming winter there would be only one viz., Mr. Hutchinson of Battle Harbour. He, though a man of delicate

constitution, is possessed of apostolic zeal and energy. In the depth of last winter, he left home on a missionary tour, and it is said that he visited every family between Battle Harbour and Sandwich Bay, a distance of 90 or 100 miles. In the winter, upon snow shoes, during the summer in his boat, amid storm and sunshine, he quits his home at the call of duty, to minister to either the temporal or spiritual wants of those by whom he is surrounded. Like his Great Master his highest aim seems to be his Heavenly Father's business. Though in independent worldly circumstances, he prefers to spend his time among those who have no man to care for their souls. In the depth of a Labrador winter, he visits all who are within reach. Carrying with him medicine for both body and soul. It is touching to witness the affection and reverence with which he is regarded, and one almost feels that the love of these poor people is ample reward for all the toils which are borne on their behalf. Himself a minister of the Church of England he recognizes his fellow-labourers as brethren, and your missionary feels that he lost much by not enjoying an opportunity of making his acquaintance.— But it is simply impossible for him, and his co-worker at Forteau, to do all that needs to be done. The Wesleyans feeling this, have for some years sent one of their young men to the coast during the summer. Rev. Mr. Allen, formerly of Nova Scotia, was their missionary on the coast, during the past season, and a fortnight spent in his company at Indian Tickle passed away very pleasantly. The spiritual oversight therefore of the thousands to whom we have referred devolves upon three men of whom only two are permanently in the field. Truly the harvest is great but, alas! the labourers are few. Three times the present number particularly in the summer season would find ample employment. But from what quarter are these labourers to come? The fact that all the Protestants upon the coast are either Episcopalians or Methodists imposes weighty obligations upon the Church of England and the Wesleyans to put forth greater efforts on behalf of their adherents. Indeed were these churches fully occupying the field, it

would be apparent that the mission of our church would be to send the gospel elsewhere and whenever the claims of Labrador are met by our sister churches, we ought promptly to withdraw. But in the meantime the fact that there is such an intense desire on the part of the people to listen to the gospel, by whomsoever preached, is a strong inducement for our Church to try to send them the Word of God.

A CALL TO US.

Perishing for lack of knowledge, crying aloud for the bread of life, we ought not with un pitying eye to look upon their case, and forgetting that those who have their home upon that desolate coast are our neighbours, pass coldly by on the other side. In ordinary seasons there is no doubt that they would give us some substantial proof of their appreciation of our efforts on their behalf. But the past summer has been so unfavourable for the fishermen, that it would have been utterly unwarrantable to have imitated the grasping policy of the Romish emissaries, who insisted that, poor as the returns of the season were, the proceeds of one day's fishing should be consecrated to "the holy work" of finishing a cathedral in honor of the "Immaculate Virgin." The prospect of the rigours of a coming winter deterred me from taking collections at any of the Harbours except Indian Tickle, where notwithstanding the bad voyage, nearly \$8 dollars were collected on a single Sabbath afternoon.

It affords me much pleasure however, to be able to report that our warm-hearted Presbyterian brethren in Harbour Grace and St. John's, have generously undertaken to defray a large part of the expense of a mission to Labrador. I have not yet ascertained the exact amount which they propose to raise annually, but their suggestion will be communicated to the Board as soon as it comes to hand.

The accompanying financial statement will indicate the expense of the mission during the past season. One item, the cost of the missionary's passage to Labrador is large. Had matters been arranged so that he could have sailed about the 10th or 15th of June, in some of the fishing vessels, the

greater part, perhaps the whole, of this item could have been saved. As, however, all these vessels had sailed before the mission was undertaken, he was compelled to take the steamer. Should the church determine to send a missionary next year, Captain Samuel Reaser, of Rose Bay, Lunenburg, has very kindly offered to give him a free passage in his vessel. The thanks of the Board are also due to Messrs. John Silver and Messervay of Halifax, as they recently conferred a similar favour upon your missionary on his return from Labrador to Nova Scotia at the close of the season.

The foregoing report is respectfully submitted by

EDWARD A. McCURDY.

Dec. 19, 1864.

Other Missions.

Polynesia.

DESPOTIC AND OPPRESSIVE EXERCISE OF FRENCH AUTHORITY IN THE ISLAND OF LIFU, LOYALTY GROUP.

The latest intelligence from Australia fully confirms the narrative given in our last number, by the Rev. S. MACFARLANE, of the outrageous measures inflicted by the Governor of New Caledonia on the Protestant missionaries and the defenceless Native Christians of the Island of Lifu.

These proceedings, it must be specially remarked, apply only to those Natives who had received the knowledge of the Gospel from the English Protestant Missionaries, who had made this uninviting island the scene of their self-denying labours. On the contrary, the French Catholic missionaries, and their adherents, were left free in the exercise of their own views and practices, and were, in fact, parties in the violence and oppression exercised on their Protestant countrymen.

This intolerant exercise of military authority includes the entire prohibition of all public instruction and Christian worship in the several native chapels throughout the Island, in which an aggregate of not less than four thousand people were accustomed to assemble; the suppression of the schools, in which two thousand children were instructed; and the authoritative discontinuance of the free-will offerings of the people in the service of religion. English missionaries from other islands, it will also be remembered, were prevented from even land-

ing on Lifu; and the native Christian Evangelists—Samoans and Rarotoungans—were put in chains, conveyed as prisoners to a French man-of-war, and sentenced to early banishment from the Island.

The pretext for these unrighteous and cruel deeds was the weakest and shallowest that invention could supply.

The English missionaries were accused of *denationalizing* the native Christians by teaching them the English rather than the French language; whereas there was, probably, not a single native who understood a word of English, the missionaries having learnt the language of the people in order to give them instruction in the only way in which it was practicable.

The representation that the missionaries had encouraged the islanders to resist the French authority was equally unfounded and ideal, as the Governor of New Caledonia had never claimed any authority in Lifu up to the time when these hostile proceedings were carried out in practice.

We have, however, strong reasons for concluding that these arbitrary measures originated with M. GUILLAIN, the Governor of New Caledonia, without any authority from Paris; and we cherish the sanguine hope that the Emperor and the Government will not sanction and perpetuate such monstrous opposition to the social improvement and religious freedom of the native population.

We feel assured also that Her Majesty's Government have not been indifferent to the wrongs thus perpetrated upon our countrymen, who have been silenced and threatened with expulsion from the island, should they continue to exercise their mission of mercy to the people whom they have rescued from the degradation of Paganism and the horrors of savage life.

The public press of our country, led by the powerful example of the "Times," has spoken in relation to this outrage in language of remonstrance and condemnation to the oppressor not to be misunderstood, and no less in terms of justice and commendation of the benefits resulting from missionary labour.

It is important to observe, as illustrating the cruelty and injustice of the French proceedings in Lifu:—

1. That the Christian teachers, native and European, employed by the London Missionary Society in the Loyalty Group, commenced their labours at least *ten years* before the assumption of French authority in New Caledonia.

2. That at the commencement of their labours the native population were in the lowest state of degradation and barbarism, and that their present social and religious improvement has been effected by the bless-

ing of God upon the labours of the missionaries.

3. That all acts of trade and commerce on the part of the missionaries are strictly prohibited by the Society they serve, and cannot, therefore, in any degree interfere with the colonial interests of France.

And 4. That the arbitrary proceedings of the Governor of New Caledonia are totally at variance with the principles of civil and religious freedom established in France and universally carried out in all the colonies of Britain.—*Miss. Maga. and Chron.*

Correspondence of the N. Y. Observer.

Affairs at Honolulu.

SEMI-POPERY SISTERS OF MERCY—POLITICS AND DISTILLERIES.

Extracts from a private letter, dated Nov-22, 1864, just received [Jan. 5, 1865]:

"The Establishment of the 'Reformed Catholic Church' is hard up for funds. The novelty of the enterprise is wearing away, and the number of the worshippers at the cathedral is said to be very small; in fact, we hear it often said that the enterprise is a failure. A week or two ago, four ladies, 'Sisters of Charity,' arrived here from England for the Reformed Catholic Church; they wear black gowns *minus* criuoline, and large white hoods and white umbrellas, looking for all the world like walking mushrooms. In passing the cathedral on Sabbath evenings, on my way to church, we can see the pictures of the Twelve Apostles, the candles, &c.; in fact, with their saints' days, processions, and frequent services and sacraments, the difference between them and the Roman Catholic is not at all apparent. Protestant missionaries are not regarded by them as clergymen, but only 'ministers of religion.'

"I see no reason to be discouraged, except that so few of the young among the natives are christians, and their domestic life not calculated to perpetuate the race, or to make them good citizens. Still, industry is being cultivated among them, and with the bountiful rains of this summer, and the high price of sugar and rice in California, our agricultural enterprises are greatly on the increase; in fact we are doubling our exports almost semi-annually and keep six barks constantly running between us and the coast, besides frequent coasting vessels. With the growth of our material prosperity, habits of industry and virtue increase among the natives; and as seventeen out of our sugar plantations are American institutions, we are not afraid that the United States will ever lose their interest here, though we be not in court favour, and our diplomatic affairs are miserably managed.

"Our island politics are quiet now. Since the king took away our Constitution, and proclaimed a new one, there is a general apathy in regard to the matter. The Legislative Assembly are sitting now and making laws; but we hear but little of them, as their transactions are not published. A bill to license two distilleries has passed, but it is doubtful if they will be put into operation, the regulations being regarded as too stringent. A bill to legalize the sale of liquor to natives was indefinitely postponed. The taking off of the *tabu* on drinking liquor by the natives, would cause the speedy destruction of the race."

Madagascar.

We have again to record gratifying evidence of the Divine favour to the several departments of the Mission, of which the extracts given below from the letters of the Rev. WILLIAM ELLIS and the Rev. R. G. HARTLEY afford illustrations.

Amidst the evident progress and advancing strength of Christianity we are glad to state that the Queen and her Government, although patrons of heathenism, yet nevertheless honourably uphold the rights and privileges of the native Christians. We do not wish to intimate that the principles of civil and religious liberty are fully understood by the Government or enjoyed by the Christians in their largest extent; but on the whole the Churches enjoy rest, and, "walking in the fear of the Lord and in the comfort of the Holy Ghost," are multiplied.

"It is my privilege to be able, amidst some discouragements, to witness the progressive triumphs of the Gospel in this part of Madagascar. No exciting and extensive awakening on the subject of religion takes place—nothing like what are deemed revivals in other countries; but there has long been a steady, quiet, and slightly fluctuating increase of believers to my own Church and Congregation, as well as to others with which I am best acquainted. Besides this, there has been peculiarly encouraging intelligence of the work of the Divine Spirit at Fianarantsoa, in the South, and the extreme limits of Imerina, in the West, as well as evidence of patience and cheerful confidence among the believers at Ambohimanga, in the North.

"The Church at Ambatonakanga numbered ninety communicants when I joined it in 1862. About forty left us soon afterwards, to form the nucleus of the Church at Ankadibevava. A few have also since left to join the recently formed Church at Ampamarimana; but the accession of thirteen, whom we expect to receive to our fellowship to-morrow, will make the present number of our communicants 283. Among eighteen to whom I administered the ordi-

nance of baptism last Lord's-day, was one who had recently arrived from Fianarantsoa, in the South, under circumstances of great interest in connection with the progress of Christianity there. Another was a chief from the extreme west of the province of Ackowa, about three days' journey from the capital. This man had long been wishing to associate with the believers, and will, we trust, return an enlightened Christian and a devoted missionary to his countrymen. The congregation has greatly increased at the temporary church recently opened at Ampamarimana; indeed, it is occasionally well filled, and, we trust, will be the birth-place of many souls."—*Rev. W. Ellis.*

Progress of the Gospel in India.

An American Presbyterian missionary gives the following very striking account of the progress of the great moral and religious revolution in India.

I dare say many of our friends in America often think the progress of our Mission work is extremely slow. Be assured none of you who help us with your money and your prayers feel this half so painfully as your Missionaries do. As inquirers for whom we have labored for months and years disappoint our hopes, and still cling to their evil ways, our hearts often sink within us. And yet God's word does not return to Him void, and then progress is not the less sure because it is gradual. I enclose two extracts which bring to view a little of the change effected in two short generations. Contrast Mukarjee, now a humble believer in Jesus, and practising all the Christian virtues, with his great-grandfather and his *one hundred and sixty wives*, and you obtain a glimpse of the change already effected in India by the Gospel. This same change is further illustrated by the longer extract, showing the great influence of the Gospel upon masses of Hindus, modifying their superstitions and reforming their social usages even before they become nominal Christians. Let this change continue, and must not Hinduism ere long lose its vitality?

Alone in this dark kingdom, with millions of idolaters around us, reached by no other Missionary (nor by us either) we are often oppressed with a sense of our great weakness. These masses of ignorance and superstition seem too mighty for us; seem to make sport of our sturdiest efforts to battle with them, ready to sweep us away or swallow us up in their vortex; and we often find ourselves looking wishfully to the churches and young men of our native land, longing for some to come and help us.

The following are the extracts referred to.—

“At Union chapel, Calcutta, there was baptized on Sunday last, a convert, Nironjon Mukarjee, whose family history strikingly illustrates one of the grossest features of Hinduism. This young man’s grandfather, a Koolin Brahmin, during his life-time married sixty wives. His great grandfather married *one hundred and sixty*, eleven of whom, girls of eight and nine years old, he married in one day. On his death eleven of the wives burnt themselves on his funeral pile. Such was Hinduism a hundred years ago.”

“An event of vast social importance has transpired during the past fortnight, which we have no doubt, will greatly interest our countrymen. Baboo Parbatty Churn Goop-to of the Boidya caste, a law student of the Presidency College, was married on the 2d. instant, to an accomplished widow girl of a different caste, fourteen years old, brought up at the Native Girl’s School, belonging to the Free Church of Scotland. About fifty persons who formed the bridal party dined promiscuously on the occasion without any scruples about caste, and what is of far greater importance, some Brahma ladies of respectable families, who had been invited, were present, and took an active part in the nuptial proceedings. That this marriage is of a most extraordinary character and a daring advance on the existing social usages of our country, no one can deny. It combines in one act three great and important reforms. By expurgating all idolatrous ceremonies and *muntras* and adopting the Brahmic nuptial ritual it wholly discountenances Hinduism; secondly, it is an instance of widow-marriage; thirdly, it sets aside the distinctions of caste by effecting the intermarriage of persons of different castes. Nor are the age and qualifications of the bride matters of small importance. Verily the highest aspirations and the brightest visions of our patriots have been realized in this unprecedented matrimonial alliance, and well may they congratulate their country on this auspicious event as opening up vivid prospects of her deliverance from the many obnoxious and degrading customs that have been for centuries eating into her vitals.—Yes, it is such noble examples that will convince the world that we Bengalees are not mere talkers, that true reform is already stalking in giant strides, and that true reformers are mustering strong for the final and therefore the most desperate onslaught on the relics of Hinduism.”

United Presbyterian Mission in India.

Rev. Mr. SHOOLBRED writes from BEAWR, giving an account of the baptism

of three converts and other circumstances of interest connected with this youthful but vigorous Mission:

DEATH OF LITTLE MARY.

In concluding my notice of our orphanage, I referred, in no boastful mood I trust, but with heartfelt thankfulness to the fact, that ‘since its foundation, none of the dear children had died, or even suffered from severe sickness. When the *Record* containing that sketch reached Beawr, it found us watching by the death bed of little Mary, the youngest of our orphan girls, and to us the dearest; not only because of her remarkably amiable and gentle disposition, but because she had been the special favourite of our dear departed sister, whose name she bore, and whose last earthly thoughts had been concerned about the little one’s welfare.—For some time she suffered from acute ophthalmia; and although she rapidly grew thin, we attributed this to the irritation occasioned by that disease, and endeavoured to strengthen her by nourishing diet. Soon, however, the deeper and more insidious disease revealed itself—poor little Mary was the victim of phthisis. It was surely from some presentiment that I wrote of her as the ‘drooping lily.’ With what a sad significance the words came back upon us as we sat by her little bed, and watched the ebbing life. The stem of the drooping lily was broken, nipped by the cold blasts that swept across her unremembered childhood, and on the morning of Tuesday, the 23rd of August, she slept away quietly, as a child goes to rest in its mother’s arms; and the drooping lily droops no longer, but blooms unfading now in her Lord’s upper garden, where no frosts nip, or rude winds blow. Dear little Mary! she was one of those little ones whom the gentle Jesus loved to take to his bosom and bless, while on earth. She was so meek, so gentle, so unselfish. Chintu Ram told me that she was in the habit of dividing her Sunday sweetmeats into four shares, keeping only one share for herself, and giving the others to the three youngest of the orphan boys; and she replied to our questionings about the Redeemer with so beaming a smile and lisped his praise so sweetly, that without presumption we dare cherish the hope that she has gone to join that upper choir, who, arrayed in white, and with golden harps cease not day or night to sing, ‘Worthy the Lamb that was slain.’ The same evening, borne to the grave-yard on the shoulders of our native Christians, and attended by all our own children, and many others, we laid her body in a grave next that of our lamented catechist, Abdul Massih, and left it to rest there in the hope of a blessed resurrection.

ILLNESS OF NAULA.

Scarcely had we recovered from that sad

event, when Naula, the last received of our orphan boys, was seized with an illness which began with symptoms of diarrhoea, but speedily declared itself to be the same insidious phthisis, and seemed coursing on to the same termination as in the case of poor Mary. I am glad to say, however, that, by the blessing of God on Dr. Valentine's skill and unremitting care, the first violence of the disease appears to have been checked, and some of its most alarming symptoms mitigated and removed. While fearfully thin, poor Naula is able to walk up to the bungalow, and join us at our morning worship. I feared at first that this was too much for him; but when Chintu Ram proposed to leave him behind, he cried and entreated to be permitted to go. He is a fine boy; listens with interest to the story of a Saviour's love, and delights to join his weak voice to those of his brothers and sisters in hymning his praise. May the dear Lord spare him for his own service; or, if otherwise it seem to him best take him home to be with himself. Dr. Valentine, with all the appliances which enlightened skill can devise, is struggling against the disease; but he fights against heavy odds in the case of children constitutionally scrofulous, and whose infancy and early childhood have been so hopeless and neglected. We can only do our best, and prayerfully leave the rest to God.

Turn now from the dark to the bright side of the picture; from our Father's chastenings which are blessings in disguise, to his undisguised blessings and encouragements.

BAPTISM OF THREE CONVERTS.

Some months ago I wrote you that I had three male inquirers steadily growing in knowledge of the truth, and ripening for admission to the church. Their baptism, which by all of them was very eagerly desired, was delayed longer than we intended, by a variety of causes. The absence of Dr. Valentine and our staunch brother Umrah, on an itinerating trip to Deolee; then a sharp attack of fever, which prostrated Jussa, one of the candidates; and lastly, my own illness from the same cause, delayed the solemn and interesting ceremony. On Sabbath, the 4th of September, however, although both Jussa and myself were suffering from the effects of our illness, we resolved to delay no longer, and preparations were made for administering the ordinance at the evening meeting in the school. Although the novelty and first excitement of a baptism have had the freshness taken off them by the repeated occurrence of the event in Nya Nuggur, still on entering the school premises, I found a large number of spectators assembled, filling the outer verandah, and dotting the open court in front. With looks of prying curiosity they regarded the

filling of the glass vessel which served as baptismal font from the lota (brass water-pot) of a Brahmin, a precaution we still think it necessary to take against the insinuations made, that we mix the water with blood and other impurities. After prayer, I addressed them on the conversion, confession and baptism of the Ethiopian eunuch, from the eighth chapter of the Acts, and was listened to with deep attention, while I pointed out from the narrative the requisites to the reception of baptism, in the earnest study of the Scriptures, and the knowledge of God and Christ, faith in Christ as the Son of God, and confession of him before men; pointing out that the three brothers whom we were about to welcome into the visible church had shown all the requisite marks of true discipleship, had made the necessary preparation, and gave good reason to hope that that change of heart, by the influence of God's Spirit, of which baptism is the outward sign, had really passed upon them—that they were disciples indeed.

As I proceeded with my address, my attention was attracted to, and by degrees centered itself on one individual from among the audience. On the front row of benches, but near the far end, sat one of the native officers of the Mair Regiment. He is a very stout and rotund person; and a loose undress of white cotton cloth seemed in no way to compress his dimensions. A bullet-head, corresponding to his body, was closely shaven, except where on his upper lip a bristly moustache, turned up fiercely at the tips, gave to his great expanse of face a somewhat truculent expression. All this, which I took at a glance, would not have struck me particularly, had it not been that with one glittering 'Ancient-Mariner'-looking eye transfixing me, the bullet-head kept swaying back and forward to the rhythm of my periods, clenching each with a fiercer jerk, which sometimes inspired fears for its stable equilibrium, or for the safety of the upper joints of his spine. At last the address and the oscillations of the bullet-head came to a close together; and after putting the questions of the usual formula to the three candidates, I, amid breathless silence, baptized them in the name of the three-one God, and admitted them into his church.

One of the three converts regularly walks 16 miles to and from public worship on Sabbath. He is a farmer and advanced in years.

LALLA, THE WEAVER.

At the close of the baptismal services, I was startled by seeing a figure emerge as if from among my feet, where unseen by me, it had remained coiled up during the administration of the ordinance. I was not slow to recognise in the brow, wrinkled as much

by thought as age, in the high cheek-bones and iron-grey beard, the well-known features of the old Bambee, Lalla. But his eye, usually cast down or shooting out piercing glances of inquiring thought, was now literally rolling in delight. Folding his hands, and bending low, while his voice quivered with joyful emotion, in his own peculiar patois he signified the great satisfaction the services had given him. For nearly three months he had attended daily on our ministrations, and much light had found its way into his mind; but still he cherished grave suspicions that the Christian rite of baptism must have something in it akin to the mystic and profane initiatory formulas of the Sauts. Hence he resolved to be present and narrowly watch the ceremony. Chintu Ram, who had kept his eye on him, told me that Lalla's glance never ceased to rest on me, watching my every motion, as he lay coiled up close at my feet, with no sign of life in him except the long protruding neck and flashing eye. When it came to the sprinkling of the water he had risen to his feet as if drawn up by some magnetic force, and pushing forward his head until within a few inches of mine, he had scanned with intense eagerness every movement of hand and lip, and carefully noted every word I uttered. These words of his—'a bat ghani achchi hai' (this is a most excellent thing) gave vent to the bursting feelings of his heart and to his thorough conviction now that our religion depended on none of those tricks and mummeries with which he had become so familiar through association with the orgies of the Sauts, but, in its sublime simplicity, attested its origin to be divine.

My first acquaintance with this interesting old man was formed as follows:—We were preaching in the main bazaar one evening, when I observed an old weaver, with grey beard, but an eye whose fires age had not quenched, join the crowd. He bore on his shoulder the warp of a web, just as I had seen many a weaver on the streets of my own town of Dunfermline standing to listen to a preaching politician. His whole personal appearance too, apart from the singularity of his dress, forcibly reminded me of old men I had known at home. So true is it that a common trade or profession stamps a common impress even on widely different races of men. As he stood and listened, he kept hitching up his web, or moving it from shoulder to shoulder, as they successively became weary of the weight. At last, stretching out his right hand, and raising the forefinger in a way peculiar to him, he called my attention by a loud 'dekho!' (look here,) and then began to ask several questions very pertinent to the subject of my address. I answered his questions apparently to his satisfaction; and as darkness was fast falling, I invited him to come to the bunga-

low next morning at 10 o'clock, when he would hear more about the way of salvation I had pointed out. He promised, and the meeting broke up.

I had received so many unfulfilled promises of the same kind, that I had almost forgotten it, when, punctual to the hour, Lalla made his appearance, and took his seat humbly among the servants. Next day he again appeared, and after worship followed me into my room. Bending low at my feet, he presented me with two halves of cocoa-nut kernel, the usual offering presented to a Guru from one who becomes his disciple; and although I disclaimed any title to such worship as they are in the habit of paying to their religious teachers, he could scarcely be restrained. To this day, when leaving my presence, he always backs out to the door with as much grace as if he had served an apprenticeship to royal etiquette at a court!

Three months have passed since that meeting, and poor old Lalla has not been once absent from our morning worship. One morning when it rained, as in the tropics only it can, and no one thought of leaving the shelter of a roof unless from dire necessity, Lalla made his appearance as usual at the bungalow, and as he pointed to his own body scantily clad with the dhotie, and with rills of rain-water trickling down through the turrows of his naked shoulders, he grinned, and wondered why people should be frightened from the worship of God by a little rain. Sometimes he brings with him quite a number of his neighbours with their wives and children: the men unkempt, unshaven, thrummy but thoughtful specimens of the weaver race as one could wish to see; and the women, tucked out in every rag of finery they possess, or can borrow from their neighbours, all to grace the sahib's bungalow. I cherish the hope that in this we have the beginning of a most important movement, which by the blessing of God, may issue in christianizing many of these poor Indian weavers. Lalla himself is evidently under the teaching of the Spirit; others are thoughtful and inquiring; and one Bambee, who can himself read a little, has put himself under our pundit for daily instruction, and has collected into a school, boys to the number of eighteen, whom he is most successfully initiating into the elements of Hindec.

I could wish to note down a number of Lalla's sayings and reasonings with me, all highly characteristic of his simple but deeply thoughtful nature, but for the present forbear. Need I urge the whole Church to continue instant and persevering in prayer, that the good work which has opened so hopefully in Ajmere, and continues to progress so favourably here, may grow and spread to the other stations of the mission, until not twos and threes, but hundreds and

thousands be gathered in to swell the Church of the living God!

News of the Church.

The Presbytery of Halifax is to meet in Musquodoboit—Middle and Upper—on the last day of February and the first day of March. The meetings will be for visitation of the Rev. Mr. Sedgewick's congregation.

NEW YEAR'S OFFERING.—"A Presbyterian," a member of the North Cornwallis Church, has this year made his usual New-Years' gift of \$40 towards the Foreign Mission.

We learn with much pleasure that the Windsor congregation are actively engaged in securing a MANSE for their young pastor.

St. Matthew's Church in this city made a very handsome collection a month ago for our Foreign Missionary, the Rev. Mr. Geddie.

DR. WILLIAM WELLS, a young gentleman well known in some parts of this Province, died on the 15th of October, on his way to China, as a medical Missionary.—He died of heart disease. His end was peaceful and even joyous. His illness lasted only one night. He was in the service of the London Missionary Society, and his death is much regretted.

HALIFAX.—We are glad to learn that the congregation of Chalmers's Church have swept away a debt that lay upon the church since it was built. The movement was entered upon a couple of months ago, and it was responded to with the utmost alacrity and liberality.—St. JOHN'S congregation, feeling that the College Hall is too small for their increasing numbers, have purchased a building lot in Brunswick Street, where they intend to erect a handsome church. Poplar Grove, Chalmers' Church and St. Matthew's are preparing to unite their efforts in City Mission work.

LABRADOR.—We devote several pages to the very interesting Report of Mr. McCURDY'S Mission to LABRADOR. We recommend it to the perusal of our readers. LABRADOR is a region of much interest to our fishermen and traders generally, and it becomes our Church to look to its spiritual condition. We understand that the HOME MISSION BOARD intend sending a labourer to this important field next summer—that is, if a suitable labourer can be spared from nearer and still more pressing localities.

EDUCATION.—We are still unable to lay before the Church the *precise amount* required to be raised this year for sustaining our educational operations; but we are safe in saying that £300 will be required. This would not be a very large sum certainly, if *all* our congregations would promptly do their share of the work. We hope that they will do so, and that Collections will soon be made for EDUCATION in every Presbyterian Church from Yarmouth to Cape North.

JEWISH MISSION.—At the last meeting of Synod the question of a Jewish Mission was left over to the next meeting—that to be held in June 1865. It will then be necessary for the Church to say yea or nay to this proposal. The young gentleman who has offered himself for the Mission is still ready and anxious to go. He feels it to be his duty. This itself is an important element in the case. We trust that ministers and elders, and the members of the Church generally will make the proposed Jewish Mission a subject of grave and prayerful consideration. Sessions should discuss it, and it would be well if Presbyteries had their attention turned to it.

ORDINATION.—The CAPE BRETON PRESBYTERY met on the 14th December for the ordination of Mr. ALEXANDER FARQUHARSON, over the congregation of Leitch's Creek &c. The rite was cordial and unanimous. Mr. Farquharson's trials had proved perfectly satisfactory. There were present at the meeting for ordination, the Rev. Dr. McLeod and Messrs Fraser, Wilson and McKay. Mr. McKay preached

an able and appropriate sermon and Dr. McLeod conducted the ordination services. Mr. Farquharson is the first minister ordained over this congregation, and we congratulate the people of Leitch's Creek on securing the services of a settled pastor.— May the Head of the Church abundantly bless Pastor and People!

We are confident that an effort on the part of ministers and elders would add largely to our circulation. A minister writing to us recently states that he presented the claims of the *Record* very successfully at the close of his prayer-meetings at all the stations in his congregation. This is a course which might be very advantageously pursued by others.

Elders also should feel a responsibility in connection with the circulation of the *Record*. It is of vital importance that all the members and adherents of the Church should be familiar with the work, the progress and the responsibilities of the church. We state with regret our conviction that our Elders have not troubled themselves to the extent they ought in diffusing intelligence among the body of the people. It happens that all or nearly all our circulation in several congregations is owing to the exertions of young men who hold no office in the church. This is very creditable to the young men, but not so to the older members of the church whose hand should be in every good work.

As was stated in the January number, we have issued an unusually large edition, so as meet what we hope will be an unusually large circulation.

OBITUARY.—The commencement of another year brought as usual its joyous greetings and festal pleasures, but alas also its painful parting and heartfelt sorrows. The 1st of January witnessed the removal from earth among others of Mr. John Yorston of Pictou after a short illness, aged 73 years. We extract the following notice of him from the local paper.

Mr Yorston was a native of Evie, Orkney, Scotland. In early life he entered the service of the Hudson Bay Company, and was resided in their territory for three years, whence he returned to Scotland but soon

after emigrated to Nova Scotia. He arrived here in May 1816, and, seven years afterwards, entered upon his commercial career, which, though it had thus well nigh accomplished its forty third year was throughout, remarkable for its ability, integrity and success.

The architect of his own fortune, Mr. Yorston early secured, and consistently maintained, a highly honorable place among the mercantile classes, being justly held in high repute for strict probity, in all his dealings, close application to business, and prudent pursuit of worldly prosperity.

As a member of the community, he was not less distinguished for his large hearted sympathies, which sought out and relieved, "the poor and needy," and for his affectionate and considerate encouragement to the youth trained in his establishment, or otherwise brought under his influence.

As a member of the Presbyterian Church of N. S., and latterly of the Presbyterian Church of the Lower Provinces of B. N. A. he was universally esteemed as highly noteworthy, for the frequency and liberality of his pecuniary gifts, not only towards the maintenance of public ordinances, in his own congregation, (Prince St. Church, Pictou) in which for many years he acted as trustee and manager, but also to all the schemes of of the Church, at home and abroad.

In private life, he was greatly endeared to all his christian acquaintances, by his deep and unaffected piety, his conscientious and firm attachment to religious principle, as well as his cheerful dedication of worldly substance to religious purposes, and wide spread charities: in which he uniformly sought to comply with the injunction, "let not the left hand know what the right hand doeth." And while it may be truthfully said, that he has not left one enemy behind, he has certainly left many friends to lament their loss in his decease.

The testimony of all those who knew him and chiefly of those who knew him best, would find suitable expression in these words of inspiration, "He was worthy."

We are happy to learn, that Mr. Yorston in his will exhibited the liberality which characterise him through life. We understand that he has left the following legacies to religious purposes; To the British and Foreign Bible Society \$4000, to the Foreign Mission of our church \$2000; to the Home Mission \$2000; to the Theological Seminary \$2000; to the Prince Street congregation of which he was a member \$2000.

Presbytery of Tatamagouche.

This Presbytery met at Goose River for visitation on the 25th of October last. The questions of the Formula were put and answered, and the various parties were suitably addressed. In the Goose River and Shimecas section of the congregation evidences of progress were clearly discernible. This is new Church which had for some time so far as the interior was concerned remained unfinished was found to be rapidly approaching completion and in a style which reflected great credit on the congregation. It was also found that their obligations to their minister were being duly implemented.—The other section of the congregation was not found to be in so satisfactory a condition, and means were taken to stir them up to their duty.

Mr. John D. Murray, Student, appeared before the Presbytery and passed a very creditable examination on the subjects of his Course. The Clerk was authorized to certify him to the Divinity Hall.

The next meeting was appointed to be held at Tatamagouche on the second Tuesday of January.

The Presbytery met again on the above date, the 10th of January. The Revs. J. Watson and T. Sedgwick were appointed a Committee to confer with a Committee of the Presbytery of Truro, as to the propriety of transferring the station of Westchester to the Presbytery of Tatamagouche.

The Rev. J. Munro was appointed to supply the pulpit of Professor Smith on the third and the Rev. James Watson on the fourth Sabbaths of February.

The Rev. T. Sedgwick gave notice that at next meeting he would introduce an overture to Synod on the better support of the Ministry.

The other business was of a routine nature. The next meeting was appointed to be held at New Annan for visitation, on the second Tuesday of March, the Rev. J. Munro to preach.

Presbytery of Pictou.

The Presbytery of Pictou met in Primitive Church, New Glasgow, on Tuesday, 24th Jany. Mr. C. B. Pitblado being present, the Call from the Congregation of Glenelg, Caledonia, and East River of St. Mary's, was presented to him, when he intimated his acceptance of the same. He then proceeded to deliver his trials for license which were sustained and his ordination was appointed to take place in Glenelg church on Wednesday, 15th February, Mr. Downie to preach, Mr. Blair to address the minister, and Mr. J. A. F. Sutherland the people.

RELIGIOUS INTELLIGENCE.

The Rev. Dr. JAMES BUCHANAN has been proposed as Moderator of the next Free Church Assembly, but we believe he has declined the honour.

The total expenditure of the Presbyterian Board of Foreign Missions (Old School) last year was \$221,000. This Board has sent many missionaries to India, Siam, China, Africa and South America.

We observe in the *Canada Record* the obituary of the Rev. JAMES McDOWALL, who, a few years ago officiated as chaplain in Bermuda in connection with the Free Church Synod. He was settled in Canada in 1861. He was in the 39th year of his age.

In the island of Rotumah, one of the Fijis, the churches, under heavy persecution, had been left to their native teachers. At the end of five years a missionary visit shows that idolatry is dying out, and Christianity advancing. There are about two hundred and thirty communicants and twelve hundred nominal Christians. They have eleven chapels, besides other places for worship. The good seed is indestructible.

Fireside Reading.

Work and Wait.

Work for time is flying;
Work with heart sincere;
Work, for souls are dying;
Work, for night is near.

In the Master's vineyard
Go and work to-day;
Be no useless sluggard,
Standing in the way.

Sound the invitation—
'Sinners, come to Me;'
Tell to every nation,
Mercy's full and free.

In this glorious calling
Work till day is o'er;
Work, till evening falling,
You can work no more.

Then your labor bringing
To the king of kings;
Borne with joy and singing
Home on angel's wings.

There where saints adore Him,
Where the ransom'd meet,
Lay thy sheaves before Him,
Lay them at His feet.

Hear thy Master's blessing,
From His heavenly throne,
All thy work confessing—
'...laborer, well done!'

Work, for time is flying;
Night is coming near;
Precious souls are dying;
Thy reward is near.

To-Day! To-Day!

'Well, you speak the truth; and, at a future time, I do intend to be religious; but I must have some more *spree* yet. I must enjoy life a while longer still.' So said the youthful, gay, and healthy R—, in reply to some serious expostulations which I had been addressing to him.

I had spoken to him of the claims of the Creator, upon the creatures of His hand—of violations of the law met by the shedding of the Redeemer's blood—of peace with God which faith in Him secures—of freedom from uneasy, anxious cares, and tormenting, terrifying fears—and of the genuine pleasantness of Wisdom's ways.—He owned that what had been urged was true; yet still he smiled and joked, and bid the peaceful message go its way. One concluding word of his, however, fell solemnly on my ear, and deeply affected my spirit. He exclaimed, whilst turning on his heel to leave me, '*But I shall perhaps rue of this.*' My hurried answer, so far as I remember, was, '*Perhaps you will.*'—That day was Friday.

I saw him again the next morning. I dealt with him earnestly.

That day passed over—the second day followed—a third succeeded—and then, suddenly, the startling question was asked me, 'Have you heard how poor R— is to-day?' All that had recently passed between us now rushed upon my mind; and I said with much emotion, 'No, indeed! what is the matter with him? I have not heard that anything has befallen him.' 'Have you not?' replied the enquirer; 'Ah! he is dead, then, or all but dead of the small pox.' I sent to know the worst, Alas! it was even so!

On the previous Friday, he joked, and put off serious thought, and purposed future years of jollity and gaiety. On the following morning, during the conversation already mentioned, he had informed me of his having experienced, during the previous night, some symptoms of indisposition.—He was better, however, he said. I treated him as one in undoubted and vigorous health; and I pressed upon him rather the

importance of a well spent life, than that of being prepared for an early death.

But four or five more setting suns had sunk in the west, ere the small pox had accomplished its fatal work; and ere yet another week had fled, the disfigured, lifeless corps of poor R— had been committed 'earth to earth, and dust to dust.'

The funeral knell that pealed forth over the remains of poor R— still speaks.—It cries to all such as have ears to hear, 'TO-DAY! TO-DAY! To-morrow is not yours! Boast not thyself of to-morrow, for thou knowest not what a day may bring forth! TO-DAY! TO-DAY! To-day if you will hear His voice harden not your hearts.'

Reader! I would speak to you also of the claims of your Creator—of the claims of the Redeemer—of peace with God, through Him—of a happy, peaceful, holy life—and of a glorious consummation of the whole in the presence of the blessed Saviour at His appearing.

All else is vanity. No one knows what true life is, until he lives to God. They who suppose that those only enjoy life who live in enjoyment of the world, are grievously mistaken. Those who fancy that the commencement of a life of faith is the conclusion of one's days of happiness are thoroughly deceived. The exact opposite is the truth. There is no true joy—no real pleasure—no substantial happiness, apart from Jesus Christ—away from God. But to believe in the Lord Jesus Christ as my own Saviour, and to know the pardon of sin through His blood, is indeed peace; it is indeed delight. To know God—to know Him as my Father, my Friend, my Guide, my Helper, my GOD—this is indeed to live! Life begins only when faith first works by love. When first the heart of a poor, wretched, hell-affrighted sinner, be he young or old, rich or poor, well or ill, lays hold by faith on the holy, crucified, and risen Savior, and thus enters into rest, and certainty, and eternal life—then for the first time does he begin to 'live,' and to 'enjoy life.' There is no rest of conscience, no ease of heart, no peace to the wicked!

Dear reader! God now puts in a claim to you through Jesus Christ. He claims that you, with hearty self-renunciation, and with admission of your lost estate, do believe in the Lord Jesus Christ. He claims that you do come to receive His only begotten and well beloved Son as your Saviour and your Lord—your righteousness and your life—your all-in-all, 'your wisdom, righteousness, sanctification, and redemption.' With Him—with this salvation—all is yours; without Him, nothing is yours but sin, and death, and hell!

Receive Him, and your sin is pardoned your transgression is forgiven—your dread

iniquity is covered. Receive Him in the full confidence of your heart, and God Himself hath become your God, your Father; and you yourself have become an heir of glory—an inheritor of honour, immortality, and everlasting joys.

This is life indeed!

Altar to Heaven.

Among the wonders of the Chinese capital, the most wonderful is the "ALTAR TO HEAVEN," described by the Rev. JONATHAN LEES in the journal of his first visit to Peking. It is difficult, indeed, to form, from any description, an adequate conception of this spectacle; and when it is remembered that these surprising objects of power and skill were originally dedicated to the services of religion, the whole scene is adapted to awaken both admiration and regret, that a people distinguished by civilization and art should have been the victims of a system of idolatry so splendid, and yet utterly powerless, for the improvement of their hearts or their character.

"After breakfast," writes Mr. LEES, "two or three of our party went to the 'ALTAR OF HEAVEN.' It is impossible to reproduce in language one's feelings on visiting such a place. To me it is of all others in China the most intensely interesting, not merely on account of the rare artistic taste shown in the design and its execution, but on account of its being the sole remaining memorial of the ancient *Monothemism* of China. As I stood in the slaughter-house, and walked along the long covered way by which the victim was led to the altar, and, above all, as subsequently I stood upon the magnificent south altar, with all its associations, and looked round on the groves and temples, with the blue sky overhead, of which their glittering roofs were intended to remind me, I felt how strong was the impulse to worship, and how grand, defaced and mingled though it be by the accumulating superstitions of ages, is the traditional faith of the "Supreme Ruler," of which all these things are symbols.

"I attempt no description either of this or of other Peking "lions;" one would need to write a book, and a great deal has ready been well said. I extract a few lines from Sir John Davis's 'The Chinese,' which is one of the best books for friends at home to read as a popular summary of information on China:—

"The 'ALTAR TO HEAVEN' stands in a square inclosure, measuring about three miles in circuit, near the southern wall of the Chinese city. The terrace (the altar itself) consists of three stages, diminishing from 120 to 60 feet in diameter, each stage being surrounded by a marble balustrade,

and ascended by steps of the same material. Towards the north-west of the inclosure is the palace of abstinence, where the Emperor fasts for three days preparatory to offering sacrifices to heaven at the winter solstice. On the other side of the great central street leading to the Tartar city, and just over against the 'Altar to Heaven,' stands the 'Altar to Earth.' This square inclosure is about two miles in circuit, and contains the field which is annually ploughed by the Emperor and his great officers, and the produce reserved for sacrifice."

"I may add, that Sir John cannot have visited the place himself, or he would have spoken of the slaughter-house, with its enormous pans for flaying the bullocks used in sacrifice; of the covered way, most elaborately painted, along which the victim is led in solemn procession to the place of burning; and of the smaller temples, marble and bronze, with their magnificent roofs, in which the tablet to Shang-ti, and those of the Emperors, are placed. The altar is wholly distinct, and at some distance from these. On the great day the tablets are brought out and arranged upon the altar, that of Shang-ti being in the centre, and the Emperor then, surrounded by high officers, in his own name, and as representing the people, worships the Great Supreme. The park, in addition to the avenues already named, contains many fine old trees, and has a fine herd of black cattle reserved for sacrifices, which we saw.

"30th.—We visited the famous *Wan-shen shan*, (hill of a ripe old age), or Water Palace. This is ordinarily called the *Yuen-ming-yuen*; but the truth is, that the true *Yuen-ming-yuen* is several miles distant. The whole, however, may be considered as one—an immense garden, probably fifteen miles round—and the whole was desolated by our troops; but the rest is closed to visitors. Much as I had heard of this place, I was not prepared for such magnificence. Advantage has been taken of site, &c., to form a spot of unrivalled beauty, even in ruin, and it is hard to imagine a scene more lovely than this must have been in its prime. There is one main hill, and this has been literally sprinkled with temples, grottoes, columns and statutes. It is thickly wooded to the summit, and the many-coloured tiles glitter in the sunbeams like countless gems. On the south side is a lake dotted with little islands, the largest of which has a mimic temple, and is joined to the shore by a beautiful bridge of marble, on the columned balustrade of which are sculptured lions, each different. Close by this bridge, now inclosed in a loose stone wall, which hides it from those who are not forewarned, is the image of a fine cow, of great size and fine workmanship, made of bronze. The hills around are all carefully

decorated: on one a pagoda, on another a temple, and so on. Smaller bridges and terraces abound.

"On entering the gateway, two immense bronze lions in front struck us as masterpieces of skill. The minuteness and richness of the work upon them is astonishing. They are, too, of great size.

"Ascending the shoulder of the hill, the first ruin is that of a marble temple to Buddha, which once inclosed a statue seventy feet high. Here and there a bit of richly carved walling still remains. From this spot, and again as we mount, we catch delightful glimpses of scenery, the hill being terraced on every side. We hastened to the porcelain temple, which has escaped the general ruin. It is a marvellous structure, covered from top to bottom with varicoloured tiles, each of the larger ones having a little image of Buddha on it—a facsimile of the larger idol inside. There were fifteen or sixteen hundred of them. This temple crowns the hill.

"Right in front, and covering a large part of the southern part of the hill, is a terrace at least 200 feet in height. In ascending, we first come to a sort of platform on which has stood another shrine—in ruins now—and a double staircase. The stones in the wall are beautifully laid, and the effect from below is wonderful.

"Turning a little to the west, we again mounted to an elegant marble temple, which is in front of another marvel—a copper temple. All is metal, most exquisitely wrought—walls, windows, doors and roof. The way in which the wood-work, &c., is imitated, is as surprising as the idea is unique. Its value must be enormous. Further on I came to the ruins of a little marble shrine, and then wandered through the hill, which is here hollowed out ingeniously into winding chambers, so that one hardly knows how much is artificial and how much in its natural condition.

"Rejoining the party, we found the remains of a yet larger building on the low ground, huge copper gods lying broken on their faces, and two rows of smaller ones on either side, yet erect."

Samoa Missionary Meetings.

The people now hold large missionary meetings in Samoa, but they have no inns, or such like places there, at which the thousands can be entertained who attend the missionary meetings. All, therefore, unite together, and prepare a great dinner. They sometimes kill many hundred pigs, and cook a very great many baskets of bread fruits and yams and other things. When the time for dinner approaches, all the men march into the open space near

the chapel, or the chief's house, with baked pigs on their shoulders. Then the women follow with their baskets of yams and bread-fruit and fish; and then the little children each bearing in his hand a single yam or root of taro, which, in that country, are like what potatoes and bread are with us. And as they march up with the food on their shoulders, or in their hands, they often sing some little verse, or chant some short sentence, telling what the dinner is prepared for.

They have now begun to give mats and native cloth and strings, which they twist, to assist in the work of missions in other islands, and also to make over arrow-root, to be sold for money and given the missionary society. And it is often the rule that the father shall give something, and the mother something, and each little boy and girl something, to the missionary subscription. That is a very good rule; let it become the rule in all Christian families throughout the world, and then all the poor heathen may be converted to the Saviour, and all the little heathen children taught to read the word of God.—*Youth's Miss. Rep.*

NOTICES, ACKNOWLEDGEMENTS, &c.

Rev. Mr. Geddie requests us to acknowledge with an expression of his sincere thanks the receipt, by the hands of Rev. G. M. Grant, Pastor of St. Matthews Church, Halifax, of a Bill for \$212, consisting of \$182 raised at a Congregational Collection on New Year's morning and \$30 by the Ladies' Bible Class. This gift we learn was designed as an expression of esteem for Mr. Geddie personally to be employed by him in furtherance of the work so dear to his heart. With the concurrence of the Board Mr. Geddie intends to apply this handsome donation to the enlargement and support of an Orphan School and Asylum which has become a necessity, since the numerous deaths caused by measles, during the prevalence of that malady so fatal to the Islands.

Monies received by the Treasurer from 20th December, 1864 to 27th January, 1865.

FOREIGN MISSION.

A Friend to Missions, Prince Town P. E. I.	21	13	4
Rev. J. Allan's congregation, Covehead, P. E. I.	6	17	2
Collection Granville Street Church, per Rev. J. Geddie.	9	7	6
Nine Mile River congregation, per Rev. J. Geddie.	11	5	1

A Lady at Wolfville, per Rev. J. Geddie.....	1	0	0
Master W. M. Fraser's Miss. Box, Halifax.....	5	4	
Annual Col. Primitive Ch. N. G.,.....	24	0	0
Capt. Archibald Cox, Maitland,.....	1	5	0
Maitland Juv. Miss. Society,.....	1	14	2
Lower Salmah Miss. Soc. Maitland,.....	4	3	8
Rockville Miss. Society, Maitland,.....	4	5	0
Col. Miss. meeting, Noel, per Rev. J. Geddie,.....	4	4	3
Col. Miss. meeting, Maitland, per Rev. J. Geddie.....	6	13	1
Children Bazaar, Hill, Truro to purchase books for schools Aneiteum—expended.....	2	5	0

HOME MISSION.

Rev. J. Allan's congregation, Cove Head, P. E. I.,.....	1	2	11
Merigonish cong., per Rev. K. J. Grant,.....	5	5	4½
Mrs. Roy, Pine Tree Gut,.....	15	0	
Maitland Juv. Miss. Society,.....	2	17	5½

SEMINARY.

Rev. J. Allan's cong. Cove Head, P. E. I.,.....	16	8	
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SYNOD FUND.

Rev. J. Allan's cong., Cove Head, P. E. I.,.....	3	4	
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JEWISH MISSION.

Mrs. Daniel Murphy, Antigonish.....	5	0	
Rev. J. Allan's cong., Cove Head, P. E. I.,.....	2	6	

COLPORTAGE.

Mrs. Daniel Murphy, Antigonish,..... 5 0
 £1 10s. in November Record from Upper Section, Upper Settlement, E. River, for Foreign Mission should have been for Home Mission.

MINISTERS' WIDOWS AND ORPHANS, FUND.

The Treasurer of the Ministers', Widows', and Orphans' Fund, Presbyterian Church of the Lower Provinces, acknowledges the receipt of the following sums:—

Rev. James Waddell,.....	\$20	00
Principal Ross, D. D., Halifax,.....	20	00
Professor Lyall, L. L. D., Halifax,.....	20	00
Rev. A. Ross, Har. Grace, N'hd.,.....	20	00
" M. Harvey, St. John's, N'hd.,.....	20	00
Hon. Wm. Young, Halifax,.....	100	00
J. Forman,.....	100	00
J. S. MacLean,.....	100	00
George Esson,.....	20	00
George McKenzie,.....	20	00
Charles Robson,.....	20	00
John Stairs,.....	20	00
W. J. Fraser,.....	20	00
Alex. Anderson,.....	10	00
James Gordon,.....	10	00
Wm. Fraser & Son,.....	10	00
Thomas Archibald,.....	5	00
William Compbell,.....	5	00
Roderick Fraser,.....	4	00
John McMillan, Antigonish,.....	20	00
Daniel Fraser,.....	20	00

Adam Kirk, Antigonish,.....	20	00
Robert Trotter,.....	8	00
Dickson & Brother.....	5	00
Mrs. John McMillan,.....	4	00
John Fraser,.....	4	00
James Burnside,.....	4	00
John McDonald,.....	4	00
Norman McDermaid,.....	4	00
Daniel Murphy,.....	4	00
W. Irving, per Rev. D.B. Blair, B. River.....	5	00
Collection per.....	15	09
Donald Cameron, New Glasgow.....	20	00
Alexander Grant, Antigonish.....	2	00
Miss Brown,.....	2	00
John A. Thompson,.....	2	00
A Friend,.....	2	00
C. H. Harrington,.....	2	00
Alex. Chisholm,.....	2	00
Alex. McInnis,.....	1	00
Mr. John Taylor,.....	1	00
John Bishop,.....	0	50
Henry Burnside,.....	0	50
Mrs. John McDonald,.....	1	00
John Edie,.....	2	00
Miss Helen Ballantyne, Cape George,.....	1	12
Interest rec'vd from Rev. W. R. Frame.....	5	00

\$705 12

Amounts formerly acknowledged..... 1809 35

Total Amount received to 14th January, 1865..... \$2514 47

HOWARD PRIMROSE,
Treasurer.

Pictou, 14th Jan. 1865.

COLPORTAGE SCHEME.

The subscriber acknowledges the following donations from New Glasgow, in aid of the Colportage Scheme of the Presbyterian Church:—

Rev. David Roy,.....	\$2	00
Rev. Allan Pollock,.....	2	00
Rev. John Sutherland,.....	1	00
J. W. Carmichael, Esq.,.....	4	00
Roderick McGregor,.....	4	00
J. R. Carmichael,.....	4	00
Wm. H. Fraser,.....	1	25
George Underwood,.....	2	00
Thos. Cavenagh,.....	1	00
David Marshall,.....	0	62½
Thomas Graham,.....	1	00
James McGregor, Esq.,.....	1	50
Thomas Fraser,.....	1	00
Capt. G. McKenzie,.....	2	00
James R. McKenzie,.....	1	00
Finlay Cameron,.....	1	00
A Friend,.....	0	50
John M. Fraser,.....	1	00
Rev. Geo. Walker,.....	1	50
D. P. Munro,.....	0	50
Wm. W. Smith,.....	0	62½
Geo. F. McKay,.....	1	00
Daniel McLean,.....	1	00
Henry Dunbar,.....	0	50
John Millar,.....	2	00
John Fraser, Esq.,.....	4	00
A. M. Holmes, Esq.,.....	1	00
Donald Cameron,.....	2	00
B. Bell,.....	0	50
Jeffrey McColl,.....	1	00

Wm. Fraser	1 00
J. F. McDonald	0 50
Wm. Fraser	0 62½
James Fraser, Downie	2 50
Alex. McLeod	0 50
Donald Ross	0 50
George McDonald	0 50
Peter Campbell	0 25
Mrs. Carr	1 00
Angus McLean	0 50
Donald Chisholm	1 00
Dan. McEackern	0 57
Mrs. James Fraser	1 00
Thos. Fraser	0 50
Donald McDougald	0 50
Alex. Smith	0 50
Mrs. J. J. Jones	1 00
Carmichael McGregor	0 25
Christopher Irving	0 50
Rev. John Stewart	1 00
Misses Stewart	1 00
James Fraser	1 25
Mrs. Grant	0 62½
Dr. Donnelly	1 50
D. A. Dickson	1 50
I. Matheson	0 75
Mrs. McGinnis	0 25
H. McKenzie	0 25
Mrs. Keith	1 00
Wm. Thomson	0 75
Alex. Grant	1 00
Thomas Fraser	0 50
D. Chisholm	1 00
Kenneth Forbes	0 62½
Robert McGregor	2 00

JOHN I BAXTER.

Agent Col. Scheme.

PAYMENTS FOR HOME AND FOREIGN RECORD.

The Publisher acknowledges the receipt of the following sums in payment for the *Home and Foreign Record*:—

FOR 1864.

Mr. John S. Newcomb, Cornwallis	\$19 25
A. H. Patterson, Esq., Tataganouche	14 00
Rev. H. D. Steele, Cornwallis	6 00
Robert Trotter, Esq., Antigonish	3 00
Mr. D. F. Layton, Londonderry	13 50
Mr. Geo. B. Johnson, New Annan	4 00
Rev. James McLean, Shubenacadie	20 00
Mr. S. A. Creelman, Upper Stewiacke	3 50
Rev. John Munro, Wallace	1 50
Mr. Adam Logan, Pembroke	12 00
Mr. Hugh McLeod, West River	2 50
Rev. D. McMillan, LaHave	7 00
Rev. A. Campbell, Strathalbyn, P. E. I.	1 00
Mr. Hiram Smith, Newport	7 75
Rev. J. Waddell, Sheet Harbor	4 00
Rev. A. Stewart, Lake Porter	15 00
Mr. A. L. Archibald, Stewiacke	8 50
Rev. James Fraser, Boularderie	3 50
Rev. D. McNeill, Woodville	2 25
Mr. W. Smith, New Glasgow	1 50
Mr. John Scott, Charlottetown	2 50
Rev. R. Sedgewick, Musquodoboit	45 00

FOR 1865.

Mr. Henry Archibald, Greenfield	8 00
Mr. James Tate, Canso	0 60
Mr. John S. Fulton, Upper Stewiacke	0 60
Mr. Andrew Johnson, Truro	1 00
Miss S. F. Crockett,	1 00
Mr. Thomas Graham, jr. New Glasgow	30 00
Mr. Wm. Graham, Durham	4 50
Geo. C. Lawrence, Esqr., Port Hood	0 50
Robert Trotter, Esq., Antigonish	6 50
Mr. D. F. Layton, Londonderry	3 00
Robert Logan, Five Mile River	1 50
Mr. Glendenning	0 50
Mr. P. M. Morrison	0 50
Rev. J. Thomson, West River	0 60
Mr. James W. Dickie, Meagher's Grant	1 00
Miss Forrest, Halifax	3 50
Mr. Hugh Dunlap, Stewiacke	6 50
Rev. Professor King, Halifax	3 50
Mr. Wm. McKenzie, River Dennis	5 00
Rev. K. McKenzie, Baddeck	3 00
E. Tupper, Esq., Stewiacke	1 00
Jas. Patterson, Esq., Pictou	1 50
Mrs. Fraser, Truro	1 00
Mr. Robert McDonald, Cape George	6 00
Mr. W. Stewart, Westchester	4 00
Rev. Geo. Christie, Yarmouth	15 00
Mr. Allan Spencer, Londonderry	5 00
Mr. Hiram Smith, Newport	6 25
Mr. David Vance, Elder, Londonderry	5 50
David Freize, Esq., Maitland	8 00
Rev. Dr. Smith, Stewiacke	0 60
Mr. Wm. Smith, New Glasgow	9 00
Mr. Joseph Peppard, Londonderry	8 00
Rev. E. McNab, Bridgewater	7 50
Mr. Alex. Fisher, Stewiacke	6 50

General Treasurer—Abram Patterson, Esq., Pictou.

Treasurer for the Professorial Fund.—J. H. Liddell, Esq., Halifax.

Treasurer for the Widows' Fund.—Howard Primrose, Esq., Pictou.

Receiver of Contributions to the Schemes of the Church.—James McCallum, Esq., of Prince Edward Island; Robert Smith, Esq., Merchant, Truro; A. K. Mackinlay, Esq., Halifax.

Receiver of Goods for Missions.—James Patterson, Esq., Pictou.

THE HOME AND FOREIGN RECORD.

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

TERMS.

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

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

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

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

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HAVING long felt the necessity existing for a SERIES OF EDUCATIONAL WORKS, prepared and expressly adapted for our COLONIAL SCHOOLS, the Publisher was induced to attempt the supply of this want. His efforts thus far have been crowned with success; his books having been most generally welcomed in the Schools; and most favorably noticed by the Press of British North America.

LOVELL'S GENERAL GEOGRAPHY has met with entire success, having been already introduced into almost every School throughout British North America. The General Geography, however, being considered too far advanced for *young beginners*, a new and elementary work has been prepared, entitled, **EASY LESSONS IN GENERAL GEOGRAPHY**. This book is intended as introductory to the General Geography; and a reference to the published prospectus of "Opinions" will show how fully it meets the object aimed at.

He takes great pleasure in calling attention to the following list of the **SCHOOL BOOKS** already issued by him; and to which he will add, from time to time, such new works as may be of use to the youth of the Provinces.

1. **LOVELL'S GENERAL GEOGRAPHY**, with 51 Colored Maps, 113 Beautiful Engravings, and a Table of Clocks of the World. By J. George Hodgins, L.L.B., F.R.G.S. [This Book is especially adapted for, and worthy of introduction into every College, Academy, and School in the British Provinces. Parents should see that it is in their Children's hands.]
 2. **EASY LESSONS IN GENERAL GEOGRAPHY**, with Maps and Illustrations; being introductory to Lovell's General Geography. By J. George Hodgins, L.L.B., F.R.G.S.
 3. **National Arithmetic, in Theory and Practice**, adapted to Decimal Currency. By J. H. Sangster, Esq., M.A.
 4. **Key to National Arithmetic**. By the same.
 5. **Elementary Arithmetic, in Decimal Currency**. By the same.
 6. **Key to the Elementary Arithmetic**. By the same.
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 8. **Natural Philosophy, Part I., including Statistics, Hydrostatics, &c., &c.** By the same.
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