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THE  
**Home and Foreign Record**  
OF  
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.  
SEPTEMBER, 1873.

THEOLOGICAL EDUCATION.

I.

*"The harvest truly is great, but the labourers are few."*

In placing such abundant work at the feet of our church God has honored her in a manner the most marked. Even a cursory review of her history for the past twenty years shows that wide doors both at home and abroad have been opened before her, and pressing invitations have been given to enter. In the home field new congregations have rapidly multiplied, and mission stations have arisen in many cases in the most unexpected quarters, while from abroad on every wind has been wafted the cry of benighted tribes, Come over and help us. God has also honoured our church in imparting a good measure of the mind to work. The liberality of the people has been very commendable as evinced by the annual exhibit of the statistical tables. A gradual increase has been made in the support of the gospel in settled charges, the Home Mission funds especially of late have been abundant, while very rarely has the state of the Foreign Mission funds necessitated a special appeal. Never yet has the church been compelled on the ground of an empty exchequer to decline the services of any laborer offering either for the Home or Foreign field. For these open doors and for this spirit of liberality, the church should feel profoundly thankful to Him who opens and no man shuts, and who makes a people willing.

Such is the bright side of the picture: look now at the dark. At last Synod it

was stated in one of the Reports that twenty-six congregations were without pastors; that the Home Mission Board was often perplexed to know which of many calls for catechists and probationers had the strongest claims upon the few men at its disposal; that were all our students whether studying at home or abroad employed to co-operate with probationers already in the field the demand would be very inadequately met; and that to provide for a very pressing necessity invitations had been extended to students in other Presbyterian Churches to spend their Summer vacation in our home field. Scarcity of laborers then appears to be at present the great want of the church. The harvest is great but the laborers are few.

To obtain a large increase in the number of her ministers is the work to which the church is just now specially called. And as this increase cannot be expected except to a very limited extent by accessions from sister churches, it must arise from within— young men must be induced to come forward and the church must undertake to train them for service. For, let the source of supply dwindle from year to year and the result must be an ever increasing number of vacant congregations and unoccupied mission stations. Is it then too much to say that the work adverted to is *the* work to which the church should at present address herself with all earnestness?

To what cause is this scarcity of laborers owing, is a question which should be seriously pondered by every friend of the church, for a knowledge of the cause of

the disease is one half the cure. The cause is not to be sought in any lack of young men of promise within the bounds of the church, for even before the union of the churches nearly twice as many students attended the two Halls as are now preparing for the ministry both at home and abroad. Nor is the cause to be found in the difficulties with which many young men meet in obtaining an education. True, to many these difficulties are serious, requiring for their removal a closeness of application which in cases have resulted in a shattered constitution; and, as will be shown in a subsequent article, it is the church's duty to aid in the removal of these drawbacks; yet this is not the grand cause, for obstacles of just as serious a character have to be encountered by many of our young men who choose other professions. Nor does the evil lie even in the inadequate support of the ministry, although no doubt on this ground some young men of promise have been deterred from entering upon the work of the ministry; and, by giving to laborers already in the field a comfortable maintenance, the church would make the path of duty plain to some young men who may be honestly asking, Lord what wilt thou have me to do? The want of a hearty interest in her Theological Institution, which, strange to say, the church has manifested in late years and the results of which are becoming apparent, may have restrained some from devoting themselves to the work of the ministry, yet even this does not lie at the root of the evil deplored.

The main cause of the lack of students is the spirit of secularism which characterizes the age. The world is intensely alive. On all sides is heard the din of its machinery. Men rush hither and thither pursuing this calling and that, but almost always having in view the acquisition of wealth as the great end of life. With this spirit so rampant in our centres of population, its pulsations are felt even in the most retired hamlets of the land. Is it any wonder then that as they grow up our children should catch the spirit of the age? Is it matter of surprise that young men, who start with the intention of studying for the ministry,

should during their academic course turn aside to other callings more lucrative while less responsible?

Assuming then that to the worldly spirit of the age must be traced the evil deplored, what is the remedy? Anything done to elevate the tone of piety in the family and the church would exercise a happy influence, for with increased spirituality would come on the part of the young an increased desire to serve God in the gospel of his Son. After out pourings of the Holy Spirit there has always been a large increase in the number of students attending the Theological Halls connected with the revived churches. Much depends upon christian parents. They should be willing to consecrate their sons to the Lord, and if need be to make sacrifices to secure for them the necessary education. They should frequently speak to their children of the need of an increase of ministers of the gospel, of the grandeur of the work of the christian ministry, and of the claims which Christ has upon the young. And while it is not prudent for parents to say to any one of the family that he ought to devote himself to the work—for the selection of David to be king teaches that the Lord's anointed may not be he whom man would choose—yet, in conversation and in the course of instruction, delicate hints might be given on this matter, and earnest prayer should be offered that God would sweetly constrain some one of the family to say, Here I am send me. Sabbath School teachers too should as occasion offers speak to their pupils of the importance of the work of the christian ministry. Pastors themselves should from time to time in their pulpit ministrations appeal to young men to devote themselves to the work. The bow drawn at a venture might do execution; a word fitly spoken might decide some who are hesitating, and might turn the attention of others to a question which they have never seriously considered. Workmen in the Lord's vineyard—men who while pursuing some secular calling endeavor to serve Christ—should, when they notice any young man of promise, seek to lead his thoughts in this direction, and strive so far as prudent to influence

him to choose the work of the ministry. Some of the best ministers that the church has ever seen have had their attention first directed to their life's work by such instrumentalities as just mentioned.

The harvest is great but the laborers are few. Young men, to whom the Head of the Church has given a fair share of talent and in whose heart is found some good thing toward the Lord God of Israel, you are invited to enter the field! Vacant congregations, unoccupied mission stations, uncultivated moral wastes in many parts of these Lower Provinces invite you. Will you comply? The Master says, Son, go work in my vineyard. Will you obey? Speak not of difficulties if the Lord is calling you. If only you heartily devote yourself to the work, difficulties whether present or prospective will vanish as you go forward. The work is noble, the office honorable. What work so noble as the conversion of sinners and the edification of believers. What office so honorable as that of the ambassador of Christ. Angels would deem themselves honored were they commissioned to say to men, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Then the reward is sure, "They that turn many to righteousness shall shine as the stars for ever and ever."

### WHAT ARE YOU DOING?

"What are you doing for Christ? The world is full of opportunities for doing good. Every circle in which we live and move is a field in which, if one has a heart for the work, he may labor for God, and vast fields lie all around us uncultivated, waiting for some one to occupy them. And none can make the excuse for being idle that is recorded in the parable, "Because no man has hired us." God hath hired us, purchased us all, and we are bound to work in His vineyard. Are you living thus for the good of your fellow-men and the building up of the Kingdom of your Lord and Saviour?"

The best service is the service of the Lord Jesus. Have you commenced to work for Him? If not now, when will you begin? Now is the time. The church

needs your help. Our Foreign Missions, our Home Missions, our Education Fund, our Supplementing Fund, all need your help. God has given you something for all these causes, as well as for sustaining the means of grace in your own congregation. Do not withhold from the Lord what he has entrusted to you as steward.

### PROSPECTS OF PRESBYTERIANISM.

The annual Synods and Assemblies of the Presbyterian Churches throughout the world are now over. Ten thousand ministers and elders have met in council for the promotion of the Redeemer's Kingdom. The field has been surveyed. The past year's labours—its advances and retrogressions, its losses and gains, have been marked and counted and balanced. So far as we can see there has been progress everywhere. The "good will of Him that dwelt in the bush" has been with our armies, and the consequence is that the prospect for the future is unusually cheering. Dark clouds that gloomed over some sections of the Presbyterian family have vanished. Division and strife, error and self-will, are giving place to union of heart and spirit in earnest work for the Lord.

A contemporary, pointing out the features in our system that warrant hope of future success, begins with the prominence given to biblical instruction in our arrangements for worship. It is this means that is most likely to be effectual for barring out heresies and heretical tendencies of every kind. Were our sermons but little essays of fifteen minutes, coming in after an exhausting service of more than an hour, the case would be very different. Were our mode of preaching such that exposition of Scripture could be easily dispensed with, the minds of our people would not be so likely to have that full acquaintance with the scheme of divine truth which makes false systems appear to them very strange and repulsive. The conspicuous place which scriptural teaching has in our meetings for public worship is a great security (as far as any such arrangement can be a security) for a wholesome and scriptural

public sentiment. In other words, it is a security for that on which, next to the power of the Spirit of God, the health and the life of a Church most depend. And we may be very sure that so long as we make the proclamation of divine truth, in its purity and fulness, a leading object, the hearts of the best people will be drawn to us. They will instinctively cling to a Church which proves itself to be what the Church was meant to be—the pillar and ground of the truth. We do not say that there will be no defection, but only that we are in the best way to prevent defection.

They have tried in other churches, for example in the Church of England, to secure soundness in the faith by acts of parliament interpreted by courts of civil law; and we see with what melancholy results.

The *Presbyterian*, from which we quote, very justly says that preaching is not and never should be the *only* part of public worship to be much attended to.

“We believe that the scandalous neglect of other parts of worship is one of the points on which Presbyterianism has not been true to itself, and is in some danger of perpetuating its old error. Undoubtedly there is a very pressing need for improvement both in the prayers and in the psalmody, and in the devotional tone of the whole service. The two classes of objects have no necessary antagonism; but, on the contrary, they work into one another. Although we may not have a liturgy, a more liturgical structure of prayer (that is, a structure more adapted to be taken up by a whole congregation) is often to be desired. Although we may not fall down before mere taste, and make it our god, a greater regard to taste and culture in the conducting of our worship would be of great benefit. Although the great fundamental truths of the gospel must never cease to be the backbone of our sermons, a little more variety of subject, and application to the lesser matters of ordinary life, would both prevent monotony and promote edification. Although there must be no tampering with the fundamental doctrines of the faith, a greater candor in acknowledging difficulties, and a measure of greater freedom in the interpretation of particular passages, would not hinder, but help the vital interests of our people. Such things are quite compatible with what ought ever to be regarded as one of the chief bulwarks of our Presbyterian system—the full and conspicuous promulgation of the truth of God.”

Preachers should never be mere intellectual machines, but living, sympathizing, warm-hearted men, *feeling* every word they say. There is need that Presbyterians should cease to be “dry” and “hard.” Our system will never live or thrive unless there is *heart* in it.

In our system of Government we have a very great advantage. In proportion as men get accustomed to the idea of taking a part in the affairs of the State, they get a desire, more or less consciously, to have something to say in the affairs of their Church. The growth of popular rights and popular government has always been favorable, *ceteris paribus*, to the Presbyterian Church. In the United States of America, it is said of those who are Episcopalians when they emigrate thither, no fewer than eighty per cent. ultimately join one or other of the non-episcopal denominations. We cannot vouch for the number, but it is admitted that the genius of the Episcopal Church does not harmonize with the feelings of the great bulk of the American people. They are too much accustomed to take part in the management of their affairs to be easily reconciled to a system where the government is so much in the hands of the clergy. This, too, let it be observed, is the state of things in a Church which has admitted the laity to a much more important place in its affairs than the laity either of England or Ireland possess. It is instructive at the same time to observe, even in Episcopal churches, how much the laity press for power. Either they will succeed, or they will not. If they do not succeed, their attachment to the Episcopal Church will decrease, and perhaps they will cease to belong to it. If they do succeed, they will so far check and impair the bishop, and bring him down from his pre-eminent position.

“Let us look for a moment at the Episcopal Church of Ireland. The present arrangement which makes voting by separate orders necessary, and virtually gives all the power to the clergy and bishops, can hardly be expected to be long borne with. The laity cannot tamely look on and see the measures of which they are in favor carried

by considerable lay majorities, but refused, because the clergy are not equally in favor of them. Either they will cease to attend meetings where they meet with such treatment, or they will insist that their voice shall have more authority. In either case they will weaken the Episcopal element, and reduce the bishop nearer to the position of John Knox's superintendent—a very useful functionary, that it might sometimes be well to revive.

Presbyterianism from the first recognized the rights of the Christian people. To be sure in some countries the system was perverted and seriously damaged by "Lay Patronage" and other devices; but true and free churches always concede their full rights to the people.

Presbyterianism, says our contemporary, is remarkably well adapted for working out the principle of the 'universal priesthood,' or many members in one body.

It has its ordained ministry, but not its single ministers. Ruling elders and deacons are formally ordained to office likewise. And around this central group it is easy to have revolving an almost numberless band of Sunday school teachers, helpers at children's churches, district visitors, collectors for sundry objects, helpers at mothers' meeting, and at Dorcas meetings, young men's associations, fellowship associations, psalmody associations, singing choirs, and all the other institutions that are to be found in an active congregation. There is hardly a difficulty or a question about the proper places of any of these. Nay, a congregation through suitable agents, may undertake mission work, and mission meetings, and may find a suitable channel for the service of members gifted with more than the ordinary power of speech and capacity of exhorting. It is plain that any Church that cannot readily provide for the use of the talents and graces of its most earnest members is in an unfavorable position in these times. Whence comes Plymouth Brethrenism in its more aggressive form but from the want of sphere for the activities of church members who have been powerfully moved to work in the vineyard? The Church of Rome

found scope for the energies of its most active spirits in the various religious orders, and undoubtedly the mere gushing souls in any Church will go off somewhere if provision be not made for using their energies within its pale. If Presbyterianism were fully developed in this direction we should not find our home mission work half so arduous. In past ages Presbyterianism has been allowed to a large degree to languish in this respect. The development of this truth in theory and in practice is one of the crying demands of our time.

The prospects of Presbyterianism within the bounds of our own Synod would be vastly improved if all the talent in all our congregations could be put to use. Let Presbyteries and Sessions turn their attention seriously to this—especially where the field is very wide and spiritually destitute.

Let us endeavour to have these two things, authority and freedom. A central authority, a backbone, a pillar to prevent things from drifting away into mere Brethrenism; and, at the same time, sufficient scope for the active energies of men who desire to serve the Lord according to the best conceptions they can form of how the Lord desires them to serve him. The idea of Presbyterianism includes both of these things, and therefore, when duly worked, this system is susceptible of having connected with it the highest strength of spiritual activity—the fervor and fire of the deepest earnestness.

God has committed to us in our measure a very precious cause. Let it not suffer through our blindness, unfaithfulness and littleness of heart.

Presbyterianism is now making itself powerfully felt in other systems. The Episcopal Churches, for example, very often admit "Lay Delegates" to their Synods. They do not give the laity their rightful place, but they appear to be moving in the right direction. In most of the Methodist bodies there has been a great change effected within a few years; and in some the change is now going forward. The place of the people is being recognized virtually as in the Presbyterian Churches. Thus besides the progress made by our own

strictly Presbyterian organizations, there is great gain in the steps taken by other churches in our direction.

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### THE SABBATH SCHOOL.

Says the Rev. Mr. Talmage :

"While wise men are calculating when the millennium will come, let me say, get one generation to follow Christ, and the millennium is here. The Sabbath-school is the infant church. As the children of this generation go, so goes the next. Show me the track of the child's shoe, and I will tell you the direction of the man's footstep. As the cradle rocks, so rocks the world: In every baby's hand there is a sceptre; see whether it is white or black. In every child's nature there is a lion and a lamb; see that they lie down together, and that the lion does not eat up the lamb: Make your Sabbath-schools places of tremendous meaning. The great Shepherd addresses you, saying, 'Feed My lambs.' This I charge you in the name of the Father, and the Holy Ghost."

Brethren: let us look to our Sabbath-schools. Let us see that our children are trained in the truth of God and in obedience to Him. Bible knowledge reduced to practice is what we want. The Gospel received lovingly and intelligently, and applied to our hearts and lives—that is what we must have if we are to be useful soldiers in Christ's great army. If you cannot teach in the school, you can make yourself useful by gathering in children, or by joining a class and learning. There is a place in the Sabbath school for everybody. Do not lose your place there!

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### THE CHURCH OF ENGLAND.

A few weeks ago, nearly 500 clergymen of the English Church subscribed a Petition to Convocation strongly in favour of the Confessional. The Bishops considered the Memorial and condemned it very faintly. This led to much excitement and just alarm among true Protestants. A large meeting was held in Exeter Hall, presided over by Lord Shaftesbury, at which admirable speeches were made with the true Protestant ring about them.

Lord Oranmore brought the matter to

the notice of the House of Lords, and moved resolutions affirming the necessity of maintaining the Protestant character of the English Church. He said that "in the Upper House of Convocation, the bishops all agreed that Sacramental Confession was contrary to the mind and alien to the practice of the Church of England;" and yet, "they all agreed that the confessional was now commonly practised in the church;" that the "Right Rev. Bench expressed sympathy for some kind of confession, which evidently went beyond that intended by the prayer-book" He did not know what kind of confessional they wished," but he indicated "what it was likely to be from the instructions given" in a book he named, which he pronounced "a filthy production." Its contents were, in great measure, "the same as the 'Confessional Unmasked,' being a copy in great part of Dens' Theology, the penalty for the circulation of which is "imprisonment under Campdell's Act." This book, it was affirmed, is used by many of the English clergy. "The Bishop of Peterborough," Lord Oranmore said, had "denounced the system as an outrage on decency and common sense."

Lord Oranmore quoted the Catholic Register of Feb., 1873, from which "it appeared that in London alone 2,000 perverts had joined the Roman Catholic Church;" that "a regular stream came from the different Sisterhood and Ritualistic congregations;" and he referred to the *Allemeine Zeitung* as designating "England as the El Dorado of Popery;" that "while it was opposed in every other country in Europe, it met with every encouragement in England, where, to become a Catholic has, among the aristocracy and upper ten thousand, especially among the ladies, come to be a mark of *distingue* fashion, against which the arguments of common sense are as little availing as against any of the other freaks of the reigning mode—as crinoline yesterday, or chignon to-day."

Lord Oranmore accused the Bishops of unfaithfulness in not only not opposing the Romanizing movement, but in practically encouraging and promoting it. His

motion was opposed by the two archbishops, and it failed to pass. In speaking on the subject, the Archbishop of Canterbury pointed to a danger which alarmed him. It is a petition for these practices which "has a far more dangerous aspect. It is from undergraduates at Oxford, and is signed by four out of six professors of theology. When I see men whose duty it is to teach the doctrines of the Reformed Church to young men who are to be her ministers, encourage such a petition as that, I am led to ask who is responsible for the appointment of those professors?" He puts the blame on her Majesty's Ministers. But despite the Primate's disclaimer of any cause of alarm, he lets fall, while pointing out this responsibility, that "we are in times of great difficulty and danger;" hopes "more thought may be given to such selections in future;" and says "it is a most unfortunate thing that any professors of theology in our great University should have expressed themselves against that which is pronounced the law of the church."

The Earl of Harrowby said: "Although the middle-aged men of this country were opposed to the practice, there were clergymen in every part of the country endeavoring, as a part of an organized system, to introduce the practice of habitual confession, and our daughters, our sisters, our mothers and our sons ought not to be exposed to that debasement." He held the bishops responsible. They had "not dealt adequately with this matter," and "they ought to have denounced the introduction of the system."

The Archbishop of York said it was "worthy of recollection that this question had been brought forward on the 1st of April, 1851, when a petition signed by two hundred and sixty thousand was presented to Her Majesty the Queen for an abatement of these grievances;" that "twenty-two years had since elapsed, and nine out of ten clergymen who then held benefices had passed away, and yet at the present time exactly the same state of facts appeared to exist;" that "the blame lay not at the door of the bishops, but with the patrons of church livings."

This discussion, and other circumstances, indicate that there is a steady and strong Romeward tendency among the clergy and aristocracy connected with the English Church. Oxford is becoming more decidedly Romish than ever. The poison is widespread and virulent. It extends to the Episcopal sects in the colonies; and the United States. Its natural result will be division in the Episcopal sect throughout the English-speaking world—a part going to Rome, and the better part fraternizing with the evangelical churches.

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### LET ALL DO THEIR SHARE.

Year by year there are congregations that neglect their duty towards one or two or more schemes of the church. At Synod, their names are followed by *blanks* that make ministers and Presbyteries somewhat ashamed. Their names are not in the roll of honour—in the list of congregations that always do what they can, be it much or little, and do it regularly. Now is the time for ministers and elders, for sessions and Presbyteries, to lay their plans for work during the ecclesiastical year on which we have entered. We hope that at next meeting of Synod our "blanks" shall be few and far between. Then, when all do their fair share of work, the burden will be light, and the blessing that follows cheerful giving will be shared by all.

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### THE GEDDIE MEMORIAL FUND

Has now reached \$3800. As a gift to Mrs. Geddie one thousand pounds would be a respectable sum. As a fund to be established by the Church of the Lower Provinces from which to draw the interest for the support of even one widow of a missionary, who has served the Church in the Foreign field, it is nothing more than a respectable commencement; and yet it does not give promise of any rapid or great increase.

The Committee in charge of the movement met in Truro at the time of the Synodical Session, and agreed to give notice that all congregations and individuals wishing to contribute should do so, as soon as



possible; and the first of September was named as a time when it was desirable that all contributions likely to be raised within the year, should be forthcoming. It was then intended that this notice should appear in the *Record* for August, and being now a month later, the design of the Committee will be served, if their request is complied with during the month of September and by October 1st. The design of the Committee in making this suggestion was to avoid interference with other schemes of the Church, and to ascertain how much would be in the Treasurer's hands by October first, so that the money might be so applied as to carry out most effectually the designs of the donors.

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### THE BUDGET.

The following is the Budget of the Presbyterian Church of the United States for the current year:—

The Committee appointed to report upon an apportionment of amounts to be recommended to the churches in behalf of the several Boards and Permanent Committee, and who were also directed to arrange the same upon an even per centage, beg leave to report the following per centages and apportionments on a basis of raising \$1,500,000 for the current year:

Foreign Missions.....	40	\$600,000
Home Missions.....	23½	352,500
Sustentation.....	8½	82,500
Education.....	7	105,000
Church Erection.....	8	120,000
Freedmen.....	5	75,000
Publication.....	5	75,000
Ministerial Relief.....	6	90,000
	100	\$1,500,000

The "Budget" of our church is but small in comparison with the above; but it is relatively large, and to meet it we must have frequent, regular, liberal and conscientious giving.

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### THE CANADA PRESBYTERIAN CHURCH.

The following interesting article comparing the Canada Church and our own, we condense from the *Presbyterian Advocate*:

The relative sizes of the two Churches will be seen from the following figures: The western sister has 358 ministerial charges, the eastern has 140; the western has 320 ministers on the roll, the eastern

has 119; the western has 30,397 families reported as under the charge of the Church, the eastern has 14,693; the western has 51,612 communicants, the eastern has 18,094. It will thus be seen that the one in round numbers is about three times the size of the other. In the report it is stated that there are 633 distinct charges, but that includes all the separate stations, of which two or three in many instances in the meantime are under one pastor. The 358 in the one case corresponds as closely as may be to the 140 in the other. It will be seen that there are more vacancies down here than there are in the west proportionally. Of the 320 on the roll of the larger there are at least nine who were at the time the statistics were taken Professors colleagues and without charge, which would reduce the pastors to 311. Take this from 358 and we conclude that there are actually 47 vacancies. Of the 119 in the other Church, there were four Professors, Colleagues and without charge, leaving 115, which subtracted from 140 leaves 25 vacancies, a little over half as many as there are in a Church nearly three times as large. The additions made to the communion roll were proportionally far more numerous in the larger Church. These were 5,609 and 1,251 respectively, or fully four and a half times as many.

The comparison of the finances in the two Churches is very interesting. In the one there was raised for all purposes the sum of \$550,901 72, in the other \$145,143 08, or in the proportion of nearly 3.8 to 1, which is proportionately much larger in the Canada Presbyterian Church than in that of the Lower Provinces. Its stipend paid the two Churches stand thus, in the one \$221,281 74, in the other \$69,017 71, which is in the proportion of 3.2 to 1, not so much as in the whole amount but still larger comparatively. In the Canada Presbyterian Church there are three congregations, two in Montreal and one in Toronto, that pay their ministers \$3,000 and upwards, in the other Church there is not one that comes up to that mark, in the one there are ten that pay \$2,000 and upwards, in the other there is but one; in the one there are 45 that pay \$1,000 and upwards, in the other there are but 10. We would not be doing justice to ourselves however, if we did not say that the city congregations down here are much smaller than they are in the west. For example, there are five congregations in Montreal and Toronto paying stipends ranging from \$2,000 to \$3,400, but then the communicants in these five number as follows, 697, 512, 504, 441, and 436. Compare these with five in Halifax and St. John that pay from \$1,200 to \$2,000, the communicants being but 225, 180, 150, 106, and 90.

In giving to the schemes of the Church the western sister is far ahead of the eastern sister, the sums respectively being \$61,170 73 and \$14,070 82, or in the proportion of about 4 1-3 to 1. There are two congregations in Montreal, for example, that gave nearly as much as the whole Church of the Lower Provinces with its 140 congregations. Erskine Church and Cote street in about equal sums gave \$13,166 to the schemes last year. No other comes near these two, they stand in a class by themselves.

### ROMANIST OUTRAGES.

The facts connected with what is called the "Antigonish Riot" have been inquired into and given to the public by a Committee of the Presbytery of Pictou. In all their essential features they are what Mr. Goodfellow had published in a Halifax newspaper and Mr. Chiniquy in various papers in the Upper and Lower Provinces. They shew:

1st. That in the Presbyterian Church, the meeting held there in the evening in question, was interrupted, and the lecturer and people in attendance insulted in the most outrageous manner.

2nd. That two ministers, one of this Church, and the other of the Canada Presbyterian Church, were assaulted by a mob, struck with stones, and their lives imperilled.

Attempts have been made to defend the perpetrators of these deeds, but by all impartial persons and papers, they are now given up as utterly indefensible.

The facts have been laid before the Attorney General of the Province, and his attention called to them by the Halifax Presbytery which has also directed its Clerk to send a copy of its resolutions to the Minister of Justice.

Very good, but meanwhile we fear there is a difficulty in identifying the active agents in the riot. If they could be arraigned, proved guilty and punished, the result would be more telling than the issuing of many manifestoes. We have no doubt that the agitation will tend to the vindication and establishment of the freedom of speech, which has been assailed every where in the persons of our brethren

in Antigonish. We only wish that in connection with this war of words legal proceedings could be taken in such a way as might give promise of bringing the perpetrators to justice.

#### STATEMENT PREPARED BY COMMITTEE OF PICTOU PRESBYTERY.

The following statement of facts has been prepared by the Committee of the Presbytery of Pictou, appointed on the 5th of August for that purpose, and for taking such measures as they may consider best fitted to secure for all our ministers and people the full exercise of their rights and privileges:

The Rev. Charles Chiniquy in accordance with the resolution of Synod authorizing him to visit as many of the congregations of the Presbyterian Church of the Lower Provinces as he could overtake, visited the congregation of Antigonish on the 10th of July, and lectured in the Church in the evening. His audience consisted of Roman Catholics, and members of the congregation. For a little while the Meeting was orderly, but after Mr. Chiniquy had spoken for some time, a number of the Roman Catholics went out of the Church, but soon returned accompanied by others, and continued going out and coming in, always in larger numbers, until the close of the services. During the evening an excited crowd filled the space in front of the Church, the lobby, and doorway, and ultimately took forcible possession of the building. They interrupted the speaker by continual noise, frequently shouting "you lie, you lie," and by raising the alarm of fire, and ringing the Church and school-house bells, in which way they attempted wholly to break up the meeting. The violence of the crowd was such that the door of the Church was wrenched from its hinges, and the iron bar from the gate. The meeting however continued until after 10 o'clock, P. M. The audience was then dismissed, but Messrs. Chiniquy and Goodfellow, with a few others, remained in the Church nearly half an hour longer, waiting for the crowd to disperse. But instead of doings so they still continued to press into the porch and about the entrance. Mr. Goodfellow being informed that they intended violence, went out and urged them to separate. They refused to do so. On Messrs. Chiniquy, Goodfellow, and those with them leaving the church soon after, they were met by a crowd of some two or three hundred persons, consisting chiefly, not of "boys," but of men, young and old, among whom were seen even some magistrates and lawyers. They had not proceeded many steps when the mob assailed them, at first with eggs and gravel, and afterwards with stones. It being moonlight, and Messrs. Chiniquy and Goodfellow easily

distinguished, the stones were aimed at them. Both of them were struck five or six times. Mr. Goodfellow received a severe blow on the head which nearly knocked him down, injuring him seriously, and incapacitated him for his pastoral duties for about a week. Mr. Chiniquy was also struck between the shoulders with a heavy stone which stunned him for a little. Mr. Burnside, elder, while trying to protect them was knocked down on the street. Mrs. Smith, the wife of a Colporteur, had her ankle severely hurt by a blow from a stone. They were thus pursued until they were forced to take refuge in Mr. Alexander Cameron's house, having found it impossible in consequence of the threatened danger to their lives to proceed any further towards the manse. So great was the fury of the mob, that they threw stones at Messrs. Chiniquy and Goodfellow, as they were entering the house and also at the windows by which some panes of glass were broken. The mob continued to surround and besiege the house until after one o'clock in the morning, and during the whole of that time, they continued to make use of the most threatening and violent language.

It is the opinion of those who are best informed that had they not taken refuge as they did Mr. Chiniquy would never have reached the manse alive, as other crowds having all the appearance of murderous intentions were waiting for his appearance at different points on the way.

It is only necessary to add that the session of the congregation of Antigonish at their meeting on the 11th of August declared that the statement of facts as given in the *Morning Chronicle* by the Rev. P. Goodfellow is correct.

By order of Committee.

E. A. McCURDY, Convener.

♣ New Glasgow, Aug. 13th, 1873.

### A Tenth for the Lord.

BY BLIND HOHANNES, THE 'WALKING CONCORDANCE.'

Miss West, of Harpoot, preserved the following notes of a sermon which she heard from this blind preacher,—a graduate of the Harpoot Seminary, in connection with the American Missions in Turkey, and called, from his knowledge of Scripture, the 'Walking Concordance.'

The preacher commenced his discourse by repeating that striking passage in Malachi, 'Will a man rob God? Yet ye have robbed me: but ye say, Wherein have we robbed thee? In tithes and offerings,' etc. He then told us that he proposed to show from the Word of God that the giving of a tenth to the Lord was a primitive institu-

tion, attended with great benefits and blessings to the givers, and perpetuated and enforced under the *new dispensation* no less than the old. 'Open your Bibles, he said, 'at the 14th chapter of Genesis, and let some one read the 18th and 20th verses. Bibles were instantly opened all over the house, and the passage read in clear tones by one of the congregation. 'Abraham gave titles to Melchizedek,' said the preacher, 'more than 400 years before the giving of the law to Moses—Abraham, the father of the faithful, whose children the Jews gloried in being—Abraham, whom even Moslems honour and call the blessed.'

'Now turn to the 28th chapter, and read the 20th, 21st and 22nd verses.' Jacob's vow was read, concluding with the words, 'And of all that Thou shalt give me, I will surely give the tenth to Thee.' He then rapidly drew the contrast between Jacob's going to Padan-aram—alone, and in utter destitution—and the return, with his flocks, and herds, and camels, men-servants and maid-servants. 'And now, he said, 'open at the 27th of Leviticus, and read the 30th verse. "And all the tithe of the land is the Lord's,"—nine-tenths for yourselves, but one-tenth is holy unto the Lord. Open at Numbers xviii, and read the 20th, 21st, 26th, 28th, and 29th verses. Hohannes then said, the Levites who ministered in the house of the Lord were to have no part or inheritance in the land, for the tithes of the people were to be their inheritance; and of these tithes they were to offer a tenth to the Lord, 'even of all the best thereof!' 'Read Deut. xiv. 22, and xxvi. 12. See the abundant provision made, not only for the Levites, but also for the stranger, the fatherless, and the widow. Read also 2 Chron. xxxi. 4, 10, where the people are described as obeying the command of God, and bringing in abundantly of the increase of the land. And the chief priest answered King Hezekiah, when he questioned him concerning the heaps,— "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty, for the Lord hath blessed His people, and that which is left is this great store."

'Now read Nehemiah xiii. 10th, 13th and 14th verses. Mark the contrast! The people no longer gave tithes; the house of the Lord was desecrated, and the Levites had forsaken their sacred office, and "fled, every one to his own FIELD!" And now, said the preacher, 'we will turn to the new dispensation. Open at the 23rd of Matt. and read the 23rd verse. "These ought ye to have done, and not to leave the other undone," are our blessed Saviour's words to the Scribes and Pharisees. Ye do well to pay tithes,—it is your duty,—but ye ought also to do judgment, mercy, and

faith. Now turn to Luke xi. 42: "Woe unto you Pharisees, for ye tithe . . . all manner of herbs, and pass over judgment and the love of God: *these ought ye to have done*, and not to leave the other undone." Read Luke iii. 7-12: "Bring forth fruits *worthy of repentance*," repeated the preacher. "John the Baptist was a connecting link between the Jewish and gospel dispensations, and he spake as he was moved by the Spirit of God,—*"Now also is the axe laid at the root of the tree."* What tree? It was nothing less than the tree—the *root*—of *self* and *selfishness*! What this good fruit is, he tells us in the 11th verse: "He that hath two coats, let him impart to him that hath none; and he that hath meat (food), let him do likewise." Where now remains the *tenth*?" he exclaimed. "Under the new dispensation, not one-tenth merely, but one-HALF is required!" (At this announcement there was an evident sensation in the audience; many a face lighted up with a smile, as the electric current shot through the assembly.)

The preacher continued: "Read now the 6th of Luke, 38th verse: "Give and it shall be given unto you"—the wherewithal to give! Shut your hand and your heart, and you shut the windows of heaven; you keep back the blessing of God. See what Christ says in Luke xii. 33: "Sell that ye have and give alms," etc., which means,—Consider yourselves as *stewards* of God's grace on the earth; seeking your inheritance in the world to come. You are to set light store by your earthly possessions, and lay up treasure in heaven. Now read Luke xiv. 33,' Slowly and solemnly the preacher repeated the words of the Master: "So likewise, whosoever he be of you that *forsaketh* not ALL that he hath, he CANNOT be my disciple!"

## Home Missions.

### Report of Mission Tour by Mr. Rosborough.

To the Clerk of the Presbytery of St. John:

Having been appointed to labour at Tobique River and vicinity for a short time, I beg to submit the following Report:

I arrived at Andover Village on the 16th of May, and preached the following Sabbath morning in Hon. Benjamin Beveridge's Hall and in the Methodist Church in the evening. This is a very pretty little village, but very few Presbyterians. I only found two families besides Mr. Beveridge. Some two or three miles below the village, I found several Presbyterian families, all of whom seem anxious to have gospel ordi-

nances dispensed among them. Although, in some cases, their love has become cold, yet they all retain a kind feeling towards the church of their fathers.

I made two journeys up the Tobique River. The first time, I went up about thirty-five, and the second time about fifty-six miles. On my first tour, I preached at Arthurette and Three Brooks one Sabbath, and the following Sabbath at Long Island (Foster's Cove) in the morning, at Three Brooks in the afternoon and Arthurette in the evening. On my second tour, I preached at Riley River on Friday evening, June 20. This place is some fifty-four miles from the mouth. The following Sabbath, I preached at the three places above mentioned.

During the seven weeks which I remained, I preached twenty times, viz.: Seven times at Andover Village, four times in Henderson's School-house, below the village, and nine times at the various stations up the river. We succeeded in organizing a Sabbath school at Three Brooks, with good prospect of success.

Beginning about fifteen miles from the mouth, I visited nearly every family on both sides of the river, as far up as the settlements extend. A few families, where there was sickness, I visited several times. I was everywhere kindly received. I found the people all anxious to have a minister among them; indeed, I heard one family declare that, if they did not get a minister, they would seek a home elsewhere. The people also are willing to do what they can towards the support of Divine ordinances. They met my expenses in a very creditable manner. I urged upon them the necessity of getting up a subscription, and showing the Presbytery what they are willing to do. To this they consented.

After spending several weeks amongst this people, I felt sorry to leave them. I am glad, however, to learn that they have not been left destitute, but that another has been sent to care for their spiritual wants. With a little effort just at present, I believe that a congregation shall, ere long, be formed on the Tobique, which, instead of being a weight, will be a source of strength to the Presbytery.

Yours truly,

JAMES ROSBOROUGH.

Musquodoboit Harbour, July 15th, 1873.

### Extract of Letter from Mr. J. McK. Pitenger, Catechist.

KOUCHIBOUQUACK, N. B., }  
Aug. 5th, 1873.

I found the people here destitute of public ordinances and means of grace. There had been no preaching for months, no Sabbath School for four years. I visited

nearly every Protestant family within reach, and intend to visit every one. The people are very glad to have some one to go among them and talk to them. I have a nice Sabbath School started now, though I am scarce of teachers. I meet the scholars on Saturday afternoon to teach them to sing, and I hear them repeat their Scripture lessons. I have also begun a prayer meeting on Wednesday evenings. The people seem to be interested, and I trust some are being awakened. This, I hear, has been a very careless, if not a wicked place, with little godliness in it to be mentioned. There are about twenty communicants among fifty families of adherents. I have conducted three funerals, and have made arrangements with Mr. Allan, of Chatham, to exchange with me one week, and he will administer baptism, for which there are applications.

I am enjoying my work very much, and feel it is profitable to me. I believe now fully that the Lord sent me here, and that this is where he wanted me to be. I am in excellent health, and trust that, with the blessing of God, my labours may not be in vain. There is enough work here for one man all the year round, and nowhere is a minister needed more urgently.

#### Mr. Gardener's Report of Service in Pisarinco, N. B.

To the Presbytery of St. John :

I came to Pisarinco the second Sabbath of May (May 11th), and remained until the first Sabbath in July. As they had been destitute of services for some time, I found the people eager and ready to hear the word. I preached twice on the Sabbath, and had a prayer meeting in the evening also a Bible Class during the week. The Sabbath services were well attended, especially the one at 3 p. m. I visited much in the congregation, and found the people ready to converse on the subject of religion, and pleased to have me read and pray with them. Owing to the infrequency of the services, some of the families who formerly attended the Presbyterian Church have now connected themselves with the Methodist denomination, others again go nowhere. Some of these last I called on, and they promised to attend our church, but do not think they did, yet think if they were called on occasionally by a clergyman they would attend. The communicants number 28. These are all heads of families, and, as a general thing, past the middle period of life. There are no young people who are church members. This they attribute to having no stated preaching. The Sacrament of the Lord's Supper has not been administered for several years, and they are anxious

that it should be this fall. The adherents number 134, making a total of 162. The great desire of the people is to have a pastor, but they seem to have almost despaired of it.

One Sabbath morning (May 25th), I preached at Prince of Wales. The Presbyterian families do not number more than six. Quite a number were present, but did not succeed in making any arrangement to have regular services there. The collection amounted to \$1.38, which I gave to Rev. Mr. Burgess.

J. S. GARDNER.

## Our Foreign Missions.

### Another Missionary to Trinidad.

From various notices of the Board of Foreign Missions, and of Synod, our readers have learned that our Missionaries in Trinidad not only desire the co-operation of a third Missionary, but expected that a salary for one would be provided by Christian proprietors. We have already given the names of two of these—Mr. Burnly and Mr. Turnbull. We repeat these names at present, to correct an error in our May No., which represented Mr. Burnly as an Elder of the Free Church in Glasgow. Mr. Turnbull is the Presbyterian Elder, and Mr. Burnly the Episcopal Layman; but both are agreed with others, of like spirit to provide the support of a missionary to be appointed by the Board of Foreign Missions of this Church.

Mr. Thomas Christie has offered himself for the work in Trinidad, and has been accepted, with the usual understanding that he passes successfully through the trials for License and Ordination usually prescribed.

Mr. Christie is now engaged in preparing these for his Presbytery. So soon as the Board is notified of his licensure, a meeting will be held, his appointment formally ratified, the time of his departure determined, and such other arrangements made as may be found necessary.

It is now all but certain that before the close of 1875, another Missionary will be on his way to strengthen the little band now waging war with so much energy and perseverance, against Satan's Heathen King.

dom in Trinidad. The force will still be disproportioned to the great work to be done, yet by means of this little band the Lord's arm may smite the power of great systems of error and wickedness and set many prisoners free. Every addition to the number of labourers furnishes a new call to the churches to abound in prayer that the Spirit may be poured out and His influence gloriously displayed.

### The Dayspring Report for 1872.

The Annual Report issued by the Committee of the Mission Synod of the New Hebrides respecting the *Dayspring*, has just come to hand, and we have republished it for the information of the whole church, and more especially for the benefit of our Sabbath Schools and young people, who have so cheerfully provided for the past nine years our share of her support.

The narrative is accompanied in the Report by "an account of the shipwreck," of which we have already printed full details, both from the pen of Mr. Murray and of Mr. Inglis; and also by an article by Mr. Inglis on the "State of the Mission."

We must also omit this for the present, and content ourselves with giving the abstract of the accounts which is signed by Rev. Dr. McDonald, the indefatigable agent, who for some years back so efficiently watched over the interests of the mission vessel at Melbourne.

To these documents we append our latest intelligence from Rev. Dr. Steel, shewing that a vessel has been chartered for four months at the rate of £80 stg. per month. In a previous letter Dr. Steel informed us that he had already paid £300 stg. for expenses of the crew and passengers of the *Dayspring* to date. The balance £884.9.10 stg. handed over to him will therefore require to be replenished at an early day, and should any of the contributing churches fail of providing their quota or something near it, embarrassment must ensue. Our opinion is therefore that our own church, the object in the mission, should lay its account to raise and send the usual sum of £250 stg. To enable us to do this \$600 are required within the next quarter. The

annual account shewed \$487.00 on hand June 1st. We now have \$662.47, and require as much more.

After the meeting of the Board our young people will hear from us again on this subject. Meanwhile we wish them to understand that though we have no *Dayspring*, yet her work must be done, and the expense of the marine department of our mission must be provided for. We are persuaded our young people will do their part.

N. B.—The £500 stg. credited in Dr. McDonald's account covers two years, the first remittance of £250 having been too late for the account published in 1872.

### Good News.

We notice with much satisfaction the intelligence in Dr. Steel's letter of decided improvement in the health of Mrs. Goodwill, and also that Mr. and Mrs. Annand were in good health when about to sail for the New Hebrides.

## TRINIDAD MISSION.

### Letter from Rev. J. Morton.

SAN FERNANDO, May 24th, 1873.

Rev. and Dear Brother,—During the past month, I spent four days in the new Coolie Settlement of Monserrat Ward. The settlement lying nearest the Estates, I had several times visited when living at Iere Village. Taking Thomas W. Cockey with me, we spent our first day in this settlement. Relieving each other in reading and speaking made the work less toilsome; and we held, during the day, seven short meetings—sometimes with three or four people, and sometimes with ten or twelve. We were everywhere kindly received, and listened to attentively. In one house, when speaking to a very attentive audience of ten people, I saw the tears coursing down the cheeks of a middle aged man. As he brushed them away with his copra, a thoughtless youth laughed at him, for which I rebuked the lad; and, as I proceeded, I noticed that the other had occasion to use his copra more than once afterward. We walked a circuit of about six miles, carrying our books and a supply of bread and "Ramornie" (Liebig's extract of beef). Boiling water and a little pepper and salt from a Coolie enabled us to make a tolerable lunch; and a little after dark, I returned to the Estate at which I had left my horse, where a dinner and bed awaited me.

The next morning, picking up Thomas at the head of the first settlement, where he had slept with some Coolies, we drove over a new but very passable road, four miles into the woods, to the end of all driving, and then proceeded on foot. At our first halting place, we met a woman who had been baptized, but knew really nothing of Christianity, what little she had been taught being quite meaningless to her. Here we spent an hour, and then proceeded through gardens and forests and river-beds till we reached a beautiful valley with a number of houses, shut in from the world without by hills steep and picturesque, and by primeval forests. While we made a raid on our bread and "ramonnie," all the people who were at home gathered—some fifteen or sixteen in number; and we had a most interesting and profitable meeting. Retracing our steps, we passed round a fine limestone mountain, holding meetings with the people as we went, until we reached one of the finest springs I have ever seen. It bursts from the foot of a limestone cliff, clear as crystal, and undiminished by the intense drought of the past four months. Near this spring are some magnificent trees. One of these, described by Canon Kingsley in his book "At Last," is forty-four feet in circumference six feet above the ground—seventy-five feet to the first branch, and 192 feet in total height. On we trudged through a settlement, where the road reminds me of the plains of Aylesford, N. S., only the sand is whiter and finer. A mile or two of this, at 3 o'clock p. m., in Trinidad is very trying; and I confess that the sight of my wagon, duly forwarded to the appointed meeting-place, was very welcome. A Coolie shop-keeper had replenished my bag with biscuits, and a kind-hearted woman had thoughtfully forwarded, by the wagon, a supply of biscuit and cheese. Thus refreshed, after our seven miles' walk and five meetings, we drove home, ten miles, in the cool of the evening.

#### ANOTHER JOBNEY.

On my second visit I was alone; and I spent the first day in re-visiting the people of the settlement last spoken of. But as I drove to a different part of the settlement, I accomplished the work with half the walking. Very pleasant it was to water the seed sown on my previous visit. Leaving the settlement toward sun-set, I set out for the Warden's residence, in the centre of the ward—that being the nearest place in that direction where I could hope to find a comfortable bed. But my simplicity led me astray. They told me that it was a mile to the village and two more to the Warden's, and that the road was good; in other words, the Warden's was distant

a half-hour's drive. But the mile to the village must have been a German mile, and the village people told me it was three miles still to the Warden's. After driving two miles, I was told it was still two and a half miles; and, in the end, I found that the whole distance from the village was five miles. The road was exceedingly hilly, and, though good compared with what it was a few years ago, could scarcely be called good absolutely. To cut the matter short, I dined in my wagon, enjoyed the moon-light till past 8 o'clock, and awaking the Warden from his first nap, procured a bed. The next day I retraced my way for a mile, then diverged through settlements and a few isolated estates which I had never before visited—holding a series of meetings by the way—and reached home at dark. I have since visited two other settlements in the same way, walking four or five miles each day.

#### NEW SETTLERS.

Many of the people in these settlements have accepted ten acres of Crown Lands, in lieu of a return passage to India, and are thus becoming permanent settlers here. They seem industrious and prosperous. I have been advising them to cultivate trees, in particular cacao and coffee, on part of their lands. This will make their labour, after a few years, lighter, and will pay them well. It will also give an increased and permanent value to their land. These people, thus settling in the Island, are more open to the appeals of the Gospel than new-comers, and have a double claim on our attention; and I trust we will be able to gain an influence over them for their good. One fruit of my visit is an application for marriage from a man—a Brahman—in whose house we held meetings twelve miles from this. When our proposed new marriage ordinance comes into force, it will, I trust, by giving them greater protection in their marital rights, induce many of them to get married.

The centre of Montserrat Ward has comparatively few coolies. The settlements at the southern end of the ward could best be reached from this district; those at the other end would most easily be reached from Couva. Reached they ought to be with the bread of life. "Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the woods."

Yours very sincerely,  
JOHN MORTON

Letter from Rev. K. J. Grant.

SAN FERNANDO, July 8th, 1873.

Rev. and Dear Sir,—We are thankful to learn that your Board have the prospect of being able to send a Missionary to Couva

in a few months. He should, by all means, be on the ground in January, 1874. The prospect of a full support from the proprietors of that district, should lead to the most energetic measures to secure a suitable man.

The bequests of the late Thos. McLean and Mrs James McDonald have already been expended by us. From want of means we did not floor the church; but the McLean legacy has been spent in paving it with pitch, which makes a good floor in this climate. The bequest of Mrs. McDonald has enabled us to provide a neat pulpit or reading desk. Through these bequests, we have materially improved the appearance of the church, and rendered it more comfortable as a place of worship.

Our Sabbath-school is doing very well. The actual attendance is now about 80. Of these 65 are Asiatics. The abundant supply of suitable papers, tracts, cards, &c., gratuitously furnished by the Book and Tract Society, Halifax, has done much to secure the present efficiency of the school.

Our week-day schools, in every respect, are much in advance of last year. The attendance is larger and more regular, and we have retained nearly all of the more advanced pupils. In April and May, the San Fernando school began to fall off. We saw that it was largely due to neglect of active duty on the part of Aziz, who allowed his taste for study to interfere with his duties as teacher. Finding our urgency unavailing, we resolved on making a change. Mr. Morton had been seriously contemplating the suspension of the Iere school as the attendance had been greatly reduced by deaths from small pox, removals India and to other Estates, and by the appointment of two of his young men as teachers. Seeing that Thomas Cockey would be available as a Catechist, or as a teacher for San Fernando school, we had less hesitation in relieving Aziz.

Dr Mitchell, Agent General of Immigrants, required an Interpreter, and Aziz is now in his office in Port of Spain, under good tuition and discipline, and attends regularly the means of grace, and is a member in full communion with Mr. Brodie's congregation. Though removed from us in the meantime, he may yet be in the service of the Mission. Under Thomas, the school is doing better; the daily average is 38.

The word is preached daily by your Missionaries to a people who, on the whole, listen with interest; but our hope is in the young men who are not yet initiated into the Hindu faith, and in the children of our schools.

Yours faithfully,

K. J. GRANT.

REV. P. G. MCGREGOR, Sec'y B. F. M.

## NEW HEBRIDES MISSION.

Letter from Dr. Steel.

77 Macleay St., Sydney, N. S. Wales, }  
18th May, 1873. }

REV. P. G. MCGREGOR,

*My Dear Sir,*—I have now the pleasure of informing you that we have chartered a vessel for four months for the New Hebrides mission work. She is the "Paragon," a three masted schooner of 160 tons. This vessel is new and is in good order. The cost is £80 per month, to man and store and insure the vessel besides. The insurance is for £3000, and we cannot get it done at present under 15 per cent., except £1200 at 12 per cent. The recent wrecks in the New Hebrides have had the effect of raising the rates. We have chartered for a short period to save expense, and we hope that for this year at least the one trip of four or five months may suffice. We have appointed the master of the *Dayspring* to the command. We have also secured the first and second officers who were in the *Dayspring*. Capt. Jenkins and the first officer, Mr. McArthur seem excellent and pious men, and are well reported of by the missionaries. Thus the vessel will be under good management, and conducted on temperance principles. She will take the stores, collect the missionaries to their Synod and take them back, then return to Sydney. The brethren will thus give us the benefit of their deliberations for our future guidance. We hope to get the insurance of the vessel £2000, less salvage say £60. The Reserve Insurance Fund is £3223. The interest from the latter will help to pay insurance on the chartered vessel.

Mrs. Goodwill is much improved in health by her visit. Mr. and Mrs. Annand are in good health.

The *Paragon* will sail (D. V.) on Wednesday, the 21st, and we hope they may arrive at Aneityum in the early part of June.

I have engaged to pay the £80 per month of charter money in Sydney, and will have funds to do it for a time.

I hope all may go well in our new circumstance, where the risk is so much greater, and that God will over-rule all disasters for the good of His cause.

I am yours very sincerely,

ROBERT STEEL.

### Ninth Annual Report of the Mission Vessel "Dayspring."

After undergoing a thorough overhaul, and being pronounced by competent judges to be perfectly seaworthy, the "Dayspring" left Williamstown for these islands on the 12th of April, and after a favourable passage arrived in Anelghat harbor, Aneityum, on the 1st of May.



She had on board as passengers, the Rev. Dr. Geddie, Miss Geddie (now Mrs. McDonald), Rev. Mr. and Mrs. Inglis, Mrs. Neilson and two children, Rev. Mr. and Mrs. Murray and child, Rev. Mr. and Mrs. Robertson, Rev. Mr. and Mrs. McKenzie, Rev. Mr. MacDonald, and Mr. F. A. Campbell, son of the Rev. Mr. Campbell, of Geelong; in all thirteen adults and three children.

Her carrying accommodation was also taxed to the utmost, and a large portion of her cargo was left behind.

On her first voyage round the islands, the "Dayspring" landed letters and stores at all the stations, and, in addition, visited Iwea-sise, on the north-east, and Black Beach on the north-west, of Tana, and the island of Mau. The object of these visits was to ascertain the dispositions of the natives, whether they were willing to have a missionary or not. At Iwea-sise they neither desired us nor our message, and manifested their feelings by avoiding all intercourse. At Black Beach the natives were still well-disposed. The Tana man, to whom reference was made in last report, was still eager to have a missionary. The visit of the vessel was at a most unfortunate time, as, owing to the wind being southerly, the landing was bad. We hope that we will yet be able to effect a settlement here.

At Mau the natives seemed friendly, and sold a piece of land for a mission station. Afterwards they returned the price paid for it.

She started from Anelgauhaut Harbor, Aneityum, on the 6th of May, called at all the stations, and arrived at Santo on the 18th all of the same month. On the 20th she started from Santo on the return voyage; and, beginning at Nguna, collected all the missionaries for the Annual Meeting, which was held at Anelgauhaut on the 2nd of June.

On the 17th of June the second voyage of the vessel began. On this voyage she first made a run to Futuna for Mr. and Mrs. Copeland, and landed them at Aname, and then started on the voyage to return the missionaries to their stations, to settle the new missionaries, to convey home several Ambrym men who had been deserted by a trader on Tana, to visit the Goodwills, and call at Mare, one of the Loyalty Islands, for teachers. The writer accompanied the vessel as deputation.

On leaving Aneityum, the "Dayspring" was again completely choked up. She had the goods of the new missionaries, wood for house building, and a boat in tow, for which there was no room on deck. The hold was full, the poop was lumbered up, and a large quantity of wood was piled on the deck house.

On the 25th of June we arrived at Erromanga. No time was lost in communicating with the natives. One of the Erromangan teachers conducted worship, after which we informed them that Mr. Robertson was willing to become their missionary if they wished him, and thought they were able to protect him. All sat in silence, until the teacher requested each in turn to say "yes" or "no." All in a very subdued and solemn tone answered in the affirmative. That we might do nothing rashly, we requested them to reconsider their decision, to talk the matter fully over, and let us know the result the following morning. The following day they were early on board the vessel, and assured us that they were all of one mind. Their hesitancy on the preceding day was on account of the late and previous murders. They hesitated, as it well became them, to invite another to remain with them, who, in his turn, might fall a prey to savage cruelty.

As Mr. Robertson had not been able to get a new house brought down to the islands on the first voyage from Melbourne, and as the old mission house was still standing, it was repaired so far as practicable, and Mr. and Mrs. Robertson occupied it for a few months until the return of the vessel from Melbourne in December. Mr. Robertson is now busily employed in erecting a large mission-house on a more healthy site.

Having done all that was thought necessary for the comfort of Mr. and Mrs. Robertson, and after commending them to the care of our heavenly Father, the "Dayspring" proceeded to Esate, calling at Pango Bay, and then proceeding to Havannah Harbour, which Mr. MacDonald had chosen as his sphere of labour. Whilst endeavouring to find an anchorage near the place where the mission-house was likely to be built, the vessel ran aground, and, although every effort was immediately made to get her off, she lay for about eight hours on the reef. She sustained no damage.

From the 3rd to the 16th of July was occupied in the erection of Mr. MacDonald's dwelling-house, cook house, and store. The Ambrym men, to whom we have already referred, were of service in landing the goods, &c., clearing the ground, and assisting generally in the erection of the dwelling-house. The Esatense in large numbers put up the cook-house and store, and thatched the dwelling-house. On the 16th of July we left Havannah Harbour, and arrived the same day at Nguna. On the following day we left Nguna, and, after a short run of two or three hours arrived at Mitas, or Two Hills, where there is a teacher located. The teacher reports most favourably of their conduct towards him, and of their attendance at worship. The population of

the island is very small, and they seem to be quiet and inoffensive. We saw very few clubs, spears, or bows and arrows, and I remember seeing only one musket.

Two Hills, as its name indicates, is composed of two hills, which are joined by a narrow neck of land, over which the sea washes during a storm. There is no good boat landing. The day we landed there the wind was on shore, and had there been a strong breeze, landing would have been impossible. Leaving Two Hills, we passed Mai, or Three Hills, during the night, and the following day we coasted along Api. In the afternoon we arrived at Ambrym.

The object of our visit was to land the Ambrym men whom we had brought from Tana. For several months they had attended worship regularly on Sabbaths, and were anxious that a missionary should be located near them. We expected through them to have a friendly meeting with their people, but in this we were disappointed. It was wet on in the day before we reached there, and consequently saw very few people. Amongst those on the beach the excitement was intense when we landed, and they manifested by their gestures thankfulness to us for having brought their friends safely back. They evidently knew who we were, as amongst the multitude of strange sounds we could hear "missa" frequently repeated. Soon, however, owing to some cause or other, two of the men whom we had just landed came up to me and said, "Missi, get into the boat at once, and get off to the vessel." In all probability they were afraid that as the people calmed down they might think of the one who had been killed on Tana, and the two just landed, who will be cripples for life, and retaliate on us. In the circumstances, we thought it prudent to return at once to the vessel.

Leaving Ambrym, we coasted along Malicolo during the night, and arrived the following morning at Santo (July 19th). Mr. and Mrs. Goodwill were both suffering from fever and ague. The natives, since the previous visit of the "Dayspring," had been very troublesome. They had attempted to break into their store, and their general behaviour was bad. Night after night had our brother and sister there to keep watch, but through the good hand of God upon them they had been preserved from all harm. As Mr. Goodwill was dissatisfied with his Efate teacher, it was agreed that if we succeeded in procuring teachers at Mare who were willing to labour on Santo, we should return direct to Santo, which we did, and had the pleasure of landing two Mare teachers and their wives. We started from Santo on the 20th, and on the 30th again cast anchor there. The same evening we started on our voyage south, and arrived in Havannah Harbour, Efate, on the 5th of

August, and at Erromanga on the 11th. At both stations we found the mission party well and prosperous. On the 14th, we called at Aniwa, and arrived in Port Resolution on the 15th. Detained by strong trade winds, it was the 24th before we landed at Kwamera, and on the 26th the "Dayspring" arrived at Aneityum, after an absence of ten weeks.

Not yet, however, was the "Dayspring,"<sup>10</sup> ready to leave for Melbourne. Mr. and Mrs. Copeland had to be taken to their own station on Futuna, Mr. and Mrs. Mackenzie had to be settled at Pango Bay, Efate, and she had to take on board Dr. Geddie and Mr. Neilson. As Dr. Geddie had a shock of paralysis during the meeting of Synod, it was deemed advisable for Mr. Neilson to accompany him in the "Dayspring" to the colonies. Having accomplished these objects, she took her departure from the islands on the 16th of September, and after a tedious voyage of five weeks, arrived in Melbourne. There a new captain, Mr. B. Jenkins, was appointed.

On the 7th November, she was again ready for sea, and after a splendid run of thirteen days, arrived at Aneityum on the 20th of November. On the following day she started on her last voyage round the islands, and reached Aneityum on the 3rd January, 1873. She was to sail to Sydney on the 7th.

At the annual meeting of Synod, held at Aneityum, it was agreed to change the head-quarters from Melbourne to Sydney.

From the foregoing statement the supporters of the vessel will see how fully the time of the vessel has been occupied during the past year. As was anticipated, the work of the season was considerably above the average. She has brought down our mails and stores, she has brought down wood for house building, and boats for missionaries, she has made an extra run to Melbourne during the sailing season; she has brought down and comfortably settled four new missionaries and their wives; she has brought back labourers to the field who had gone to the colonies for the benefit of their health, and she has conveyed those to the colonies who, by failing health, were compelled to leave; she has made a run to the Loyalty Islands for teachers, and she has removed teachers where necessary. Thus, in many ways, has she proved useful in enabling us to carry on our work.

In the settlement of new missionaries she is especially useful. Not only is a vessel needed to convey the missionary to the sphere of his labour, she must also wait on him until accommodation is provided for him on shore. There are no hotels here where the missionary may reside whilst his house is being built. There are no private houses where comfortable ac-

commodation may be had for a season; there is not even a house where he may bestow his goods. The native houses are little better than pig-sties, and in this unhealthy climate to live in one of these houses might seriously endanger life. The mission vessel obviates this difficulty. She affords the needed accommodation whilst the house is being built, and places those newly settled in a more favourable position for warding off sickness. The longer our experience, the more we feel the duty of doing everything that is possible to remove the known causes of disease. The climate is unhealthy, but, with a good house to begin with and a little care, a very fair measure of health may be enjoyed."

We cannot conclude this part of our report without tendering to our supporters our warmest thanks for the very liberal manner in which you have responded to our appeal for funds to repair the mission vessel. It was generally understood that very extensive repairs were needed to render her sea-worthy, and our hearts well-nigh failed us when we asked you to double your annual contributions. The vessel was needed if the work was to be carried on, and as the work was God's work we believed that He would open your hearts, and impel you to do all that was necessary, and our faith has not been misplaced. Your contributions built the vessel, your contributions have kept her afloat hitherto, and we again commend her to your care, and ask your continued support.

#### "DAYSPRING" MAINTENANCE FUND.

##### Receipts.

Balance.....	£1721	6	3
From Victoria.....	500	0	0
Nova Scotia.....	500	0	0
South Australia.....	104	8	7
Tasmania, per Rev J. Clark	90	5	8
"    Dr. Turnbull	19	6	0
New Zealand, Auckland..	140	0	0
"    Hokitika...	12	0	0
Synod of Eastern Australia	47	10	0
Executor of late Treasurer	16	6	6
Sale of Books, Capt Fraser	1	14	3
Sale of Photographic Appar.	2	4	5
Mason, Firth & M'Cutcheon	3	3	0
—Morgan, Williamstown..	1	1	0
Interest.....	29	17	0
	£3189	12	6

##### Expenditure.

Repairs.....	£577	13	10
Stores and Chandlery.....	951	9	0
Wages.....	493	15	2
Shore Expenses—			
Custom House.....	£57	6	2
Printing.....	84	18	6
Agency.....	100	0	0
	242	4	8
Miscellaneous.....	80	0	0
Bal. remitted to Dr. Steel.....	884	9	10
	£3182	12	8

## News of the Church.

### Presbytery of St. John.

This Presbytery met recently at St. Stephen. Rev. W. Stuart was elected Moderator. Arrangements were made for the supply of the numerous and important stations of the Presbytery. Trials for licence were prescribed to Mr. Paradis of Montreal. Moderation in a call was granted to Buctouche.

In accordance with Synod's decision respecting a Board of Examiners, Messrs. Bennet and Houston were appointed members of the Board from this Presbytery.

Mr. Stuart was requested to visit Tobique and organize the people there into a congregation. Powers similar to those entrusted to Mr. Gray were given to him.

The question of Union as sent down by Synod in terms of the Barrier Act was then considered, and the Synod's deliverance read. It was moved and agreed to unanimously that this Presbytery cordially approves of the Basis and Terms of Union proposed, and as directed by Synod sends the same down to Sessions and Congregations with instructions that returns be sent to the Clerk of Presbytery on or before the first day of December next.

Mr. Wilson gave notice of the following overture. The Presbytery agreed to consider it at next stated meeting.

#### OVERTURE.

Whereas—The great Head of the Church requires that ministers should be "without carefulness," "given to hospitality," "owe no man anything," and be "apt to teach."

And whereas the salaries of our Ministers in general are inadequate to their sustaining such positions.

It is hereby overtured by the Presbytery of St. John to the Rev. the Synod of the Presbyterian Church of the Lower Provinces indicted to meet in the month of June ensuing, that they would devise such means, by raising a Sustentation Fund or otherwise, as may tend to remedy the present state of matters.

The Presbytery held a visitation of the St. Stephen congregation. The following is the deliverance of Presbytery:

The Presbytery having heard the answers given by the Pastor, Elder, and Trustees of this congregation, find much to rejoice over and something to regret. They are thankful to God for the assurance that the Gospel is preached with faithfulness and power, that the Sabbath School is conducted with efficiency and success, and that the Bible class is so well attended. They regret, however, to learn that so few attend

the congregational prayer meeting, and would be glad were more marks bearing evidence of growth in vital godliness apparent, moreover they do not consider that the salary paid is sufficient, and they would be glad to know that the circulation of the *Record* was increased, eighteen copies for the number of families being a very small proportion. The Presbytery would advise the Pastor to give more attention to pastoral visitation and personal dealing with those that he thinks ought to be candidates for fellowship, and the office bearers and people to co-operate with him in works of faith and labors of love, trusting that a far larger measure of fruit will yet be reaped in this place.

The next stated meeting will be held on the third Tuesday (not the first, which was the arrangement once) of October, in St. John's Church, Moncton, at two o'clock in the afternoon.

### Presbytery of Halifax.

The Presbytery of Halifax met at Kennetcook, Hants Co., on Tuesday, August 5th, for the induction of Rev. John Gauld into the pastoral charge of the congregation of Gore and Kennetcook. The brethren present were, the Moderator, Rev. C. B. Pitblado, A. Simpson, Clerk *pro tem*, John Cameron, James McLean, A. J. Mowitt, and L. S. McNeill.

The usual preliminaries being all attended to, including an appropriate and excellent sermon by Mr. Mowitt, from 1 Cor. III. 12-15, Mr. Gauld was in the ordinary way inducted into the pastoral charge of Gore and Kennetcook. Suitable addresses were given, first to the newly inducted pastor by Mr. McLean, and secondly to the congregation by Mr. McNeill.

Mr. Gauld was warmly welcomed by the people present as they retired from the Church. This congregation has been tried of late by the removal of three pastors within eight years. Notwithstanding it has made good progress, and is still in good heart. During the incumbency of Rev. A. Glendinning, a comfortable and convenient Manse was erected at a cost of some \$1600.00, which considering the circumstances of the people does credit to their liberality.

The Presbyterian Church has some very warm and devoted friends and supporters in this congregation, they have done well in the past, and we hope and believe they will do still better in days to come.

Mr. Gauld is a man of experience. He comes to us from the Upper Provinces. We welcome him as a labourer for Christ, and hope and pray that his ministry in Kennetcook congregation may be at once pleasant and profitable.

The Presbytery transacted several items

of business, among which the following were the most important:

1st. They resolved to ask Commissioners to attend the next meeting, from the congregations of Noel, Kennetcook and Gore, Newport and Kempt and Walton, to confer on the whole matter of a reconstruction of these congregations.

2nd. They passed resolutions anent the late outrage in Antigonish, expressive of their indignation at hearing of such outrage, and of sympathy with their injured brother Mr. Goodfellow. These resolutions will be found below.

Next meeting will be in Poplar Grove Church on the 1st Tuesday of Sept., at 11 a. m.

ALLAN SIMPSON,  
*Clerk pro tem.*

The following resolution was adopted unanimously with respect to the Antigonish Outrage:

*Whereas*, An Outrage has been committed in Antigonish against Rev. P. Goodfellow, Presbyterian minister of that place, while holding service in his own church and also while on his way to his dwelling, accompanied by Rev. Mr. Chiniquy; an outrage against the rights of free speech, and against all law and decency.

*And whereas*, No steps have as yet been taken by the magistrates of Antigonish to punish the offenders,

*Therefore Resolved*,—1st. That the Presbytery recognizing the fact that Magistrates should be "a terror to evil doers"—call upon the Government of Nova Scotia to take order for the preservation of peace at Antigonish and the proper vindication of the honor of the country by the punishment of those who took part in the riot and the burning on the 10th and 11th, ultimo.

2nd. That they sympathize with their brother Mr. Goodfellow in his persecution and determine to stand by him, and defend him in his position as minister of the Presbyterian Church in Antigonish to the utmost of their power.

3rd. That they appoint a Committee consisting of the Moderator, Clerk and Rev. J. K. Smith to present these resolutions to the Attorney General of Nova Scotia.

*It was further resolved*, That the Clerk forward a Copy of the above resolutions to the Minister of Justice of the Dominion.

### Presbytery of Lunenburg and Yarmouth.

This court met in Yarmouth, on the 7th August. There was a fair attendance of ministers, but no elders. Moderation in a call was granted to Shelburne congregation, which, through the commissioner, gave pledges to provide the minister of their

choice with \$700 and a manse, soon to be completed. Mr. Henry was appointed to moderate, on the evening of Wednesday, 20th inst., and Messrs. McMillan and Morrison to preach on Sabbath, 10th, in as many sections of the congregation as they could overtake, and give due intimation of the same.

Mr. Morrison was appointed a member of the Synod's Committee for the examination of students.

On application by Mr. Thomas Christie, Missionary elect to Trinidad, who satisfied the court that he had completed a regular course of Theological study, to be taken on trial for license, the following subjects were assigned to him, viz.: Lec.—Ps. 1; sermon—Psalm. 105. 41; Exegesis—Gal. 3: 19-20, with the usual examination in Greek, Hebrew, Theology and Church History.

Mr. Thompson, Preacher, reported four weeks' service in Shelburne, add full payment for the same by the congregation.

The next meeting was appointed to be held at Liverpool, on Tuesday evening, the 2nd September, for the discussion of the Union Question, the hearing of Mr. Christie's trials, and the transaction of ordinary business.

The members of Presbytery were invited, by the Session of Yarmouth, to take part in the ceremony of laying the corner-stone of their new church, which was appointed for that afternoon, at 2 o'clock. At the stated hour, although the weather threatened heavy rain, upwards of four hundred people assembled to participate in the exercises. The pastor, Rev. Mr. Christie, presided. He read a few select verses from the 132nd Psalm, commencing,

"I will not come within my house,"

which were well sung by the congregation. Selections of Scripture were read by Mr. McMillan, after which Mr. Henry, Moderator of Presbytery, led in a peculiarly appropriate prayer. Mr. Christie then read a statement of the present condition of the church, which, together with a copy of the latest statistics of the P. C. L. P., the minutes of the late Synod, the newspapers published in Yarmouth, the *Presbyterian Witness* and the *Advocate*, were deposited in a copper box directly beneath the North East corner-stone. The ceremony of laying the stone was then performed by the venerable Mr. Black, senior, member of the Session, during which the congregation sang the verses of the 118th Ps. beginning,

"That stone is made head corner-stone."

This done, the Chairman announced that the speeches would be delivered in the large vestry adjoining, to which accordingly the greater number repaired. It would occupy

far too much of your space to attempt even an outline of the addresses. Suffice it to say, that Mr. Campbell, assistant minister of the Episcopal Church of the town, Mr. Thorburn of Ottawa, Messrs. Sponagle and Rogers, Wesleyan clergymen of the town, and Messrs. Morrison and McMillan, members of Presbytery, delivered brief speeches, congratulatory and practical, which were well received. The gathering was dismissed by singing a metrical version of the apostolic benediction.

It was the general conviction that all the services were well-timed, and of the true Catholic Christian ring; and were calculated to promote the general cause of truth in the town, but particularly the interests of the Presbyterian congregation.

P. M. M.

### Meeting of the Board of Superintendence.

This Board met in the Theological Class Room, Gerrish Street, on the 26th ult. Present, the Rev. Professors McKnight and Currie, Rev. Messrs. E. Ross, Falconer, Pitblado, Simpson, Forrest and McGregor—Mr. Ross in the chair.

The following resolutions give in substance the business transacted:

*First.* In carrying out the expressed desire and direction of Synod that the salaries of the Professors shall be increased, the Board will for the present year, exert themselves to the utmost, that the salaries shall be not less than \$1500.

*Secondly.* Direct the Secretary, according to Synodical authority given, to pay arrears for last year from the invested funds, and agree to invite ALL the congregations of the body to contribute with such liberality that the whole of the additional sum required for the present year may be voluntarily supplied.

*Thirdly.* With this object in view appoint a Committee consisting of the Chairman, Secretary and Mr. Pitblado, to prepare and issue a circular shewing amount required to be raised by the congregations, and asking for an early and a hearty response.

*Fourthly.* Request all ministers to preach on, if not before, the third Sabbath of October on the duty of the Church to provide for the education of native Evangelists, and either to ask a collection or for a contribution raised in some other way.

*Fifthly.* Appoint the opening of the next Session of the Hall to take place in this Building on the 4th day of November at  $\frac{1}{2}$  past 7 o'clock, the opening lecture to be by Rev. Professor Currie.

### Aged and Infirm Ministers' Fund.

Rev. Mr. Sinclair of Springville, has returned from a visit to Cape Breton where at the request of the Committee of the fund named above, he has presented the subject in most of the congregations and met with good success. Seven hundred dollars from Cape Breton, will prove now what we have already affirmed from experience, that wherever it has been brought before the people, it has met with a warm welcome and a hearty response. So far it seems to have been hindered, by sensitiveness and delicacy or reluctance from some cause on the part of ministers, in bringing, or consenting to others bringing it before their people. With the encouragement already given, however, it now seems clear that the Synod's reiterated recommendations of the subject should induce Presbyteries and ministers so to co-operate with the Committee that the work should be carried fully out within the present year. We trust that before long we shall have the pleasure of recording farther progress.

### Rev. Dr. Roy.

Since our last number another of the fathers has fallen asleep. Dr. Roy died in peace at James Place, his residence for the last 35 years, after preaching the Gospel for a full half century and with great energy and power. We trust to be able to give a full notice in our next number and therefore forbear extended remark for the present. Our fathers where are they? And the Prophets do they live for ever?

### Sabbath School Convention.

The annual convention of Sabbath School teachers was held recently in Charlottetown, and proved in numbers, in tone, in the papers read, and in the discussions conducted, a decided success. The convention met with a cordial welcome from the christian people of Charlottetown, and we trust they left behind them benefits as valuable as those which they received. May the Spirit of God seal the instruction and impressions in many hearts!

### Rev. R. S. Patterson's Jubilee.

The friends of Rev. R. S. Patterson of Bedeque, and all who know the man are his friends, assembled last month to celebrate his Jubilee. He has entered on the 50th year of his ministry. There is one peculiarity in this celebration. It dates not from Ordination but from Licensure. It is not the commemoration of a Pastorate of 50 years, but we trust our venerable Father may live to enter on and complete that term, and we think he will then be entitled to a second congratulation and benefit.

Some three thousand people gathered. An affectionate address from his people with a purse of \$500 was presented, the address being read by Jas. Carruthers, Esq. A grateful reply was given and the best feeling prevailed among the large assemblage.

The Presbytery presented also an affectionate address of congratulation which elicited a suitable response.

Torrents of rain interfered with the comfort of the "Social" on the lawn, but the dispersed gathered in force in the Church and were addressed by Rev. Messrs. Murray and McKay. Ministers and people, while deeply regretting the interruption from the falling rain enjoyed themselves exceedingly, and separated with thanksgiving for the goodness of the Lord as shewn in the work done by His servant, and with prayer that he may be spared to be still a blessing to Bedeque and the Island.

### John McDougall of Kennetcook. Bequest of \$100.

The subjoined note from Rev. A. Glen-dinning though not designed for publication we place before the readers of the *Record*, because while informing them of a bequest to the Schemes of the Church, it pays a just and not over-drawn tribute of respect to a worthy man. Our last number gave a sketch of the life and character of John McDougall of Blue Mountain and our acquaintance with the other Elder of the same name has produced the firm connection, that he was a man of like spirit, and equally worthy of having his memory perpetuated by a memorial notice. We have known him in his days of active and public life and we have seen him when laid aside by the will of God and constrained to endure confinement and suffering, and in both positions, his conduct corresponded well with his profession.

13 Gray's Lane, Halifax, }  
August 12, 1873. }

REV. P. G. MCGREGOR :

Dear Sir,—I received the other day from Mrs. McDougall one hundred dollars—legacy of her late husband—to be divided among the three most needy Schemes of the Church. Mr. McDougall spoke of it to me before I left Kennetcook, naming the Foreign Mission as one branch of the Church's work to which part of it might be given, asking me to name the other two and divide the amount as I thought best.

I would suggest that the Educational Fund receive \$40, the Supplementing Fund \$30, and the Foreign Mission \$30.

Knowing what you do of Mr. McDougall's life you will not be surprised to hear that he did not forget the cause of his Redeemer

when arranging his affairs just before his death. I was not surprised. It was just in keeping with his other acts as far back as my acquaintance with him went. It was in exact harmony with the intelligent and lively interest he always manifested in the progress of Christ's work at home and abroad. I saw him often during the three years and more that he was confined to his house, and he never failed to enquire how the work was advancing amongst ourselves, and to speak of cheering tokens from other fields. He always gave sound advice when consulted, and never withheld his contribution when a worthy claim was presented. In the death of John McDougall of Kennebecook the session and congregation of which he was a member—indeed the Church of the Lower Provinces speaking after the manner of men, sustained a more than ordinary loss.

A. GLENDINNING.

### Theological Hall.

The text books used in the Hebrew class in the Theological Hall, Halifax, can be supplied by the Tract Depository at the following prices:—

Fuerst's Hebrew Lexicon .....	\$4.85
Green's " Grammar, unabridged. 3 15	
" " Chrestomathy.....	1.80
" " Composition.....	0.25
Hebrew Bible.....	1.25

As these works are not kept on hand, six weeks are necessary to fill an order for the Lexicon or Bible, and two weeks for any of the others.

### Errata.

1. In Synod minutes page 22 line 8 for Canadian Mission read Acadian Mission.
2. In Review of Synod in August *Record* in the lists of members of Synod present, the name of Rev. William Millen was omitted in St. John Presbytery, although Mr. Millen was present.
3. In the published Statistical table in June *Record* under the heading Supplementing fund Cornwallis North instead of \$6.15 should be \$36.15.
4. In acknowledgments of receipts in August *Record* several items were placed under the wrong heading. With one exception this arose from sums coming in late, and being sent to the office *after* the lists had been revised and corrected.

In future acknowledgments will close on the 23rd, and contributions sent in after that date, must lie over for the month following.

**CORRECTION.**—In the memoir of the late John McDougall, Blue Mountain, in the last *Record*, page 230 line 15 from top, 2nd column, instead of September 1843 read September, 1845.

**CHATHAM.**—Says the *Gleaner* :

Mr. David Gray, formerly of Chatham, but who now resides at Council Bluffs, in Iowa, has sent the Rev. Mr. Allan, pastor of St. John's Church (Presbyterian) of this town, a very fine sett of silver mounted harness. The harness is made of the best American oak tanned leather, and mounted and ornamented in a very superior manner. Mr. Gray's liberality is very commendable, and Mr. Allen, who is rapidly becoming very popular in the community, is to be congratulated on his good fortune.

### OBITUARY.

#### The late Rev. John I. Murdoch.

In our last number we recorded the death of Rev. John L. Murdoch, of Windsor, in the 74th year of his age, and fiftieth of his ministry. Our deceased brother having been long and favourably known in the church, as a useful minister, a brief record of his life and ministry is due to his memory and to the church which he long and faithfully served.

He was born in Truro; but his parents having removed to Pictou, he was there brought up and educated; and his reminiscences of life and times in that town, some sixty years ago, were vivid and interesting. We have heard him once and again give life-like descriptions of the commercial men of the day, of the men who figured in the law courts as pleaders and as judges, of the shipping which thronged the port, of the occasional appearance of a "King's Ship," and of the descent of the Press-gang on the men of the merchant marine, with the chase and its results. With all the stirring incidents of the town and port toward the close of the French war, and for succeeding years, he was perfectly familiar, and narrated them at seventy with the enthusiasm of a spectator or an actor.

He was one of the first class of young men taught by Dr. McCulloch at the Pictou Grammar School, and subsequently at the Pictou Academy. In mathematics, he and his class-mates were drilled by Rev. John McKinlay; but, with this exception, in all that is now included in what is called an 'Arts Course,' they received their instruction and training exclusively from that one master mind.

#### DIVINITY CLASS.

So soon as the classical and literary course was completed, the first theological class was organized; and the work of instruction and training in this department also, was assigned to the one professor, who, retiring from the charge of the Pictou congregation, devoted himself wholly to the higher education of the youth of the

country, and specially of young men for the work of the ministry. In the first theological class were Messrs. Murdoch, McLean, Patterson, McGillivray, H. Ross, and Dunbar, who entered the ministry, besides some who turned to other professions.

The young men supported themselves by teaching, and met their Professor to receive lessons in Hebrew and lectures on the "Confession," at intervals of a fortnight, for one or two days, so that professor and students prosecuted their work at a great disadvantage; and the results of this course for three or four years, as seen in the progress and acquirements of the students, were in the highest degree creditable to the young men themselves, but specially so to their indefatigable and accomplished instructor.

We will not undertake to state precisely the date of the close of the philosophical course, or of the opening of the divinity class, but we know that in 1822, the studies of the young men were so far advanced that the Synod, meeting in June, decided, on report of the professor to authorize the licensing temporarily, as is now done in the United States, of such of the young men as might be found qualified, and were capable of officiating in the Gaelic language, for the supply of some of the more destitute Gaelic Settlements.

Before the close of 1823, Messrs. Murdoch, McLean, Patterson and McGillivray were employed as preachers, Mr. Murdoch's first public appearance being in Musquodoboit, where he acquitted himself to the entire satisfaction of the congregation. Mr. Patterson was the first of the young men who preached in Pictou town—the Athens of the day—and Mr. Murdoch the second; and while the Gaelic preachers were sent to different parts of Pictou County and Cape Breton, Mr. Patterson was sent to Prince Edward Island, and Messrs. Murdoch and McLean on missions through this Province and New Brunswick, more especially to Richibucto.

#### VISIT TO BRITAIN.

Prior to licensure, the three young men first named had been planning among themselves a voyage to Britain, and were agreeably surprised when their professor advised them to visit the Mother Country, and showed them how beneficial to them it would be to hear her preachers, visit her institutions, and gain a general acquaintance with the old world. Their determination was soon taken, and in November, 1824, they sailed from Pictou. Arriving in Greenock on Christmas Eve, they proceeded at once by steamer (and we need not say the first steam vessel they had ever seen) to Glasgow, where they remained for nearly two months, meeting with the

greatest possible kindness from many friends, but chiefly from Dr. Mitchell, the bosom-friend of Dr. McCulloch. They also received much attention and kindness from the Dr.'s brother, Andrew Mitchell, Esq.,—advocate, a man of position, and similar in the interest which he took and the influence exerted, in matters of education and religion, to his nephew, the present James Mitchell, Esq., of Park Terrace, Glasgow.

It was through the advice of these two brothers and warm friends of the Nova Scotia Church, that they were led to apply, or that application was made for them, for the degree of A. M. in Glasgow University. In Latin, Greek, Logic, Moral Philosophy, Natural Philosophy, and Mathematics, the examinations were conducted by Professors Davidson, Sandford, Jardine, Mylne, Meikleman and Millar, and though neither very stringent nor exhaustive, they were sufficiently close to show a respectable acquaintance with all these branches of learning; and the result was shown in Diplomas bearing date Feb. 15th, 1825.

During their stay in Glasgow, they preached with much acceptance in nearly all the churches of the secession there, such as those of Drs. Mitchell, Miller, Heugh and Kidston. After a few weeks spent in Edinburgh, they proceeded to London, where they devoted some time to examination of the sights, and the hearing of the preachers of the great city, the Spurgeon of the day being Edward Irving, into whose chapel they gained admission with difficulty even by ticket.

Proceeding to Liverpool by coach, for the days of Railways were not yet, they embarked; and, after a passage of 45 days, reached in safety the good town of Pictou, where, on the Sabbath following, they all preached in Mr. McKinlay's church, Mr. Murdoch in the morning, Mr. McLean in the afternoon, and Mr. Patterson in the evening.

#### NATIVE PREACHERS.

We will not trace the three brethren in the missionary tours which followed, but add that in a short time they were called, ordained and inducted, Mr. Murdoch into the congregation of Windsor and Newport, Mr. McLean at Richibucto, and Mr. Patterson at Bedeque, P. E. I.

Thus far this narrative of Mr. Murdoch has included necessarily his fellow-students licensed at, or nearly at, the same time. They have this prominence and honour in common, that they were the *pioneer native preachers of British America*. The very idea of their becoming acceptable preachers was hooted by many. Could any good thing come out of Nazareth was, in spirit, repeated a thousand times. Native preachers were derided in anticipation; and when



they appeared first in public, some went to witness the failure, and to report and laugh at their discomfiture. But these young men proved a *decided success*, and thus prevented the work of native education from being thrown back half a century; and their names and memory will become increasing, by dear to all who love their church and country.

#### HIS CONGREGATION.

Mr. Murdoch was placed over a congregation both scattered and disheartened. His people extended over all Western Hants, from Rawdon to Windsor, including Newport, Kempt Ardoise Hill and St. Croix, without organization or real union. The good effects of Mr. Gilmore's labours were greatly dissipated by changes and delays before Mr. Cassel succeeded him; and the congregation had only begun to gain cohesion, when he accepted a call to St. Andrew's, then a flourishing town in New Brunswick, and delay and disappointment followed, till Rev. Mr. Spratt accepted charge; and yet, again, before his labours began to tell on the people to any great extent, he accepted a call to Musquodoboit, and the Presbyterians of Western Hants began to despair of seeing any minister permanently settled in Windsor. They had little union and less heart when Mr. Murdoch went among them; but rallying around him, as he responded to their call, they soon became strengthened, established and settled. Over all this district, the new pastor not only preached, but preached with ability and power. He came prepared to preach to their edification, and he *never failed to appear at his post*, through rain or storm, cold or heat. He commenced and followed up the visitation of families over his extensive charge; and his determination to hold his ground, and to build up the church, gave confidence to the people, and resulted in a revival of the Presbyterian interest, one of the visible effects of which, after some years of hard work, was the erection of a *commodious, well-proportioned and well-finished church* in Newport, shortly after 1840.

#### CHURCH BUILDING.

It may here be remarked that no minister of the body has done more to promote church-building, and to improve church architecture in his own charge and in the church generally, than Mr. Murdoch. The building in Newport was followed by the erection of one still better at Windsor, and of another at St. Croix, and yet another at Kempt, in the erection of all of which he not only was interested, but to all gave valuable aid; and his extensive experience and counsel were freely given to his brethren, whose congregations were engaged in church building. He provided plans for

neighbouring ministers, and gave valuable advice respecting structure and finish.

#### DEVOTION TO HIS WORK.

When the time came when Newport and Windsor were so far advanced in numbers and in strength as to require each a pastor, he encouraged the movement, and rejoiced in the settlement of Rev. J. M. McLeod in Newport, the Windsor part of the congregation continuing to enjoy his own ministrations every Lord's day, with a fortnightly service at St. Croix.

With diminution of limits, his labours in travel were lessened; but he gave his full time to the ministry, and probably never in his life showed deeper interest in the welfare of families, the care of the sick, and the prosperity of the Sabbath School; and we are sure that he never felt the charge of souls more deeply than at this later period of his pastoral work. It was while he was thus increasing in earnestness and devotedness to the Lord's work, that there was sent him a "thorn in the flesh," the beginning of a nervous affection, for which he sought in vain from medicine and travel, as well as by prayer, for deliverance, which resulted in a desire, on the part of the people generally, as well as of his personal friends, that he should be relieved by the call of a colleague.

During his association with Mr. Annand, his colleague, he wrought with undiminished interest for the welfare of the congregation; and though then and subsequently, when he resigned his charge, he felt deeply hurt at some congregational movements, and not without cause, still he never ceased to show the deepest interest in the welfare of the church, of the aged and of the young, of the prayer-meeting and Sabbath-school, of the sick and the sorrowful. He was the true, the tried and constant friend of all. He was the enemy of none. By many, his visits of affection and condolence, when they were in trouble, and especially during this later season, will never be forgotten.

That he was the spiritual father of many children, we have no doubt. We have heard some of the excellent of the earth ascribe their early impressions to his preaching. We have heard, too, of a whole community, in a time of trial, being awakened and established by his able denunciations and exposition of the doctrines of the Westminster Confession. We know, too, that his piety was progressive. The remark of a Wesleyan minister, recently made, only confirmed what we knew to be the fact, that "his piety showed of late a more mellowed ripeness."

#### IN SYNOD.

He was a valuable member of the courts of the church for nearly half a century, re-

gular in attendance, calm in counsel, and firm in adherence to what he believed to be right. He was at times somewhat impatient of forms, but his impatience arose from his love of truth and justice, and his fear that these might be sacrificed to technicalities. He was himself the very soul of truth and honour, and in his counsel his brethren knew that they were safe.

Among the ecclesiastical measures, in the advancement of which he took part, we know that he looked back with gratitude on his advocacy of Home Missions, and on the Synod's unanimous adoption, in 1840, of the following motion submitted by him: Resolved, "That it is considered expedient and for the interest of religion in connection with the Presbyterian Church of Nova Scotia, that this Synod do form itself into a society, to be called 'The Society for the Propagation of the Gospel,' and that the business of the Society be conducted by the Synod after its other business is disposed of." Dr. Keir and Mr. Murdoch drafted the Rules, which were adopted. Rev. W. McCulloch was appointed its first Secretary, and the successor of that Domestic Missionary Society is the Board of Home Missions of the present church, of which Mr. Murdoch was a member so long as he lived.

#### AT HOME.

By the brethren who were intimately acquainted with Mr. Murdoch, he was both respected and beloved. They knew him to be thoroughly honest and eminently unselfish. They found an exceedingly cordial welcome at his house, which was always open to receive and retain them. In the society of Mr. and Mrs. Murdoch, they had an evening or a day, as it might be, of rare enjoyment. Thus entering his house with pleasure, they were refreshed by their stay, and left it with regret.

His course is run, and of his theological class-mates only Mr. Patterson of Bedeque remains. He was not anxious for many days, and had even expressed the desire that he might not outlive his activity and usefulness. His greatest anxiety, when we last saw him, was that an earnest, zealous pastor might accept the congregation's call, and carry on the Lord's work in Windsor, as lived to see his desires fulfilled in the induction of Mr. Mowitt. He heard him on two Sabbaths, and was fully satisfied; and thus, in the spirit that dictated the words, "now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," he passed away. He was in the Lord's house on Sabbath 18th July, and on the evening of the 21st, he had entered into his rest. On the 24th, the ministers of all denominations in Windsor and those of his own body within reach, who

had heard of the time of interment, with a large concourse of people, committed his body to the grave. Rev. Messrs. Mowitt and Logan, Rev. Dr. McAulay of King's College, Rev. Messrs. Morton and Welton, Wesleyan and Baptist, all took part in addresses or devotional exercises. On the 25th, Rev. Mr. Mowitt improved the event to the congregation, preaching on the passage, "Wherefore comfort ye one another with these words;" and on a subsequent Sabbath, Rev. P. G. McGregor from these words, "To die is gain."

The Presbytery had appointed a Committee to make arrangements for the celebration of his Jubilee, for the accomplishment of which they only waited the settlement of Mr. Mowitt, and the passing away of the intense heat of July. He has, we trust, received a Jubilee Welcome, where they hunger no more and thirst no more, where the sun does not light on them nor any heat. The people that dwell there are forgiven their iniquity.

## Religious Intelligence.

### A United Church in Japan.

Dr. Brown, a missionary of the Reformed (Dutch) Church, writing from Japan says: A year and five months ago a Union Church was here, out of materials from Baptist, Methodist, Independent, Presbyterian, Reformed, and Episcopal Churches; and though, in consequence of the frequent changes in our community, the number of Church members is not perhaps greater than it was at first, still the blessing of God has been upon this organization. There is but one other Protestant Church in this place, viz. the Church of England Establishment, partly supported by the British Government. The Union Church members are not required to sever their connection with the churches at home when they join it. All controverted points that divide the Protestant world are left undiscussed in its pulpit, and the largest freedom of opinion, consistent with the universally accepted cardinal doctrines of the gospel, is accorded to all its members. It was impossible to form a Church here, at present, upon any narrower basis. Though I am a minister in the Reformed (once Dutch) Church in America, and sincerely attached to its creed and symbols, still, I confess that the experience of twenty-three years in China and Japan, where I have been brought into fellowship with men from a great variety of Protestant Churches, has led me to enjoy the Christian communion of Union Churches in the East, and to care less for denomi-

national distinctions, and more for the one great feature of faith in the Lord our Saviour.

I am delighted to learn that the Board of Missions of the United Presbyterian Church in Scotland 'have resolved to take immediate steps for the establishment of a mission in Japan.' There is room enough for many more labourers here; and if there be true Christian union among those who undertake the work of evangelizing this nation, there need be no clashing of interests,—indeed there *can* be none, for there is no antagonism in unadulterated Christianity. At present there are seven ports open to the missionary, viz. Hakodete in Yezo, Niigata on the west coast of Nippon, Yedo and Yokohama on the east coast, Osaka and Hiogo, or Kobe, on the southern coast, and Nagasaki at the south-west extremity of Kiusiu. There are missionaries at all but two of these places, viz. Hakodete and Niigata, and good men are scattered here and there as teachers of schools in various other places in the interior. The most populous of the open ports are Yedo (now called Tōkiyo), Yokohama, Osaka, and Nagasaki. Niigata is difficult of access, for want of a harbour. But for this drawback, I regard it as a very desirable place for the establishment of a mission. There is a population of some 30,000 in the town, and the province of Echigo, in which it stands, is very populous and productive.

A large majority of the Protestant missionaries now in Japan, chiefly Presbyterians, Reformed Church missionaries, and American Congregationalists, are of one mind in respect to the great desirability of keeping denominational distinctions out of the country, and are endeavouring to form one Church here as catholic as the Church of Jesus Christ. We regard it as a great evil to introduce into this country the divisions that mar the seemliness of the Church in Christendom, and long to see one Church in Japan possessing the characteristic unity that Jesus prayed for in behalf of His followers. The first and only native Church is at Yokohama, and now numbers 44 in all. It is Presbyterian, in that it is under the government of elders and deacons. The native Christians have gone to the Bible for the constitution of their Church organization, and this is the result. May God prosper them in building up churches here that shall be *one* in Christ! If your missionaries come here to build up Christ's Church, they will be welcomed most cordially.

The Presbyterian Church in the United States has raised nearly \$100,000 extra for Foreign Missions since the meeting of Assembly.

Sir David Baxter of Dundee has bequeathed to the Free Church £55,000 s.g.

The Presbytery of the Established Church, Edinburgh, has decided by a majority that Dr. Wallace is censurable for expressions used by him in his sermons and printed works.

Numerous Thank Offerings are sent in to the Treasury of the Free Church in acknowledgment of the mercy that prevented a schism at the last Assembly.

ASSISTANCE.—The Otago Presbyterian Church have sent home £200, and the Sydney Presbyterian Church have sent £100 to the Free Church of Scotland, to assist paying the expenses of ministers that they may send to the Presbyterian congregations in these colonies.

Dr. MORGAN, one of the leading ministers of the Irish Presbyterian Church, died at Belfast on the 5th ult, in the 74th year of his age.

A Conference of Christians of all Nations will be held in New York for ten days beginning on the 2nd October. The Conference is convened by the Evangelical Alliance, but all Evangelical Christians are welcomed.

Last month the Free Church sent to South Africa *four* Missionaries, and the United Presbyterian Church *seven*,—in both cases including wives.—The funds of both churches show a gratifying increase.

In Prussia, the Archbishop of Cologne has been taken to ask by the Government for excommunicating two priests who had 'Old Catholic' sympathies. The Archbishop holds out, and it remains to be seen whether the Government will resolutely enforce the new ecclesiastical laws.

Pere Hyacinthe has been invited to an official dinner by the President of the Swiss Confederation, and the French and Belgic representatives have been invited to meet him. The former, however, has declined the invitation. On the Lake of Lucerne, the Ultramontane Bishop of Bâle has been all but mobbed. In Geneva, the authorities intend to recognise and pay no priests except those who are 'Old Catholic!'

THE WEST.—Good news come to us of Presbyterian Progress in Manitoba and the great West. There is a wide and vast country west of us to be possessed and evangelized.

SUSTENTATION FUND.—Says the *Free Church Record*:

On the very next day after the Assembly a meeting of the Sustentation Fund Com-

mitter was held, and a resolution adopted to make a great effort to raise the Equal Dividend to £200. Dr. Buchanan and Dr. Begg were both present, and gave all their support to the resolution; but the motion itself was made by a layman—Mr. Henderson of Aberdeen—and he was heartily sustained in it by all the other laymen who were in the room. The timeliness of the proposal every one will admit. Six years ago it was considered desirable, in view of the greatly increased cost of living, that the minimum stipend of our ministers should be £200; and everybody knows that things have not got cheaper since.

**THE RECORD.**—The Editor of the *F. C. Record* says: "We are more and more convinced that the only way to secure that the *Record* shall be read is for our ministers, first, to read it themselves; and, second, to refer to what it contains every month from the pulpit. Mr. Whyte of St. George's suggested in the Assembly that the number for July, being double, was a good one to bring under the notice of the people with a view to their commencing to take it regularly. We know of at least two instances in which that hint was taken, and with immediate effect."

We hope our readers have noticed the large quantity of reading matter contained in our last number; and we trust; and we trust that it is not yet too late to ask them to study the *Reports* there published.

A WRITER in a Queensland paper says:—"The massacre of the mate and seventeen men of the schooner *Franz* by the natives of New Guinea will perhaps have the effect of inducing the naval authorities to order vessels calling at Cape York to show themselves occasionally on the coast of New Guinea. When the Basilisk arrived in the beginning of 1872, the necessity of a man-of-war visiting New Guinea was impressed on Captain Moresby, and at his request I accompanied him in the vessel's boats, at considerable personal inconvenience and loss by the suspension of the pearl fishery in which I was engaged. After thirty-six hours in the boats, in the heaviest weather I ever experienced in the Straits, we were dismasted, and compelled to return to the ship."

#### NOTICES AND ACKNOWLEDGMENTS.

The Treasurer acknowledges receipt of the following sums during the month past for the schemes of the church:—

##### FOREIGN MISSIONS.

Boularderie, per Rev. James Fraser...	\$25 00
Mid. Stewiacke, south side Riv..	\$5 77
"                    north                    "	5 03
	— 10 80

Lunenburg, per Rev. W. Duff.....	25 00
Carleton Sab. School, per Rev. J. C. Meek.....	\$4 50
Carleton cong., col.....	8 00
	— 12 50
Bequest of J. McDougall, Esq., Kennetcook.....	30 00
Gay's River, per John Cook.....	12 85
Harbour Grace, per Rev. A. Ross:	
Sabbath collection ..	\$31 00
John Munn, annual.....	20 00
Other donations.....	9 00
	— 60 00

##### DAYSPRING.

Jessen Anderson's Miss. Box.....	2 00
Alberton and Tigrish, per B. Rogers, Esquire.....	13 00

##### SAN FERNANDO MANSE FUND.

NOTE.—The Third entry in last No., Cornwallis North, should have been for Education.

James' Ch., N. G., S. S. Class No. 20.	\$2 00
Central Ch. Ladies' Soc., per Rev. J. Thompson.....	6 00
Children of Harbor Grace, per Rev. A. Ross .....	74 00
Daniel Fiske, per Rev. S. Johnson....	1 00
James A. Johnson.....	1 00
George E. Johnson .....	1 00
Miss Brown, Summerside.....	3 25
LaHave, per Rev. D. McMillan.....	24 00

##### HOME MISSIONS.

Boularderie.....	10 00
Mid. Stewiacke, north side Riv..	\$5 77
"                    South                    "	5 00
	— 10 77
Chebogue Sab. col., per Rev. J. C. Meek.....	10 25
Gay's River.....	15 25

##### SUPPLEMENTING FUND.

NOTE.—Three entries in last "Record" under this heading, belonged to Education, viz.: Maggie A. O'Brien, Maitland, and Springfield and English Settlement.

Friend in Clifton.....	\$4 00
Boularderie.....	20 00
Bequest of late John McDougall, Esq., of Kennetcook.....	30 00

##### EDUCATION.

Cornwallis North.....	30 00
James' Ch., New Glasgow.....	25 00
Springfield and Eng. Settlement.....	6 30
Maggie A. O'Brien.....	1 00
Maitland.....	32 12
Interest on \$2000, 6 mos.....	60 00
Boularderie.....	22 00
Knox Ch., Pictou.....	25 50
Alberton and Tignish.....	26 28
Friend, Clifton.....	8 00
Lunenburg.....	20 00
One year's interest on \$140.....	3 76
Bequest of late John McDougall, Esq., Kennetcook.....	40 00
Gay's River.....	8 04

##### ACADIA MISSION.

NOTE.—The first six entries in last *Record* are repetitions of acknowledgments in the July No.

Quarterly col. of a S. S. Class in James' Ch., N. G., per Thos. Graham.....	\$5 00
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Knox Ch., Pictou, per Rev. A. Ross...	17 50
Salem Ch., Green Hill, half proceeds of Mr. Chiniquy's Lecture.....	12 50
D. Fraser, Bay Chaleur, per Rev. Geo. Patterson .....	1 00
Alberton and Tignish, per B. Rogers, Esq .....	15 87
D. McNaughton, Toney River.....	2 00
S. S., E. R., St. Mary's, 3rd qtr. per Miss E. Campbell.....	2 42

GRAND FALLS CHURCH.

Rev. H. B. McKay.....	5 00
Mrs. T. Mitchell, per Rev. H. B. McKay	1 00

REV. C. CHINIQUY'S MISSION.

Charles Hill.....	\$1 00
Robert Deyarmond, Stewiacke.....	1 00
Salem Ch., Green Hill, half proceeds at Lecture .....	12 50
D. Fraser, Bay Chaleur, per Rev. Geo. Patterson.....	1 00
Friend, per Miss Campbell, E. R., St. Mary's.....	1 00
Antigonish, proceeds of Mr. Chiniquy's Lecture .....	24 00
Cape North, per Rev. D. Sutherland..	6 00
John Sutherland, per Rev. W. Grant..	1 00
Thomas Rae, Boston .....	1 00
St. Peter's Bay, P. E. I .....	1 00

AGED AND INFIRM MINISTERS FUND.

Rev. Jas Watson, per S. McNaughton.	\$12 00
West River and Brookfield, per S. McNaughton.....	10 53
Grand River and Loch Lomond, per S. McNaughton.....	10 55
New London South and Grenville, per S. McNaughton.....	5 00

The Treasurer of the Ministers' Widows' and Orphans' Fund of P. C. L. P. acknowledges receipt of the following sums since 5th May, 1873:

Rev. W. Thorburn.....	\$20 00
" Thomas Downie.....	15 00
" James Fraser.....	20 00
" Angus McMaster.....	20 00
" J. Law.....	20 00
" Alex. Stewart.....	20 00
" A. Farquharson.....	20 00
" Thomas Sedgwick.....	20 00
" Thos G. Johnstone.....	20 00
" Edward Grant.....	20 00
" A. Glendinning.....	20 00
" D. Drummond.....	10 00
" Dr. Bayne.....	20 00
" Saml. Johnson.....	10 00
" A. L. Wylie.....	20 00
" James Watson.....	10 00
" James Fowler.....	20 00
" S. Houston.....	20 00
" John Forrest.....	20 00
" S. C. Gunn.....	20 00
" E. A. McCurdy.....	20 00
" Abraham McIntosh.....	20 00
" Alex. Ross, Pictou.....	20 00
" M. Harvey.....	20 00
" Principal Ross.....	20 00
" Neil McKay.....	0 50
" J. Morton.....	20 00

Rev. J. D. Murray.....	20 00
" J. Annand.....	20 00
" Geo. Roddick.....	20 00
" M. Wilson.....	20 00
" Murdoch Stewart.....	20 00
" Dr. McLeod.....	20 00
" Prof. Currie.....	20 00
" Prof. McKnight .....	20 00
" J. D. McGillivray.....	20 00
" A. McL. Sinclair.....	20 00
" Neil McKay.....	20 00
" W. Stewart.....	20 00
" A. B. Dickie.....	20 00
" J. Layton.....	26 60
" D. B. Blair.....	20 00
" Geo. Patterson.....	20 00
" Kenneth McKenzie.....	20 00
" Thos. Nicholson.....	20 00
" James Bennett.....	20 00
" W. Grant.....	20 00
" W. Millen.....	20 00
" Andrew Donald.....	10 00
" P. G. McGregor.....	20 00
" J. Stewart.....	20 00
" Dr. McCulloch.....	20 00
" Jas. McLean.....	20 00
" D. McNeill.....	15 00
" G. M. Clark.....	20 00
" K. J. Grant.....	20 00
" J. W. McKenzie.....	20 00
" G. M. Harvey.....	15 00

3 Coupons on P. E. I. Railway Deb, \$15 each.....	45 00
2 Coupons on Provincial Deb.....	20 00
Dividend on 2 shares Band N.S. stock	15 00
7 mos. int. on \$1,000, old Cy.....	20 00
Bal. of int. on \$600 old Cy., for 6 mos.	31 62

\$1239 52

HOWARD PRIMROSE, Treas.

Pictou, 12th Aug. 1873.

PAYMENTS FOR "RECORD."

The Publisher acknowledges the following sums:—

Miss Graham, Halifax.....	\$ 6 75
H. McKay, Princetown, P. E. I.....	10 00
David Gordon, Montrose, P. E. I.....	1 50

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.

Ten copies and upwards, to one address, 45 cents per copy, and every eleventh copy free.

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