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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

NO VEMBER, 1873.

THEOLOGICAL EDUCATION.

III.

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Assuming that a sufficient number of young men offer to devote themselves to the work of the ministry, and that, from whatever quarter, their pecuniary resources are adequate to the demands which the six or seven years' course of study will make upon them, it is the Church's duty to see that they have access to seminaries of learning in which they may be trained to be workmen not needing to be ashamed. The Church should, in cases of necessity, provide means for the preparatory studies of her young men. In former years our Church was compelled to this course, and by the old Ficton Academy, the West River Seminary, the Free Church Academy at Halifax, and the Truro College, endeavored to furnish her students with the means of classical and philosophical study preparatory to entering the Hall. Happily this necessity no longer exists. In Dalhousie College, which is a Provincial Institution entirely unsectarian in its teaching and management, our young men have an opportunity to prosecute a preparatory course of study with which the Church may well be satisfied; for, looking at the ability of the men who fill her Chairs, and at the proofs of efficiency furnished by her graduates, Dalhousie must, considering the difficulties with which she has had to contend, be spoken of with unqualified

praise. If Government would do what ought to be done, and what we trust before very long will be done, withdraw all grants to sectarian colleges and throw them into the funds of Dalhousie, its efficiency as a Provincial Institution would be greatly increased, and the youth of these Provinces would enjoy educational advantages which no one would need to go abroad to seek.

But if the Church, except in cases of necessity, is exempt from the work of establishing seminaries in which her students may prosecute their classical and philosophical studies, she should institute and support Divinity Halls where under her inspection a Theological Education may be imparted which will qualify her young men for their life's work. Not indeed that every Church however weak should attempt this; for circumstances might justify seeking abroad for Theological students a training which they cannot be offered at home. But as a general rule Churches which are able should have their own Halls. This secures a larger number of students, fosters loyalty to the Church, and during Hall vacations furnishes a large amount of labor in the Home field which otherwise would be lost. So many admirable text books in all departments of Theological study are accessible at the present day, that the student can sit at the feet of great foreign teachers without leaving his native land. Still, should he desire the benefits arising from travel and from coming in contact with other minds, he could take his last term abroad, or travel for a few months after the completion of his studies.

Both branches of the Presbyterian Church in Ontario and Quebec are fully alive to the necessity of Home Theological training, and are giving it no secondary place among their schemes. One branch has recently raised a very large sum for the erection of a building for the accommodation of one of her Halls; while the other, wishing an increase of Theological students, has requested the Colonial Committee of the Church of Scotland to send to Canada a number of young men to complete their education and training for the ministry. Our own church has for many years endeavored to educate a native ministry; and the wisdom of her course is seen in the large proportion of the Synod roll which is filled by the names of her home trained sons, and in the success which very generally has attended their career. At the last Synod that met at St. John, the question was raised, when Theological education was under discussion. Shall we continue the Hall? when with singular unanimity, it was resolved not only to continue it but to bring its claims prominently before the Church. That the Synod acted wisely is evident from testimony incidentally furnished by the sister Church in these Lower Provinces. In a very admirable pastoral address on the lack of ministers and students, published in the September number of the *Monthly Record*, in deploring the scarcity of ministers and students, it is said: "The few from among our own young men who have heretofore devoted themselves to the work of the ministry, have, in the majority of instances, forsaken our shores. Had we the means, among yourselves, of educating young men for our work, with God's blessing we might hope for revival and extension." This sister church, whose high appreciation of a well trained ministry is evidenced in her *Young Men's Scheme*, complains that her young men who study abroad are apt to become restless when they return to the Provinces, and not unfrequently seek a sphere of labor elsewhere. She also feels that a great loss is sustained in not being able to avail herself of the catechetical labors of her students during Hall vacations.

The question of the permanence of our

Hall must for the present be regarded as settled. What new phases the subject of Ministerial Education may assume in the event of union we do not know; but, if the negotiating Churches unite on the proposed basis of union, all the Theological Halls will, in the outset at least, be retained; and as the prosperity of that part of the united Church which is situated in the Maritime Provinces would largely depend upon the presence of a Theological Institution within its bounds, the probability is that the merging of the Halifax into some other Hall would not for years at least even be mooted.

While earnestly hoping for union, and expecting therefrom good results to the united Church in the educational as well as in the other departments of her work, it is our duty, looking at the present necessity, to use every effort not only to secure a large attendance of students, but to increase in every possible manner the efficiency of our Hall. Should union come, a consummation devoutly to be wished—these efforts will not have been put forth in vain but will tell upon the good of the united body. What then is needed? Our Hall should have at least another chair. A staff of three Professors is the very least at which we should aim. Looking at the requirements of the times and at the equipment of Theological Institutions in general, no one can say that such an increase would incur the charge of extravagance. Justice to the young men whom we invite to our Institution—nay, justice to the cause of Christ itself, demands the step. That our Church is able to accomplish the work she herself has shown by what she has done for Ministerial Education in times past. Years ago, in raising an endowment fund, and in providing at the same time for the current expenses of her educational machinery, very commendable liberality was evinced. In late years the worldly substance of our people has increased with the general prosperity of the times. And no one can doubt what the issue would be if only the work referred to was undertaken in earnest.

On the very eve of union, however, some might deem it inadvisable to take

immediate steps in the erection of another chair, alleging that union will bring re-organization, and will, in supplying some definite plan as regards Ministerial Education, direct the Church's attention the more powerfully to the whole subject. This probably is the correct view. In the hope of union our Church can well afford to wait another year, more especially as the Educational Fund is low, and as a resolution was passed at last Synod instructing the Board of Superintendence to take immediate steps to set before the Church the duty of accord- ing a more generous support to her present educational machinery. We have in all four Professors—two in Dalhousie, and two in the Hall. They receive \$1200 each—the minimum salary of our city ministers, a sum which is universally acknowledged to be inadequate to their comfortable maintenance. Our Professors should be in a position not only to support their families comfortably, but to supply themselves from time to time with the best publications in their respective departments of study, and occasionally during vacations to visit foreign Institutions of learning. We would call the attention of our readers to the circular published in the October number of the *Record* (page 286), in which a statement is given of the Synod's action in the matter, of the present condition of the Educational Fund, and of the sum necessary to be raised annually to give our Professors something like an adequate support. The increase of salaries being a matter requiring immediate attention, it may be best, in the meantime, to postpone the erection of another chair. In the event of union, the sister Church in the Lower Provinces will contribute at least one Professor, which will, in the very outset, give the Halifax Hall a staff of three. And should the Government release the two Churches from the support of our three Dalhousie College Professors, by assuming the entire control of that Institution, it would then be a comparatively easy matter for the united body to sustain a Hall with even five chairs. Dalhousie, however, may not be set on this footing for a length of time, and the Churches should in the meantime act as if the future held out no such prospect.

To place our Hall on a secure basis, it should be fully endowed. This would raise it above the fluctuations to which, through a variety of causes, annual congregational collections are ever liable. Such a work is by no means chimerical. If undertaken in real earnestness, the Church would soon accomplish it. Two or three energetic brethren, if intrusted with it, would soon carry it to a successful issue. Systematic Beneficence and the Supplementing Scheme were at first unpopular, but through the praiseworthy efforts of a few brethren both subjects have enlisted a very large share of the Church's attention and sympathy. So, if the presentation of the claims of our Theological Institution were intrusted to a small energetic Committee in full sympathy with the cause, congregations would contribute liberally, and our monied men would follow the noble examples set by many wealthy men in the United States and Great Britain, who, out of the abundance which God has given them, have given back to Him, and who, among other deeds of beneficence, have honorably connected their names with the prosperity of many of the Schools of the prophets. With a fully endowed Hall the Synod would no longer be necessitated to make urgent appeals on behalf of her Educational Fund, and the congregations would be free to devote their whole energies to the prosecution of other schemes.

The whole subject of Ministerial Education presses itself with great urgency upon the attention of the Church. Hitherto it has been too much neglected—regarded indeed as a matter of very secondary import while it lies at the very foundation of all church work, for how are the Home and Foreign fields to be supplied if not from our own Theological Hall? The Church is beginning to experience the results of such neglect in an increasing number of vacant congregations and unoccupied Home Mission Stations. It is hardly worthy of the Presbyterian Church of the Lower Provinces that in recent years she should have been contributing for educational purposes a sum very little, if any, in advance of that raised by the children of the Church for

their share of the support of the mission vessel. This carelessness, however, on the part of the people at least, is rather apparent than real; for the claims of our educational work have not been presented to the Church in a manner commensurate with their importance. As we write, however, we rejoice to see signs of deepening interest. Some of our leading congregations are responding nobly to the Synodical call for an immediate increase in the Educational Fund, and others no doubt will follow. Let us hope that next statistical table will show that every congregation has testified its interest in Ministerial Education. Other denominations in these Provinces are fully alive to the necessity of having a home trained ministry. *They* are not satisfied that the United States and Great Britain contain efficient colleges conducted by churches to which they are allied; but, feeling the importance of training their young men at home, they have manifested great zeal and liberality in making the necessary provision. The Wesleyans have contributed very largely to the support of the Sackville Institution, while the Baptists are raising a sum of one hundred thousand dollars for the endowment of Theological Chairs in the College at Wolfville. Let our people imitate this liberality, and then with the Divine blessing our Church shall have nothing to fear.

THE LORD'S TREASURY.

Is it possible that, in our church, the Lord's Treasury should be ill-filled, or nearly empty! Has the Lord been bountiful to us all the year long, and yet do we turn away our face from the duty of supporting His cause as we ought? Our fields have yielded their yearly return for the farmer's toil. Our lives have been spared. God has met us with His mercy on the right hand and on the left, fulfilling all His promises. His Gospel has been sounding in our ears. What shall we render for all his benefits? Lord, what wilt Thou have me to do? What Funds of the church need replenishing? How can I best show my great gratitude for Thy boundless goodness?

THE YOUNG OF THE CHURCH.

In our present issue, we republish the outline of a plan for superintending the young of the church. It seems to us deserving of the most serious consideration by our own ministers, elders and people. The young of our church, young men and young women, are constantly liable to change of residence. Often they remove to and from our own towns, villages, &c.; and often they remove to other Provinces or States. In all cases, they should bear with them introductions to ministers or elders of the church to which they belong. We can speak from experience concerning Halifax, for example. It has happened that young men and women have been here for months or years without connecting themselves with any congregation,—without making themselves known to ministers or elders,—without any sort of pastoral superintendence. Those who most need help and guardianship are the least likely to find what they need for themselves. Hence the desirableness of a general, well-understood plan for the care of the baptized youth of our church. We hope the plan which we reproduce may furnish the ground-work for a plan suited to the circumstances of our own people. Meanwhile, let ministers in the country, who know of young people removing to towns, send some intimation of the fact to ministers in the towns. This will, for the present, meet in a measure a serious want.

THE "MISSIONARY DAY."

The ninth day of the Evangelical Alliance Conference was devoted chiefly to the subject of Foreign Missions. There were together missionaries from all parts of the world—from China, Japan, India, Turkey, Egypt and various other African countries, South America and Polynesia. The sight of so many veterans was deeply impressive. The principal assemblage of Missionaries was in Dr. Adams's Church, and for hour after hour they told of the wonders done by God in distant lands. The interest of the vast audience was sustained without flagging till the adjournment. In the Associa-

tion Hall papers were read and addresses made, of which we can give only a brief outline:—

Rev. Dr. ANGUS of London, Principal of Regent's Park Baptist College, read a paper on "The Duty of the Churches in Relation to Missions," in the course of which he said: Given fifty thousand missionaries and fifteen millions of money for ten years, and the gospel could be preached to every man, woman and child in the world. England sent as many men to the Crimea to take a single fortress. England alone spent the sum required every two years in intoxicating drinks. The difficulties were great, but if it were a question of English national honor, or American progress, or German fatherland, the thing would be done.

Rev. RUFUS ANDERSON, D.D., LL.D., of Boston, Secretary of the American Board of Missions, had prepared a paper on "The Territorial Divisions of Missionary Fields of Labor—Missionary Courtesy." The paper remarked that there are over fifty Protestant missionary societies in all parts of the world, spending \$5,000,000 annually in the aggregate, and employing 2,000 missionaries and over 10,000 native agents. They had a common foe in the papacy, but it was not greatly to be feared, because native Protestants soon began to regard the papacy as another religion. The greatest danger was in the sectarian divisions of Protestants. The Church Missionary Society of London had set a noble example by refusing to go into fields occupied by other societies. Perhaps it was too much to expect entire harmony in this respect. There were instances in which the missionary cause had been embarrassed and endangered. The paper instanced, among other examples, the Madagascar missionary field, which numbered 38,000 church members, and 400,000 nominal Christians, with thirty missionaries of the London Missionary Society. An Episcopal missionary had been placed in the very centre of this field, and the bishop first selected declined to serve. The sanction of the Crown had also been withheld from the appointment, and it was to be hoped that the question would not be pushed further. In India also there were great dangers imminent of a similar kind. True missionary courtesy required that we should do to others as we would that they should do to us; and there were fields enough for all denominations to cultivate without clashing with one another.

Rev. THOS. M. EDDY, D.D., of New York, read a paper on "The Obligations of Science, Literature, and Commerce to Christian Missions." Missionaries themselves were pioneers of science. They had

added directly to the sum of geographical knowledge. The knowledge of civilized nations in regard to Africa would have been limited but for missionary discoverers, chief of all, Livingstone. (Cheers.) Philology and ethnology formed a necessary department of missionary labor and investigation, and the contributions of missionaries had influenced those branches of learning beyond computation. The obligations of commerce to missions were incalculable. Conversion means a home. A home meant industry, and schools, and commerce. Missions had opened Japan and China, to travel and residence, and had been the handmaid of peace. Let literature, science and commerce bend before God's altar to-day and pay their devotions to Him who said, "Go ye, therefore, and teach all nations."

The subject was thrown open for discussion, and several delegates addressed the Conference.

Rev. Dr. WILLIAM GRAHAM, of the Scotch Church, Bonn, urged the claims of the Jews. He had been called by the General Assembly of Ireland to found a united mission to the Jews in Damascus, Syria, and afterwards in Hamburg and Bonn. His experience was that great material results had followed the missionary work in Syria.

Rev. N. SHESHADRI spoke of the progress of missions in India, which he argued was wonderful, considering the shortness of the time missionaries had been at work, and the serious difficulties which had to be overcome. What they wanted was the outpouring of a divine impulse on the Church.

Dr. WILLIAMS, of Baltimore, said that the hope of the world was the conversion of the women of the world, and now the women of heathen lands were being brought under the influence of the gospel. When the news of Christ's birth was brought to Simeon and Anne, the former wanted to go to heaven at once, but the latter went out into the streets and told everybody about it. That was the true kind of missionary spirit.

Progress!

COMING OUT OF ROME.—*L'Aurore* publishes a notification to the Rev. Mr. Vanasse, Curé of Acton Vale, signed L. X Goin, H. Scieur, L. Laprade, Dornino Goin, L. X Goin, Jils, Marie Scieur, Lina Goin, D. Goin, eight persons in all, that they have left the Church of Rome on account of its errors to join the catholic Protestant Church. J. Cayrol and Rev. L. W. Wurtele are the witnesses.—*Montreal Witness*.

THE SUPERINTENDENCE OF THE YOUNG OF THE CHURCH,

ESPECIALLY OF THOSE CHANGING THEIR PLACES OF RESIDENCE.

The young have always formed a portion of the Church of God. The Lord said unto Abraham, 'I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant to be a God unto thee and to thy seed after thee' (Gen xvii. 7.) Jesus said unto his disciples, 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God' (Mark x. 14.) Peter preached unto the multitude on the day of Pentecost, 'The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call' (Acts ii. 39). In accordance with these Scripture testimonies, our Confession of Faith says, 'The Visible Church consists of all those throughout the world that profess the true religion, together with their children' (Chap. xxv. 2)

In virtue of this relation of the children to the Church, and as the outward token of it, circumcision, which was required of Abraham, as a sign of the everlasting covenant which God had established with him, was enjoined to be also administered to every man-child of Abraham's posterity. (Gen. xvii. 10-13.) That change of nature and of relation to God, which circumcision denoted under the Abrahamic covenant, baptism denotes under the Gospel. 'Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost' (Matt. xxviii. 19.) But in Christ Jesus there is no distinction between male and female, any more than between bond and free. (Gal. iii. 28.) Baptism, and every spiritual privilege belongs equally to the female as to the male, and all analogy suggests, apart from other considerations, a corresponding application and extension of the initiating ordinance to the children of believing parents, under the Gospel. That the child of a believing parent, whether male or female stands in a special relation to the Church, is certain from the reasoning of the apostle. 'For the unbelieving husband is sanctified by the (believing) wife, and the unbelieving wife is sanctified by the (believing) husband: else were your children unclean; but now are they holy' (1 Cor. vii. 14.) As to the practice of the apostles, four instances are recorded in which families or households were baptized, three of these on the profession of faith by the head of the family,—viz. those of Cornelius (Acts x. 22, 48, xi. 14), of Lydia (Acts xvi. 14, 15), and of the jailor at Philippi (Acts xvi. 31, 33),—and the fourth that of Stephanas (1

Cor. i. 16). Could we read such accounts in the reports of any modern Christian mission, and imagine or deem it probable, that in none of these households there were any children? Accordingly, our Confession of Faith lays down the position, 'Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized' (Chap. xxviii. 4).

This relation of the young to the Church gives them special claims upon her interest and care, and the circumstances of broken society call for her increasing solicitude and watchfulness for their spiritual welfare. The subject having been brought formally before Synod of 1872 by an overture from the Presbytery of Edinburgh for the 'superintendence of young persons changing their places of residence,' the overture was referred to presbyteries for their careful consideration, and a special committee was appointed to bring up a maturely digested report. This report was presented to last Synod, with a detailed scheme for the attainment of the object, which was adopted *ad interim*. To carry out the object, the universal co-operation of the presbyteries, and still more of the sessions, of the Church is requisite. Its importance is great and urgent. It concerns all the young, and therefore all the families of the Church, and all who are interested in the guardianship and welfare of the rising generation. That the grounds and provisions of the scheme may obtain the fullest publicity among the members as well as the official hearers of the Church, the greater part of the Committee's report is subjoined.—

The radical principle of such superintendence is that baptism constitutes membership with the Visible Church, and therefore that every child received into the Church by baptism is thereby constituted a member of it, and placed under the care of its overseers, on whom thenceforth the obligation rests to look after and promote its spiritual welfare, with due regard to the prior and higher authority and obligation of the parent to seek that end. This principle is formally embodied in the rules of our Church relative to membership and discipline, as the following extracts show: 'The members of a congregation are the persons, male and female, who have been received into full communion. In the sense of enjoying the superintendence of the Church, the children of members are also members of it' (Chap. iii. sec 1, R. 11) 'The proper subjects of discipline are Church members. It embraces not only members in full communion, but also baptized children who are hearers in the church and have arrived at an age at which they are responsible to society' (Chap. vi. sec 2, R. 3). Still more explicitly, and for 'the

more practical recognition of the membership of children belonging to the Church, in the rules relating to the duties of sessions, the Synod earnestly urge upon Sessions the importance of exercising a faithful superintendence over the members of the Church who have not yet been received into full communion, taking care that, when they leave the bounds, they be transferred to the superintendence of the session of the congregation into whose bounds they pass' (Chap. i. sec. 1, R. 19).

Thus the object of the overture is one on which the mind of the Synod has for many years been before the Church, and especially before its sessions, in no ambiguous or obscure form. But there has hitherto been wanting any organization for systematically carrying it out, and this it is the special design of the measure now submitted to obtain.

In order to this, the fundamental requisite is that every kirk-session should have as complete a roll of all the baptized members belonging to the congregation under its care, who have not been received into communion, as it has of all those who are in full communion. The roll of children baptized should be as regular as the roll of members received into stated fellowship; and all accessions to the former roll, and all disjunctions from it, arising from the influx or removal of families or from other causes, should be as carefully recorded as all accessions and removals pertaining to the latter roll. Such a rule as this would go far to make elders, parents, and communicants realize the solemn relations of the Church to baptized children, and therefore the claims of these little ones to their prayers, their interest, their regard, their instruction, their guidance, their guardianship, and their solicitous endeavours for their good; and it would at the same time go far to make baptized children realize their solemn relations to the Church, and, from the sense of the kindness shown to them, of the care taken of them of the concern felt for them, and of the efforts made for their welfare, to bind them with gratitude and love to its members and office-bearers, and to make them prize membership with it as their most precious and sacred earthly privilege. Its adoption would impart a stimulus and support to every needed family, by ministers in the pulpit, by elders in visitation, by teachers in the Sabbath school, and by better agencies than have hitherto been attempted for their daily religious instruction, 'to bring up children in the nurture and admonition of the Lord.'

To carry out this rule a regular certificate of disjunction should be required for each baptized child removing from a congregation, as for each member in full com-

munion. When the child is under the care of the parents, its co-relation to the Church and corresponding claims and privileges, are thereby conserved and attested along with the parent's. When the child is withdrawn from the parents to be placed under another's care, the more needful and important is it that the Church should watch over its spiritual interests, and see that its membership is preserved, and that the benefits thereof are obtained for the child.

The spiritual care of the young of the Church from the time that they enter school until they come of age, is probably the most important department of pastoral oversight which belongs to ministers and elders, as respects their opportunity and their influence as 'overseers of all the flock,' to save many from going astray in the paths of error, vice, and ruin, and to bring them while their hearts are tender unto the Shepherd and Bishop of their souls.' Over no other class will their pious and kindly care be so much appreciated as over this, by parents, guardians and employers. By no other class will it be received with greater reverence, confidence, and predilection. On no other class can it be bestowed with greater facility or encouragement, or for so long a period, and that when it is most important and influential. In no other class may blessed and abundant fruits from it be so confidently expected. Begun early, and continued throughout the whole term of a youth's education and training for the duties of after life, this care of the spiritual overseers will have an influence on him next to that of a godly parent; will form between him and them the relation of Christian friends; and when that is followed by his admission into full communion, will strengthen the bonds and advance all the ends of Church fellowship.

To the accomplishment of this end, it is obvious that a uniform system of organization is necessary throughout the Church; and having considered the draft remitted to them, with the suggestions received from the Presbyteries of Edinburgh and Glasgow, the Committee submit the following scheme:

1. That the kirk-session of every congregation shall henceforth keep a full and accurate roll of the baptized children belonging to it who have not been received into full communion, as well as of the members in full communion.

2. That of all juvenile members above five years of age, the elder of the district should have personal knowledge, should make particular inquiry regarding their education or occupation, and should seek, in conjunction with the parents, to promote their spiritual welfare, by urging diligent attendance on the means of instruction and

and salvation, by kindly watchfulness, counsel, and admonition, and if need be, in the case of serious misconduct on the part on the part of those who have come to years of responsibility, by reporting their delinquency to the session.

3. That every baptized child shall, on removal from a congregation, obtain a regular certificate of disjunction, stating his name and age, to be delivered to the minister or session clerk of the congregation to which he removes; and that the reception of such certificate shall be notified by the said minister or session clerk to the minister or session clerk from whom he came.

4. That wherever there are two or more congregations of this Church, but especially in all large towns, a Committee of Superintendence shall be formed, composed of a representative selected by each session, whose special duty shall be to take the oversight of young persons who come from other congregations into the town or locality without having any Christian relatives or friends in it to whose care they are committed, and to assist them in the selection of respectable lodging houses, to visit them in their new abodes, to watch over them in the spirit of Christian love and solicitude, to advise them to decide early on the congregation with which they are to connect themselves, and to introduce them to its minister or elders; said committee to report to the presbytery of the bounds annually in the month of January its procedure during the preceding year.

5. That the ministers or session clerks of the congregations from which young persons have received certificates of disjunction should forthwith apprise those of the congregation within whose bounds they have gone of their removal, with any further information they may deem it advisable to communicate, and that in large towns this notice and information should be sent to the secretary or convener of the Committee of Superintendence.

6. That the Committee of Superintendence should seek the co-operation of Young Men's Fellowship Societies, of Sabbath-school teachers, and of a Ladies' Committee to assist in the cases of young women.

7. That intimation should be made at least quarterly from the pulpit, and especially two or three weeks before each of the half yearly terms in May and November, that any young persons intending to remove beyond the bounds of the congregation are requested to apprise the elders of their districts and to obtain a certificate and introduction to take with them to the places of their destination.

8. That the provision of such Committees of Superintendence, with the names and addresses of their respective secretaries,

in the large towns, should be regularly advertised on the cover of the *Missionary Record*.

'The Synod received the report, thanked the Committee, especially the Convener, for their valuable labours, and adopted the scheme *ad interim*, that it may be open to modification and improvement from practical experience of its operation; and agreed that the Committee be re-appointed to receive suggestions from presbyteries at sessions, to co-operate with them in carrying out the scheme, and to report to next Synod.'—*C. P. Missionary Record*.

WHAT WILL YOU DO WITH IT?

The right use of wealth is a subject deserving the most serious consideration. It was discussed at the recent Conference, and the tone of the discussion may be understood from the following principles laid down:—

Wealth was one phase of power, and was being accumulated rapidly as all power was being accumulated in these days. It implied responsibility. It belonged to Christ. A miser, whether in wealth, or in scholarship, or any other talent, was a wrong-doer. Christian citizenship requires us to maintain the right of property, but it also requires us to insist upon its duties. It was wrong for a man to keep his wealth to himself. When the masses of men saw the Christian law prevail, the collision between labor and capital would die out. Christian men should study how to use their wealth. Indiscriminate almsgiving was wrong, and the wealth thus bestowed was worse than lost. Its employment should be concentrated where it can do the most good. In what way could this be better done than in educating, elevating, and Christianizing men? Christ's people were all ministers, and should live for others; the rich for the poor, the intelligent for the ignorant, the bond for the free. The core and essence of Christianity was sacrifice, and when Christians learned the lesson of hearing about with them the body of our Lord Jesus, no apology would be needed for their religion. It would be felt to be a divine power even as in the day when the Holy Ghost came down and filled all the house where the disciples were sitting.

DEATH OF DR. CANDLISH.

Telegraphic news intimate the death of this eminent minister of the Free Church, on the 21st October. Dr. Candlish had been in infirm health for years, and his

Jeat.) could hardly have been unexpected. He was well advanced in years, though not an aged man. His influence in Scotland for the last forty years has been very great. There has been probably no abler church-leader or debater in this or any other age. He never knew defeat. As in the case of the Union movement in Scotland, he knew how to snatch moral victory from the very depths of disaster. He has left his mark indelibly on the history of his native land. A man of blameless orthodoxy, he yet widened very noticeably the borders of theological speculation. His work on the Fatherhood of God is wonderfully original and suggestive, and deserving of a higher place in Calvinistic theology than has yet been accorded to it. His publications are numerous and admirable; but it was as a leader of men that he was most noted.

The ranks of the Disruption leaders are becoming sadly thinned. Chalmers and Cunningham and Gordon, Welsh, and James Buchanan and Hugh Miller and Thomas Guthrie, all gone. And now Robert S. Candlish must be added to the sad master roll.

THE EVANGELICAL ALLIANCE.

The Sixth General Conference of the Evangelical Alliance was held in New York, last month. The Conference was opened on Thursday, the 2nd day of Oct., and came to an end ten days afterwards. It was an occasion of the most profound interest. New York was stirred to its heart; and the feeling extended more or less over the whole Continent. The most sanguine friends and promoters of the Conference did not anticipate so magnificent a result. For ten successive days, the interest was not merely sustained, but gradually intensified to a climax. The last meetings were held in the four largest Halls in America, and these were incapable of accommodating one half of the people that thronged for admission.

We can give the best idea of the proceedings in the briefest space by reproducing the programme in its completeness:

THURSDAY EVENING, OCT. 2ND.

Social Re-union of Members and Invited Guests, Hon. William E. Dodge presiding, in the Young Men's Christian Association Hall, corner of Fourth Avenue and Twenty-third Street.

Address of Welcome, by Rev. William Adams, D.D., LL.D., New York, and Replies by Delegates of various Branches of the Alliance.

FRIDAY, OCTOBER 3RD.

Organization of the Conference in Steinway Hall, 14th Street, at 10 o'clock a. m. I. Chair taken by the President of the United States Alliance

II. Reception of Delegates.

III. Election of Officers and Adoption of Rules.

IV. Address by the President of the Conference.

V. Reports on the Present State of Religion in various parts of Christendom.—Rev. A. Decoppet, D.D., Paris: State of Religion in France. Professor A. Tholuck, D.D., Halle: Evangelical Theology in Germany. Rev. A. Krummacker, Brandenburg: Germany. Rev. M. Cohen Stuart, Rotterdam: Holland. Rev. Matteo Prochet, Genoa: Italy. Rev. E. Reichel, Montuireil: Switzerland. Rev. Antonio Carrasco, Madrid: Evangelization in Spain. Rev. Dr. Kalkar, Copenhagen: Scandinavia. Rev. Erik Nystroem, Ph. D., Stockholm: Sweden.

SATURDAY, OCT. 4TH.

Devotional Services in the Madison Square Church at 9 o'clock a. m., to continue for three quarters of an hour.

Meeting of Conference in Association Hall at 10 o'clock a. m.

CHRISTIAN UNION.

I. Union by Faith with Christ, the Basis of Christian Union.—Prof. Charles Hodge, D.D., LL.D., Princeton Theol. Sem., N. J. Bishop Matthew Simpson, D.D., LL.D., Philadelphia, Pa.

II. The Communion of Saints—Modes of its Promotion and Manifestation.—Rev. C. Dallas Marston, M.A., London. Rev. E. F. Cook, B.A., Paris. President Eliphalet Nott Potter, D.D., Union College, New York.

III. Christian Union consistent with Denominational Distinctions. Very Rev. R. Payne Smith, D.D., Dean of Canterbury. Rt. Rev. Gregory T. Bedell, D.D., Ohio.

IV. The Evangelical Alliance—its Objects and Influence in promoting Christian Union and Religious Liberty.—Rev. Jas. Davis, Secretary of the British Alliance, London. Rev. J. S. Russell, Secretary of the British Alliance London. Rev. W. Noél, Berlin. A paper by the late Prof.

Merle D'Aubigné, D.D., of Geneva, prepared for the Conference.

V. Relations, Spiritual and Ecclesiastical, of the United States of America to Great Britain and the Continent of Europe. Rev. John Stoughton, D.D., London.

VI. Interchange of Pulpits. Rev. F. W. Conrad, D.D., Philadelphia, Pa.

SUNDAY, OCT. 5TH.

Morning and Afternoon.—Sermons by Ministers of the Gospel from Europe in various Churches.

Evening.—Meeting in the Academy of Music, at 7½ o'clock.

MONDAY, OCT. 6TH.

Devotional Service in the Madison Square Church, at 9 o'clock a.m., to continue for three quarters of an hour.

Meeting of the Conference in Association Hall, at 10 o'clock a.m.

CHRISTIANITY AND ITS ANTAGONISMS.

I. Rationalism and Pantheism.—Prof. Henry B. Smith, D.D., Union Theol. Sem., New York. Rev. Dr. Paul Zimmermann, Leipzig.

II. The Religious Aspects of the Doctrine of Development.—President James McCosh, D.D., LL.D., College of New Jersey, Princeton, N. J.

III. Recent Discoveries with reference to Primitive Man, as compared with Revelation.—Principal Dawson, D.D., McGill College, Montreal, Canada.

IV. Best Methods of Counteracting Modern Infidelity.—Rev. John Cairns, D.D., Berwick, England. Rev. Prof. Stanley Leathes, King's College, London. Prof. Theo. Christlieb, D.D., University of Bonn, Prussia.

V. American Infidelity, its Factors and Phases.—President W. F. Warren, D.D., University of Boston, Mass.

VI. Ideal Philosophy.—Professor C. P. Krauth, D.D., Philadelphia, Pa.

VII. Geology and the Bible.—Professor Arnold Henry Guyot, LL.D., College of New Jersey, Princeton, N. J.

VIII. Faith and Reason.—Revd. E. A. Washburn, D.D., New York.

IX. Christianity and Humanity.—President J. Williamson Nevin, D.D., Lancaster, Pa. Prof. Felix Bovet, Neuchatel, Switzerland.

X. Theology and Philosophy.—Professor Edmund Spiess, Ph. D., University of Jena.

XI. The Gospel History and Modern Criticism.—Prof. J. J. Van Oosterzee, D.D., University of Utrecht, Holland.

Evening.—Meeting in Association Hall, at 7½ o'clock. Addresses in French.

TUESDAY, OCT. 7TH.

Devotional Service in the Madison

Square Church, at 9 o'clock a.m., to continue for three quarters of an hour.

Meeting of the Conference in Association Hall, at 10 o'clock a.m.

CHRISTIAN LIFE.

I. The Relation, Vital and Causal, between Christian Doctrine and Christian Life.—Rev. William Arnot, D.D., Edinburgh.

II. Personal Religion—its Aids and Hindrances.—Rev. Richard Fuller, D.D., Baltimore, Md. Rev. Wm. Nast, D.D., Cincinnati, Ohio.

III. Family Religion.—Rev. J. C. Harrison, D.D., London. Prof. W. S. Plumer, D.D., Theological Sem., Columbia, South Carolina.

IV. Sunday-Schools.—Rev. R. Newton, D.D., Philadelphia, Pa. Chas. Reid, Esq., M.P., London. Rev. Nathaniel Weiss, Paris. Rev. J. H. Vincent, D.D., New York.

V. Religious and Secular Education.—Rev. James H. Rigg, D.D., Wesleyan Training College, Westminster, England.

VI. Demands of Christianity upon its Professors in Commercial and Public Affairs—The Right Use of Wealth.—President Martin B. Anderson, LL.D., University of Rochester, N. Y.

VII. Revivals of Religion—How to make them productive of permanent good.—Rev. W. W. Patton, D.D., Chicago, Ill.

VIII. Modern Literature in its relation to Christianity.—President Noah Porter, D.D., LL.D., Yale College, New Haven, Conn. Rev. A. L. Simpson, D.D., Derby, England.

IX. The Pulpit of the Age.—Rev. Jos. Parker, D.D., London. Rev. Henry Ward Beecher, Brooklyn, N. Y. Prof. Daniel P. Kidder, D.D., Drew Theol. Sem., Madison, N. J.

Evening.—Meeting in the Tabernacle Church.

WEDNESDAY, OCT. 8TH.

Devotional Service in the Madison Square Church, at 9 o'clock a.m., to continue for three quarters of an hour.

Meeting of the Conference in Association Hall at 10 o'clock a.m.

PROTESTANTISM AND ROMANISM.

I. The Dogma of Infallibility as promulgated by the Vatican Council—Nominal Protestantism.—Professor I. A. Dorner, D.D., University of Berlin. Prof. Roswell D. Hitchcock, D.D., LL.D., Union Theol. Sem., New York.

II. Papal Infallibility and Old Catholicism.—Professor W. Kraft, D.D., University of Bonn, Prussia. A paper from the Old Catholic Congress recently held at Constance, signed by Bishop Reinkens. Prof. Dr. von Schulte and others, addressed to the Conference.

III. Catholicism in Switzerland since the last Council.—Professor C. Fronier, D.D., Theol. Sem., Free Church, Geneva.

IV. Evangelization of Roman Catholics in France.—Rev. George Fisch, D.D., Paris. Rev. T. Lorriaux, Paris.

V. Protestantism and Romanism compared in their Relation to Modern Civilization.—Prof. George P. Fisher, D.D., Yale College, New Haven, Conn.

VI. The German Empire and Modern Ultramontanism.—Rev. Leopold Witte, Coethen, Prussia. Rev. A. Dörner, Göttingen.

VII. Roman and Reformed Doctrine of Justification.—Rt. Rev. Geo. D. Cummins, D.D., Kentucky.

VIII. Religious Liberty.—President A. Hovey, D.D., Newton Theol. Institution, Mass.

IX. Rome's Appeal to Educated Protestants.—Rev. R. S. Storrs, D.D., Brooklyn, N. Y.

X. The Training required to enable Protestant Ministers effectually to meet the Intellectual Demands of the Age.—Rev. Frank Co. 1, D.D., Geneva.

Evening.—Meeting in the Academy of Music, Brooklyn, at 7½ o'clock.

THURSDAY, OCT. 9TH.

Devotional Service in the Madison Square Church, at 9 o'clock a.m., to continue for three quarters of an hour.

Meeting of the Conference in Association Hall at 10 o'clock a.m.

CHRISTIANITY AND CIVIL GOVERNMENT.

I. The Church and the Nation—Church and State.—Rev. W. H. Fremantle, M.A., London. Hon. J. L. M. Curry, LL.D., Richmond, Va.

II. Constitution and Government in the United States as related to Religion.—Ex-President Theodore D. Woolsey, D.D., LL.D., New Haven, Conn.

III. Legislation upon Moral Questions—James Girdlestone, Esq., London.

IV. The Sabbath made for man—His consequent right to Legislation for securing its Ends.—Ex-President Mark Hopkins, D.D., LL.D., Williamstown, Mass.

V. The Free Churches on the Continent of Europe.—Rev. Prof. J. F. Assie, Theol. Sem. of the Free Church, Lausanne, Switzerland.

VI. The Effects of Civil and Religious Liberty upon Christianity.—Prof. Daniel R. Goodwin, D.D., Divinity School, Philadelphia, Pa.

VII. The Influence of Christianity on Civil and Religious Liberty.—President W. H. Campbell, D.D., New Brunswick, N. J.

VIII. Support of the Christian Ministry.—Rev. John Hall, D.D., New York. Rev. D. Y. Killen, Belfast, Ireland.

Evening.—Meeting in the Church of the Disciples at 7½ o'clock.

FRIDAY, OCT. 10TH.

Devotional Service in the Madison Square Church, at 9 o'clock a.m., to continue for three-quarters of an hour.

Meeting of the Conference in Association Hall at 10 o'clock a.m.

CHRISTIAN MISSIONS—FOREIGN AND DOMESTIC.

I. Duty of the Churches in Relation to Missions.—Rev. Joseph Angus, D.D., Regent's Park College, London.

II. Power of the Gospel among the most degraded Tribes of the Heathen World.—Bishop E. de Schweinitz, S. T. D., Bethlehem, Pa.

III. Protestant Missions among the Oriental Churches.—Rev. H. H. Jessup, D.D., Beirut, Syria. Rev. D. Stuart Dodge, Beirut, Syria.

IV. Christianity among the Hindoos—Obstacles to Mission Work—Women's Work in India.—Rev. Narayan Sheshadri, Bombay, India. Hugh Miller, M.D., Scotland. Rev. J. S. Woodside, India.

V. Territorial Division of Missionary Fields of Labor—Missionary Courtesy.—Rev. Rufus Anderson, D.D., LL.D., Boston, Mass.

VI. Obligations of Science, Literature, and Commerce to Christian Missions.—Rev. Thomas M. Eddy, D.D., New York.

VII. Evangelization in nominally Christian Countries—Inner Missions in France—Mission Field of the South—City Missions—Lay Agency.—Rev. Lowry E. Berkeley, Lurgan, Ireland. Rev. Robert Murray, Halifax, Nova Scotia. Rev. Wm. Murray, Falmouth, Jamaica. Rev. M. Lelièvre, Nîmes, France. Rev. Moses D. Hoge, D.D., Richmond, Va. Rev. Robert Knox, D.D., Belfast, Ireland. Count Andreas von Bernstorff, Berlin, Prussia. Hon. Geo. H. Stuart, Philadelphia, Pa.

VIII. Young Men's Christian Associations.—Cephas Brainerd, Esq., New York.

IX. Indians in the United States.—Hon. Felix R. Brunot, Pittsburg, Pa. Hon. Nathan Bishop, LL.D., New York.

Evening.—Meeting in Association Hall, at 7½ o'clock. Addresses in German.

SATURDAY, OCT. 11TH.

Devotional Service in the Madison Square Church, at 9 o'clock a.m., to continue for three quarters of an hour.

Meeting of the Conference in Association Hall at 10 o'clock a.m.

CHRISTIANITY AND SOCIAL REFORM.

I. Christianity as a Reforming Power.—Rev. Prof. J. Harris Jones, Ph. D., Trevecca College, South Wales.

II. The Working Power of the Church—How best to Utilize it.—Rev. W. Fleming Stevenson, Dublin, Ireland.

III. Intemperance and its Suppression—Prof. Henry A. Nelson, D.D., Lane Theol. Sem., Cincinnati, Ohio.

IV. Crime, Criminals, and Prison Discipline.—Rev. E. C. Wines, D.D., New York. Rev. E. Robin, B.D., Paris.

V. Christian Aspects of the Labor Question.—Hon. W. H. Allen, LL.D., Girard College, Philadelphia, Pa.

VI. Christian Philanthropy—Hospitals—Deaconesses—Refuges—Ragged Schools.—Rev. Thomas W. Aveling, London. Rev. Wm. A. Muhlenberg, D.D., St. Luke's Hospital, New York. Rev. W. A. Passavant, D.D., Pittsburg, Pa.

A paper by the late Count Agénor de Gasparin, of Geneva, prepared for the Conference.

SUNDAY, OCT. 12TH.

Morning and Afternoon.—Sermons in various Churches in New York, Brooklyn, Philadelphia, &c.

Evening.—Final Service of the Conference at New York in the Academy of Music, at 7½ o'clock, with Farewell Address by Rev. Noah Hunt Schenck, D.D., and Addresses and Prayers in different Languages.

The absence of some expected Delegates was deeply regretted; but there were enough present to make the occasion ever memorable. Above all, the Lord Himself was present; and tens of thousands were benefited by what they saw and felt and heard.

Space will not allow of our giving a detailed account of the proceedings; much less can we give even an abstract of the papers read and the addresses delivered. Our readers will, however, thank us for laying before them in full the following memorable speech by Dr. HODGE—the Nestor of American Theology—as a Methodist brother well called him. Dr. Hodge's subject was, "Union with Christ the Basis of Christian Union." He said:—

The Church of Christ is one. There is one fold and one Shepherd, one King and one kingdom, one Father and one family. In this sense of the word the Church includes all the redeemed in Heaven and those now on earth, as well as those who are hereafter to be born. Our present concern, however, is with the Church on earth. It is one body in Christ Jesus. The unity of the Church, as existing here on earth, may

be viewed in three distinct aspects. First, in relation to scattered believers in every part of the world, without any reference to ecclesiastical organizations; second, in regard to those local churches or congregations which are assembled and organized in every part of Christendom by believers living near together; third, in reference to national and denominational churches which from the earliest ages have been organized in the different parts of Christendom.

First, with regard to the church considered as consisting of scattered believers in every part of the world. They constitute one body. With regard, my hearers, to the two points already mentioned, the church is one, and it is one in virtue of the union of Christ with Christians. As to the third question, as to what constitutes union with Christ, it is impossible to give a categorical answer, because our union with Christ is manifold. We were in Him before the foundation of the world, as we were in Adam before we were born. So we were in Christ before the worlds were made. This is a union in idea, in thought and in purpose, which antedates all union, which is real and actual. Those thus in Christ before the world began, come into life, however, as the church on earth universally believes, in a state of sin and condemnation, and they so remain until they are renewed by the Holy Ghost, the becoming dwelling place of the Spirit of God. Then they are united by Christ as members of his mystical body. They are as really one with Him and with each other as the hand is one with the feet and feet with the head. This is the mystical body of Christ as it here exists on earth. The very first exercise of the renewed soul, as soon as the Spirit of God opens the eyes of the renewed sinner, he sees at once the glory of God in the face of Jesus Christ. He falls, as Paul fell, at the feet of Jesus Christ. He says, "Lord, what wilt thou have me to do?" It is faith; faith therefore is the conscious as well as the living, the persistent bond of union between the soul and Christ. Every believer therefore is in Christ, not only in the foreknowledge and the all-comprehending vision of God, not only as an infant even is by the renewed indwelling of the Holy Ghost, but by that voluntary, conscious act of taking Christ as his God and Saviour. His faith, however, is one of the fruits of the Spirit, this indwelling of the Holy Ghost, who dwells without measure in Christ, and is communicated to all his people, and is the real, essential bond of union with Him and of the unity of the Church. Just as the soul is one, because it has a common life, and as the human body is one because animated by one and the same soul, so, my hearers, really in one

case as in the other, Christ, on the right hand of God, and His scattered people on earth are one body, mystical, mysterious, real, true, vital, and eternal.

From this two things follow: the first is that every believer, no matter who or what he is, is in the church, is a member of Christ's mystical body just as dear to Christ as our hand is to us. The other great truth is that all the normal, legitimate, proper manifestations of union, whether in feeling or outwardly, are due to the indwelling of the Holy Spirit.

Now, my hearers, what I have said is simply plain, everyday gospel truth; but oh, what a truth! We seem like isolated beings here, so many distinct personalities. We have brethren all over the world, but we are all one. As the Spirit of God dwells in every man and is given to every believer, and is given to every believer as a teacher, then according to the language of our blessed Lord all who come to him are taught of God, and as the Apostle said believers have an unction with the Holy Spirit who teacheth them in all things.

There is no more common reproach against Christians than that they are divided so much in their belief. There is some truth in this; but, my hearers, we are one in faith. We believe in the Apostles' Creed; we believe in God, the father, in Jesus Christ, his son. I believe in the Holy Ghost, the Holy Catholic Church, the forgiveness of sins, the resurrection of the body and the life eternal. All Christians believe in the doctrine of the Trinity, the perfect manhood of our Lord and Saviour Jesus Christ. Where is the Christian that does not bow his knee to Christ? In believing Christ is our Saviour we believe that he died for us, he saved us by his blood, bearing our sins in his body on the tree; and there is no salvation in any other name under heaven. We all believe in the Holy Ghost. We believe that without His sanctifying power men are dead in trespasses and sin. Are we not one, my brethren, in faith? [Cries of "Yes, yes," from the audience.] Perfect unity implies perfect knowledge. So long as we all know in part we cannot all agree precisely, but from the midst of these apparently conflicting creeds the true church of God merges from the dust of conflict, and stands clearer in the sight of Heaven as one grand body of believers in the same vital truth.

In the second place, we are not only one in faith but we are one—I hardly know how adequately or clearly to express it—we are one in our inward life. Let an anatomist place his ear upon the breast of any man, white or black or red, and he hears the pulsations, the reverberations, the mystic murmurs all the same; so let any man place his ear to any Christian's heart, be he whom he

may, or where he may, he will find that that heart beats just exactly as the other does. We have the same love to God, the same adoring gratitude. Christian experience is just the same. Where do we find a fitting expression of the inward exercises of the heart? You know that David wrote. His penitential psalms are the language of every broken heart. The consciousness of this union between Christians is that wherever there seem to be two they recognize each other.

I must, however, turn to the other aspect of this subject. It is the relation of man as a social being which leads to his organization into the various different forms of association—the family, the village, province, nation. So it is inevitable from the very influence of the Christian life that Christians should organize together for purposes of worship and mutual watch and care. I will only say, without dwelling on these topics, that the relations of these local churches to each other are analogous to the relations of individual believers. They are inwardly united so as to constitute one body, outwardly united so as to make one communion. The terms of Christian communion have been prescribed by Christ. No church has a right to demand more for Christian union and communion than Christ demands to enter heaven. [Applause.] This is the reason, my dear brethren, why we are one communion. I could also say that the visible church is one from being subject to the same tribunal—that is, the Word of God, and there is a sense that we all bow to the church as a whole. Of course it is natural that those believers who speak the same language should be more intimately united than those afar off who speak different tongues. There is no reproach to mystical unity that there should be an Episcopal Church in Great Britain and one in this country, though partially independent of each other. But on account of the imperfection of our knowledge, and such diversity of opinion between believers, it is impossible that all Christians should be united in the same organization. It is better, therefore, that they should separate and constitute different denominational churches, than that there should be one heaving, conflicting mass of men and not a church.

What is the duty of these denominational churches, of The Church? Just recognition. [Applause.] If we are bound to recognize Christ, as Christians we are bound to recognize the Church as a church; and as we cannot alter the definition of a Christian so as to exclude any who really deserve that name, so no one has the right to alter the definition of the Church so as to exclude any organized body of Christians in whose persons Christ dwells. The Christian is a

man united with Christ by the indwelling of His Holy Spirit. The Church is a body of such men, really such, and by credible profession such, who are organized for the worship of Christ and the diffusion of His gospel. That is a church. I don't see how you can altar that. It seems to be the Scriptural idea of the Church, and therefore wherever there is an organized body of credible, professing Christians, organized for Church purposes, there they have a right to be recognized by every other denominational church as a true church. There is involved in this inter-communion, [applause], as in the Apostolic Church, a man who was a member of the Church of Jerusalem was a member of the Church of Antioch and of Rome. And then it is involved in the recognition of denominational churches; the one and the other of them should regard as valid the sacraments and orders one of the other. [Applause.] If the validity of the sacraments depends upon the virtue of the man who administers them, then none are valid but those who have this supernatural power to render them efficacious. But if it depends upon that being done that Christ demands, under the authority of the Church and with the sincere intention of obeying the command of Christ, then the sacraments of the Church are valid, and should be valid in the eyes of one another. [Applause.] So for ordination. If it be as Rome has it, the confirmation by supernatural power, then no man is really ordained, except by those who have the exclusive power of giving this. If ordination be analogous to an appointment to office, as a king or president appoints a man, then no man is a minister who has not been commissioned by due authority. But if as we Protestants believe, I think I may safely say all Protestants do believe that the call of the minister is by the Holy Ghost, and no Church can make a minister any more than it can make a Christian—[Prolonged applause]—then the office of the Church is simply to authenticate and testify to this divine call given by God. I know that there is a theory of the Church very different from this. It makes the form everything; but if nothing external be essential for a man to be a Christian, then nothing external is essential to the being of the Church.

Another duty of these denominational churches to each other is non-interference. The field of the Church is the whole world; it is great enough. They have no right to interfere with each other. Lastly, the duty of such churches is coöperation, joining each other as brethren in Christ in promoting Christ's cause and kingdom in the world. [Applause.]

If these principles be correct, it is of the last importance that they should be carried

into practice. If we are all of one mystical body, in a sense we don't yet understand, if all local bodies constitute a visible Church of Christ on earth, if all these bodies are bound to recognize each other as churches, and their sacraments and orders as valid, and to avoid interference and to exercise coöperation, then instead of conflict we should have harmony; we should have mutual respect and confidence, and the whole Evangelical Church throughout the world, of every name and denomination, would appear in the sight of man, as it does in the sight of God, as one great sacramental host, marching in different corps, all under one great head, and all devoted to one great object.

It will be seen that due prominence was given to Home and Foreign Missions, the support of the ministry, the training of the ministry, Family Religion, and such-like practical subjects.

The hospitality and kindness of our friends in the United States cannot be too highly spoken of.

We hope and believe that thousands have gone to their homes from the great Conference with stronger faith in God, warmer love to Christ, livelier zeal in the cause of the gospel, and kindlier feelings towards all who are members of the body of Christ. There will be more earnest doing, more generous giving, and a firmer grasp of the great realities of our religion. The press, secular as well as religious, has helped to diffuse the influence of the Conference all over the world. They all spoke of it as the most remarkable in History.

The following statements by Dr. PRIME are by no means too strong :

Compared with the Councils of the Church in former ages, and with previous Conferences of the Evangelical Alliance, this Conference in New York towers above them all in its vast proportions, as it does in the variety, magnitude, and importance of the themes that commanded its attention.

It did not propound doctrines or opinions in the form of resolutions, or propositions, or deliverances. It relied only on the Spirit of God to give efficacy to the truth set forth, defended by Scripture and reason, and so commended to the human mind and heart. These truths have already gone forth into all the earth, and they commend themselves to the understanding and conscience of men.

The power of this Conference is visible in its proclaimed reception by the enemies

of Evangelical Christianity. In their newspapers and their pulpits they have spoken of it with that tone of censure which indicates unmistakably their sense of the majesty of the moral influence embodied in the Conference, and the weakness of those forces which are not impelled by the principles within this alliance of Christian scholars and divines. Never did the infidelity of modern scientists appear more mean and contemptible than in the hands of the giants who tore it limb from limb in this Conference, and scattered its fragments on the floor.

The world, as represented in civil governments and private corporations, did such honor to this Conference as no other religious assembly ever before received. The Emperor of Germany sent to it his Christian salutations. The President of the United States kindly waited from an appointment to meet his Captains, to receive the Alliance at the Capital of the country. The Mayor of the City of New York presided in the Conference, and the Common Council extended to the members the hospitalities of the city. Philadelphia did the same honor to itself and the Conference. The trans-Atlantic steamship companies and railroad companies in the United States offered facilities of travel with generosity unexampled in any land or time. The Erie railroad invitation to the Conference to go to Niagara Falls and return (600 miles) *free of expense*, was a most munificent offer. The Pennsylvania Railroad Company was equally generous in its invitation. And if the Conference had remained in session thirty days instead of only ten, the whole country would have overwhelmed it with invitations and proffers of unlimited hospitalities.

The daily secular press in this city has remarkably illustrated and increased the moral power of the Conference. Its reports of the proceedings have been so full and so accurate, as to give a fair view of the Alliance, while the editorial reviews have been marked by a breadth of view, an appreciation and clear apprehension of the scope of the Conference, of its extent and limitations, and by such a kindly spirit, both in applause and criticisms, as to win the grateful recognition of the whole Conference.

And the outward manifestation of the grandeur and power of this Conference, more marked and impressive than any other sign, has been the eagerness of the people to see, hear and enjoy. Provision had been made for large assemblies, but the multitudes that thronged every temple and hall thrown open, exceeded all anticipation, and compelled sudden and swift arrangements to meet the exigency. The Conference divided itself into sections, two, three, and sometimes four, sitting at the same

time, and all commanding profound attention. The most elaborate, philosophical, theological and scientific discussions were listened to with the greatest satisfaction. These papers were *encored*, as popular songs, in a concert, and their repetition actually required, at great length. One of them for the second time read, held a vast assembly packing one of the largest churches, two hours and forty minutes!! The enthusiasm of these immense audiences indicated an intellectual religious revival; a sudden awakening to the apprehension of evangelical truth, in its bearings upon the world's regeneration, and the quick appreciation of a great thought, a fine illustration, or a novel and ingenious argument, showed the audience to be in the highest range of mental and moral activity, day after day, through the most protracted and exhausting sessions. The nerve power to sustain such successive and exciting meetings was something marvellous.

Nor is it one of the least wonderful circumstances that these meetings, three, five, and sometimes seven in one day, for ten days, some of them extemporized and supplied with orators on the instant, all of them crowded to the utmost capacity of the largest houses that could be obtained, have invariably been conducted with decorum, dignity and spirit, speakers in no case failing to appear, and in no case failing to satisfy the demands of the exacting audiences. The assemblies have been manifestly under the power of that faith which recognizes a present God, whose spirit moves the hearts of His people, making his truth omnipotent.

Of the immediate and permanent influence of this Conference we will not attempt to say more than that the best possible results are confidently expected. God will make it, we fondly believe, so great a blessing to our own land and to the whole world, that all the time, toil, and money expended in preparation for it, and in its consummation, will be regarded as nothing compared with the glory that is to follow.

FISHERMEN AND THE SABBATH.

This subject was discussed at our late Synod, and much regret was expressed at the wholesale desecration of the Lord's Day by fishermen. The following article from a "*Friend*" in the *Record* of our sister Church is to the point:

The great storm of August, 1873, will long be remembered, especially in Prince Edward Island, and on the Northern and Eastern coasts of Nova Scotia and Cape Breton. It is in connection with this storm

that a fact worthy of being chronicled has come to our notice. One of our villages suffered even more than most. It was reported that barns, fish stores, unfinished houses and churches were blown down, wharves demolished, and all the boats, nets and seines of the place destroyed. This was told to a group of men about the wharf of a city not a hundred miles away, when one of the group spoke up, "Well, my brother John lives there, but I am sure that he's all right." "How so?" was asked. "Because he never leaves his nets out over Sunday." A few days after, fuller intelligence came, and it proved to be as had been so confidently asserted. John lost neither net nor boat, no—not a cent's worth of property. All the other fishermen lost everything. This is a fact. Make what you like of it. Of course, we have thought it unnecessary to explain that the storm was on Sunday.

But do you mean to argue, it may be asked, that fishermen should lift their nets every Saturday, take them home, stretch them on their flakes or grass plots, and set them again on Monday mornings? That, at any rate, is done in Scotland, and fishermen prosper there. Fourteen hundred boats, with an average of five men to each, go out from the town of Wick. Every Saturday, these sail in with their nets, much finer and more expensive than any used in these Provinces, and take them out again Monday morning. Certainly it is equivalent to a loss of two days. But even from a human point of view, a good deal may be said in favour of the practice. Only two other ways are possible. The first is to leave the nets out all the time and take away the fish from them on all days alike. As that is open and avowed Sunday work, few of our readers will advocate it. The other is, to leave the nets out but not visit them on Sundays. Not to speak of the cruelty to the fish caught on Saturday nights, in keeping them twenty-four hours longer in the nets, doesn't this defeat in great measure the very end of the Sabbath rest? Its aim is to free men's minds from the cares and toils of the week, to educate the higher part of their nature, to raise them in thought from earth to heaven. Can this be done while engaged in their usual avocations? For they may be said to be so engaged when their property is. Their minds are with their nets. Consequently they go to bed early on Sunday night, and are out before daylight on Monday morning to gather in the spoil. They "sacrifice unto their net, and burn incense unto their drag."

But how would you have the men live? it will be impatiently asked, for even as it is they find it hard enough. If the answer of faith, "the Lord can give thee more than

this," be not enough, perhaps the answer of experience may be allowed to have some weight. What says experience? Certainly not that fishermen who disregard the Sabbath are either more wealthy or more honest than others. Quite the reverse. The fact we have given may appear accidental. But it is also a fact that every year John's catch is at least equal to his neighbours. Our merchants often complain that there is no more risky business than supplying fishermen. It is not so considered in Scotland. Wouldn't it be less risky here if our fishermen had more of the fear and of the love of God in them? Honesty that is not based on religion is not as a rule worth much.

The strongest illustrations that have been drawn against the obligation of the Sunday rest have been usually taken from the fisherman's trade. But even here we believe than an honest induction of facts would prove that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." But even were it not profitable, "how much better is a man than a sheep!" Surely a man is not meant to do nothing but catch fish, or till the ground, or ply the shuttle, unceasingly from day to day. Man is more than an animal, and the Sabbath was made for man.

Christian Duty in Relation to Intemperance.

A Committee of the United Presbyterian Synod has issued an address to the members of the Church on the subject of Temperance. Much of what they say is sadly applicable within our own bounds. The Committee tell us that the MONEY EXPENDED IN THE CHURCH ON INTOXICATING LIQUOR, calls for consideration. Many a workman expends more each visit he pays to the tavern, than he contributes in an entire year for Missions; and many will expend upon liquor for a single entertainment more than a whole year's contributions to the same object. What are the £50,000 given by the United Presbyterian Church yearly, for extending the gospel, when she spends, according to the opinion of a late Moderator of her Synod, six times as much upon intoxicating liquors?

It is a sad and most significant fact, that the greatly increased incomes of the people, during the past few years of unexampled

prosperity have flowed in larger measure to the Treasury of the kingdom of darkness, than to that of the kingdom of God. The duties paid last year on beer, spirits, wine and tobacco, were £34,693,153, being an increase of revenue from these articles alone in a single year of not less than five millions sterling, and this, he it observed, of simple duty; while there has been no perceptible increase in the consumption of duty-paying articles of a beneficial kind. Is it creditable to us that one hundred and twenty-eight millions are spent annually among us in beer, wine, spirits and tobacco, and barely two millions is raised by all sections of the church to spread the gospel among six hundred millions of our perishing fellow creatures?

THE BARRIER WHICH INTEMPERANCE PRESENTS TO THE CONVERSION OF THE OUTLYING POPULATION AT HOME, AND THE EVANGELIZATION OF THE HEATHEN ABROAD, constitutes another weighty consideration. That our home agency has done great good, we gladly admit; but the good accomplished is not a tithe of what might have been done, but for the formidable obstacles which the drinking habits of the people, everywhere, present to all evangelical efforts in their behalf. Were the public house and its consequent evils abolished, £5 given to our tract, Bible or home missionary societies, would, we are persuaded, do more for the souls of the perishing, than £50 will accomplish while the present state of things continues. Build a church in every street, place a Bible in every dwelling and send your missionaries through every close and lane in your cities, and the effect will be scarcely discernible on the general habits of the people, so long as our authorities sanction the liquor vendor to ply his allurements on every path traversed by the inhabitants. Truth fails to impress those whose judgments are blinded, whose wills are perverted, and whose affections are debased by the presence of a hostile agent; but drive out those enemies of God and man; and we shall have removed one of the greatest obstacles to the Gospel, blessed by the Spirit of God, taking possession of the land in the name of Christ.

Revivals and temperance go hand in hand. Intemperance acts equally as a barrier to the success of the gospel among the distant heathen. In their simplicity they regard white men and Christians as one and the same. Mr. Perkins, a missionary in Persia, informs us that it is common for Mahomedans, on seeing one of their number drunk, to say, 'That man has left Mahomed and gone over to Jesus.' The late Archdeacon Jeffreys, of Bombay, after labouring upwards of thirty-one years in India, stated, that 'when once the natives broke *caste*, and became Christians, they were no longer restrained from the use of strong drink, and they became worse than if they had never embraced Christianity.' What a fact to ponder! The Hindoo is actually safer from the vice of intemperance in the profession of heathenism, than in the profession of the religion of Jesus! 'If the English were driven out of India to-morrow,' said the same venerable man, 'the chief traces of their having ever been there would be the number of drunkards they have left behind.' Testimonies to a similar effect might be produced from every scene of foreign missionary labour. Do we not discover, in facts like these, an additional argument for the reformation of our own social habits? So long as the drinking system is upheld among us there will be dissipated sailors conveying to the heathen vicious practices, and disgracing us in their eyes; unscrupulous traders furnishing them with the means of vicious indulgence; and even inconsiderate missionaries lending their example to the sanction of the evil. If it be our duty to carry the gospel to the heathen, it is our duty to employ all legitimate means by which they may be savingly converted to God, and preserved from the vices to which they are exposed. The question with all who have to deal with them is not—Is it lawful to partake of intoxicating liquors? but rather—How can we act in regard to these liquors, so as to make our exertions for the elevation and reformation of the heathen more effective? What is it to sacrifice our appetite in view of the fact that Christ for the same object sacrificed Himself? Recently Christians

of many lands, met on successive days to bewail the comparative inefficiency of our missionary efforts and entreat the Lord of the harvest, "that He would send forth labourers into His harvest." Does not sincerity require that we act in accordance with our prayers, and that if our drinking habits be an obstacle to success, these habits be abandoned? The gain that would thus result to the church in wealth and power for good is beyond computation.

The Committee recommend special Total Abstinence Societies, and co-operation in securing repressive legislation.

Our Aged and Infirm Ministers Fund.

Our last number shewed that the congregations in Cape Breton had generally and generously responded to the application of the Committee of Synod in behalf of this Fund.

We have reason to believe that that the Presbytery of St. John, N. B., will lose no time in doing their share of the work. A fair commencement has been made in the City of St. John. Besides the contributions received (for which see acknowledgments), others have been subscribed in sums payable in three and six months, and many persons are yet to be called upon.

Our people in St. John think that their congregational liabilities are unusually heavy at present, and that their general contributions consequently may be excusably diminished for a season, still we must say that our calls (for we spent a few days with brethren of the city in the begging business) were well received, and much interest in the object expressed. The many called on contributed, and those who declined at present will aid at another time.

We anticipate that the Presbytery will lose no time in bringing the effort before all congregations, and in shewing the people an example of Christian liberality. It is now about five years since such a recommendation came from a unanimous Synod. This advice might have been turned into fact, within a single year, if all were as willing to carry out resolutions, as to

vote for them. Nothing has been gained, and good deal has been lost by unnecessary delays, it is therefore hoped that the work to be done will be fully and with good heart carried out during the present year in all the Presbyteries of the Church.

ACADIAN MISSION.

The Committee of the Acadian Mission are sending Rev. Mr. Paradis round on a collecting tour in aid of the Grand Falls Mission Church. They are in immediate want of \$600, which they stand pledged to pay on the 20th of this month. Contracts have been entered into to have the stone foundation completed by Oct. 20th, at a cost of \$310. The framing, rough boarding and shingling to be done by December 1st, at a cost of \$600. A new and most eligible site has been placed at the disposal of the Building Committee by the Kirk Presbytery on the presentation of a petition to that effect by the Committee.

New and handsome plans have been supplied by J. Dunham, Esq., of St. John, —which the Committee pronounce thoroughly satisfactory—and of which the estimated cost is no higher than \$2000. It is to be hoped that by the liberal contributions of our people, our friends at the Falls will be able triumphantly to carry through their programme of putting up and enclosing the building before the deep snows come on.

We copy the above from the *Evangelist*, and now add a few facts respecting the progress and success of Mr. Paradis.

EXTRACT FROM LETTER OF MR. PARADIS TO REV. WM. STUART.

Mr. P. writes: "I have visited Bass River, Mill Branch, Section 22, of Railway Line, Nicholas River, Richibucto, Kouchibouquac, Chatham, Douglstown, Newcastle, Derby, Blackville, Black River, and Black Brook, and have received \$360, which I regard as a "great success."

"The people come in large numbers to hear about the mission, and the people connected with the Kirk of Scotland seem quite as much interested in it as the people of our own Church.

"I have been working very hard so far, and in fact felt nearly *tired out* last night, after delivering a lecture of an hour and a half on Romanism to a crowded house, and many Roman Catholics listening through the windows.

"I may say, in passing, that I trust I have been been the instrument in God's hand, to make three converts even since I

began to collect, and perhaps I might say four, for the wife of one said that she would follow her husband.

"I am sorry that I was not sent a month earlier to visit congregations in the interest of the Mission. Many of the people know nothing about it, and you would be surprised at the increased interest which they take in it, after they have attended one of my meetings."

When this letter was written, Mr. Paradis wished to proceed north to Bay Chaleur, where there are many Acadians, and where there are four Presbyterian congregations within reach, from all of which aid would probably have been obtained. But it had been previously decided that he should cross to Prince Edward Island, where from Alberton to Charlottetown he has been prosecuting his present mission for the past fortnight. Probably he will soon be heard from in Nova Scotia, and will we doubt not, receive, wherever he appears, cordial welcome and encouragement.

Mr. Brouillette has completed his summer at Grand Falls and surrounding country and has returned to the Theological Hall at Montreal for the winter.

Report of a Colporteur.

KINGSTON, KENT, Sept. 27, 1873.

REV. WM. STUART, FREDERICTON,—

I left Shediac on the 2nd inst., en route for West Branch Settlement as colporteur. I was kindly received amongst the Acadians, with the exceptions of a few families who were very unkind towards me. But I expected all this before I began the work, consequently I was not discouraged but proceeded on with cheerfulness. I remained at West Branch ten days, during which I visited every family with the exception of six or seven. But I have not sold many books; the people of that locality cannot all read, and do not seem to have much taste for books. However with the help of God I succeeded in doing some good. I read the word of God in many houses where I was listened to with much attention. They were delighted with the reading of the Holy Scripture. They acknowledged to me that they had never read nor heard the Holy Scripture. Seeing the deep impression that reading produced on them, I then took the opportunity of explaining to them some of the passages of the Holy Scripture, viz., Matt. xvi. 16, 17, 18, and xviii 15, 16. They acknowledged it was very sensible and had little doubt

but that it was according to my interpretation. But they said, we are not allowed to use our own judgment in interpreting the Holy Scripture, consequently we are compelled under the pains of being suspended or excommunicated from the Church to silence the voice of conscience. Poor people! they are in want of some one to guide them. In fact how can they come to the light of the Gospel if there is no one to guide them; to show them the way of salvation? They do not know one word of the Holy Scripture.

With the help of God I have been able to bring out of Romanism a young man at West Branch. After having spent with him several hours three or four different times reading, praying, and explaining some of the principal chapters of the New Testament, I induced Mr. Paradis to visit him which he did. He spent several hours with him in explaining to him the Holy Scriptures. Since then I visited him a few times, and I rejoice to say that he is firm; he does not believe any more in Romanism. His name is *** ***. I am particular in giving his name. In leaving West Branch I proceeded by the advice of Mr. Paradis to St. Louis, Kent, a distance of about 27 miles. I was not so civilly received there as in W. Branch. I found much bigotry there and consequently I did not find many disposed to listen to me. However I penetrated into several houses where I was kindly received and there I read the Holy Scripture to which they listened very attentively. Although I could not sell many Testaments in St. Louis, I am exceedingly glad to have to record one convert there. He is a middle aged man of good understanding who had read the Holy Scripture a little. I found him still believing in Romanism, but his faith was a little shaken. I spent one day with him, and, with the help of God, I led him out of the ways of darkness to the light of the Gospel.

L. F. RICHARD.

Home Missions.

Hillsburgh.

All who take a deep interest in the welfare of our Zion, cannot but feel gratified and encouraged when they observe the steady progress Presbyterianism is making in the Lower Colonies. New ground is being gradually opened up, and new stations, through the labours of Catechists, are being nurtured, and eventually become flourishing congregations. Even since the last meeting of Synod some Presbyteries, notwithstanding the scarcity of men, have

been occupying new fields; congregations are being formed out of those already occupied, and strenuous efforts are being put forth to reclaim lost territory. Our shore population, portions of the Western parts of the Province, and localities in New Brunswick heretofore neglected by the Presbyterian Church, are now being cultivated, and fruit is already visible.

Previous to the settlement of the Rev. D. S. Gordon at Bridgetown, little was done to supply with gospel ordinances the few scattered families adhering to us in the County of Digby. Since his settlement, however, owing to his zealous efforts, considerable attention has been given to Hillsburg, Digby town, and Bay View. In the latter locality, there is quite a promising station. A church has been built, which is now occupied. Digby town, in days of yore, comprised quite a Presbyterian population, most of which has fallen in with other denominations, though we still have a foot-hold, whilst at Hillsburg we have a few zealous ones, who are now putting forth a vigorous effort to erect a church. This settlement is quite a thriving village, presenting to the tourist a very attractive appearance. Shipbuilding is pursued extensively, and the whole village wears quite a business aspect. The Episcopalians, Baptists and Methodists are all represented, each having a church; and there are a considerable number of Second Adventists. Though our own people only comprise a few families as yet, they are on the increase, and evince considerable zeal. A meeting has lately been held for the purpose of taking steps toward the erection of a Presbyterian Church. A site has been obtained, a subscription paper drawn up and signed, and friends in St. John have extended a helping hand; and the day is not far distant when the Presbytery of Halifax will be called upon to organize a Presbyterian congregation in the County of Digby. At present, our adherents at Hillsburg deserve countenance in their laudable undertaking. They are weak in numbers, but strong in faith, and have strenuously adhered to us. There is, however much room for growth; and when we remember that our distinctive principles are but little known in many parts of the west, we feel that it is the duty of the church to endeavour to reclaim her lost ground, and plant the blue flag in this part of the Province. In the event of a minister being settled in Digby County, then we could extend our efforts still further west, until we reach Yarmouth. In the mean time, all who have been blessed with an abundance of the good things of this life, would do well to remember our struggling adherents at Hillsburg. Donations forwarded to Rev. D. S. Gordon, Bridgetown,

would be handed over to the Building Committee, and duly appropriated.

In looking at our yearly expenditures, we often observe lavishness and indulgence. Could we not, by curtailing a little and exercising some self-denial, be enabled to help our struggling mission stations, in the erection of buildings for the worship of God? There are now many localities where, by aid and encouragement, Presbyterian Churches could be erected, our cause built up and maintained, and congregations formed. Hillsburg is one of these localities. Indeed, no step could be taken that would do more to lengthen the cords and strengthen the stakes of our Zion than a Church Erection Fund. We hope an aggressive effort may be made in this respect by the Presbyterian Church of British North America.

Our Foreign Missions.

Missionary Tour.

The Ordination and Designation services preparatory to the departure of Mr. Thomas Christie as Missionary to Trinidad, will be held (D. V.) in Yarmouth, on the evening of Thursday, the 30th October, and will therefore be past when these lines reach our readers.

The time since the meeting of the Board, reported in our last number, has been filled up by Mr. Christie in visiting congregations, and holding valedictory prayer meetings, not to speak of another interesting and important work accomplished, by the way, at Musquodoboit, of securing a partner to aid him by sympathy, companionship, and counsel in his work.

Meetings have been held in Charlottetown, Pictou, New Glasgow, Sherbrooke, Glenelg, East and West Rivers of St. Mary's, at Musquodoboit Upper and Lower, at Shubenacadie, Truro, Halifax, Windsor, Kentville, Cornwallis, and St. John, N. B.

As we expect a brief report from the Missionary in time for publication, we would only say that where proper notice was given, the collection intimated, and the weather favourable, the meetings were deeply interesting and every way satisfactory. In other cases, the object was but

partially attained from want of adequate notice, and the success of the collection prevented by the forgetfulness of somebody whose duty was to announce it, while heavy rains in a few cases prevented a full attendance. We have heard the meetings at New Glasgow, Sherbrooke, Truro and Halifax spoken of as answering well to the ideal of what such meetings ought to be, and it is quite possible that others, of which we have so far heard nothing special, may have been equally impressive and profitable. The receipts in cash from these meetings will be found acknowledged in another page.

The receipts of a still higher kind, in answer to prayer, may, and we trust will, be experienced in the gifts and graces, in the encouragement and success, not merely of our young brother and his wife sharing in his work, but also of those who have gone before them, and who have for years been enduring the toil and heat of the day.

News of the Church.

Presbytery of Halifax.

This Presbytery met at Newport, on Wednesday, 30th Sept., at 1 o'clock p.m. Rev. J. K. Smith preached from Heb. 12 : 28. The congregation of St. Croix and Ellershouse appeared by commissioners, setting forth their desire and ability to maintain their position as a self-sustaining charge. Their prosperity during the summer, while under the care of Mr. Scott, Catechist, has been very encouraging. The Presbytery agreed to grant them as much supply as possible during the winter.

A petition from part of Rev. Mr. Logan's congregation in Cornwallis, desiring to be erected into a separate charge, was granted, and Rev. Mr. Mowitt appointed to make known the decision of Presbytery to the congregation. A petition from a large number of individuals in Wolfville, requesting supply of preaching from the Presbytery, was received. The Presbytery agreed to place Wolfville under the charge of the Cornwallis session. The complaint of Mr. Leck against the session of Musquodoboit, was not sustained. The Presbytery was unanimously of opinion that, though there may have been a slight oversight on the part of the session in formally executing the letter of the law, yet the spirit of the

law had been fully carried out, and substantial justice had been done to Mr. Leck in the case.

It was agreed to defer the remit of Synod anent union till next meeting of Presbytery.

Letters from Rev. Mr. Thorburn, of Bermuda, anent a call to Mr. Junor, a Catechist, who has been labouring in that island during the summer, were read. Mr. Junor was instructed to take his license in the Presbytery under whose jurisdiction he is placed as a theological student, and then repair to the Halifax Presbytery for ordination and designation to his field of labour.

After attending to the routine business, the Presbytery adjourned to meet at Musquodoboit, on the 3rd Wednesday of Nov., at 2 o'clock p.m., for Presbyterian visitation and ordinary business.

Presbytery of Truro.

Presbytery met at Upper Maccan church, at 3½ p.m., on Tuesday, Sept. 23rd. Ten ministers were present; but no elders. The Presbytery proceeded with the visitation of the Section. The number of families is very small. There are two elders and one manager. The Parrsborough section was visited on Wednesday. Present: the Moderator, Messrs. Sinclair and Grant, and the Clerk. The congregation was very small, owing to the unfavorable state of the weather. After the examination of both sections, the following resolution was passed:—

"The Presbytery are pleased to find upon examination of Parrsborough congregation, that minister, elders and people are endeavoring to discharge their respective duties. They sympathize with Mr. McKinnon in the hardship and difficulties connected with his extensive and scattered field of labor.

They regret to find that the pecuniary engagements of the congregation are not so promptly and satisfactorily implemented as could be desired; but they are of opinion that this arises not so much from a reluctance on the part of the people to discharge their duty, as from the want of some general and well-defined system of raising the salary. And they would earnestly recommend, accordingly, that a more thorough system of organization, both as respects the financial and spiritual working of the congregation, be devised and put into operation without unnecessary delay."

The Presbytery are gratified to learn that a weekly prayer meeting is maintained in the Village, and they would urge upon minister and elders the importance of having either District or Cottage prayer meetings established in the other sections of the congregation. They would also recommend

that Bible-classes be organized in the different sections as far as practicable. In conclusion, the Presbytery express the hope and desire that neither office-bearers, managers nor people will become weary in well-doing—but that they will all press forward to greater effort and attainment.”

The Moderator, with Messrs. Chase and McKinnon, were appointed a Commission to organize Lower Maccan and the adjacent station into a new congregation, on Monday, the 13th October, the Moderator and Mr. Chase to preach on the previous Sabbath. The Presbytery also appointed two elders of the Parrsborough congregation to meet with the Commission to form an *inter* session, Mr. Wyllie being Moderator.

J. LAYTON, Clerk.

Presbytery of Pictou.

The Presbytery of Pictou met in Earl-town Church on the 30th ult., and after a sermon by the Rev. John MacKinnon from III. John 2, was constituted by the Rev. E. A. McCurdy, Moderator—with whom there was a good attendance of ministers and elders.

The principal business was the visitation of the congregation. The questions of the Formula were answered by the minister, elders, session and managers in a very satisfactory manner. Family visitation, diets of examination, prayer meetings, Bible Classes and Sabbath Schools are attended to with all faithfulness and diligence. The managers are endeavouring to do their work diligently and commendably. Religion in the congregation is in a healthy and progressive condition.

It is four years since Mr. Grant, was inducted into the pastorate of this congregation, and during that time the Presbytery have noticed manifest and steady progress in its religious condition and Christian liberality. The Presbytery urged on the people a right appreciation of the privileges enjoyed under the ministry of Mr. Grant, and encouraged them to go on as they have been doing, growing in grace and fruitful in every good work.

The Presbytery expressed themselves very much pleased with the healthy and vigorous appearance of religious matters in this congregation.

The congregations of Sherbrooke and Stellarton applied for moderations in calls, which were granted. The stipends guaranteed are \$300. The Rev. Mr. Forbes was appointed to moderate in a call in Sherbrooke on the 14th inst., and Mr. MacKinnon in Stellarton on the evening of the same day.

The next meeting of Presbytery to be held in Primitive Church, New Glasgow, on Tuesday 21st Oct., at 11 a. m.

JOHN MACKINNON, Clerk.

The Antigonish Riot.

The following minutes have been handed us by the Convener of the committee of the Presbytery of Pictou on the Antigonish Riot, with the request that they should be inserted:

PRESBYTERY OF TRURO (P. C. I. P.)

At a meeting of the Presbytery of Truro, in connection with the Presbyterian Church of the Lower Provinces of British America, held at Maccan, in the county of Cumberland, on the 23rd day of September, A. D. 1873—

“Inter Alia,”

Took up the case of the assault, at Antigonish, on the Rev. Messrs. Goodfellow and Chiniquy.

After reasoning, the Court came, unanimously, to the subjoined deliverance:—

“That this Presbytery regards, with deep dissatisfaction, the conduct of the Romanists of Antigonish in their late assault upon their Protestant fellow subjects, and especially on Messrs. Goodfellow and Chiniquy, not merely as a gross personal outrage, but as a distinct warning that wherever Popery is in the ascendant, it will not tolerate freedom of either speech or worship.

“That this Presbytery cannot witness, without the deepest anxiety, the tacit impunity accorded to the originators, abettors, and authors of that disgraceful transaction, by the declinature of the Government to interfere, and their expressed resolution to throw upon private parties the vindication of social order,—a duty specially their own, and involved in the very tenure of office,—thus indirectly, encouraging the repetition of similar outrages by the known danger of attempting, and the known impossibility of securing, private vindication of law where its violators are in the ascendant and under similar guidance.

“That this Presbytery ventures, respectfully, the opinion that the Antigonish mobbing, while involving questions of private injury amenable to common law, also involves questions of public liberty, and does not belong solely nor chiefly to the category of private wrong, to which category the Attorney General of this Province, in his reply to the remonstrance of the Presbytery of Halifax, would fain consign it, inasmuch as it was the uprising of a majority of a people coercing the small minority by brute force, in the exercise of a legal right, with danger of life; and further, not without strong ground to believe, that parties holding Government commissions were present, if not abetting, yet making no effort to protect the assailed; thus bringing both the outrage itself and the aforesaid officials directly under Government action.

“In this opinion this Presbytery believes that it is sustained by British practice,

which draws a distinct line between private injury, open to action of law, and mass outrages against public order and peace; and cannot but feel that to Government does it belong to take action in the premises—as a mob—dependent of any recourse to law by private aggrieved parties.

“That this Presbytery begs most respectfully to state, that, while anxious for ‘the things that make for peace,’ if brute force, sustained by official presence, is to regulate social liberty,—if, unchecked by Government, life and rights are to be left to the mercy of a mob, it will be the imperative duty of Protestants to take the remedy into their own hands, and demand security at the tribunal of public opinion, at which they confidently rely on no uncertain utterance.

“That this Presbytery, while sincerely sympathizing with Messrs. Goodfellow and Chiniquy, pledging them, if required, both moral and material aid and their co-operation in rousing the public sentiment of the Province,—do not very deeply regret the outrage itself, inasmuch as it was just the thing required to dispel the delusion of *Romish amelioration*, so industriously spread abroad by interested politicians, and which many had come almost to believe; and this Presbytery would beg to remind their fellow Protestants of the great fact *written in martyr's blood*, that liberty of thought and worship ceases where Popery is in the ascendant.

“In common with other Courts of the Presbyterian Church of the Lower Provinces, this Presbytery would especially appeal to the Government; and claim a thorough, searching, enquiry, *on the ground of public right and order*, that the guilty may be punished, liberty of assemblage and worship vindicated, the repetition of such scenes prevented, and the character of the Government for integrity and impartiality maintained—assured, that only by such action, prompt and decided, will the Protestant sentiment of the country be satisfied.

“That this Presbytery appoints the Rev. Dr. McCulloch, the Rev. J. H. Chase, M. A. and J. F. Blanchard, Ruling Elder, a Committee to bring this their deliverance under the notice of the Government through the Attorney-General, and further, to convey a copy thereof to the Rev. Mr. Goodfellow.”

PRESBYTERY OF PICTOU, (CHURCH OF SCOTLAND.)

The Manse, Saultsprings, Aug. 28, 1873.

REV. E. A. MCCURDY:

Dear Sir,—I have duly received yours of the 19th inst., with prepared statement of facts relative to the Antigonish Riot enclosed. At our meeting of Presbytery held

yesterday in Pictou, they were submitted for consideration, when after a free and full expression of opinion by different members of the court, it was unanimously resolved, “That this Presbytery desire to express their strong indignation at the lawless and unprovoked violence displayed by those who made the assault in question upon Messrs. Chiniquy and Goodfellow, their lively gratitude to Almighty God for preserving the lives of these His servants in circumstances so perilous, their sympathy with their brethren of the P. C. L. P. in their efforts to secure the right of free discussion from wanton outrage, and to uphold the majesty of law, and their hope that their efforts in connection with the circumstances which called them forth may be successful, by the blessing of the Great Head of the Church, in opening the eyes of the Roman Catholic population of Antigonish to the errors of a system, of which, persecutions, such as those referred to in the statement prepared by the Committee, are the too common results.”

I am, yours respectfully,

W. McMILLAN, *Pres. Clerk.*

PRESBYTERY OF HALIFAX, (CHURCH OF SCOTLAND.)

Halifax, 10th Sept. 1873.

REV. E. A. MCCURDY:

Dear Sir,—I am directed to forward to you the following extract from Minutes of Presbytery held to-day.

Yours truly,

JOHN McMILLAN.

Inter Alia.—“The Clerk read a letter from Rev. E. A. McCurdy, inclosing a statement of facts anent the late Antigonish Riot, whereupon it was moved by Rev. John Campbell, seconded by Jas. J. Bremner, Esq., and unanimously agreed to, that the Presbytery record their indignation at the outrage committed on ministers of the Gospel in the Village of Antigonish—sympathise with Messrs. Chiniquy and Goodfellow—and heartily agree to co-operate with the Presbyterian Church of the Lower Provinces in whatever efforts may be deemed by them best fitted to bring the offenders to justice, and to maintain the rights of free speech in our community.”

Extracted by

JOHN McMILLAN, *Clerk.*

WESLEYAN.

Cornwall, P. E. Island, Sept. 10th, 1873.

Rev. and Dear Sir,—I acknowledge receipt of your letter of Aug. 18th, with printed statements respecting the “Antigonish riot.”

The matter was brought before the Wesleyan Preachers of this Island, in district

assembled on the third of Sept., in accordance with the wishes of your Presbytery, as expressed in the letter referred to.

The following resolution was unanimously adopted.

That we would as a body of Protestant Ministers express our sympathy with the Presbyterian Church in reference to the detestable outrage of the Papists at Antigonish upon the Rev. Mr. Cliniquy, and the Pastor of the Church in that place; and think that stringent measures should be used to bring the guilty ones to feel that such conduct will not be tolerated in this land of freedom, but that severe punishment shall be meted out to those who thus infringe upon the dearly bought liberties of the British subject.

Yours sincerely,

G. O. HUETIS,

Chairman of the P. E. I. District.

Resolutions of the Truro District Meeting respecting the Antigonish Riot.

Upon consideration of the points, submitted by the Pictou Presbytery, the District unanimously.

Resolved, 1.—That we assembled in District meeting, view with indignation, the cowardly attack made upon those ministers of Jesus Christ, in discharge of their duties.

Resolved, 2.—That this District meeting desires to express its sympathy with the sufferers, its hearty condemnation of the act of the offenders against our civil and religious liberties, and its conviction that steps should be taken to punish the offenders and to prevent a repetition of the outrage.

Y. M. C. Association Edifices.

The new building of the Y. M. C. A. of Montreal was opened and dedicated on Tuesday, 13th Oct.

At three o'clock Rev. Canon Baldwin preached an appropriate and excellent discourse in Association Hall from Prov. iv. v. 7, "Wisdom is the principal thing, therefore get wisdom." In the evening, long before the time appointed for the public meeting the Hall was crowded, and hundreds could not find admission. A second meeting was therefore extemporized in the rooms below. In the main Hall besides devotional exercises, there were addresses by James Claxton, Esq., the President, by Principal Dawson, and by Thane Miller, Esq., and we need scarcely say these were worthy of the men and of the occasion. The second meeting was addressed by F. R. Brunell, Esq., of Chicago, by Mr. T. J. Wilke, of Chicago, and by Rev. Mr. Chapman, in excellent practical speeches.

On the next afternoon the chief contributors were invited to a lunch when a finan-

cial statement was submitted, shewing that the total cost of the Building and fittings was \$60,000, of which \$40,000 had been received or was assured, leaving a deficit of \$20,000. Two thousand three hundred dollars were subscribed before the company dispersed. A handsome Grand Square Piano had previously been presented by the New York and Boston Piano Forte Co.

This is a meagre account of proceedings and speeches of great interest, in the opening of a Building admirably fitted for the promotion of the important objects of the Association, of which if our limits permitted we should be happy to give a fuller account.

Within the year Buildings devoted to the same important work have been finished and dedicated in Charlottetown and St. John, N. B. These are furnished with Lecture Halls, Library, Parlour and Committee Rooms, and the latter with Gymnasium and Baths. Large assemblies meet for prayer in Charlottetown in the afternoon, and in St. John in the evening, of every Lord's day, and the usual week evening prayer meeting and Bible Classes are well sustained.

The Halifax Building is now being rapidly carried forward, and we are happy to learn that the annual meeting in Truro in addition to other beneficial effects led to the determination to build without delay, and that about \$5000 have been subscribed for the purpose.

Religious Intelligence.

Free Church.

Says the October Record:—

We are glad to be able to record that of late there has been an increasing interest taken in our African Missions. The blessing of God seems to be resting on them. Last month we reported an awakening in connection with the labours of Mr. Allison in Natal, and we are constantly receiving fresh evidence of the value of the Institution at Lovedale. We have now before us a Report of that Institution for 1872. Besides presenting full information in regard to the work done, it contains three photographs showing the building and its inmates under various aspects. We imagine that some of our home School Boards would be surprised if they saw the kind of questions submitted to Kaffir students in their written examinations. The Education is very comprehensive, beginning with the elements, and reaching to a high standard. Its grand distinctions are that it is thoroughly practical and pervasively Christian. One spect-

ally interesting thing mentioned is this,—that every Sabbath morning some of the more advanced students and others go out to conduct evangelistic services among the kraals within a few miles of Lovedale. They thus reach the purely heathen, who know of the church and the gospel, but who refuse to go and listen to its truths. Our readers will be pleased to receive some account of the church which is to be erected to commemorate the jubilee of Mr. Ross. It will be recollected that it is for this object that Mrs. Main is now trying to raise some £500. Mr. Cooper, it will be observed, sends us good news from Nagpore.

The Knight libel case has been given up by the Presbytery of Dundee.—The Sustentation Fund shows a steady increase.

United Presbyterian Church.

£10,000 have been secured for beginning the Japan Mission. Drs. McGill and Ritchie addressed the students in the Divinity Hall on the claims of missions. We give one extract from Dr. McGill's address:—

Consider the fact that any of you, who may desire to have your ministerial lot cast among the sunken yet not unimpressible negroes of West Africa, or among the more gentle negroes of Jamaica, or among the manly Caffres, or among the energetic Rappoos, or among the hardy worldly men of Northern China, or among the Japanese, who have almost all adornments except those which come of the gospel, we can satisfy your choice. We can point you to where you could have a million in your parish, instead of the prospect of sitting down, it may possibly be, in some little Scottish town, where two or three ministers are labouring among a limited population, where the strange word '*over-church'd*' is sometimes heard; and where Christian work might be better done, if the three churches were in all respects one: and if two of the ministers were to say to their people, Be content and united under one pastor, 'unto us'—the other two—is this grace given, that we should preach among the Gentiles the unsearchable riches of Christ.' Consider the fact, that a ministry that is not missionary in its spirit, cannot defend its right to exist; that a church that is not missionary in its constitution, by profession and by practice, may be an institution of man, but is not sanctioned by Christ, and is outside and not underneath the canopy of His 'great commission,' which contemplates equally the Scottish village we have pictured, and 'all the world,' and 'every crea-

ture' in that world. Consider, in a word, that the question whether you shall deliberately prefer the more near or the more distant sphere, where to spend that life of yours, which is not only brief, but admits no more of being repeated than your first birth or boyhood—is not a question 'with flesh and blood,' nor with Mission Boards, but is one which lies between your consciences and your God.

Among your impressive remarks, Dr. Ritchie said:—

'The first duty of a lover of Christ,' says Dr. Judson, the illustrious missionary to Burmah, 'is to enter constantly within the veil, offering himself a sacrifice to God, to obtain some sensible communion with the great Invisible; and his second is, to come forth with a shining face like Moses, and be ready to speak and do whatever God, by His word, providence, and indwelling Spirit, shall appoint. I well recollect, when I and other young men stood before the Association in Bradford, to petition that body for aid in prosecuting our missionary scheme;—inquiry was made respecting the motives which prompted us to engage in this work,—Samuel J. Mills replied with great emphasis: "*I feel impelled to go; yea, woe is unto me, if I preach not the gospel to the heathen.*"' This is the spirit and power of one who says, 'Here am I; send me.' I commend affectionately these thoughts to you for awakening and sustaining your enthusiasm in the missionary enterprise. I pray God our Father that you may work for it, or work in it, so as to receive at last our gracious Master's 'Welcome, and well done.'

On the second Sabbath of October sermons were preached by the ministers of the United Presbyterian Church of Christian Giving.

Church Missionary Society.

At a recent meeting of the Committee of the Church Missionary Society no fewer than *eighteen* missionaries received commissions to proceed to different parts of the field. Among these two will be followed with special interest—namely Dr. Theodore Maxwell, who goes out to Cashmere to fill the place of Dr. Elmslie; and the Rev. F. Bellamy, who is to settle to the east of the Jordan, in a village now called *Salt*, but which is identified as on the site of the ancient *Ramoth-Gilead*. North and south of Salt is the territory originally assigned to the tribes of Reuben and Gad, and half the tribe of Manasseh. Although miles may be traversed without passing through the habitations of men, the ruins of towns and villages show that it was formerly a popu-

lous country; and of the southern portion of this tract, known by the modern name of the Belka, the fertility is so great that among the Arabs there is a proverb, "Thou canst not find a country like the Belka." The predatory habits of the great Bedouin tribes have urged the resident population to congregate in a few centres, one of which is Salt. Measures have been taken, however, of late years by the Turkish Government to bring under some control these wild races, and a European missionary may now venture among them without a great deal of risk.

Jewish Missions.

Mr. Meyer sends a communication to the English Presbyterian *Messenger*, in which he refers to the fact that Jewish papers are always sneering at the insignificance of our missionary returns. He says that there is not so much cause for sneering as they pretend, because there are many "results" which cannot be reduced to figures. He thanks God for the unflinching zeal in behalf of Israel, which is evidenced by the amount which continues to be contributed on its account (upwards of £60,000 last year in Great Britain alone); and he points to the missions of the Free Church as especially hopeful and encouraging. In the September number of the same journal he is privileged to tell of fruit gathered by himself.

Reformation.

Church and State are separated in Mexico. Monastic orders are no longer recognized. Religious liberty is everywhere conceded and, we hope, secured, throughout the country.—The Old Catholics have been recognized by the German and Swiss Governments.—Father Hyacinthe has been elected pastor by the "Catholics" of Geneva.

Federal Union of Presbyterians.

A meeting of Presbyterians of all lands was held in Dr. Crosby's Church, New York, on one evening of the Alliance week—the evening devoted to the French meeting in the Conference. Dr. Crosby presided. Dr. Al'Cosh stated the object of the meeting—the Federal Union of all branches of the Presbyterian family. Two branches have already approved of the proposal, viz., the Church in the United States and the Church in Ireland. Opinions were freely expressed by gentlemen from different lands, and the conclusion was arrived at to appoint a large Committee to bring the subject before all branches of the Presbyterian family.

The Spread of Mohammedanism in India.

It appears to be certain that the population of the Empire of India, says the *Pull Mall Gazette*, is from one-fourth to one-third greater than it was believed to be, or, in round numbers, it amounts to 240,000,000 souls. The census of Bengal, for which alone the details are yet before us, presents several very startling results. Before the census was taken the population of this immense and diversified region was estimated at about 42,000,000. It turns out to be 66,856,859, or more than half as much again as the received estimate. There has been another revelation made by the census as astonishing as the hitherto unsuspected populousness of the province. The Mohammedans number very nearly a third of the whole population. They amount to no less than 21,000,000. The number of Mohammedans in all India used to be estimated at very little more than are now found to exist in this single province. What is still more remarkable is that the followers of Islam are not found in any numbers near the old seas of Mohammedan power. It is in the central and eastern districts that they muster strong, and in these they constitute half the population. The inference is irresistible that they are not descendants of the Mohammedan conquerors, but converts—low caste Hindoos, who embraced the Koran to escape the degradation of their position. And it is believed that the movement is still going on. The discovery thus made of the real importance of the sect in Bengal lends new significance to Mohammedan discontent.

Another Translation of the New Testament.

The *Missionary Herald* contains the following important information:—"On Friday evening, April 11th, there was a joyful gathering at Honolulu. Mr. Bingham writes:—"On the morning of that day I was permitted to complete the translation and proof-reading of the Gilbert Islands' New Testament. What words shall I use to tell you of my great joy! It has been a blessed privilege, for which I would ever be thankful to my Master. We called together some fifty of our friends and neighbours, and more especially the members of the Hawaiian Board and their wives, saying to them, 'rejoice with us.' They began to assemble about half-past seven o'clock. Among them was his Majesty, to whom I had sent an invitation. The Honolulu *Friend* noticing the occasion, says.—'Sixteen years ago, away nearly 2,000 miles to the south-west from Honolulu, there were living 30,000 or 40,000 inhabitants on the Kingsmill or Gilbert Island, in the very

lowest state of heathenism, without a written language, cruel and savage, dwelling on low coral islands—their clothing the veriest fig leaf arrangements. Among such a people Mr. and Mrs. Bingham took up their abode in 1857, and commenced the study of their language; and now, after sixteen years have rolled away, he has completed the translation of the entire New Testament. One most interesting feature of the gathering should not be omitted. Several Gilbert Island natives came forward and received each a copy of the New Testament, on that day completed. Among them was the one who has been assisting in the work of translation, and his intelligent countenance and prompt answers indicated that an educated Gilbert Islander will take a high rank among Polynesians.”

Reformed Hindus.

Professor Seelye, whose visit to India, and conversations and discussions with the advanced native thinkers justifies confidence in his knowledge of the religious movements in India, writes in the *Congregationalist* concerning the Brahma Somaj. He says: “Keshub Chunder, in one of his published lectures, entitled ‘Jesus Christ, Europe, and Asia,’ took ground which awakened some hope that he was approaching the standpoint of a Christian believer; but he has since receded from this position, and, in subsequent utterances, has left it clear that he regards other great men as worthy of the same kind of credence and reverence which belong to Christ, and that he is as little Christian as he is Mohammedan or Hindu. In a somewhat noted instance, where a Unitarian missionary had himself enrolled in the Brahma Somaj as a Christian theist Keshub Chunder repudiated the term Christian, and wished it to be distinctly understood that he was a *pure*, and not a *Christian* theist. His faith in Christianity is apparently of the same sort as his faith in other religions, none of which are authoritative, but in all of which he will find much to take and much to throw away. He professes to be an eclectic religionist, a bee sipping from every flower, and finding the same sort of honey in all. To believe, therefore, that this movement will culminate in Christianity, and thus gain permanence, is not warranted by any thing which the movement thus far reveals.”

Writing of the progressive Brahmos he says.

“They regard Jesus, Mohammed, Confucius, Zoroaster, Shakyamuni, as all religious teachers worthy of veneration, and from their sayings they make compilations for use in their assemblies, in which the utterance of no one has any authority above another. It is, in fact, a cardinal doctrine

of the Brahma Somaj that there is no objective authority in religious matters. Each individual, it is claimed, must be his own judge of what is true, and is quite able to select and to put together, as his individual feeling prompts, the words which express for him a correct religious belief. It does not require a large reading of history to learn that such a notion, found in every age, is not likely to change the historical faith, or permanently modify the life of any people. The Brahma Somaj has, nominally at least, broken with idolatry. A progressive Brahma would be shocked to be called an idolator. Both Rom Mohun Roy and Keshub Chunder Sen have protested against certain heathenish practices, which they have also done much to destroy. They also take strong ground against materialism, and affirm unequivocally the Fatherhood of God and the brotherhood of man. They declare the efficacy of prayer, the duty of penitence and faith, the absoluteness of the Divine will; but deny that Christ is a Saviour, or that there is any eternal perdition for man to dread. All this is accompanied, on the part of Keshub Chunder Sen, by the most vigorous protest against what he calls dead dogmas. These protests it is very easy to match with similar strains in our own and in other times.”

The hold upon the young men of the educated classes of Bengal is declining. There are probably not a thousand enrolled as its members among the two hundred millions of India.

FATHER LINDLEY, who went to Africa in 1834, and has just returned to spend his remaining days in America, gave a detailed account in a late missionary meeting of the manner in which the word of the Lord came to him, forty-three years ago, saying Go. He was then pastor of a flourishing Presbyterian church at Rocky River, in North Carolina. Now, after nearly forty years of missionary service at the Zulu Mission, he returns in perfect health, with his wife and eleven children still living, and testifies that he has never lacked for bread; has put to flight lions and tigers, killed vipers and scorpions; but God has verified His promises to him, and has kept him.

A Day of Prayer for Missions.

The English Missionary Societies have agreed to observe the 3rd of December next as a Day of Prayer for Missions. Last year the response to the appeal made in the same connection was so general and hearty, and the benefits resulting were so great, that we do not wonder at this repetition of the call to prayer. We hope that again there will be found an absolute unanimity of feeling among all who desire the coming of the kingdom.

THE boys' school at Joppa is quite a success. Mr. Constantine, a native of Joppa, and educated in Mr. Gobat's schools is the principal teacher. The school now numbers one hundred pupils of various sects—Moslems, Greeks, Syrian Romanists, Syrian Protestants and Jews.

ACKNOWLEDGMENTS.

The Treasurer of Synod acknowledges receipts of the following sums during the past month:—

FOREIGN MISSIONS.

J. Graham, W. R., per Rev. Dr. Bayne, acknowledgment delayed	\$ 4 00
Richmond, N. B., per Rev. K. McKay	2 00
B Fortune and G. River, P. E. I., per Rev. J. G. Cameron	2 75
Hugh McLeod, W. River, per Rev. J. Thompson	2 50
W. McCabe, Loch Broom, per Rev. J. Thompson	1 00
D. Fraser, M. B., per Rev G. Patterson	2 00
Col. at meetings held by Rev T Christie:	
Bridgewater	\$10 50
Mahone Bay	3 16
Charlottetown	8 20
New Glasgow	42 36
Glenclg	20 51
E. R., St. Mary's	7 80
Upper Caledonia	5 34
Lower Caledonia	4 30
Sherbrouke	24 25
Goldenville	7 50
Shubenacadie	6 24
Truro	26 50
Truro Ladies' Soc'y, Bill Hill	5 00
Halifax	50 00
Windsor	15 13
Kentville	7 07
	—243 86

Friend of Trinidad Mission, P. Hastings, per Rev T Christie	2 00
N. B.—In connection with For. Mis.—received from Mr D. Miller, Executor portion of Bequest of late Thos. McLean, W. River, to be expended by Rev Messrs. Morton and Grant, of Trinidad, on promoting objects of their Mission	50 00
Maitland Cong., per Rev. L. G.M. Neil:	
Quarterly Col.	37 89
Selmah & Miss'y. Col.	7 35
Five M. River	10 42
	—55 66
Salem Church	50 00

DAYS PRING.

Class No. 20 James' Ch., N. G., Sab. School, per T. Graham	5 00
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HOME MISSIONS.

Bay Fortune and Grand River	\$ 2 75
H. McLeod, W. Riv., (Central Ch)	2 50
Mr. Hageman, per Rev T. Christie, returned money	15 00

SUPPLEMENTING FUND.

Donald Fraser, Mill Brook	2 30
Primitive Ch., N. Glasgow, col.	133 04

EDUCATION.

Bay Fortune and G. Riv	6 00
May and Nettie Archibald	\$2 35
Friend, Sheet Harbour	2 00
	—4 05
Member Knox Ch., for Professors' Sal.	4 00
Up. Stewiacke, Special col., per Rev. E. Grant	21 00
Poplar Grove Church	50 00
Selmah & Miss'y. Col.	7 54
Merigomish	10 48

ACADIAN MISSION.

Member of Knox Ch., Pictou	2 00
Sab. Sch of E. R., St Mary's, qrtly. col. by Miss E. Campbell	2 69

AGED AND INFIRM MINISTERS FUND.

Robert Hunter, St. John, N. B.	\$20 00
J. Manson, "	20 00
John Boyd, "	20 00
J. J. Hegan, "	20 00
Cash	2 00
A. G. Bowes, St. John, N. B.	5 00
Cash	20 00
Wm. Finlay, "	5 00
David Willet, "	5 00
A Friend, "	5 00
A Friend, "	2 00
A. Duff, "	4 00
J. Allan, "	5 00
Wm. Young, "	4 00
Mrs. Barronachea, St. John, N. B.	1 00
J. & R. Milligan, "	10 00
James Leitch, "	4 00
Rev. A. McL. Sinclair's acknowledgments in Oct. Record	553 12
Cape North	8 00

Other sums have been subscribed in St. John, and will be acknowledged when paid.

Received, per Mrs. G. Archibald, from the ladies of the Higgins Settlement, Musquodoboit. 40 yards of flannel, valued at 35 cents per yard, being fine and also wide.

We have to inform the ladies of Higgins Settlement that, as they did not specify the New Hebrides Mission, and as there was no opportunity of sending it thither at present, it has been given in charge to Mr. Christie, for the Trinidad Mission, to be used in the way the Missionaries there think best.

PAYMENTS FOR "RECORD."

Dan. Sinclair, Goshen	\$3 00
Rev. A. McKay, Middle River, C. B.	9 00
R. W. Frame, Stewiacke	4 95

THE HOME AND FOREIGN RECORD.

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

TERMS.

Single copies, 60 cents (3s) each. Anyone 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.