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

 DECEMBER, 1874.

THE RECORD FOR 1875.

With the present number we close our volume for 1874. The circulation of the *Record* has steadily increased year by year; but it is still far short of what the Committee desire, and the best interests of the Church demand. In 1873 the circulation was 5000 copies a month. This year we have reached 5,500. May we not hope for an addition of a **THOUSAND**, or more for next year—a year which promises to be so eventful and memorable in the history of Presbyterianism? If *all* our ministers and Elders, Home Missionaries and Catechists would do as well as *some* have been doing from year to year, we should without difficulty attain a circulation of Ten Thousand copies. We earnestly appeal to

MINISTERS

to bring the claims of the **RECORD** before their congregations and set others to solicit subscribers, or take whatever means they deem best to secure that a copy shall reach every house.

ELDERS

can do good to the families under their charge by leading them to read the **RECORD** and to take an intelligent interest in its contents.

SABBATH SCHOOL TEACHERS

and other workers in the Church can render very efficient service to the Church at large, as well as to individuals, by introducing the **RECORD** among the families that are under their influence.

We have to thank many active friends in all parts of the country for their aid.

Without their co-operation, we could not serve the Church or the Master as we have been privileged to do. We ask a continuance of their kind offices.

The following are the

TERMS FOR 1875.

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The postage is in all cases paid at the Halifax Office.

Orders for 1875 should be sent in a week before the end of the present month, or by the 20th December if possible.

We hope all our readers will aid us in our effort to have the Church's official organ placed in every family connected with the Church.

TOPICS FOR PRAYER.

In the *Records* of other Churches there are topics for prayer mentioned, in order, and kept before the Church. A good purpose is thus served, by calling forth the earnest prayers of the Christian people. We ask the prayers of the members of our Church for—

1. The successful consummation of the Union, and that it may be to God's glory and the advancement of the Gospel.

2. Our Foreign Missionaries.
3. Our Home Missionaries.
4. Our Theological Professors and Students.
5. Our weak and Supplemented Congregations.
6. Our Acadia Mission.
7. Increased liberality in supporting the Gospel at home and abroad.

This list will be increased, should any Minister or Missionary desire special prayer for special objects.

SERMON PREACHED AT THE OPENING OF SYNGD.

BY REV. P. G. MACGREGOR, MODERATOR.

Eph., Chap. iv., v. 11, 12.

"And he gave some—Pastors and teachers for the perfecting of the Saints for the work of the ministry."

In availing myself of the rare privilege of addressing ministers, elders and people in general assembly convened, I aim no higher than, by turning your attention to something practical, to stir up your pure minds by way of remembrance. I have therefore chosen a passage which, if I rightly understand it, sets forth the duty, first of the official ministry of the Lord Jesus, Pastors and Teachers; and secondly of an unofficial but vastly more numerous ministry, the people who are commissioned 'to shew forth the praises of Him who hath called them out darkness into His marvellous light.'

The verses preceding the text present a series of truths important and practical, any one of which might well claim all the time at our disposal. These, however, can only be named, and their connection indicated.

I. THE UNITY OF THE CHRISTIAN CHURCH is not merely affirmed, but is grandly prominent. It stands out in bold relief, simple yet sublime. It may be obscured. It has been almost hidden for some ages by the smoke and confusion of ecclesiastical battle fields, but it re-appears in its pristine beauty, and is becoming gloriously visible in the constitution, work, and spirit of the Evangelical Alliance. In no part of the Bible is the essential oneness of the Church

set forth with greater breadth and wealth of illustration, than in the reason assigned for keeping the unity of the spirit in the bond of peace—"One body and one Spirit, even as ye are called in one hope of your calling, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all"—therefore one family, bearing the image of the common Father.

II. THE SOVEREIGNTY OF THE HEAD OF THE CHURCH.

For while the variety of gifts is all but infinite, and every member has its place, that position is not determined by itself, but by the Lord. "But unto every one of us is given grace according to the measure of the gift of Christ."

That gift is measured and each receives according to the will of the Supreme Distributor; and whether the measure be great or small, the brilliant endowment or the humbler talent, all is equally Christ's gift and of His adjustment; and equally indispensable to the union and edification of the body, in which there is no schism.

The position thus assigned to the Lord Jesus, as the Source of all Life and Power, is so exalted, that the Apostle seems to interrupt himself to show that this representation is in accordance with what the Scripture had already taught. Wherefore he saith *i.e.*, God, or the Scripture saith in Psalm 68, "When he ascended up on high, he led captivity captive and gave gifts unto men." By a parenthetical statement he shows that this must have been written of Jesus, for as it was the Son who had descended, and came into this world, it was the same unquestionably who ascended on high, enriched by his glorious work on earth, and distributing the fruits of his conquest according to his sovereign pleasure. By obedience even to death, he conquered the Prince of this world, and redeemed his people, acquiring right and power to bestow on them all needed good. He is exalted to give the Holy Spirit in all his gifts and graces, which is just what the Psalmist predicted. Having ascended up on high he led captivity captive, and gave gifts unto men

"He led captivity captive." He spoiled

principalities and powers and made a show of them, openly triumphing over them in his cross. He led in chains those who had held others in terrible bondage, Satan and his legions; and their victims redeemed by blood, and subdued by grace, and made gloriously free, follow joyfully their Deliverer.

'He received gifts, he gave gifts.' He received that he might give. He received with one hand and gave with the other. The Conqueror distributes the spoil which he takes. He receives to give, and therefore in a description of the celestial victor, the receiving and dispensing are varying phases of the same transaction.

III. INVENTORY OF ROYAL GIFTS.

He himself, the unspeakable Gift of love, includes all others—Grace, Holiness, Heirship, all that is needful for the highest welfare of man for time and eternity. Here the gifts referred to are those dispensed to the Church as a Society or Body. What these gifts were and are, for they are still flowing into the bosom of the Church in perfect adaptation to her need, is there distinctly stated, and verse 11 contains the enumeration. These are first Apostles, the men as well as the offices, 2nd, Prophets, 3rd, Evangelists, and 4th, Pastors and Teachers.

Of these, the first two are admitted for the most part to be extraordinary, their qualifications being adapted to the founding of the Church, which is built upon the foundation of the 'Apostles and Prophets.'

EVANGELISTS.

The other two seem to be fitted for the Church of all times and all nations. The Evangelists were auxiliaries to the Apostles, passing from place to place with the wondrous story of salvation and the cross, itinerant preachers, pushing their way hither and thither, where the Church was not organized, or into the Society of those who went not to its meetings, and pressing Christ on the acceptance of all. Though not possessed of the high and exceptional qualifications of Apostles, or even of the Prophets, yet they had the advantage of being unhindered in the work by matters of de-

tail connected with organization and discipline. Leaving for others to examine how far the Church is acting wisely or unwisely, how far she is innocent or culpable, in using this agency to such a limited extent, I turn to

IV. PASTORS AND TEACHERS.

Authorities differ as to whether we have here two classes of office-bearers, or the two leading characteristics of one class. Without formal proof I shall assume that we have here but one office. I say *formal proof*, for the construction is the best of all proof, for we can take no other view, except by a violation or contempt of the plainest rules of grammatical construction.

He is at once Pastor and Teacher, Shepherd and Doctor—Shepherd, the prominent idea being Guide or Ruler, implying careful, watchful, tender superintendence or government, yet not to the neglect of feeding. The Pastor must guide and oversee the flock, and must see that they are fed with wholesome, suitable, nutritious food. Thus providing supplying and distributing the food of the word, he is a Teacher, an expounder, drawing forth the truth, and from that storehouse giving to all their food in due season and proportion. Even should teaching be his main employment yet his work is truly a *Pastorate*. The two main functions may be distinguished, but cannot well be separated.

The present assembly of office-bearers consists of this class, some having special qualifications for teaching, others set apart mainly for guiding, advising, and governing, but all being pastors and teachers like the elders of Ephesus addressed by Paul on the shores of the Ægean Sea, like the overseers of Philippi, and the Elders ordained by Paul and Barnabas in every city, and in every church.

THE PASTOR'S WORK.

IV. We have next set forth the *work of the Pastor*, the one common object of all the Gifts. Vv. 12. They were all given, the office of pastor and teacher so long as it exists, and wherever it is found, was given for the perfecting of the Saints 'for the work of the ministry, for the edifying of the body of Christ.'

Now are these three clauses parallel and co-ordinate, or does each contain the statement of a distinct purpose, and is each independent of the other? Neither of these views can be held, except by ignoring the change in the Greek preposition, or as Alford puts it, assuming the unsupported notion that St. Paul uses prepositions almost indifferently. There is scarcely a difference of opinion among eminent Exegetes, that the special work of the Pastor is the perfecting of the Saints, whatever that means. (eis ergon) to, or for, a work of ministry or of service, the change of preposition, and the omission of the article before ergon, being simply fatal to the idea of the three clauses being parallel, co-ordinate, or independent of each other.

Offices and Gifts in the Church are for the *perfecting* of the Saints. The radical idea of the word rendered *perfecting* is putting in order, restoring, and in the New Testament, preparing, training, or thoroughly furnishing. It means the marshalling of an army, the equipping of a cohort, the preparing by instruction or drill of a body of men for an enterprise. While, therefore, it includes the maturing the powers and concentrating the energies of the individual, it also includes the union of the individuals, that they may act in common, and with power.

ALL THE SAVED TO BE WORKERS.

And who are to be so trained? The Saints, the faithful, the whole, all having gifts for service, some 10 talents, some 5, and some 1. And for what are they to be trained? Not certainly for the work of the ministry, for there is no article in either case; and it is certain that all have not talent or fitness for office; but for a work of service, and who has not some talent or gift with which to serve and glorify the Lord? And if this is the teaching of the passage, the whole Body of the faithful are to be urged to take their place, and their full share in the Master's work, and our special function as office-bearers, is to mature and train them. Nor are we fulfilling our ministry, unless we preach and labour with the distinct aim of awakening loiterers, calling them to work, and leading them

forth into the great harvest-field. The whole army must be marshalled for warfare, and we are the drill sergeants, the whole people are to be engaged in their Lord's service, and we should be their helpers and guides.

The ultimate purpose of this furnishing and universal occupancy with *work*, is that every member may contribute to the edifying of the Body, and that every gift may find occupation, that the whole spiritual edifice may advance gloriously to its destined perfection. For the Church is a Building as well as a Body, a magnificent temple which is being erected, though all the ages for the inhabitation and glory of the Divine Architect; and its progress toward perfection is the ultimate design of the Pastorate, and of the co-operative work of Christian people, until we all come, office-bearers and members, workmen, official and unofficial, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the Stature of the fullness of Christ.

If these views of this passage are correct, (and indeed whether they are correct or not,) our main work in the Pastoral office is to set others working. Does this mean or imply neglect of Preaching or Sabbath School Bible Class, or Prayer Meeting or other means of personal progress? On the contrary, every individual, so far as we can, is to be perfected for work. The Pastor preaches, labours and prays, to bring to Christ, and then to train those brought, to serve Christ and he will succeed when, through the diligent use of means, the knowledge of those won is increased, their faith strengthened, their piety ripened, their love intensified; and the more perfectly that they understand and appreciate their high calling, the more effectually will they contribute by their holiness, their influence, and their direct work, to the advancement of the glorious Kingdom of our common Lord, and in all this course of instruction and training due prominence should be given to the end sought.

At ordination we were charged to read,

study, to labor and pray, to preach, to comfort the afflicted, to visit families, to administer ordinances, and all that souls might be saved and the church edified. To this must be added if the spirit of this passage is carried out, teach the saved to become saviours, the living to become dispensers of life, those drinking and satisfied with living water, to become dispensing cisterns. Let every man to his brother say "know the Lord." Let every Andrew find a brother and bring him to Jesus.

ALL CALLED TO A MINISTRY.

Teach men and women, youths, and even children, that *they are called* to a *Ministry* and by a Divine call, in virtue of which they should serve by early profession, by earnest prayer, and by hearty work. Their ministry is to assume and wear the yoke of Christ who pleased not himself, whose meat was to do his Father's will, and who was consumed with zeal for his Father's House. This service is a following Him who went about doing good. It is a yielding to the constraining power of Love to Him who died for us, and impels us to live for the high and generous ends for which He died and rose and lives. Alas, how far have we come short of this ideal! Just in so far as we have failed to urge on all whom we led to Jesus, to go out and bring others, telling them also, to spend their lives in this sublime employment. Just so far as we were lacking in the spirit which recently prompted a faithful Preacher, [Spurgeon,] to say with tears to 3000 hearers, "I charge you solemnly in God's name, not to let the sun go down till you have spoken to some one, man or woman, alone, about his or her soul."

And how shall we qualify? By drinking into the Spirit of Christ, by the influence of a new Baptism, by getting nearer to Jesus, the model workman. Yes, closer to Christ in personal experience, in daily communion, in personal reliance and by importunate prayer, and we shall reach the goal of more glowing love to Himself, and to souls redeemed by His blood, and all will culminate in honest, earnest work for them to His praise and glory.

VARIED MINISTRATIONS.

What service, what kinds and degree of service will a prepared people render to the cause of their Master? What may we reasonably expect?

1st. *A service of Prayer.*

The church blessed with the Pentecostal effusion, was a church living in an element of prayer. The church to which continual accessions were made, made *daily* of those being saved, was a church which continued steadfastly (in the Apostles' doctrine, and in fellowship, and in breaking of bread, and) in *prayers*. It gave a constant service of prayer and was blessed in pushing on the triumphs of the cross. It is the law of His House that sacred importunity must besiege the throne of God, and then the blessing will be not only given, but valued, and the glory will return to Himself.

We know how Paul valued the prayers of all saints. He was an apostle, he was inspired, he was a worker of miracles, yet alike for deliverance from prison and danger, and for success in his Master's work, he felt greatly dependent on the people's prayers. He expected great results from the church's service of prayer. And so should we. The inwrought conviction of all our hearts should be, that prayer is the most efficient spiritual agency in the universe, next to the Holy Ghost. He is omnipotent and doeth as he wills; but next to the Omnipotence of the indwelling Spirit is the power of prayer. "Ask and ye shall receive" is the Magna Charta of the Christian Church; conferring on her, powers which are all but omnipotent, and so by exercising this noble ministry the Church of Christ may set in motion the second most potent agent under Heaven, you can move the hand that moves the world.

2. *A service of Home training.*

Where shall we find a field for work? Fathers and mothers, God has provided you, at least, with a field, a fertile field not yet overrun with weeds, in which the soil is not preoccupied with briars and thorns. There in the morn you may sow your seed, and water it in the evening,

with prayers and tears. You can sow earlier and oftener on that virgin soil, than any other living husbandman. You can watch over the seed and the up springing of the blade, as none other can. In a word you can all but command success. Over each child by teaching, and tears, and prayers, and holy example, you can wield an influence which neither time nor distance can ever eradicate. Of those now resting in glory how many in Christian Homes were trained to enjoy Christian work as well as worship. How many were sanctified from their mother's breast, and led in very early life to yield their young hearts to Jesus! The work of service for Jesus, for the church and for mankind, which has been accomplished in Homes consecrated by prayer and praise, and blessed by the hallowing influence of the Family Bible, and Household worship, is in extent of far reaching influence beyond our power to estimate. But how much greater and more glorious might that work have been! How inconceivably more blessed might it be in the future! if the supreme, irrepressible desire of Christian fathers and mothers was, that every son and daughter were bound together and to the throne of God by the golden chain of godliness! By such fidelity and devotion in a line of duty the most sacred and delightful, God's cause may be signally advanced, and children, and children's children, to a thousand generations, may bless not only their parents but their forefathers, aye and the Pastors too, whose zeal and faithfulness, stimulated and perfected the honored ancestors through whom came the blessing.

3. A Service of Giving.

And this is a kind of work in which all may have a part, the child with its cents as well as the Parent with his dollar or quarter. No church will do great things for the Lord, unless it be a joyful and happy Body; and no people ever will be happy until they have been moulded after the never to be forgotten saying of our Lord, "It is more blessed to give than to receive." The united and joyful believers who praised the Lord in house and temple,

and did eat their meat with gladness, were a *liberal people*. If they continued in prayers they also continued in fellowship. Their *Koinonia* embraced the joyful participation in contribution for the maintenance of their brethren, and the spread of the common cause. Their large and loving and generous hearts prompted them to displays of liberality which have never been surpassed. They were not communists, for these grasp the property of others, but they were christians, and said 'We are Christ's, and all that we have we hold for His service, and people'; and they deposited their possessions at the Apostles' feet. In this they were taught of God rather than by man, and our wisdom and strength in maturing the Saints for this work of service, is to labour to get them so taught of Jesus, and filled with His love, that they will feel that they are sharing with their most loved One, what He has given them.

A LOVE FEAST.

This giving to the Lord Jesus regularly, systematically, and from love, is the truest and best love feast. It has to be but tasted to be enjoyed, and it is destined to become universal, and then, yes long ere then, the Lord's treasury will overflow. Missionaries will be multiplied, Mission Buildings and Churches, and Hospitals and Homes will be provided as they are required. Vast enterprizes will be planned, and executed as well. The wilderness shall be made glad for them, and the desert shall rejoice and blossom as the rose.

A young man a fortnight ago placed 10 sovereigns in my hand for the Schemes of the Church, not wealthy either, so far as I know. I thanked him. You need not thank me was the reply, "It is the Lord's, I share my gains, and I have since I began to act on this principle a happiness in giving to my Lord's cause that I never knew before." If we can by judicious teaching and example train our people thus, a new era will dawn on the church. There is a ministry of *contribution*. Our people have the money. For us and them it will be a happy day when we all joyfully share with our Lord.

4. A Service of Work.

In mission work, Jesus led, and one important part of his work consisted in calling, perfecting and sending others. Apostles followed, but these divinely taught men secured the co-operation of the rank and file of the Church. Suitable persons were set apart as office-bearers, but *all* as lights were to shine, as epistles to be read, as servants to work. Hence they journeyed, they sympathized, they helped, they succoured, yea men and women laboured, and laboured much, in the Lord. The services of prayer and home happiness, and training and joyous giving, were followed up by direct toilsome missionary work, and of this, many striking and lovely examples could easily be produced.

LAY PREACHING.

Accordingly we find that when the people were scattered over the land, by the persecution which slew Stephen, there was a great expansion of christianity. How could this be, when the Apostles, the great Preachers, remained in Jerusalem?

The key to the whole is furnished in v. 4, of Acts viii., "Therefore, they that were scattered went everywhere preaching the word." It was thus that Apostolic zeal was supplemented by individual enterprise, and when every tongue said "Come" the Gospel spread with unexampled rapidity, and the regions around the Levant, Syria, Asia Minor were speedily overrun. The difference between the Gospel diffused by ministers, and by ministers and people together, is just the difference between arithmetical and geometrical progression. The one is like mechanical increase, by work of human hand or by machinery, the other like increase from animal or vegetable reproduction. "There shall be an handful of corn in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like the grass of the earth."

OUR TEXT ON HOME MISSIONS.

This Dominion for Christ, this whole people for Christ, must be the motto of the United Church, but how accomplished?

There is one way, there is only one way, by the whole church becoming the Mission Band. How can this fine county in which we have been invited to meet, be tully won to Jesus? By its christian men equalling and emulating the zeal of its Politicians in an election contest. Then town and village and surrounding country, are mapped out. Then every street, and every settlement, and every hamlet has its canvasser. Every doubtful voter is visited, personally invited, reasoned with, and possibly *entreated*. Every lawful effort, at least, is exhausted to bring him to a decision in the way desired. All for what? For the triumph sometimes, it is true, of a principle, but often only of a party. And when, on the other hand, decision involves this great salvation, in its bearing on our own friends and countrymen, the elevation of humanity, and the glory of God, can it be that Zion will refuse to awake and put on her strength, and that Jerusalem shall refuse to shake herself from the dust, and to put on her beautiful garments? Shall not every man be visited, be invited to come up to the help of the Lord, and to take a part in the grand campaign against evil? Shall not the undecided be reasoned with, and tried by the most telling and winning appeals. Shall the children of light do less for the Standard of truth and Salvation, than the children of this world to further the interests of Party?

TIMES OF PROGRESS.

There have been *memorable seasons* in the church frequently called Times of Revival and refreshing, when the Spirit of the Lord, wrought mightily, and religion made rapid progress. One marked feature of such times has been the awakening of the Saints as a Body, to take part in the work of Evangelization. The first of these seasons in New Testament times, has been referred to, whom the Pentecostal Church proved itself in its membership as well as in its ministry, a living, praying, praising, giving and working church. Then indeed the Lord gave the Word, great was the company of those who published it, and magnificent were the results.

THE REFORMATION SEASON.

With the names and the work of the leaders we are familiar; but besides the leaders or officers, there was an army small, at first, but growing, and at length, most commanding from numbers, training and enthusiasm. They caught the fervour and zeal of the Luthers, Zwingles, Farel, Knoxs, and Latimers and Bilneys. They prayed and sang and worked. They became talkers and printers and colporteurs and pedlers, going every where, with their precious treasures and wares, their gospels and theses and tracts, so that society became permeated and leavened with the gospel, and the social fabric was overturned and a new world arose.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION MOVEMENT

Must be noticed in his connection. It is contained in the text. Its distinctive feature is that Laymen are to be perfected for a work for Jesus. They have stepped forth as a Band, marshalled for work, their own class claiming their first attention, and affording them the finest field. What a sublime spectacle does this movement present! What a grand uprising of energetic and ardent spirits! For such marshalled bands of christian workers, the ministers of Christ should indeed thank God; and they should take courage, for already this movement has doubled the working power of the Christian Church on this continent. The Young Men's Christian Association is just our laymen going to work in earnest, in the Lord's vineyard; and one of the signs of the times which makes glad the hearts of the Lovers of Zion.

THE SCOTTISH REVIVAL OF 1874

has many features of great interest, and has developed results in which angels and saints rejoice alike. The year, 1874, will be memorable and glorious on its account, but the one feature which I am called in connection with my text and subject to notice is the great impetus given to work for Christ.

It is quite possible that it would not be an extravagance to say that every one brought to Jesus has gone to some brother saying, "Come with us," for such records as the following abound, "Few young men have been changed or freshly quickened during the past winter who are not already seeking to win others." Again, "Especially have christian women under the influence of revived love and zeal been making fresh efforts to reach the neglected of their own class." Scores have offered.

as Missionaries, Lay, Clerical and Medical. Hundreds in city and country are seeking the lost. Thus, nearly the whole revived population are becoming a ministry, and engaged in truly evangelistic works.

Such zeal for the salvation of their fellow-men, on the part of our whole people, is the hope of our land, and to this end the prayers and labours of every minister and elder should be directed in faith and hope.

It remains only to notice the application of the principle of the text to

FOREIGN MISSIONS.

1. *Dr. Geddie trained the Aneiteumese to works of service for Christ from the commencement.* Money they had not, but they were taught to give time and labour, first to build their School Houses and Church, to maintain their own teachers, and pay for their own Scriptures, and next, to go themselves at the peril of life to carry the light of the Gospel into other dark islands; and native missionaries have always been forthcoming. And Ancityum with her scant population has had as many martyrs as the hundreds of thousands of the Lower Provinces.

2. *It is one of most hopeful features of our Trinidad Mission, that the teaching of our Missionaries has in fact been largely blessed in training their converts to works of service for Christ.* All have given services of prayer, and the fruits of their toil, and many have brought in others to hear the Gospel. Some have given themselves to be teachers, and whenever the field was ready for Evangelists, the men were ready for the field.

3. *Foreign Missions are all adopting this principle.* It is recommended by the best Missionaries, to be acted on as early and as far as practicable. Instructions are going forth from Missionary Conferences and Mission Boards, that Missionaries are to make the native churches as self-sustaining and independent as possible, by teaching all the converts that the work of evangelizing their native land, must be taken up and carried out by themselves, in humble trust on the sufficiency and grace of the Lord Jesus.

THE WORLD'S CONVERSION. IS IT PRACTICABLE?

Will the whole Church loyally take up the yoke of Christ in its bearing on the world's conversion? If the field is the world, how much of it is lying uncultivated, barren and waste! What myriads have never heard of Christ and the God of all Grace. How can these be reached, and when, at the present rate of progress? True, as Dr. Angus at the New York meeting of the Evangelical Alliance shewed, the

progress of the last century exceeds that of any previous 2½ centuries, and more has been done during the last in giving the Bible to our race than in the first ten centuries, 20 versions in the first 10, and 120 in the last, in languages spoken by more than half the globe. It is true, too, that the world is open, the barriers having been nearly all thrown down, by the God of Providence and of nations, it is true that the facilities of travel are nearly unexampled, and that men could soon reach the remotest nations. It is also true that Christendom has all the wealth necessary, and could soon produce the fifteen millions of pounds sterling necessary to carry the Gospel to every human being in ten years. But where are the men? Where are the missionaries? Where? In the bosom of the Christian Church, and in her pews and homes. There to be instructed and stimulated and moulded by her pastors, and from that bosom or heart of love, they will, if the Pastorate is what Spurgeon calls a Holy Ghost ministry, come forth in hundreds and thousands to perform this work of service due to Jesus and dear to Jesus, the evangelization of the world. Dr. Angus says:

It seems a great company—fifty thousand preachers. And yet the number is not one per cent. of the members of evangelical churches in Christendom. There are three or four denominations in America, any one of which could supply all the preachers we need. England sent as many men to the Crimea to take a single fortress, and to keep up for a few years a Mohammedan despotism. Ten times the number fell on each side in the great American war. Five hundred years ago the Crusades had cost more lives, and they fought to win from men, well nigh as chivalrous as the invaders, an earthly Jerusalem and a temporal sovereignty. And cannot fifty thousand redeemed men be found to win back the world to Jesus Christ? Have our hymns no meaning?

O send ten thousand angels forth,
From east to west, from south to north,
To blow the trump of jubilee,
And peace proclaim from sea to sea!

THE WORLD FOR CHRIST.

But it *could* be done, and it *shall* be done by the CHURCH IN EARNEST, and the Church will be in earnest, almost as soon as her pastors and teachers work with the heart to set all working.

So far, says Dr. Duff, we have only been *playing* at missions, and it is a true saying. If the people had a mind to *work*, if they all had the fervor of the young Scottish revivalists who addressed us four months ago, or of Robert Haldane who wished himself to go to India and work for Christ,

and to devote his princely estate to carry a band with him as fellow labourers; or of our own young Thomas McLean who sold his farm, to devote himself, supported by its proceeds to the Trinidad mission, the Rubicon would be crossed, and colonies would go forth, seeking a place to work for Christ. And may not the same training, and the same work of the Spirit which constrained them to break off from the beaten track, lead hundreds and thousands to consecrate themselves to the Lord?

WORK—WORK

The time has come when the Christian world can no longer afford to play at missions. *She must work*, and with intense earnestness. The thousands and the millions must be cast into the treasury of the Lord, and beyond this, *the people, THE PEOPLE* must have "a mind to work." Godly merchants and mariners, traders and soldiers, mechanics and professionals will yet be heard to say, Why stay we among the sheep folds when the trumpet calls us to the battle-field? We can no longer be satisfied with donations and proxies. In the name of God, let us go ourselves and have a share in the great battle. Our fellow men are perishing, let us away to the highways and hedges, away to the destitute and dying, away to the isles of the sea, away to India, China, Japan, New Guinea with the healing balm and the bread of life! Men will choose professions and trades which will facilitate their going abroad, and coming into contact with those who need the message of salvation. If a God ordained, pastorate of ministers and elders, in Evangelical churches will do their duty of prophesying and praying, if the Spirit be poured out from on high, our sons and our daughters will yet see this vision realized, in a glorious advance of the Sacramental host of God's elect, against heathenism, and the consequent dawn of a millennial day. Otherwise a terrible reaction will come, the Lord's heritage will be given up to reproach, and the people of Christ will quail before the serried ranks of Infidelity, and hear with trembling the scornful taunt, "Where is now thy God."

PRAYER.

Brethren, "Our God is in the heavens." He who hath done whatsoever he hath pleased, wills and commands that *to Him* we should go for help. And the felt want of this Church to-day, the want of laborers for Christ, He alone can supply. We want Home Missionaries, official servants, educated, earnest, living men, who are willing to labour. The harvest, yes the Lord's harvest is white, is ready for the sickle, awaits the reaper—is suffering—is going to waste, and especially in some parts of these

Provinces, viz New Brunswick. Pray ye therefore the Lord of the harvest that he would send forth more laborers into his harvest, for He alone can send us the right kind of men. While then we urge young men to give themselves up, parents to give their sons, and call as loudly as we can for students to our Theological Hall, yet must we follow up all with earnest prayer to God, by His constraining grace to push forward, and thrust out, willing, whole-hearted laborers.

MINISTERS.

Meanwhile, I take advantage of my present office so far, as to ask all the Presbyteries, and all the ministers for this winter especially, when our force is at its lowest ebb, that while they are Pastors, they may all be missionaries too, and devote some time to the vacant congregations and destitute mission fields. From Tobique, from Kincaidine, from Magaguadavic, from Quaco, from Kouchibouguack, from Bay-view and Hillstoro, from New Dublin, Riversdale, Northfield, and the Branch in Lunenburg County, from our sea coasts, the people, through their Catechists, are beseeching us not to give them up to a spiritual famine during all the six months of dreary winter. Most urgent is the cry for Pastors.

THE WHOLE CHURCH.

But for one official laborer we require 100 or 500 Volunteers. Our whole people are wanted and summoned to the help of the Lord. Let them young and old, men and women respond and seek the perfecting of personal attainments, and the training needful for active work, and meanwhile to meet the present emergency, in our Home field, every congregation may say to its Pastor, "Go preach to the destitute once a month." Through you, and by prayer at least, we will do a work of service for Christ. We can meet, and under superintendence of our elders, we can worship and be edified, enlarged and blessed, while you carry a message to the destitute and all the more that you are away taking a portion to those for whom nothing has been prepared.

But the grand consummation is the union of all pastors and people in the ennobling work of advancing by direct and hearty effort the Kingdom of Christ. And this is coming. For this our Saviour pled, and His will shall be done. 'That they all may be one, as thou Father art in me, and I in thee,' the union sought being oneness of heart, aim, desire and operation in the great work of glorifying God in the salvation of men. "That the world may believe that thou hast sent me." And truly when all Christians are of one mind with the Father and Son in seek-

ing the world's salvation, and working for it as the main object of their lives, the world's conversion will not be far off. Then will have come "Salvation and strength, and the Kingdom of our God, and the power of His Christ." Yes it is coming, for when Pastors will have perfected the Saints, so that they discharge aright their ministry, then the upbuilding of the Body of Christ shall advance gloriously. "Till we all—the whole ransomed church—come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

INCREASING LIBERALITY.

"Since the people began to BRING the offerings into the house of the LORD, we have had enough and have left plenty: for the LORD hath blessed his people." [2 Chron xxxi, 10.]

Five years ago the Synod appointed its present Committee on Systematic Beneficence. Since that time the average contributions in the church have risen from \$8.49 to \$11.81 per family—39 per cent.; while the average salary has risen from about \$480 to \$720, or 50 per cent. It is, of course, very difficult to determine how far this increase is due to the introduction of the system of weekly offerings. The following facts, however, are very striking:—

(1) In comparing the Statistical Tables of 1869 with those of 1874, we find that in Halifax City where all our Congregations have adopted the System, that contributions have risen from \$27.11 to \$56.35 per family.

(2) Turning to the Abstract of the Tables, for the respective years, we find that, in the Presbyteries of Halifax, Lunenburg, Pictou, and Truro—the four that have most generally adopted the System—there has been an advance in five years, from \$10.26 to \$15.41 per family—50 per cent.

(3) If, in these four Presbyteries, we take the whole number of congregations marked on the Tables as carrying out the practice of "Bringing," and compare their contributions with those of the congregations still adhering to the old System—we find 20.15 by weekly offerings against

\$11.14 per family by voluntary subscription.

In these calculations I have reckoned per family, and have, therefore, not taken into account divisions and other changes that have taken place either in Presbyteries or Congregations—as these changes do not affect the number of families included in the whole. The Scheme has not been long enough in operation to manifest its superiority; but in another five years the difference in the results will be much more apparent, and astonishing. It must prove more efficient, and satisfactory—because it is so much more consistent with the Scripture doctrine of Liberality—and affords better opportunity for fulfilling the condition of acceptable giving. The amount dedicated should be graduated by some rule—many hold that the *tithe* is still binding. But whether we admit this as the proportion or not, the principle still remains: “Every man shall give as he is able or as God has prospered him.” (2) What is devoted should be made an “offering” unto the Lord—brought to the place of worship, and given as a part, a mode, or an act of worship. (3) It should be given with a “willing heart”; “for God loveth a cheerful given.” (4) It should be presented with professions of indebtedness and gratitude to God, and prayers for His blessing. By way of application I would only say: let all our congregations adopt the plan of weekly offerings without unnecessary delay, “Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the LORD of Hosts; if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.”

REVIVALS OF RELIGION.

Glad tidings of religious life and work continue to come from Scotland. The churches are refreshed and edified, and multitudes are added to the ranks of professing Christians. Throughout the Protestant districts of Ireland, and especially

in Belfast and Dubiin, there is a remarkable awakening in connection with the services of Messrs. Moody and Sankey. We have not space in our present issue to give particulars; but we hope to return to the delightful theme in our next issue.

We rejoice to say that we can point to “times of refreshing” nearer home. Our brethren in P. E. Island continue to share the divine blessing in a larger measure than usual. In Montreal, during the Evangelical Conference, and for a week afterwards, Rev. Henry Varley of London, held special meetings which were well attended and excited a warm interest. Mr. Varley has more recently held meetings in Toronto which have been very largely attended. The whole community seems to be deeply stirred. Saints are revived, and sinners constrained to cry out “What shall we do to be saved?”

A few weeks ago Rev. A. B. Earle, a well known Evangelist from the United States, spent a week at Yarmouth, Nova Scotia. His meetings were largely blessed and have been followed by the most cheering results. Large additions have been made to the churches. Mr. Earle visited Halifax, and here too, his labours resulted in good. Meetings were held in nearly all the churches that were open to him; and immense gatherings took place in the Rink. We seldom witnessed so much interest in religious matters in Halifax. Since Mr. Earle’s departure extra meetings have been held in nearly all the churches. Anxious inquirers are increasing in numbers, and good is being done. One of the most delightful features of these meetings was the cordial unanimity with which Methodists, Baptists, Presbyterians, &c., worked together. There appeared to be no trace of sectarian jealousy, suspicion, or fear.

From different Sections of Canada and of the United States tidings come of more than usual life and interest in matters relating to the Kingdom of Christ. There are hopeful symptoms of a general revival of religion. Now is the time for every Christian, for every sinner, to plead with God that He would pour out His Spirit

upon us in such abundance, and reveal to us the things that are unseen and eternal. Never was a true awakening more truly needed than now.

SABBATH SCHOOL WORK.

Our Synod has instructed the Presbyteries to devote, at least, one Session to the interests of the Sabbath Schools within their bounds. The importance of Sabbath School work is becoming daily more manifest. The Church cannot neglect it but at her peril. Our children are the Lord's property; they are given to us to bring up for Him.

There is no worse delusion in connection with our Sabbath Schools, than that parents may get rid of their own duties by simply farming out their children to the Sabbath School. In this connection we quote the following paragraphs from the Philadelphia *Presbyterian*:

How many parents ever accompany their children to the Sabbath school to learn about the character of their instruction? If home duties are deputed to others, we would at least think that they would know about how well they are done. If it were a frock sent to the dressmaker's, or a coat to the tailor's, it would be carefully examined when returned. But how many parents ever come to the Sabbath schools, and sit down by the classes where their children are, to know for themselves the kind of instruction they are there receiving? The pastor and superintendent are expected to do this, and further facilitate this easy method of raising children. And by what authority did they become the godfathers of your children? or by what act of presumption did they get between you and your obligations? And if this were true, when were ever parents heard to sharply question either about the religious training that the Sabbath school was imparting? Parents will run about for months seeking testimonials of ability and fidelity of teachers in boarding-schools, in colleges, and seminaries; but when was this done in regard to the Sabbath school, where is entrusted eternal interests? So far as personal scrutiny goes, the majority of church members would not know, unless the children should let it out, if Mormonism was taught in the Sabbath school. Certainly they would not know by any examination to which they submit their children after the school is over.

The Sabbath school is a heaven-given agency for good, but Heaven's best blessings have oft been turned into a curse, and the present position into which parental indolence is pushing the Sabbath school, and the want of personal care for it in that position, will sooner or later turn the Sabbath school into a family calamity.

High as the Sabbath school system stands among God's gifts, there is still too much purely human in it to let it go unwatched. Even the Church is not so infallible that it could bear to be let alone in its course; and it never was so infallible as to relieve the home, and the parents in it, of their obligations to train their own children for themselves, and by themselves, in the nurture and admonition of the Lord.

In our natural indolence and carelessness we are apt to make any plausible excuse for neglecting the most solemn of duties, while we may be careful about the slight and fleeting interests of this life. The Church, as a whole, is responsible for the children; but there is perhaps no more effectual way of teaching and training them, than by training the parents to train their own families, and insisting that they shall do it.

The Sabbath school should always help the parents and the parents help the School. There must be failure unless both co-operate cordially and systematically. The end of the Sabbath school, as of family training, is the instruction and conversion, and building-up of children.

Principal Rainy in a recent address said:—

Children need the Holy Spirit not only as creatures that they may be improved, but as sinners that they may be saved. The Lord Jesus Christ showed much love to children, and it was when he was advocating his right to care for the little ones that he gave as his reason that "The Son of Man came to seek and save that which was lost." Thus little children need to be saved, and they need the influence of the Holy Ghost; that was essential to true success. But what should we count to be success as Sabbath-school teachers? There are many things we might succeed in doing, by skillful application, with children by opening their minds and sweetening their manners, but the success we desire is that the kingdom of God should come to them; that there minds should open to see in the true light, God, Christ, sin, and the eternal world; that they should become the subjects of true and lively faith, and love, and repentance; and not only that, but that it

should be maintained, and live, and grow, even in the midst of what we might count to be fatally dangerous and hostile influences. For all that success we need the influence of the Holy Spirit.

Undoubtedly there must be co-operation of the Holy Spirit, the Divine Teacher, as well as of parents and teachers. The parent may plant, and the teacher may water; but God alone can give the increase. Public teaching, private teaching, —the teaching of precept and of example, —cannot be dispensed with; but in all, and through all, there must be the exercise of the renewing and enlightening power of the Holy Spirit.

O for a deeper, truer sense of the solemnity of our work as teachers, as parents, as members of the Christian Church!

ARE MISSIONS A FAILURE.

In the first place, Christian work in the foreign field during the past decade has resulted in a greater number of conversions, in proportion to the numbers engaged, than has such work in the home field.

Secondly. All the principal heathen countries of the world are now penetrated by the missionaries of Christ, who have put into operation the highest and strongest kind of spiritual influences. At this moment, over China, Japan, Persia, Hindoostan, Turkey, East, South, West and North Africa, Madagascar, Greenland, and the hundred of Pacific isles, are 31,000 Christian labourers, toiling diligently to represent unto sorrowful men the beauty of Christ's love. In these lands, schools, colleges and theological seminaries have been established, wherein Christian education is given to 600,000 youths of both sexes. Outside the bounds of Christendom there are now established 4,000 centres of Christian teaching and living; 2,500 Christian congregations have been established, 273,000 persons are now members of the Christian Church; and populations numbering in all 1,350,000 have adopted the Christian name. In India and Burmah alone are 7,480 missionaries, native preachers and catechists; nearly 3,000 stations and out stations; 70,857 communicants. "The Baptists have made the Karens of Burmah a Christian people; the American Board has done the same for the Sandwich Islands; the Moravians for Greenland; Wesleyans for the Feejee and Friendly Isles; and the English Independents for Madagascar." No, direct religious results

from missions? What mean those large and flourishing Christian churches, born out of the very abysses of heathenism, in Australia, British America, Siberia, the Sandwich Islands, Northern Turkey, Persia, China, Madagascar, South Africa, Liberia, Sierra Leone, and the Islands of the Pacific? "The largest church in the world, numbering 4,500 members, is in Hilo, on the island of Hawaii, not yet fifty years removed from the most debased savagism. Over 90,000 Feejeans gather regularly for Sabbath worship, who within a score of years, feasted a human flesh. In 1860, Madagascar had only a few hundred scattered and persecuted converts. Now the queen and her prime minister, with more than 200,000 of her subjects are adherents to Christianity." As the Secretary of the London Missionary Society has said, "In more than 300 islands of Eastern and Southern Polynesia the Gospel has swept heathenism entirely away."

These are but few fragments of the testimony that is within our reach, all telling the same story. Instead of bitter jests, founded on ignorance, at the paltry results of Christian missions, the just expression of our hearts should be one of astonishment and gratitude over the marvelous achievements of these missions in actually Christianizing large portions of the human family. And they have only begun to indicate what they can do. Let us sustain them with new confidence, and with the energy of our prayers, and the abundance of our free gifts.

Home Missions.

WE publish another interesting report of the Summer's work of another of our Theological Students. As regards Probationers, we have one each, in New Brunswick, Prince Edward Island, Cape Breton, and Nova Scotia. Now is the time for Presbyteries to prove their Paternal regard for their vacancies, and to devise liberal things for their supply. We congratulate Picton Presbytery on the happy state to which they have attained, of having every vacant Congregation supplied. Had their Congregations, been less perfectly organized, such a result would scarcely have been attained. We doubt not that that Presbytery, if necessary, will do some mission work beyond its own bounds.

We invite special attention to the corres-

pendence with the Colonial Committees of the Free, and of the Irish Presbyterian Church.

Report of Mr. Thomas Murray, Catechist.

To the Secretary of the Home Mission Board:

I was appointed by your Board in April last to assist Mr. Dickie during the summer in his extensive charge. This embraces a large extent of the Halifax coast, extending from Mooseland, a small mining district 12 miles north of Tangier, to Liscomb, a distance of, at least, 60 miles. I was recommended to labor in this field under Mr. Dickie's direction. Over this extent of country he has nine preaching stations, viz., Mooseland, Tangier, Spry Bay, Sheet Harbor, Beaver Harbor, Quoddy, Moser River, Marie Joseph, and Liscomb Mills. This summer he and I have given supply to four, sometimes five of these places every Sabbath day.

QUODDY.

I now proceed to give a more minute account of my labors in that part of it more especially assigned to me; Quoddy, Moser River, Marie Joseph, and Liscomb Mills. My temporary place of residence was at Quoddy. I arrived there on the 5th of May. On my way thither I preached at Clam Harbor on Sabbath, 19th April, and at Ship Harbor during the week. These two places belong to Mr. Rosborough's Congregation. On the two following Sabbaths by appointment from Mr. Dickie I conducted service at Mooseland and Sheet Harbor. At the former place I preached twice afterward, July 12th and Oct. 25th. Mooseland is a small mining district. There are a few families engaged in Agricultural pursuits. The whole number of inhabitants would probably be about 40 or 50, the majority of whom are Episcopalians. These people deserve honorable mention. They are literally far away in the woods, and have none of the facilities afforded to others by road and water communication, still they support a school the whole year round, and are very liberal in giving to the support of the Gospel. One young man, a miner, James McIsaac, a native of Cape Breton, and a member or adherent of Dr. McLeod's congregation in Sydney, besides giving his usual contribution, presented me with two dollars each time I visited the settlement. Such liberality from a common day labourer is very creditable. "The Lord reward him according to his works."

In addition to the usual Sabbath service in Quoddy and Moser River, I had two

Bible classes, which were well attended by old and young. These classes were organized by Mr. Dickie, and it devolved upon me temporarily to take his place. Our studies were in the Gospel of John, and I thought as far as knowledge of the Scriptures is concerned, these classes would not suffer by comparison with others with more ample opportunities.

In Quoddy I visited 25 families twice. Eleven of these were Episcopalians. I read and prayed with them all and was most cordially received. I need not say that I left these people with an earnest desire for their temporal and spiritual welfare.

MOSER RIVER.

In Moser River I found the people greatly divided in their religious views. Baptists, Methodists, Episcopalian, and Presbyterians are represented. I received the utmost kindness from all. They listened attentively to my teaching and preaching, and gave me a most cordial welcome whenever I went to their homes. In this place there are 36 families, most of whom I visited twice. The people are very teachable as well as intelligent. I had my Bible class on Sabbath evening after service, and I had not only a class to teach but a small congregation to listen. This was very gratifying to me, and I endeavoured to make these meetings as interesting as possible.

MARIE JOSEPH.

I preached three times in Marie Joseph and Liscomb. In Marie Joseph where the majority of the people are Episcopalians, service was conducted in a school-house which was always well filled with very attentive hearers.

LISCOMB MILLS.

Liscomb Mills is a new station. During the past year a Halifax firm, Messrs. Esson & Co., has erected a splendid Saw Mill Establishment at the head of the harbour, which gives employment to a large number of men. These men principally constituted my congregation which was augmented by the members of 7 families, being the entire number in the immediate neighbourhood. I preached in a large room in the boarding-house, which belongs to this establishment.

BEAVER HARBOUR.

I preached at Beaver Harbor 5 times to respectable congregations. The people in this place are nominally Episcopalians.

OTHER PLACES.

I also preached 11 times in Sheet Harbor, 6 times in Spry Bay, and 4 times in Tangier, but as these places have quite re-

cently had a Presbyterian visitation from some of the members of your Board, I forbear making any further mention of them.

SUPPORT AND KINDNESS.

I have not a very large bill to present to your Board for payment. All my expenses would have been paid were it not that the people are taxing themselves in erecting Church buildings and liquidating outstanding debts on those recently erected. After they complete those in course of erection and are free of debt a Catechist can be fully supported in this field.

In travelling over this extensive field of labour I was furnished with a horse and carriage free of charge. John Kirker, Esq., with whom I boarded, is an element of strength to our cause on the shore. His boarding me and giving me his horse and waggon free of expense would, if estimated, foot up a bill which would be by no means insignificant. His liberality in this respect, as well as in other respects, is most praiseworthy indeed. Honorable mention I have also to make of Mr. David Lowe of Moser River, Mr. Robt. Lowe, Sheet Harbor, and Wm. Hay, Esq., Pope's Harbor. The aim of these men was to prevent me from incurring expense that would have to be defrayed by your Board.

I have great reason to be thankful to the Master for the many tokens of His presence and blessing which I have received during the whole summer.

Respectfully submitted,
THOS. H. MURRAY.

"Home Missions and Sustentation."

Letters from the Colonial Committee of the Free Presbyterian Church of Scotland, and of the Irish Presbyterian Church.

FREE CHURCH MISSION BOARD.

By direction of Synod, some facts connected with the new Scotch colony of New Kincardine were communicated to the Colonial Committee of the Free Church. Information was given respecting their numbers, their spiritual destitution, the supply given, the expenditure involved, and the desirableness of securing at once a minister to reside among them exclusively, or to supply New Kincardine and the Tobique conjointly, as the Presbytery of St. John might see best. The object of the letter was sent to obtain the co-operation of the parent Church to some extent as respects means, but also in getting a suitable laborer at the earliest date possible. As we have no suitable man at our disposal at

present, it is hoped that one may yet offer, and be accepted before midwinter. How that may be, the subjoined letter shows how liberally the Committee has come forward to aid us, and that if a laborer is not furnished, it will not be from want of a hearty desire to provide one on the part of Mr. Hope and his Brethren of the Committee, to whom we are under so many obligations for similar favors.

LETTER FROM REV. PETER HOPE.

*Offices of the Free Church of Scotland, }
Mound, Edinburgh, Oct. 27, 1874. }*

MY DEAR SIR :

Your letter of the 1st Sept. was laid before the Colonial Committee at their last meeting, and I have now the pleasure of inclosing a check for £100 for this year, to be devoted in terms of your letter, to aid in providing Gospel ordinances to the "Scotch Colony" of New Kincardine, together if you think necessary and desirable, the neighbouring territory. You will observe that the grant is "for this year," and we hope that it will help you to stimulate the efforts of the Colonists in providing and supporting a ministry for themselves. The grant was given by the Committee with great goodwill and cordiality. But you will easily understand how, with a limited income, and the whole Colonial field to deal with, we are compelled to economize our funds so as to use them to the best advantage for the extension of the Redeemer's Kingdom throughout the world.

It will give us much pleasure if we can help you with suitable men, as well as this contribution in money. Mention what number and kind of men you require, *i.e.*, whether Gaelic speaking or not. What provision is made for the New Kincardine people? We were in communication with a preacher—whose name I have forgotten and who seemed disposed to accompany the emigrants, but he dropped out of our sight.

I remain,

Yours very truly,
PETER HOPE.

The Rev. P. G. McGregor.

MISSION BOARD OF THE PRESBYTERIAN CHURCH OF IRELAND.

This Board having sent us last year a gift of Fifty Pounds Sterling, to aid us in the work of supplementing our weaker congregations, the thanks of the Synod were communicated, and a pretty full statement of facts respecting this department of our Home Mission work, was laid before the

Committee. It was indicated that our Foreign Missions, our Education contributions, our Home and Acadian Missions made, with the support of their ministers, pretty heavy demands on our people, and that we were scarcely able to carry out *unaided*, our supplementary scheme with the vigor needful to occupy all the openings presenting themselves. The desirableness of *pushing* the work, at the present time in several promising fields in New Brunswick was shown.

The following letters from the Convener and Secretary of the Committee speak for themselves, and call loudly not only for our gratitude, but for hearty work and increasing liberality on our own part, that it may be seen that we are really in earnest, and desire help not that we may rest, but that we may be able to do a greater work :

LETTER OF REV. D. WILSON.

LIMERICK, November 2, 1874

REV. P. G. MCGREGOR :

Dear Sir,—Your very interesting letter of Sep. 2nd, addressed to Mr. Bellis was duly placed in my hand as Convener of our Colonial Committee.

Ere we received it, and in accordance with our own report presented to last Assembly, Mr. Bellis and I had resolved to apply to our Board for grants to aid you in your work. Your letter came in good time to encourage us in carrying out our intentions.

I am much pleased to note in your communication that while the grants shall be properly applied, they will also be used as an incentive to call out the liberality of your own people in extending the cause which is alike dear to us.

We do not desire that our grants shall be expended on one or two stations. We leave the expenditure of the money in the hands of your Board, assured that it will be judiciously applied in promoting the extension and mission work of the Church. But in order to sustain the interest of our ministers and people in your Church's operations, I shall be glad to have as early as possible from any one you can induce to furnish it (sent through you) a letter or article for our *Missionary Herald* giving an account of the work you are carrying on, and for which you expect the sympathy and good will of the Home Church.

Your own letter is so interesting that I hope to have it in whole or in part in the December number of our *Herald*.

Wishing you continued prosperity and assuring you of my cordial sympathy with, and deep interest in, all your labours of love.

I am,

Very faithfully yours,

DAVID WILSON.

Convener of Col. Com. of I. P. C.

LETTER OF REV. MR. BELLIS.

21st Oct., 1874.

Rev and Dear Sir—*I* have the pleasure of enclosing an order on London in your favor for £150 being amount of grants in aid of the Home Mission work of your Church in New Brunswick and the other Lower Provinces—made by our Board of Missions at their two monthly meeting last week. Guided by your letter which intimates a wider field and greater destitution in New Brunswick than in the other Provinces, the Board request you will devote £100 of the present remittance to the former, and £50 to the latter. The money was voted with great cordiality and unanimity, and is given to your committee to be used either in supplementing weak congregations, or in assisting you in sending Evangelists into fields where your people are widely scattered, and destitute of the regular ministrations of the Gospel.

As often as you may have intelligence which on think will be interesting to us, I shall be glad to receive it, and give it a place in our *Herald*.

Believe me, &c.,

Yours faithfully,

GEO. BELLIS, Sec'y.

Rev. P. G. McGregor, Sec'y H. Missions,
P. C. L. P.

TRULY our Brethren have done nobly on our behalf. We know that our Committee on Supplements were anxious as they saw the year's end so near, and our exchequer so empty, and we shared in their anxieties. But truly a light has arisen, and now we trust, no appeal from the Committee will be made farther. We are persuaded that our zeal hearted Christian men and women will shew that no special means are required; but that they will cheerfully sustain this movement lying as it does at the very foundation of our Home Missions. There is ample room left for the exercise of a whole hearted liberality on the part of our own people.

A FREE Church Minister of Glasgow, Rev. Ralph C. Smith, has purchased a Church for £2,800, and handed it to the Presbytery for Home Mission purposes.

Our Foreign Missions.

TRINIDAD MISSION.

A Missionary Teacher.

Before Mr. Morton left our shores, a promising young man offered his services as a Teacher to aid our Trinidad Missionaries in their work. The proposal being brought before the Board, was after inquiry approved and sanctioned, on the understanding that the support was to be provided, distinct from the Board's funds. This was decided, as a matter of prudence for the funds have been deficient now for two years. In response to inquiries by Mr. Morton, a number of Ladies Societies have promised nearly all the funds requisite for support for a few years. Mr. John A. McDonald of Hopewell, the young teacher Missionary may therefore be expected to sail during the present month. Ladies Societies who are unpledged for support may contribute, if so inclined, to provide for his passage to his destination. Any thing in this direction must be done without delay.

NEW HEBRIDES MISSION.

Letter from Rev. D. Steel, (after return.)

170 WILLIAM STREET., SYDNEY, }
New South Wales, Aug. 7, 1874. }

REV. P. G. MCGREGOR :

Rev. and Dear Sir,—I have just returned from the New Hebrides in the mission vessel, now by permission of the Board of Trade called *Dayspring*. I was away four months, three of which were spent in the New Hebrides. I had full opportunities of seeing the mission brethren and their spheres of labour, and was very deeply interested in all that I saw.

ANEITYUM.

I was disappointed at the first view of matters on Aneityum; but on my return there after having seen the heathen islands, I was gratified to mark what a change for the better had been wrought upon the natives of that island by the work of Christian missions.

I found Mr. and Mrs. Murray and their child well. Mr. Murray is now master of the language, and is finding his work more agreeable. He had his trials, through settling on the station so long maintained by Dr. Geddie. He had his period of isolation, when the natives were shy of him, and while he knew little of the language they were not much inclined to help him, or even Mrs. Murray in the work of the house.

That period is now over, and both seem to possess the esteem and confidence of the people whom they endeavour to benefit as much as they can. I had the pleasure of seeing the communion service at Aneigauhat during the meeting of the Synod. It was an impressive sight. The large church that day looked well, as the company of natives occupied it. There were over three hundred present, of whom two hundred were communicants. The grave and reserved demeanor of the people pleased me much. It is very striking to mark how many of the men can take a part in the public services of the Sanctuary. The Old Testament being now fully translated, the native Christians of both stations are busy preparing rowroot for the payment of the printing. Mr. Murray's people have about 1000 lbs of rowroot this year, and Mr. Inglis nearly as much.

ERAKOR.

Mr. McKenzie is settled at Erakor, where Mr. Morrison formerly resided. This being insular is healthier. He and his excellent wife are devoted to their work, and long to extend the Gospel to the heathen parts of the island. They have a Christian community of 200, of whom some seventy-five are communicants.

MR. ANNAND'S STATION.

Mr. and Mrs. Annand have had a year of trial for their faith and health. I found Mrs. Annand suffering from fever. They had been extremely isolated all the time of their residence. No native would live on their island to assist them. They had all their work to do themselves. They had few opportunities of learning the language, and fewer still of teaching the Gospel of Christ. I felt deep sympathy for them as I am fully satisfied that they are anxious to be useful in the work to which they have devoted their lives. Mrs. Annand was much improved by the voyage, and by a residence with Mrs. Paton for a month while the vessel was at Aneityum, and the Synod was held. On their return they got a Christian man and wife from Aneityum, and a man from Eromanga to go with them, so that they will not be isolated this year.

I send you the minutes of the Synod and will send further reports of my observations as I get them printed.

CHANGES.

Mr. Goodwill returned with his wife and family—having to retire from the mission. Mr. and Mrs. Watt came for the benefit of their health, but they return in the vessel when it sails in ten days.

DAYSRING.

The vessel is admired by all. The sailors positively love her, and speak highly in

her praise. She is an excellent sea-boat, and is well kept and regulated. We were quite a floating Bethel.

There is great room on the islands for more missionaries, and I trust you will be able to send some.

The Rev. Messrs. Goodwill and Watt along with myself have presented a petition to the Governor about the kidnapping Act. Evils still abound.

I write in haste,
yours very sincerely,
ROBERT STEEL.

A Cruise in the Mission Vessel among the Islands of the New Hebrides.

BY THE REV. DR. STEEL.

NO. IV.

We left Havannah Harbour on Tuesday the 12th, and passed out at the narrow passage between Deception and Protection Islands. We were soon near the Island of Nguna, but baffling winds prevented our getting to anchorage till the evening, when though a seaman was constantly sounding, and the first officer was watching eagerly on the prow the vessel struck the reef! The shock was slight as there was little wind, but it was enough to cause alarm. We all rushed to the fore-castle, and saw that the keel had just touched a rock. All around the water was deep. The tide was going out so there was not much likelihood of getting the ship off till the tide should rise. The Rev. P. Milne came alongside in his double canoe, and I went ashore with him. I spent the night in his neat residence, but as the vessel was left in a critical position, I did not sleep well. Next morning early, I went to the shore, and was relieved to mark that the vessel was safely anchored in another place. Great danger is incurred in anchoring from these rocks, and a mission vessel requires officers, as the *Dayspring* happily possesses, who know these seas and the safe places for anchoring.

Mr. Milne's premises are very neat and orderly. The church is built of posts lined with cane and thatched. He has two native teachers near him, one from Rarotonga. The natives of Nguna are about a thousand in number, but are very averse to the worship. Few attend or care to read. Mr. Milne however, has secured their respect. He continues patiently to work among them. He operates also on other islands where the language is nearly the same, and he has had considerable encouragement.

The natives of Nguna are bold and fierce, painted and naked. Many gathered

round to give their help in carrying the stores of Mr. Milne from the shore, and to trade with the vessel. When I showed them my pencilcase and opened its little screws, they started me by raising a wild, loud, and general yell. They are cannibals, and murdered a boat's crew a few years ago in a spirit of revenge for cruelties practised on them in reference to the removal of some of their people to Fiji. Everywhere I found tales of horror resulting from this labour traffic. The women on Nguna were shy, and ran out of sight when they saw us looking at them.

We started from Nguna at two in the afternoon, hoping to reach the Island of Metaso, or Two Hills, before sundown, as Mr. Milne wished to leave some new books which we brought from Sydney. The wind was against us, so we bore away to the north, intending to call on our return. Mr. Milne accompanied me to Espiritu Santo in place of Mr. Goodwill.

It was a splendid sight to behold so many islands as now burst upon our view. The whole of the Shepherd Isles and others to the north, any the large island of Fate, Nguna and others to the south were visible. The sea was a scene of surpassing beauty. In a former age they had all been active volcanoes. Nguna is an extinct volcano. The summit has the appearance of a crater.

Next morning we were abreast of Malli-collo—a large island fifty miles long. We had a strong wind, and went along swiftly like an Aberdeen clipper, at the rate of eleven knots an hour. We sighted Bartholomew island on the east, and Espiritu Santo on the north-west. We reached Cape Lisburn, the southern point of the latter at two o'clock! We landed after anchoring in this safe bay. We had seen some natives on the shore, and expected them to be at the landing place, but we got there before them. We went up to the mission-house which had been inhabited by the Rev. Mr. Goodwill. The way was very hot and the atmosphere stifling. The growth everywhere was rank. We found the house standing, and apparently unmolested. A little of the thatch had fallen off the verandah. In the sides of the house were the holes which Mr. Goodwill had made for self-defence, when he was attacked by the savage bushmen who had intended to rob his stores. The friendly tribe were his defenders, and killed and ate the robbers! They said it was right for them to do so when he remonstrated with them. "They were your enemies," said they, "therefore we killed and ate them!"

When we came down to the shore we found the very chief that Mr. Goodwill had wished us to see. His name was

Mulgav. It had been Tam-u-walat when Commander Markham was here in 1871: but they frequently change their names, especially when rising a grade higher in chieftainship as had been the case in this instance. The women with them had the smallest amount of clothing I had yet seen; it was just sufficient to cover their nakedness, not broader than one's hand. The hair of the women was short, except a tuft like a cock's comb over the crown of the head. The men had a broad girdle neatly worked round the loins, and ornaments on their arms of boar's tusks, shells and beads. In their hair the chiefs had splendid plumes consisting of the whole tail feathers of cocks. They had muskets and spears. Mulgav had a double barrelled musket, and the spears were headed with human bone. They are a well made people.

The island is very mountainous and wooded to the summits of the ranges which come down to the sea. The people are higher in their arts than those even of Fate. The soil is rich, but there appears to be an unhealthy miasma from the rank vegetation. The mission house is on an elevated spot, but residents must exercise very great care to keep clear from fever and ague in such a climate. Mr. Milne talked with the natives in a broken English which Mulgav understood. They engaged to keep thatch on the mission house, and expressed their desire to have a missionary. They even entreated me to stay with them! There is ample field for mission work in an island seventy-five miles long and forty broad, with a large population.

The two chiefs, Mulgav and Mulwad, came on board to get payment in advance for the promised thatching. They admired the cabin of the vessel, and themselves, when they looked into the mirror, where their faces and nodding plumes were brightly reflected. When they received their hatchets and knives the ship's boat took them ashore. This chief Mulgav was friendly to Mr. Goodwill, and he rendered great service to Commander Markham of the Rosario who had to deal with a tribe farther north for seizing a vessel and murdering and eating the crew. The captain of the man-of-war inflicted a fine of twenty-five pigs upon the people, but the ran away into the bush after agreeing to pay it. Commander Markham thereupon fired their village. One of his officers was a stout man, and natives of Cape Lisburn frequently felt his full arms and legs and said, "Very good kai-kai," that is, very good to eat! The tribes on the east and north are said to be ferocious cannibals. Very few vessels have called there; but Bishop Patterson ventured to do so a few years before his tragic end. He was a brave man.

"How leapt my heart with wildering fears,
Gazing on savage islanders--
' Ranged fierce in long canoe,
Their poisoned spears, their war attire,
And plumes twined bright like wreaths of fire.
Round brows of dusky hue!"

News of the Church.

Rev. J. K. Smith.

By the time this *Record* will be read in the country, Mr. Smith, now minister of Fort Massey, will be leaving us on his return to take charge again of the large and attached Congregation of Galt, Ontario.

Our readers do not need to be informed that Mr. Smith's departure involves a great loss not only to the Fort Massey Congregation, but to the whole Church of the Lower Provinces. So far as regards Fort Massey, that young and energetic congregation was making most satisfactory progress, in every respect, under his earnest and judicious ministry. Its ordinary Lord's day services, its prayer meetings, socials, and missionary meetings, were all admirably conducted, and attractive to the most fastidious; and the fruit was visible in growing unity, progress and peace. We are truly sorry that there should be even a temporary arrestment of this advancing prosperity.

And our sorrow is deepened as we think of the blank left by his removal in Presbytery and Synod, in the City and in our Public Institutions. We have among us excellent Ministers and zealous Elders, some natives, and some who are come to our aid, and we esteem and love them for their excellencies, and for their work's sake. Some excel in one respect, and some have excellencies varied and manifold. Mr. Smith belongs to the latter class, and among them all, he is surpassed in our estimation by none. He will carry with him the confidence and the affectionate regards not of his own people merely, but of every minister in city and country, and of all the earnest men, with whom he has associated in the Lord's work in the Lower Provinces.

Our chief regret is that the City of Halifax and the Church in the Lower Provinces loose, in the removal of the minister of Fort Massey, a most reliable man and a Standard Bearer in every work, and in every struggle, in which the honour of Christ and the highest welfare of Humanity are involved.

But we do not complain nor despair. We wish and pray that his labours may be doubly blessed in Galt, and we know that the Lord can provide for Fort

Massey, for Halifax, and for Christ's cause among us. And we are thankful that since Mr. Smith is going, that he goes to another part of our Church, and that we have the prospect of meeting him still, in consultation about the work of the Lord in these Provinces of our Great Dominion.

Departure of Mr. and Mrs. Morton.

Mr. Morton, with wife and family, sailed on the 2nd Nov. for St. Thomas, in the steamer *Beta*, en route for Trinidad, and we trust, is by this time in San Fernando, arranging for his work for 1875.

On review, his furlough seems very short, but it was all he asked and desired. His rest was still more limited for he occupied nearly all his time in visiting congregations, preaching or speaking on the mission from three to six times a week. If a change is as good as a rest, it is all well, but that aphorism must be received with some reserve. We feel thankful, however, that our missionary seemed none the worse of his exertions, and that Mrs. Morton who was as welcome as her husband, wherever she went, seemed to improve, and looked stronger at her departure than on arrival, while the children gained by the change.

Mr. Morton attended both of our Synods in whatever sense you understand the statement. He was present, and welcomed at our own Synod, and at the Synod of the Maritime Provinces in connection with the Kirk of Scotland; and he was present at both the Sessions of these two bodies, and all were thankful and happy to see and to have him tell his unvarnished but most interesting story.

Between the Synod and Mr. Earles' meetings, we in Halifax, were cheated out of a full and enthusiastic farewell meeting. On the Lord's day morning, however, from 9½ to 10½ in Chalmers' Church, a sacred and most refreshing time was spent by a goodly number, representatives as it were of all our Congregations in the city, including the minister of St. Matthew's, with Mr. and Mrs. Morton. It was an hour of Conference and Communion not to be forgotten. Next day at noon friends bade them farewell, and the *Beta* glided off and they were soon hidden from our view. May the Divine Presence be their guide and strength.

Presbytery of Pictou.

The Presbytery of Pictou met in Glenelg Church, on Wednesday the 28th Oct., and was constituted by the Rev. A. McL. Sinclair, Moderator. The principal business of the Presbytery was to induct the Rev. Robert Cumming into the pastoral charge of that congregation. Mr. McKinnon

preached, Mr. Sinclair presided, put the questions of the formula, offered the induction prayer and declared Mr. Cumming duly inducted as pastor of the congregation. Mr. Forbes addressed the minister and Mr. Goodfellow the people.—There was a large, attentive and apparently deeply interested audience present. Mr. Cumming was cordially welcomed in the usual manner. In accordance with the general practice in this Presbytery, the quarter's stipend was paid in advance. Mr. Cumming enters upon the pastoral charge of his congregation under the most favourable auspices. The people are harmonious and united in reference to himself. They have been well instructed by their former pastors in the fundamental doctrines of our religion, and taught its practical duties, especially the duty of liberality in the cause of Christ. With his accustomed diligence and faithfulness under the divine blessing, he may reasonably entertain the hope of a career of much usefulness and personal comfort in that large and widely extended congregation.

The Presbytery adjourned to meet in John Knox's Church, New Glasgow, on Tuesday, Jan. 19, 1875, at 11 A. M., for ordinary business.

JOHN MCKINNON, Clerk.

MONCTON.—The Presbyterian Church in this rapidly growing town has lately undergone some repair. Side galleries have been erected in order to afford more sitting accommodation. A Pastor is much needed to cultivate this field which has long vacant and suffered several disappointments.

MURRAY HARBOR, P. E. I.—Signs of progress are now witnessed in this Congregation which has lately been rendered vacant. A commodious Manse has been built. Steps are being taken toward the erection of a new Church on the North side of the Harbor, and whilst within a short period a supplemented charge, they are now offering \$650 and a comfortable house for their Minister. We hope that ere long they may receive the services of a zealous, active Pastor.

A DEEP religious movement has been in progress in the Brown's Creek Congregation, P. E. Island.

THE Church at Dundas, P. E. I., which has been in an unfinished state for a lengthened period was completed this Autumn, and opened in due form.

REV. MR. MORTON and family reached St. Thomas in safety and comfort on the 11th ult., and expected to leave on the 16th.

CALL TO MR. QUINN.—Rev. James Quinn has accepted a call given unanimously by the Congregation of St. James's, N. B., and will be inducted probably before the close of the year.

COOLIE GENEROSITY.—During the last summer the sum of \$301.87 were raised by the Coolies of, and around San Fernando, for the relief of their brethren suffering in India from the famine. This movement was not confined to any class or religion, but when we see that Rev. Mr. Grant was Treasurer, and the chief Collector, and the Secretary, Charles C. Soudeen and Walter Cockey, the moving spring in the whole transaction becomes sufficiently visible. We have been another example of the expansive and benevolent spirit of Christianity, and of its effect in stirring up to good works those who have only felt its influence indirectly.

DALHOUSE COLLEGE—TWELFTH SESSION.—Was opened on Nov. 2nd., by an Inaugural delivered by Rev. Dr. Lyall. The Rev. Principal occupied the chair, the attendance of Students was large, and the presence of prominent and respectable citizens shewed no diminution. His Honor the Governor evinced his interest by occupying a place at the right of the Principal.

Dr. Lyall's paper was admirable, and the addresses of the Chief Justice and of Professor McKnight were regarded by the Students with high favour.

We are happy to say that the Students in Arts are over 80, and that the whole number including medicals turns the hundred.

A NEW Church has lately been built at the East River, St. Mary's, a section of Rev. R. Cumming's large and scattered Congregation.

THE late Rev. D. McDonald who laboured assiduously on P. E. Island, left at his death a large number of followers and several churches. They do not now enjoy the services of settled Pastor.

THE Mission Stations in Digby County seem to be gaining some strength, and doubtless ere long the Halifax Presbytery will be called upon to form a Congregation. There will soon be two Churches (Presbyterian) in this field.

THE St. John Presbytery during the past summer have been cultivating a new field at Quaco with a large measure of success. Doubtless ere long a Congregation will there.

THEOLOGICAL HALL.—The Session was opened on Wednesday evening, Nov. 4. Professor MacKnight delivered a lecture on "The Ideal Church of the Future."

Chalmers Church was filled with a most attentive audience. The classes met on Thursday.

AT Salisbury, N. B., there are some 6 or 8 Presbyterian Families requiring attention. In the event of a Pastor being settled at Moncton this locality would, no doubt, receive a monthly supply.

PRIMER FOR HAVANNAH HARBOUR, EFATE.—We have vowels, *a, e, i, o, u*, but the consonants are but eleven, *b, f, g, h, r, e, m, n, s, t*. There are no *w, b, abs*, the vowels following the consonants. It contains the 10 Commandments, the Lord's prayer, the first Psalm and four Hymns. "Who hath despised the day of small things? Not the Lord, in whose service this little tract is issued, and not the thoughtful people of the Church who know that labour, and prayer and faith are all embraced in this little manual.

Intelligence.

THE WEEK OF PRAYER IS APPROACHING.—The following are the topics suggested by the Evangelical Alliance:—

SUNDAY, January 3.—*Sermons.*—Christ, the one Prophet, Priest, and King.

MONDAY, January 4.—*Thanksgiving and Confession.*—Review of the past. Prayer for grace to express gratitude, not only with the lip but in the life. Humiliation for personal and national sins. Prayer for the riches of mercy, and power to overcome temptation.

TUESDAY, January 5.—*National Objects for Prayer.*—For kings and all in authority; for soldiers and sailors; for the rich and the poor; for prisoners and captives; for the afflicted and bereaved; for the persecuted and oppressed.

WEDNESDAY, January 6.—*Home Objects for Prayer.*—Our children at home, in business, and abroad; for tutors and guardians; for universities and colleges; for the Christian ministry; and Sunday schools.

THURSDAY, January 7.—*Foreign Objects for Prayer.*—The extension of religious liberty throughout the world; the prevalence of peace among nations; the increase of harmony, sympathy and service among Christians of all lands; the subordination of international intercourse, and the increase of commerce, and of science, to the spread of Christ's kingdom.

FRIDAY, January 8.—*Missionary Objects for Prayer.*—For the conversion of the house of Israel; for the spread of the Gospel in heathen lands, and for the

deliverance of nations from the yoke of superstition.

SATURDAY, January 9.—*Prayer for Religious Revival.*—Of the churches throughout the world, for their increase in zeal, spirituality, and devotedness; and for a clearer witness for the truth among them.

SUNDAY, January 10.—*Sermons.*—The essential unity of Christ's church and the obligation, binding on all its members, to manifest it "in the bond of peace."

THE largest Hall in London, the ALBERT, has been engaged for Evangelistic services in connection with Messrs. Moody and Sankey's visit to the great world's great centre.

THE Free Church Sustentation Fund shews an increase of £7,273, in the first five months of the current year.

THE English Synod of the United Presbyterian Church has again decided in favour of immediate Union with the "English Presbyterian Church." This body numbers 106 congregations. About 30 of them were opposed to the Union.

CANADA GENERAL ASSEMBLY.—This Assembly met at Toronto early in November. It was decided to proceed with the Union, by a vote of 111 to 2. The decision was practically unanimous. The Assembly's next meeting will be held on the second Tuesday of June in Erskine Church, Montreal.

SYNOD OF THE CHURCH OF SCOTLAND IN CANADA.—This Synod met at Toronto early last month. The minority against the Union offered strenuous opposition. The final vote stood 68 for Union, and 17 against. Rev. Gavin Lang, of Montreal, takes a leading part in the opposition. The minority threaten to resort to the Courts of Civil Law in order to secure to themselves the entire property of the body. The Synod will meet in Montreal in June.

SCOTLAND.—An agitation has begun in favour of disestablishing the Scottish Church. Dr. Begg now acts as the defender and friend of that body, and several of his old coadjutors in the Anti-Union ranks have joined the Establishment. The Commission of the Established Church has made proposals looking towards Union.

Piety at Home.

True piety begins inwardly and works outwardly. It begins in the heart, and works the reformation of the inner, and then the outward conduct. It begins with love in the soul, and then takes in relatives and friends, then neighbors, the community, the country, and finally the whole

human race. The best Christian may have failings at home, but for these he is sorry, and labours hard to overcome sins easily besetting him.

One should be deeply pious at home, because there is where he is the most part of the time. If he is religious only when abroad, he is religious—if it can be said he is at all—but a very little of his time.

One who shows a seeming interest in religion when in public, and not at home, imposes on those not acquainted with his daily life, in that they take him for a warmly devoted Christian, when in reality that is not the case, the principles of Christianity not being carried out at home, where they are most needed.

It is at home where the main warfare with sin is to be carried on, and the victory over Satan gained. There the ills of life are mostly met; there temptations assail the most fiercely; and there the provocations to impatience, anger, and hasty conversation are found. So that at home grace must triumph, religion abound, and sin be overcome, or it will not be so anywhere.

I. A year in the New Hebrides, Loyalty Islands and New Caledonia. By F. A. Campbell, &c.

II. An account of the early history of the New Hebrides Mission. By Rev. A. J. Campbell of Geelong.

III. A narrative of the voyages of the "Day spring." By Rev. D. McDonald, D.D. B. A. Bookstore. Price 90 cents.

These three portions make one book, and one of the most instructive and interesting character. It makes a most readable book of 250 pages, enriched with a map of the islands, nine lithographs, and nine woodcuts.

Rev. Mr. Campbell's account of the early history of the mission comes first, and respecting this part of the work we endorse the words of the *Christian Review*. "As for these chapters it will not be easy for any not under the influence of bigotry to read them unmoved. The sketch there given of Dr. Geddie's life, a life of which quietness and confidence were always the strength, ought to be eagerly read by all who wish to know how much of patient heroic living there lies under the petty details of ordinary life and character which surround the missionary, like other men, and beyond which most missionary critics do not see."

We do not accept this portion as a full history of Dr. Geddie's life or of the mission, but viewed as an outline of both, we regard it as highly satisfactory.

The story of the *Dayspring* is well told

by Dr. McOnald, and certainly no man was more competent than her faithful friend and indefatigable agent at Melbourne for so many years.

The third portion of the work, or what comes first on the title page, consists of a series of letters written from the New Hebrides by F. A. Campbell, the son we believe of the minister of Geelong. These add much to our knowledge of the islands, and by pen and pencil he makes us quite intimate with the islands, the missionaries, their residences, their work, their people, and their difficulties of all kinds.

The work is what it claims to be "a contribution to the physical social and religious history of this important group, prepared merely with the desire of giving the friends of the mission some clear idea of the kind of places where their missionaries are laboring, and the kind of work which they are trying to do."

We have no hesitation in saying that it is a most valuable contribution toward that object, and that it should without delay be placed in every Sabbath School Library in the Lower Provinces. It is worth a half-a-dozen, or it may be a whole dozen of the prevailing fictions which constitute three-fourths of what pass for Sabbath School books.

We must not omit to add that Mr. Campbell is a Botanist, and having placed the collections of plants made on the islands in the hands of a master of that science there is appended a chapter on the Phytography of the New Hebrides, and Loyalty Islands.

NOTICES AND ACKNOWLEDGMENTS.

THE Sabbath School Lessons for 1875, prepared by the Synod's Committee, are now ready and can be had on application to the office of the "Presbyterian Witness," corner Sackville and Granville Streets, Halifax, at the usual rates, 50 cents per 100. Superintendents and others should send early so that the lessons might be in the hands of teachers before the first of the year.

MAKE up your list of *Record* Subscribers for next year (1875) by the 20th of this month, or as near the date as possible. Send the order without delay to the office of publication. The money should, wherever possible, accompany the order. Ministers, Elders, Home Missionaries, Catechists and Church-workers generally, are earnestly requested to aid in securing an increased circulation for the *Record*.

TO CLERKS OF PRESBYTERIES.

Five months ago the Treasurer paid \$200 by direction of Synod for Presbyteries to be refunded within two or three months at farthest. Only fifty dollars have been returned,

and the remainder is urgently needed before the new year.

CHURCH INSURANCE FUND.

The Committee on the Church Insurance Fund have to announce that the Synod have agreed to carry on the scheme with a slight modification of the original plan. Originally it was proposed that after payment of rates for three years, there should be no payments except on the occasion of each loss by fire. Instead of this, it is proposed now that the payments be continued after the three years are expired, at the same or reduced rates as may be found advisable, until the fund accumulates to such an amount that the interest will pay all demands upon the fund when payments will cease. It will be observed, that under the present plan there will be no extra calls for losses. For the security of the fund, twenty gentlemen of good commercial standing have agreed to guarantee their proportions of any loss that may occur previous to the premiums being sufficient to meet the same. The fund is therefore perfectly secure. The following are the rates.

TABLE OF RATES.

	Amount insured.	In rural districts.		In towns or villages.	
		In 1 year.	Annually for 3 years.	In 1 year.	Annually for 3 years.
1st Class.	\$1000	\$12 50	\$ 5 00	\$20 00	\$ 7 50
2nd "	2000	25 00	10 00	40 00	15 00

It is important to the success of the scheme that a large number of congregations join. Applications are requested to be forwarded with the money to J. W. Carmichael, Esq., Treasurer of the fund, on or before the 31st December next. Blank schedules may be had from the Convener.

GEORGE PATTERSON, Convener.

TO THE CHILDREN OF THE CHURCH.

Cards have been sent out asking you to help the Board of Foreign missions in carrying on the great work of sending the Gospel to the heathen. Not only the Board, but the Synod, the missionaries, and the whole Church, feel thankful for your past aid, and we believe the Lord Jesus has approved and blessed your work.

The cards, for which please ask your minister, will tell you that we look to you for nearly \$1000 for the *Dayspring*, and for about \$400 for the Schools under the charge of Messrs. Morton, Grant and Christie in Trinidad. Besides all this, a young man is going out from us this fall to be a teacher of the young Coolies, and money will be wanted for his passage to San Fernando.

If you will give as quickly and as well as you did last year, the friends of our missions will have new cause to return you their cordial thanks.

P. G. MCGREGOR, Sec'y, B. F. M.
Halifax, Nov. 24th.

The Treasurer acknowledges receipt of the following sums during the past month:

FOR FOREIGN MISSIONS.

Prince St. Ch., Picton, additional to \$56.27.....	\$ 5 00
Coldstream, per Rev. J. Layton.....	4 00
Mrs. M. Johnson, Springside, per Rev. J. Sinclair.....	2 00
Miss Mary Logan, do.....	1 00
Kempt, per J. Armstrong.....	15 00
Mrs. Jas. O'Brien, Widow—Walter..	2 00
John McCulloch, do.....	1 00
Middle Stewiacke, per Mrs. Bates....	7 72
A. H. Patterson, Liverpool.....	25 00
Sab. School class of T. Graham, James Ch., New Glasgow.....	3 50
Whycomagh, per Rev. M. Stewart..	17 25
John Miller, Westville.....	30 00
Upper Londonderry.....	56 00
A friend, per Miss Mitchell, Göttingen St.....	2 00
James McAlister Moncton.....	5 00
Poplar Grove.....	100 00

DAYSPRING AND MISSION SCHOOLS.

St. John Ch., Halifax, Juvenile Missionary Association, for Mr. Morton's School.....	\$ 10 00
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HOME MISSIONS.

Kempt.....	\$ 5 00
Bedford, Mr. Church, \$4, Mrs. Reid \$2	6 00
Interest on half of Kerr bequest.....	9 39.
Grant from Free Church Colonial Committee, for New Kincardine, and Tobique, £100 stg.....	486 67
Richmond, N. B., per Rev. E. McKay	15 00

SUPPLEMENTING FUND.

Coldstream.....	10 00
Kempt.....	5 00
Thankoffering for prayer answered ..	5 00
A. H. Patterson, Liverpool.....	15 00
From the Mission Board of the Irish Presbyterian Church £150 stg...	730 00
James McAlister, Moncton.....	10 00
Shelburne Cong.:	
East Jordan \$2.57; Jordan Ferry \$4.43	
Lockeport.. 4.56; " Bay... 2.50	
Upper Ohio. 4.21; " Falls.. 1.25	
Lower " 1.29; Shelburne... 9.39	30 00
Poplar Grove Thanksgiving Coll.....	60 25
Sabbath School class of E. Graham, James' Ch., New Glasgow.....	3 50

EDUCATION.

Coldstream.....	10 00
Upper Ohio, Shelburne Cong.....	3 00
Interest on \$389.33.....	23 36

ACADIA MISSION.

Kempt.....	\$5 00
Thank offering for prayer answered..	5 00
Anonymous—Sherbrooke.....	4 00
Master McKenzie's tree, per Dr Bayne.....	1 50
Maitland Thanksgiving Col., per Rev. L. G. McNeill.....	17 50

MR. CHINIQUEY'S MISSION.

Master McKenzie's tree, per Dr. Bayne	\$1 17
Member of St. John's Church, Catham	10 00

AGED AND INFIRM MINISTERS' FUND.

Springside, per Rev. J. Sinclair.....	\$ 19 00
James McAlister, Moncton.....	5 00

We received a sum of money from Baillie, for various objects, but the details or allocation being mislaid, we must delay the proper acknowledgment till we communicate with Mr. Nelson.

ERRATA.

In August No. \$10 credited to Coldstream Cong., was the subscription of the Rev. J. Layton.

In Nov. RECORD, Synod fund—Central Church, N. B., should be, Central Church, no exp. The locality of Central Church is known to be West River, Pictou.

The Treasurer of the Presbyterian Minister's Widows' and Orphans' Fund, P. C. L. P., acknowledges receipt of the following sums since 17th Aug., 1874:

Rev. J. C. Meek.....	\$ 20 00
" John McKinnon.....	20 37
" W. Thorburne.....	20 40
7 Coupon's \$15 each P. E. I. Debentures.....	105 00
6 mos. int. on \$800 old c'y.....	23 36
Bal. of interest due.....	6 00
" " on deposit.....	34 89
	\$230 00

HOWARD PRIMROSE,

Treasurer P. M. W. & O. F., P. C. L. P. Pictou, 29th Oct., 1874.

ERRATA.—In acknowledgment in 17th Aug. last there is an error in addition. The total should be \$1233.24, not \$853.24. Omitted in printing, Rev. G. Patterson, \$20.00.

PAYMENTS FOR "RECORD."

The Publisher acknowledges receipt of the following sums:

Mr. Daniel McGregor, West Dublin.....	\$3 75
Rev. J. Hogg, Canard.....	75 "
John H. Fulton, Bass River.....	9 90
W. A. McKeen, L. Glace Bay, C. B.....	9 00
Rev. J. W. Nelson, Baillie, N. B.....	5 00
John Scott, Charlottetown, P. E. I.....	5 60
Halifax.....	1 00

THE HOME AND FOREIGN RECORD.

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

TERMS.

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

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

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