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THE

Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

APRIL, 1874.

DEATH OF REV. DR. KING.

The Rev. Andrew King, D.D., Emeritus Professor of Systematic Theology of our Church, died at Helensburgh, Scotland, on the 24th February. He was eighty-three years of age. Previous to the Disruption of 1843, he was one of the Glasgow Parish ministers. He took an active part in the Non-Intrusion controversy, and was one of the brave Five Hundred who signed the PROTEST and left the establishment. In 1848 he came to Nova Scotia as Professor of Systematic Theology and Church History for the Free Church College,—having been commissioned by the Colonial Committee of the Free Church. He arrived here on the 18th October, and delivered his inaugural lecture on the 2nd November. From that day, till he finally left our shores, in 1871, he was closely identified with the growth and progress of Presbyterianism in these sea-Provinces. He was willing to spend and be spent in the Master's service. He certainly never spared time or strength. He never refused an invitation or neglected an opportunity of preaching the Gospel of Christ while his health permitted.

In the spring of 1870 he was ill for several weeks, and his increasing infirmities warned him that he could not long discharge the onerous duties of his office with comfort or satisfaction to himself. He accordingly communicated to the Synod of 1870 his intention to resign, and his willingness to do so whenever the Synod should relieve him by appointing his successor. The Synod on that occasion elected a gentleman in Scotland who declined to accept

the position. The Synod adopted unanimously the following Minute respecting Dr. King. We quote it as fully and literally expressing our own estimate of our venerable father's services and his character and attainments:—

“In connection with the retirement of the Rev. Andrew King, D.D., from his work as Professor of Theology and Church History, the Synod agree to record their deep sense of the value of his services throughout a period of 22 years in training young men for the work of the ministry in these Lower Provinces. His extensive acquaintance with the literature of his department, the lucid order and fulness of methodical treatment which he brought to bear upon the exposition of theological topics, the precision with which he defined the point at issue in controversy, and the incisive logic with which he exposed and refuted error, found their appropriate sphere in the Divinity class room; while the grave courtesy and kindness of his manner at once maintained the dignity of his chair, and secured the affection of his pupils. His thorough familiarity with the procedure of Church courts, his firmness in maintaining the principles of Presbyterian government and discipline, and his wisdom in applying them to the varying circumstances of the Church gave weight to his counsel in Presbytery and Synod. And so long as his strength permitted he laboured abundantly, in the pulpit, in committees, and otherwise, to promote the interests of the Church and the edification of the people.”

Dr. King's health improved so far in 1870, that he was able to discharge the duties of his chair with unexpected efficiency during the session of 1870-1, till within three weeks of its close, when he was brought to the brink of the grave by congestion of the lungs. He recovered and

regained his health to such a measure that he made up his mind to remove to Scotland to spend there the remainder of his days. Previous to his departure, the Synod presented him with an affectionate and grateful Address in which special reference was made to the munificent gift of his Library to the College. Friends in this city and elsewhere united in a testimonial to him the day before his final farewell. No one who was present at that deeply affecting interview will forget the solemn, earnest, fatherly and pathetic words of our venerable father and friend. Much as he loved Scotland, he loved Nova Scotia very much too, and he left behind him here the people who held him most dear on earth. It was not without much and unwonted hesitation that he made up his mind finally to cross the ocean. Happily his health was greatly improved by his return to Scotland; and he was, till within a few weeks of his death, remarkably vigorous for a man of his years and labours.

Dr. King has left his mark permanently upon the Presbyterianism of these Provinces. He was the first Moderator of the Presbyterian Church of the Lower Provinces, and he took the deepest interest in the prosperity of all her enterprises. It is impossible to speak too highly of him as a man of conscience towards God and men. He was a straightforward antagonist, an honest counsellor, a faithful and most loyal friend. He regarded with the devoutest reverence the Word of God and he delighted greatly in its exposition. He was as far as possible above cant and sham; and was every whit an honest man.

THE SUPPLEMENTING FUND.

The time has fully come to direct the attention of the Church to the present position of the Supplementing Fund. It may be that this has already been delayed too long, but my explanation is that as the needs of other schemes—chiefly the Foreign Mission and Education—for some months past have, perhaps, been greater, I was unwilling to interfere in any way with the appeals which have been made on their behalf. But, as has just been said, the time

has come when this duty can no longer be delayed.

I have received from the Treasurer a statement, made up to March 12th, of the Receipts and Expenditures of the Fund for the present financial year, so far as it has gone,—which statement it may be as well to give here:

RECEIPTS.

Bal. on hand May 31, 1873.....	\$ 846 21
Rec'd from Irish Pres. Ch.,	£50 stg. 243 33
“ F. Ch. of Scotland,	£100. 486 67
“ W. Quebec.....	100 00
“ Our own People, (78 congregations contributing.)	1592 57
	<u>\$3268 68</u>

EXPENDITURE.

Supplement paid to 30 congregations with other expenses	3099 30
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Balance..... \$ 169 48

(As to this balance I may remark that it is more in appearance than in reality, as a payment falls to be made out of it which will all but sweep it away.)

Now, at first sight, the position of the Fund would seem not to be an unsatisfactory one, if so far all claims have been met and nearly three months of the financial year are yet to run. But the matter assumes a very different aspect when it is considered, (1) that on the first day of July next about \$2000 will be required to provide for the payment of the half-yearly supplements then due; (2) That of the whole amount contributed so far this year, not much more than one half, *i. e.*, say \$1600, has been contributed by our own Church, for nearly \$500 of the Balance from last year, with which the account opens was given by the Free Church of Scotland; and (3), that, as I am informed by the Treasurer, *four* congregations have contributed more than *one third* of this \$1600.

Such, then, is the present position of the Fund. At this date the receipts and expenditure about balance each other, and at the expiration of three months, about \$2000 will be needed to pay the supplements then due. While it is, perhaps, not far from the truth to say that having regard to the foregoing facts, the Church as a whole has not come up to the help of this scheme in the measures that might fairly be expected of it.

To what cause this apparent lack of interest may be attributed, it is difficult to say. It may be that the impression has gone abroad that the Fund is in a better position than in point of fact it is, or the necessities of the other schemes brought prominently forward of late, may have thrust the claims of this somewhat into the background, or some may be disposed to blame the Committee for not taking more active measures during the current year on its behalf. As to the last, I may observe, that the Committee considered that—as the result of their labours during former years—the Scheme had so commended itself to the intelligence and affections of our people, as to require now no very special efforts on their part. But be the causes what they may, the position and prospects of the Fund, as brought out above, demand and should receive the serious consideration of the whole Church, —for, as has often been pointed out, there is no one scheme which is more essential to her well-being than this.

In view of the foregoing, I may take the liberty of making one or two suggestions of a practical kind:—

1. All supplemented congregations should take collections for this Fund. This is the Synod's injunction, and it is to be hoped that due care will be taken to obey it.

2. Up to the twelfth of March only 78 congregations had contributed. The amount given was only \$1600, and more than one third of this was given by four congregations. I hope that at the end of the financial year, or, at all events, at the meeting of Synod, the Treasurer will be able to make a very different report. The proportion of non-contributing congregations is far too large. The sum of \$1600 is far too small to be given in nine months by a Church like ours, for so important a scheme. And surely if four congregations have given more than one third of this amount, the conclusion cannot be resisted; nor that they have done more, but that others have done far less, than they should.

3. I would ask, lastly, the more wealthy and public spirited members and adherents of the Church to consider the statement I have here made. Last year the Committee

appealed to many of these personally by circular, and I am glad to say that we did not appeal in vain. This year for the reason already given, we did not think it advisable to take this course; but what has been said shews sufficiently that their liberality is not less needed now. In this connection the example of "W., Quebec," is worth referring to. This gentleman—who I believe is entirely unconnected with our Province or our Church, happened to see a letter which appeared in the *Record* of the Irish Presbyterian Church, which aimed to give some account of our Church's work in these Lower Province, and he was moved thereby to send me, much to my surprise and gratification, the noble contribution of \$100 to this Scheme, as acknowledged above. Such liberality—on the part, too, of an entire stranger—is surely worthy of imitation by our own people. I would earnestly, therefore, urge the claims of this Fund upon our people, and especially upon those of them to whom God has given wealth, and whose liberality we have experienced in former years, and I confidently hope that should these lines meet their eye they will continue to it that sympathy and support of which it is as deserving now as ever.

THOS. SEDGWICK,

Secy. Sup. Committee.

TATAMAGOUCHE, March 20th.

ENCOURAGEMENTS.

Our Church in this country has but a comparatively short history, yet it is full of tokens of the loving kindness of the Lord. All our enterprizes have prospered. Our congregations have increased and multiplied. As wealth has increased, so, in most cases, has the grace of liberality. The Spirit of union has been given to our Church. Old divisions have been healed, and the strifes of party hushed. The lines that separated us before 1860 and 1866 have been obliterated, and have never re-appeared. The same spirit is given still; for we note by the reports of Presbyteries that the proposed Union with the other Presbyterian Churches meets with a very large measure

of acceptance, and that only changes in matters of detail are any where desired.

The number of young men who devote themselves to the ministry of the Gospel, though not large is encouraging. True, we need more—many more. The call comes from every direction. But let us be very grateful for what God has done for us, for the talented, devoted, laborious Pastors, Licentiates and Students He has raised up. We have workers now in all parts of the Lower Provinces. He who has raised up so many will in answer to our prayers give us many more.

Our Theological Hall has indeed been blessed, for it has furnished us with many of our ablest Church workers; but it needs our prayers and our liberal aid. It has prospered enough to encourage us for the future, and to rouse us to greater liberality on its behalf. Dalhousie College and the Hall cost the Church largely, but we must bear the expence; it is money well spent.

No feature in our history is more encouraging than the readiness with which our young men volunteer for foreign service. No sooner is there a call for a fresh labourer in the New Hebrides or in Trinidad than offers of service are received. Young men and young women take their lives in their hands and venture cheerfully upon paths of peril and hardship far away "among the Gentiles." The correlative fact of the readiness of our people to support Missions is equally encouraging.

It is most encouraging to note the fidelity with which our Church adheres to the "faith once delivered to the Saints,"—sound doctrine of which she need not be ashamed. While other bodies are rushing off to Romanism, Ritualism, Unitarianism, or Infidelity, the simple truth of God's Word is as precious as ever to our ministers and people. Never, never let it be otherwise!

There is much life, there are many pleasing evidences of the work of God's renewing Spirit, in our congregations; alas, that we cannot report glorious revivals such as prevail among our brethren in other lands! What God has done for us in the past, what He is still doing for us, is enough to war-

rant the strongest hope. He who has given us so much of His peace, so much of the self sacrificing mind that was in Christ Jesus, so much of the Spirit of union and brotherly love, is able and willing to help us now, and through all the vicissitudes of the future.

THE WAY TO GIVE.

BY REV. A. J. MOWITT.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."
—2 Cor ix. 7.

Giving is an important Christian duty. A man cannot be a Christian at all without being a giving Christian. Our Church asks every one who becomes a Church member to give of his substance according as God hath blessed him, to the support of the Gospel and the maintenance of the different schemes of the Church. And she is right. The poorest Jew was not so poor as to be exempted from bringing his offering, and the poorest Christian is not by the word of God, and ought not to be by any Christian Church, exempted from giving.

It is about how to give, however, that I would like to say an earnest word. Giving and the spirit of giving are too often widely different things. Paul tells us how we are to give:

1. "Every man" is to give "according as he purposeth in his heart." Every man, you see; not the rich; not the Christian who has been successful in his undertakings, but every man is to give, and as he purposeth in his heart.

When the collector used to go round with his subscription list, getting subscriptions for some benevolent object or other, or for some Church scheme, such as Foreign Missions, or Home Missions, or Education, or the minister's stipend, if he wanted to make the thing a success, he would go to some generous-hearted rich man, if there were any such, to head the list with a good large subscription. Then when he had got the list well headed he felt he could go to the proud-spirited, niggardly-hearted ones with an argument they

could not withstand. He would appeal to their worldly pride. "Surely, sir, you won't be behind your neighbour there. Let me show you what he is down for. That is something respectable isn't it? Now, you must be upsides with him at least. Remember the whole community is to see this subscription list, and it will never do for a leading man like you to be second or third here. You must occupy a first place for your own credit's sake. And, moreover, we are going to publish the names and donations of the generous donors. Come now, let the Church and the world see you can do it when you like."

Such an all-powerful argument generally succeeds, and succeeds where nothing else would have succeeded. The wily collector has assailed him in the only approachable money point in his whole character. He might have lectured him for a fortnight without getting a cent out of him, on the duty of giving, or the importance of giving, or the necessity of giving, or the pleasure and profitableness of giving, or the worthiness and commendableness of the object. Nothing but a cunning assault upon his pride and vanity would bring him to give at all.

And so all the way round. "Collector," another will say, "let me see that list of yours. I want to see what Mr. so and so is down for. Just so. Well, you may put my name down for the same."

Now that is not the way to collect nor the way to give. It is not God's way at least. God's way is, "Every man as he purposeth in his heart." No Christian should ask how much any other Christian gives in order to know how much he should give. He should ask his own conscience. He should commune with his own heart. And when he gives his heart should go along with his gift. It is not the amount we give, so much as the amount of heart we give along with it, that tells. Many a rich man's thousand dollar gift, proudly and ostentatiously given, and so thankfully acknowledged, and so very prominently noted and remarked upon by the editors of the *Record* and the Church's Treasurer, is

very little thought of by the Lord, and perhaps is allowed to be expended in some unwise enterprize; while, on the other hand, some humble-hearted Christian widow-woman's mites, given with a glad, gushing heart, that she has something to give for His honour who has given her Himself, are sent round and round, here and there and everywhere, in an unending mission of good.

Ah! this heart giving which Paul recommends so strongly and indicates as the only true giving, is not much thought of to-day. It is the money we want, and the more the better. No matter where it comes from. It may be the price of blood, the rumseller's accursed gains, the kept-back earnings of the honest, hardworking poor, the rewards of spoliation and fraud and what not, but no matter, the Church's hand is stretched out to receive all that is put into it, and the larger the amounts, the more lowly she stoops in acknowledgment. Ah! no wonder the Church's funds accomplish often so little good. Her money is not always heart given money.

Now, I don't say the Church should receive none of the world's wealth. I don't say she should throw back the world's gifts in his face and tell him to bestow his favor somewhere else. I don't say she should be forever examining into the motives and principles of givers. But this I think the Church should do or something like it. She should so avow the great principle she goes upon in receiving, that those who give give as they purpose in their hearts—that their giving be heart giving. I don't think it is the Church's duty to go hat-in-hand begging at the doors of rich worldlings whose hearts are known to be consecrated to mammon's service, and whose wealth is known to be the gains of oppression, fraud and shameful wrong-doing. Such illgotten and illgiven gifts can't do much good any where, and the Church is really richer without them. If they come of their own accord and voluntarily give into the Church's treasury, well and good. It can't be wrong to receive anybody's money in that way, for, it may be, God, who has the hearts of all men in His power, the hearts

of the rich as well as the poor, the hearts of the bad as well as the good, may be moving them to give. But for the Church, by wily worldly policy, and flattery, and cunning, and the thousand unscriptural and unchristian schemes of getting the purse-strings of the rich and monied of the world loosened, and their money from them, which are had recourse to now-a-days, is neither honest nor honourable, much less holy and heavenly. Giving, to be right giving, should be heart giving.

2. The man who gives is not to give grudgingly, or of necessity, but he is to be a cheerful giver.

When the Collector goes his rounds collecting for the Church's schemes, how few give him a hearty welcome. How few say to him, "Collector, I am real glad to see you. I was looking for you before this. God has been good to me. He has filled my barn up to the rafters with plenty. He has blessed my family with health. He has made goodness and mercy, sunshine and hope smile sweetly upon me. I was longing to see you, for I wanted to give Him a thank-offering in acknowledgment, a poor acknowledgment of His goodness to me."

Sometimes he meets with such givers, but not very often. Generally he has to listen to most dolorous tales of hard times, damaged crops, scarcity of money, sickness and sorrow, until the collector feels like giving instead of getting.

Now, sometimes it is hard to give. Money is scarce sometimes, and work is hard to be got, and provisions are dear, and crops fail, and sickness comes. It was hard for the poor widow in the Gospel to give, but for all that she made out to give without any grudging, or grumbling, or grinding necessity. She did not go to the treasurer with a carefully thought out and worded tale of woe. "Ah! treasurer, you don't know how hard it is for me to get along at all. Why, sir, it is almost impossible for me to live, and it is a great sacrifice for me to give these two mites. They are all I have in the world, all my living." No, she passed along among the crowd of givers without letting her sorrow and hardship be known.

It is not the real poor that say most about their poverty. The worthy poor suffer without a murmur. Nor is it the poor that are the worst givers. There is a class of people that never know when they are well off, that can never see goodness and mercy in anything, and that are forever grumbling. That miserable class take and keep all they get hold of, and there is no getting anything out of them, and certainly not without doleful grumbings, and grudgings and growlings.

The giving which God delights in is hearty, happy giving, not the giving of hard necessity. "God loves a cheerful giver." That is the way He gives. How lavishly He scatters His blessings around on all, on the unworthy and ungrateful as well as on the good and thankful. How freely and bountifully the fountains of plenty pour out their rich abundance to all. The sun shines, the showers fall, the birds of summer sing, and the flowers of spring bloom so cheerfully for all that have a heart to enjoy them. And not only the common blessings of His Providence does He give in that free happy way, but also the rich blessings of His grace. What a cheerful giver God is!

Now God wants us to be like Himself, the giving children of such a giving Father. He wants us to know the joy and happiness and spiritual good of giving. When we give cheerfully and heartily and liberally according to our means to a good cause, we feel that it is healthful to our souls; it has an expansive effect upon our natures; it elevates our beings; it makes us Christ-like as well as does others good.

Thus, it is one thing to give, and another thing very different to give as God would have us give. The amount we give is important, but the right spirit, the giving heart behind the gift is even more important. It pays some people to give liberally. It is a good advertisement of their business. Every paper blazes abroad far and wide their munificence, and everybody knows them and talks about them. Their shops are thronged with customers. Their business is patronized by the Church, and they are able to go on giving. Ah! there is

danger of our falling into the condemnation of the devil in giving as well as in everything else.

ANTIGONISH.

The Presbyterians of Antigonish deserve and will receive the sincerest sympathies of their brethren throughout the Church. They have stood up manfully for the truth in midst of Papal darkness. They have been subjected to not a few hardships. The temptations to forsake their principles are strong and pressing. It is well that the seductions of error and the terrors of superstition, and the force of opposition, have been so well resisted by the adherents of our Church there.

In July last, a furious riot raged in consequence of a visit of Rev. C. Chiniquy to Antigonish. He dared to lecture in the Presbyterian Church, and Presbyterians dared to listen to him. For this the penalty was stoning. The Roman Catholic mob savagely assailed Mr. Chiniquy, Mr. Goodfellow and others, to the imminent peril of their lives. This outrage was defended by priests and winked at by magistrates (if not actively encouraged). The Presbytery of Pictou, with most praiseworthy tenacity of purpose has secured a legal investigation of the conduct of the magistrates, and a preliminary examination preparatory to trial of eight rioters.

The facts that have been published show clearly how cruel, how ruthless, Romanism makes a naturally kind inoffensive people. The events in Antigonish should rouse our Churches to tenfold efforts on behalf of the Acadia Mission. Bring Romanists under the influence of the pure Gospel, and they are sure to become law-abiding citizens. Even in this life the change is an incalculable blessing.

THE REV. JOHN GILLIS has resigned his charge, at Wewoka, Indian Ter., U. S., where he has been laboring for the past year. He intends soon to come to Nova Scotia. Mr. Gillis is a native of P. E. Island.

PROFESSORS' SALARIES.

At the last meeting of Synod, not merely the duty and propriety, but the necessity of increasing the income of our Professors, was universally admitted. There were two propositions for accomplishing the object, between which the Synod made its choice. One was a motion by Rev. J. Cameron to add \$300 to each for the current year. The Synod preferred a resolution less definite but none less obligatory, especially on the majority which carried it. The resolution set forth that the salaries ought to be \$2000, and remitted to the Board to do all they could to come to this point.

At a meeting held in July, the Board having met, felt that they were under obligation to adopt immediate measures to increase their revenues, and issued in August a circular to all ministers requesting them to follow up their vote and the vote of the representative Elders at Synod, by corresponding effort. The circular gave notice that the Board felt anxious that the Synod's expressed desire should be realized to the extent of adding *at least* \$300 during the present year, giving information that an average of \$35 from 100 congregations or \$29.25 from 120 would be required to accomplish this.

The Board will meet in ten days to find that their expectations have not been realized — to find that not 20 congregations have come up to the average, that 80 have fallen below it, that fifty give under \$20, and 30 under \$10. There are 8 congregations between \$30 and \$40, six between \$50 and \$80, one at \$101.73, and one at \$318.12, and between twenty and thirty have not yet forwarded anything.

We shall assume however, that they will, but yet at the rate of giving which has obtained, it is certain that the sum required will not be forthcoming from this remnant.

The whole receipts to date from interest and Churches are \$5206, and the whole expenditure for salaries at the old rate and other expenses comes as nearly as possible to the same sum, so that practically there is so far, nothing to be divided. Salaries however, being all paid up to the date of closing of the accounts, the receipts for the

next two months can nearly all be applied to the desired object.

We have thus presented an admirable opportunity for congregations who feel that they have given too little to supplement their first remittance by a second. In some instances the collection was diminished by a storm of rain or snow, in others the notice was insufficient, while in many there was no deep consciousness that important interests were at stake; the quarter was given instead of the dollar, and the dollar where the donor could give five or ten. It is not too late for offerings, specially for the increase fund from willing individuals and congregations and we think that those who move quickly in this direction will honour themselves, while meeting an emergency and discharging an important duty.

Without naming the two Churches which lead, the following have done nobly, Glenelg \$77, Dartmouth \$82.28; but only united and universal effort can secure the grand result. To such an effort the members and Elders of the Synod of 1873 unquestionably pledged themselves. Shall the pledge be redeemed?

MISSIONARIES IN DANGER IN CHINA.

The Philadelphia *Presbyterian* quotes from the Shanghai *Courier* the following account of troubles in China:

"Early in the year 1873 it was resolved to establish a station at Chi-mi, two hundred miles to the south-west of Chefoo. A sect was there discovered called 'the peculiar people,' whose faith, it was thought, made them more accessible to the preachers of Christianity. Accordingly, in the middle of last summer the Rev. Mr. Corbett went to Chi-mi to open a station. He took with him his three younger children, his library, and his personal effects. He was quite successful in his work, and his preaching attracted much attention in the district. About the middle of December word came to Chefoo that Mr. Corbett had been stoned while on some of his preaching rounds, and that his steps were usually followed by a large crowd of excited men. The local magistrate was friendly, but was unable to restrain the populace. Things soon came to such a serious pass that Mr. Corbett was obliged to fly for his safety and that of his children. Before taking this extreme step

he had observed an unusual amount of agitation amongst the villages for some time, people going from house to house during the whole day and night, and at last, it being unsafe to leave except in the quietest manner, he had to get his children away on the backs of some of the converts. Following a few li behind him on pack mules were some of his clothes and those of the children, but these were attacked, and the clothes all stolen."

When news of his perilous condition reached Chefoo, the Rev. Mr. Eckard, impelled by a noble and courageous spirit, started to give help to his friend and associate, and to rescue him, if possible, from the hands of his enemies. As it proved in the end, his presence was not needed by his colleague, for two days after Mr. Eckard left, Mr. Corbett arrived safely with his children at Chefoo, greatly to the joy of the missionaries. Mr. Eckard, not knowing this, went on to the place where the riots had occurred. On his arrival at Toa-pu, (the place where Mr. Corbett resided, and where the chief difficulty took place,) he found that Mr. Corbett had already left, and that his house had subsequently been attacked, and all its contents destroyed or stolen. His cow, bedding, and a number of valuable articles had been stolen. The rioters had also ripped up the boards of the sleeping room in search, they said, of arms, which they supposed Mr. Corbett to have possessed, with the view of distributing them to the people and creating an insurrection. They also expected to find the remains of dead children, which were said to have been killed by Mr. Corbett, in order to get their bones.

Mr. Eckard learned that five thousand men had followed Mr. Corbett to a certain point, intending to kill the "Foreign Devil." He was not himself molested till he arrived at Ling-san, a town about ten miles south of Chi-mi city. There he was refused admittance to the inn, but managed to force his way into a room at last reluctantly pointed out by the landlord, and once inside, he barricaded the door.

A large crowd collected, and for about two hours stones were thrown at the door and window amid cries of "Don't let the devil stay;" but the night proving cold, and Mr. Eckard remaining silent, they finally took their departure. At five o'clock next morning he left for Toa-pu, at which place he arrived at noon. He had not been long here before two underlings from the Chi-mi yamen came and demand his business. They seemed satisfied with his explanation, and were friendly. In spite of an urgent warning received from a convert, Mr. Eckard was obliged to stay at Toa-pu that night, taking the precaution, however,

of remaining in one house during the day, and going to another during the night.

Next day he began his homeward journey avoiding the road he had previously travelled, as this was blocked up by a large crowd waiting for his return. The people crowded round him at several places, and were very sullen, refusing even to speak; but he was not subjected to any further trouble. The day after New Year, Mr. Eckard again reached Chefoo, and was gladly received by the missionaries, and by the foreign residents of the city.

BISHOP PATTESON.

The Gospel of Christ from the very beginning led those who believed it to encounter all hardship and peril, and all sorts of death in its behalf. Christ Himself died a martyr to the truth which He proclaimed. Every land conquered by King Immanuel has been conquered through tears and blood. All the ages have made their additions, more or less illustrious, to the noble army of martyrs. Even this hard, scientific, money-making, matter-of-fact nineteenth century, has given its contributions to that numberless host of witnesses before God and men. Men are still willing to encounter the severest deprivations, the sorest hardships, nay, death in its ghastliest forms, for the Lord Jesus Christ. Our own Gordons, our Mathesons, our Johnston and Morrison and Geddie were all martyrs in spirit and will, and some of them in fact. But of modern martyrs none deserve more loving remembrance than John Coleridge Patteson, Missionary Bishop of Milanesia. His name has been for years familiar to many of our readers through the letters of our missionaries in the New Hebrides, who often and often had occasion to make grateful mention of his friendly and helpful visits.

He was the elder son of Sir John Patteson, an English judge. He was a graduate of Oxford, and he might look forward to a successful if not a brilliant career at home, but when Bishop Selwyn called for aid, young Patteson bravely volunteered. Says the editor of the *Sunday Magazine*, after describing the young man's parting with father and friends, and the father's cheerful resignation: "We say deliberately

we have seldom seen anything more beautiful than this or more fitted to rebuke the selfishness of parents who won't let their sons go abroad in the service of the Lord."

The young Christian hero, brought up in the lap of luxury and surrounded with every refinement, was yet willing to serve Christ anywhere, and so he obeyed the call to go out to the dark and blood-stained isles of the South Pacific. Here is an example to our own young men. Are they ever reluctant to endure the hardships and privations, we will not say of Foreign Mission stations, but of Home Mission stations, far away in the lonely wilderness or by desolate shores? Is there not a little ambition shewn sometimes to be near towns, or in towns or villages, or at least near railway lines? This in passing.

Patteson was appointed Bishop at the age of thirty-two. His time was devoted to gathering young men from the islands, bringing them to a central institution, teaching and training them there, and then sending them back to their homes as native missionaries. New Zealand was his "base of operations." Like our own missionaries, he was always ready to labour with his hands as occasion required. "Every missionary," said he, "should be a carpenter, a mason, something of a butcher, and a great deal of a cook." He further advises young men to learn something of glazing, tinkering, chopping down trees, sawing logs, building houses, setting limbs, drawing teeth, &c., sorts of work with which he had himself of necessity become acquainted. But these things were all stepping-stones to the one grand end. "His longings, his dreams, his prayers, were all for the conversion of men's hearts to God through faith in His Son; his plans, his studies, his labours, were all directed to no inferior end, and when success was vouchsafed, his joy was overflowing and unbounded.

He had great respect and affection for the natives; and in this he reminds us of Dr. Geddie, who always insisted on the strong common sense and natural sagacity of the Polynesians, and who loved them deeply, as a father loves his children.

Bishop Patteson's "Life" is published in England—in two large and expensive volumes—so large and expensive that they cannot attain a wide circulation. We regret this circumstance, for acquaintance with a life so pure and noble would be of lasting use to the Christian world. In this life generous mention is made of the labours of our missionaries on Aneiteum, and a deeply affecting account is given of the Bishop's visit to Erromanga, soon after the foul murder of George N. Gordon and his wife. The murder was committed on the 20th May, 1861. Bishop Patteson visited the grave of the Gordons on the 7th June—eighteen days after—and read the Burial Service over their hallowed dust. The account of the martyrdom of the Gordons in these volumes is identical with that on record among ourselves. Ten years afterwards Bishop Patteson himself fell under the murderous stroke of the savages just as George N. Gordon had fallen.

It seems that he had never revisited England since he left for New Zealand in 1854. He was ardently attached to his family and friends, yet he could not be persuaded to leave his field of ever-increasing toil. In 1871 the New Zealand Bishops urged him to go to England for rest; but he could not leave the islands, especially, he said, on account of the horrible slave trade, which was desolating them. The traffic in natives, which our own missionaries so earnestly denounced, was an object of horror to Bishop Patteson. In September, 1871, he was cruising in the *Southern Cross*, among islands where he knew the natives were unfriendly. Still he was most eager to make a beginning on the Santa Cruz group. On the day before his death he wrote to Bishop Selwyn: "And now what will the next few days bring forth? It may be God's will that the opening for the Gospel may be given to us now. Sometimes I feel as if I were almost too importunate in my longings for some beginning here; and I try not to be impatient, and to wait His good time, knowing that it will come when it is the fulness of time. Then again I am tempted to think it not soon, if not now, the trading vessels will make it impossible, as men think, to obtain an opening here. But I am on the whole hopeful, though somewhat faint-hearted." Next day came the fatal tragedy. The vessel had come as

close to the shore of Nukapu as the reef would permit. A few canoes were seen hovering inside the reef. The Bishop caused the boat to be lowered, and, with a few attendants, pulled in among the canoes. He accepted an invitation to enter one of the canoes and go ashore. The boat remained at a distance. In about half an hour the treacherous savages attacked the men in the boat with poisoned arrows, and two of the wounded died of lock-jaw. The boat made for the vessel, and the worst fears were entertained for the Bishop. By-and-by they saw two canoes coming towards them. One of the two cast off the other and rowed back. The men of the *Southern Cross* rowed cautiously towards the canoe. They saw a bundle lying in the bottom of it which they found to be the body of Bishop Patteson. A placid smile was still on that beautiful face; a palm leaf was fastened over the breast; and the body was marked by five wounds,—indicating that vengeance had thus been taken for the lives of five natives kidnapped and slain by an English "kill kill" ship, as the traders are called. The death of the good Bishop did more, perhaps, than his life would have done to put a check to the abominable cruelties of the Polynesian slave trade.

FEMALE MISSIONARIES.

One of the grand agencies now employed by some branches of the Christian Church for the evangelization of the heathen is that of female missionaries. Hence we find that women's missionary societies have been formed in America and are sending forth godly women to labour among the degraded of their race. Two have lately gone forth from New York to labour in China and Japan, where such a class of labourers are much needed. The success of missions must inevitably depend to a great extent on the conversion of women, who have such an influence over future generations. Heathen women can only be reached through those who have been christianized and hence female missionaries are an absolute necessity, and their labours are productive of much good. Such labourers are the crying want in India at the present time as they can do more among their own sex than a dozen men missionaries. Hence an appeal has lately been made to the women of England in behalf of their degraded sisters in India. According to

recent statistics given, there are not less than 50,000,000 of women in that land. But few of them have heard of the love of Jesus or know anything of the plan of salvation. Their minds are dark and benighted, and many of them are now said to be thirsting for knowledge. The question then arises, how is this vast army to be reached? Is not a separate and special agency needed to carry to them the Gospel? for the time-honoured customs of their country seclude them from general society, and debar them from attending public meetings or receiving instruction from men.

As a Church we have not employed any of this class of agents in our mission fields except the wives of missionaries. Might not females, however, having health and strength of body, a vigorous and well-instructed mind, practice and success in teaching, a well-tryed piety, and devoted to the work, be useful in the mission enterprise and be instrumental in leading the degraded of their race to Jesus? Our Baptist brethren in this Province have been sending them forth to labour in their Burmah Mission and they have been eminently successful. A young lady, also, in connection with St. Matthew's congregation, Halifax, has lately offered her services for the foreign field and purposes going forth next autumn to labour in India. Are there any devoted ones within the pale of our Church anxious to offer their services ready to go forth and instruct the perishing heathen? Who will go?

REVIVAL IN SCOTLAND.

We continue our account of the great Revival in Scotland:

After their great labors in Edinburgh, Messrs. Moody and Sankey began services in Dundee, which were continued during the closing weeks of January, and the first week of February. Noon-day prayer-meetings were held in St. Andrew's church, which was crowded from day to day, to overflowing. On Sunday (Feb. 1) Mr. Moody addressed a meeting of Christian workers in the Kinnaird Hall. He referred to the lack of enthusiasm, urged that sympathy was necessary for all true work. Many had been won by a smile, when all

things else had failed. The audience was very attentive. At eleven o'clock he conducted service at the McCheyne Memorial church. Meetings were held on the same day in the Kinnaird Hall at five o'clock, in Bell-street United Presbyterian church at 6.30, and in the Kinnaird Hall again at 7.30. On all these occasions many were obliged to go away, unable to find even standing-room. Inquirers met afterwards in the Chapel-street Free church at nine o'clock. The meetings were to be continued throughout the week, and at its close on Saturday (Feb. 7), the Americans were announced to leave Dundee for Glasgow.

DUNDEE, Jan. 30. The interest widens and deepens day by day. For the Sabbath evening services, three thousand tickets were issued. Three times that number would have been taken up. The meetings in St. Andrew's church (Established), and in Bell street United Presbyterian church, for which the tickets had been issued, were crowded to excess; whilst two other churches, Free Chapelshade and Free St. Andrew's, were thrown open and filled to the door. The meeting in Chapelshade, presided over by Dr. Wilson, was solely occupied in prayer. A thousand persons assembled to call upon the Most High to "rend the heavens and come down." The deepest solemnity rested on the meeting, and the outburst of supplication from a thousand hearts seemed to be more than a prelude of blessing—was itself, in fact a revival. Many felt as if a new light from eternity was coming in upon them. On that Sabbath evening not fewer than five thousand persons were assembled in connection with Messrs. Moody and Sankey's efforts.

The prayer-meeting at noon has been held every day of the week in Free St. Andrew's church, and considering that almost everybody in this town is at work at that hour, the attendance is very large. The Bible reading every afternoon in Free St. Paul's has been attended by a crowded and deeply-interested audience. Probably never before in the history of this town have so many persons of the upper classes been gathered together for a similar purpose. So great was the crowd at the evening services, that it was found necessary in addition to the large United Presbyterian church in Bell street, to throw open James' United Presbyterian church in the immediate neighborhood, whilst Free Chapelshade was occupied entirely by the inquirers and the workers, of whom there are a hundred, carefully selected and appointed to deal with the anxious.

Of the singing and speaking it is almost unnecessary to add a word. Mr. Sankey's magnificent voice is unquestionably one of the finest gifts which a Christian man could

lay on the altar of God. Why should it seem a strange thing that glad tidings should be sung? And such glad tidings! It were a small matter to say that by those holy songs hearts are thrilled and ears are won. What is far better, new conceptions of the Gospel and of the great central figure in the Gospel—the Son of God—are thus conveyed to the minds of many. It may without exaggeration be said of Mr. Moody's speaking, that he thundered and wept by turns all the week. What sweetness, and tenderness, and heart-moving touches! His Bible-reading on "The Blood" was singularly clear, masterly, and convincing. To quote from one of our daily newspapers—"Mr. Moody said: As early as in Gen. iii., they had blood covering sin. Abel's sacrifice was accepted because he brought blood. Cain's fruit might seem more beautiful, but God did not accept it. Without shedding of blood there was no remission. And God gave the reason in Exodus, 'The life is in the blood.' It was not a live lamb that was tied to the door-posts of the Israelites in Egypt; but the blood was sprinkled over them. It was not the life of Christ that saved; no imitation of His life would suffice, but His death, His blood. If a man made light of the blood, there was no hope for him. The Bible was bound together by a scarlet thread—the blood ran all through."

No report can convey an adequate conception of the impression made upon the audience. I saw some weeping on the street after the meeting, and needing to be supported by their friends on their way home.

Mr. Moody's address on the freeness of the Gospel was the happiest, sunniest, tenderest setting forth of "grace abounding" that ever I listened to. It made one think of the Gospel as the sweetest April morn, with sunbeams as soft and playful as any that fell on Eden, and moisture as gentle as any that bedewed the glades of paradise.

It may be premature to speak of results. There are many enquirers. On every night of this week since Monday there have been upwards of one hundred conversed with. On Tuesday night I counted as many as one hundred and fifty-two. Doubtless there are many that do not find their way to the inquiry meeting. Some found the Lord ere the addresses were closed, and needed not to mingle among the inquirers, but went away home with the newly-found treasure. We have seen husbands and wives sitting side by side, and with tearful eyes asking the same momentous question. Parents and children are seen together in the same attitude of earnest seeking after Jesus. Some we have seen from all classes of society, and of every age.

A few instances may be given. A man

who had gone to the meeting last Friday night, seemingly out of sheer curiosity, was arrested, and next day he gave up his work for the purpose of attending the meeting at noon to give thanks to the God of salvation for his conversion. A young man sat side by side with his father at the inquirers' meeting. The son was weeping, and the father trembled from head to foot. By and by light dawned upon the mind of the young man, and he began to rejoice, whilst the father seemed to be left without a ray of hope, his anguish contrasting painfully with the joy of his son. Next night the father obtained deliverance, and now father and son rejoice together.

Very affecting was it to find a whole family of six seeking the way to the feet of Jesus. The eldest, a grown-up girl, was rejoicing in Christ; the others, three girls and two boys, in age ranging from eight to sixteen were weeping most bitterly, entreating the Lord to convert them. In every instance, these children traced their first impressions to the teachings of their mother. "Mother is always speaking to us about Jesus," they said. The importance and value of home-training was apparent in the questions put to those who sought to point them to the Lamb of God. They all had clear views of sin. Conversion seemed to stand out distinct before their minds as essential to salvation. "Oh, tell me," said one of the boys, "what true believing is." "Oh, my sins!" said one of the girls, and then she wept bitterly. Next day, thanksgiving was offered at the prayer-meeting for the bringing of six little lambs into the fold of Jesus. In one pew we saw a lady of high position, her daughter, a girl just budding into womanhood, and their servant-maid, mingling their prayers, tears, and inquiries together. The maid was the first to find rest in Jesus, and she went away singing—

"Happy day, happy day,

When Jesus washed my sins away."

This morning I saw the young lady. She said with great calmness she was trusting in the Lord Jesus. "But I am much concerned," she added, "about our coachman and gardener. They and their families are careless. We have asked them to come to the meetings, but they will not." She then burst into tears.

Two nights ago a young woman came to the knowledge of Christ in the inquirers' meeting, and went away home full of joy. Last night she returned seemingly as sad as ever. "What is the matter now?" asked the lady who had been her instructor. "My father and mother are not converted," was the reply. She then bowed her head and wept. She had come to the inquiry-meeting in their stead.

At the union prayer-meeting yesterday

one of our workers stated that a miserable drunkard, whose case was regarded as utterly hopeless by all who knew him, and especially by those who had labored much for his recovery, went to one of the meetings. In the course of his address that evening, Mr. Moody said that the grace of God could save the worst of drunkards. The poor man felt as if the preacher was speaking all the time to him. That night he closed with the offer of mercy, and went home feeling as if he was a new man. On arriving at his own house his children fled from him, as they were accustomed to do on account of his cruelty. But he called his wife and little ones around him, told them what the Lord had done for him, and concluded by saying "Let us pray." For the first time, he knelt with his family at the throne of grace. Surely that scene was not overlooked on high.

At the prayer-meeting yesterday, Jan. 29th, it was stated by Mr. Moody that several persons who had received blessing at the meetings in Edinburgh were amongst the sufferers in the railway accident at Manuel, near Linlithgow, on Tuesday last. One of them, a lady from Banff, was killed. Of another, the following account was given in a letter:—

"On reaching the spot [the scene of the accident], it happened that I was led to visit first Miss Margaret Lindsay, a young girl, a pupil in the Free Church Normal Seminary, Edinburgh. Her injuries are very serious; both legs broken, and a rib, her face much cut, and her system has received a severe shock. But the gentle Christian heroism with which she has borne her acute sufferings has drawn forth the admiration of all, doctors included. She told me she had attended many of your meetings in Edinburgh, and had received saving light and life there. She is so happy, resting in child-like faith upon the finished work of Jesus Christ. 'Will you tell Mr. Moody from me,' she said, 'how much I owe, under God, to him.'"

"Then she spoke of you [Mr. Sankey], and said you would remember her, and that you had recommended a hymn-book of Phillips's. This I recovered from the *debris*, its pages stained with her own blood. At one time, when we thought she had fallen into a sleep, eagerly wished and prayed for us, we moved away out of sight. But in a few minutes we heard her in low, gentle tones, singing to herself the words—

"Nothing, either great or small,
Remains for me to do;
Jesus died, and paid it all—
All the debt I owe."

She is so contented and happy, thinking more of others than herself. Her main care was the shock to her 'dear mamma.' Tell her, but don't tell her I'm very ill."

At times, when the pain became excruciating, she apologized so sweetly for crying out. When the doctor had to sit and dress the bone later in the day, her calm endurance and serenity were beyond description. It was, indeed, not of earth. Her case is serious, but not hopeless. Will you ask the special prayers of the Lord's people, that if it pleases Him, her life may be spared, and her faith may be sustained."

In accordance with that request, the meeting was about to engage in prayer, when the solemn announcement was made that the sufferer had passed away, doubtless to the land where pain and sorrow are never known. Very near did eternity seem at that moment to be. A fuller account of this touching incident, is as follows:

Last Saturday night a young girl of seventeen, Miss Margaret Lindsay, one of the brightest of the converts, slipped in among the requests for prayer a petition on behalf of four companions, who were grieving her deeply by scoffing at the work of God. On Sabbath evening she ventured to speak to the gentleman who had presided at the meeting, saying that it was she who had given in the request of the night before, but that her companions were not yet softened, and she knew not what more to do for them. She received affectionate counsel, and went away joyful, as had been her wont for the brief happy month since her conversion. It was the music, and especially the singing of the hymn

"There is a gate that stands ajar,
And, through its portal gleaming,
A radiance from the Cross afar,
The Saviour's love revealing.
O depth of mercy! can it be
That gate was left ajar for me?"

which had first impressed her, and she received the full blessing at the Watch-night service, Dec. 31.

BERWICK.

The amount of interest felt there has been very great. While in Edinburgh large strata of society have not been touched by the movement, or touched only in the case of units, in Berwick an approach has at least been made towards a universal impression. There has been more of the aspect of a whole community awed and stirred by the felt presence of an invisible Power. Dr. Cairns, who has so long exercised his ministry in Berwick, has thrown himself into the movement with extraordinary heartiness and interest. One whose fame stands so high as a scholar, a philosopher, and a divine, would not be found approving of a work springing only from excited feelings and a morbid exercise of the imagination. The following passages from a paper lately read by him convey his idea of the nature of the movement:—

"The whole town—a sixth or seventh

part of whose population was gathered together—was struck at once; and all that has followed has been more or less the continuation of that first mighty impulse. For days a shadow of awe rested upon the place. Anxiety was, to some extent, in every breast; and many inquirers hastened to ask the question, 'What must I do to be saved?'

In regard to the kind of addresses delivered, Dr. Cairns said:—

"I have now been a minister of Christ for more than twenty-eight years, and have listened to all varieties of preaching—in many sanctuaries and in other places—but more powerful, passionate, soul-stirring exhortations and appeals than I have heard night after night in this place, I do not expect to hear in this world; and I feel how tremendous will be the responsibility if all this has been passed through by any one in vain. It has been to the glory of our God and Saviour that this Exchange—so often filled with other echoes—has resounded with the glorious gospel, that its walls and roof have given back the hallelujahs of multitudes, not a few of whom have joined in the praise as a 'new song,' and that nightly on the floor and in the retiring rooms there have knelt with their spiritual advisers, those who were struggling out of darkness and sin into the marvellous light of Christ's kingdom. Whatever becomes of the future, these things belong to the history of the past; and they will be memorable as showing the power of a revived Christianity to lay its hand upon all things, and subdue and consecrate all to Christ. Truly wonderful has been the attendance for nearly a month on these nightly meetings. With a very few exceptions, the Exchange has been filled and repeatedly crowded with more than fifteen hundred auditors; nor has this been dependent to any very marked degree on the presence of strangers, for some very large meetings have been addressed by local brethren alone; and the unflinching attendance and deep attention can only be ascribed to the presence of the Spirit of God."

His testimony as to the election, and the absence of intemperance, is very striking:

"Through the ten days of the elections the attendance never declined; and on the night of the termination of the contest, a minister from a distance told me that he passed through a crowd of four hundred, addressed by one noble lord on the issue of the poll, to enter the Exchange, and find to his joy a crowd three times as large listening to another member of the peerage preaching Christ, and exhorting his hearers to make their own calling and election for eternity sure. These things are mentioned to the glory of God, who heard the earnest prayers of many people, that the election might not sweep away spiritual impressions, and made it pass without a single case of

intemperance chargeable to any resident in the locality coming before the magistrates in the election week. In the preceding week there was but one case, and in the first week after the awakening there was none at all. These facts open up a vista into the future of the most cheering kind, and show that Christ's name needs only to be exalted to banish every crime and vice from the face of the earth."

WHAT ROME IS DOING.

In the Church of Rome exists a missionary society for the propagation of the tenets of Popery. It is the most extensive society in existence, and always seems to have sufficient funds for the carrying on of its work. A report of its receipts has been issued for 1872, showing the large income which this society has at its disposal. In that year no less than £221,807 was raised, and considerably more than half this amount was contributed by France, and £2495 by North America. The mode by which this large amount is raised is worthy of notice and should be seriously reflected upon by every reader of the *Record*. What gives this missionary society its great power and such a vast income thus enabling it to do so much for the advancement of the Papacy? It arises from the aggregate of very small but regular contributions, the subscriptions being only a half-penny per week; no *fluating appeals* require to be made to fill up a depleted treasury for the society is never in want of funds to carry on its work. Here is an example which Rome affords us of the power of littles, and we should not be slow to imitate it. And is it not a striking illustration of the method of regular and systematic giving, and the grand results flowing from it. Our indefatigable Committee on Systematic Beneficence are endeavoring to inductinate us into this system, giving as God hath prospered us. And if all our congregations would adopt the principles which they have so earnestly advocated and have been endeavouring to enforce, would it not change the condition of the whole Church. Nay, would we not be enabled to do a great deal more for the advancement of Christ's kingdom in the world than we heretofore have done? If all, like many of Rome's followers, would give their little regularly, instead of a depleted, we would have an overflowing treasury. Our varied schemes would be prosecuted more vigorously, and fewer appeals for funds would require to be made through the pages of the *Record*.

A TEMPERANCE REVIVAL.

We rejoice to notice that a mighty Temperance Revival is at present prevailing in the United States. Many hundreds of liquor shops have been closed and the number is increasing every day. Faithful women pray to God for the men who sell, till the men turn from their evil ways and relinquish their ill-gotten gains. The "Women's Crusade" has produced astonishing results in Ohio and other states. In the Eastern States large gatherings and conferences of ministers and leading people are being held to devise ways and means of carrying on the battle against intemperance. We hope that in the Provinces fresh efforts will be put forth to abate the nuisance of drunkenness and to prevent the forming of the vile habit of tippling. How often, O how often do warnings of the most appalling character come very near ourselves!

Our Foreign Missions.

The Board of Foreign Missions

Met at New Glasgow on Tuesday the 17th ult. The Annual Reports of Rev. J. Morton and of Rev. K. J. Grant were read, with accompanying documents and accounts, and all found highly satisfactory.

It appeared that there was still a debt on the Church, and on the manse, which taken together made nearly \$500. The Secretary was authorized to liquidate this from the children's fund, raised for mission ship and for schools, and other extras in Trinidad, and if any Sabbath Schools had not yet responded, to invite them to do so, as all the contributions that could be realized would be required to meet all the demands on this fund.

The most important business emerging from the correspondence arose from the reading of the following document:—

SAN FERNANDO, JAN. 20th, 1874.

To the Board of Foreign Missions Pres.
Ch., L. P., B. N. A.

We beg to make the following representations:—

1. We are convinced that the success of this mission depends very largely upon the extent to which the Gospel is carried by a living messenger to the people of the Estates and villages at their own homes.

2. The field is so wide and the population so great, that your present missionaries are not able to overtake the work as it should be done.

3. This is the department of work in which native Catechists can be most usefully employed.

4. We have two men whom we believe to be reliable, who might be employed in this work at once,

SOODEEN,

who cannot continue at his present post on account of his health. He is offered a situation in San Fernando, as interpreter and clerk to the Inspector of immigrants, and this he will probably accept in the meantime. In this situation he will be able to do some service for the mission; but it would be better if his whole time and energies could be devoted to mission work and this he would himself prefer.

LAL BIBARE,

who has been for the past ten months acting as Catechist with Mr. Grant. Till Jan. 1st the Presbyterian Congregation, San Fernando, contributed to his support in recognition of services given them by Mr. Grant. But for the present that support has ceased, as the congregation have secured for a time, the services of Rev. Dr. Anderson. And our hope is that before long they will have a settled minister of their own.

5. In these circumstances we beg very respectfully to represent that we think the time has come when the Church should authorize the appointment of two native Catechists, and guarantee their support.

6. The support necessary would be \$25 per month or £62 10 sterling per annum for Soodeen, and \$20 per month or £50 sterling per annum for Lal Billaré.

7. They would be located, one in the San Fernando district, and the other in the centre of the Iere district, under the immediate supervision of your missionaries.

Respectfully submitted,

JOHN MORTON,
K. J. GRANT.

After full consideration it was agreed unanimously, "To authorize, in compliance with the joint request of our missionaries at San Fernando, and for the reasons set forth in the paper read, the appointment of the two young men named as native evangelists, on the terms specified, and to guarantee their salary." It was further agreed, "that the Secretary bring this resolution before Churches in the Record, in the hope that the support of these young men may be assumed by some union of contiguous Sabbath schools, or of Churches or of persons."

The facts are now before the Church. Evidently the support of one of these young

men would be no burthen to the Sabbath schools of Halifax, or St. John, of Pictou, or New Glasgow. Either of these groups could assume one without greatly diminishing their ordinary gifts. Truro Congregation and Bible Class could take one, or if this were rather heavy, Truro and Onslow in harmony could bear the burthen. The young people in the congregations of Stewiacke Valley could by union assume one. We believe the same could be done by the Sabbath schools of Richibucto and Chatham, and again by those of St. John's and Harbour Grace, in Newfoundland, and other groups could be easily selected, such as Maitland, Noel and Kennetcook,—Wind sor, St. Croix and Newport,—Shubenacadie, Gny's River and Elmsdale, or the four congregations of Lunenburg.

We have named the Sabbath Schools, because we wish the young people to have the honour, and as we, in all sincerity, *anticipate many applications*, we pledge in advance the privilege to those who first make request for it. Those who *hesitate too long* in coming to a decision, will likely miss the present, and have to wait for some future opportunity.

Letters were read from Rev. Mr. Christie of the Trinidad Mission which were ordered to be published as well as the Reports just read, and letters from Mr. Morton, and from Rev. Messrs. Annand, McKenzie and Murray of the New Hebrides Mission.

The Secretary was directed to acknowledge receipt of all these letters, and to assure the Brethren of the sympathy affection, and prayers of members of the Board. Rev. D. B. Blair then engaged in special prayer for our missionaries, their work, their converts, and their helpers, with thanks to God for goodness and mercy during the year past.

TRINIDAD MISSION.

Letter from Rev. Mr. Christie.

COUVA, February 24, 1874.

Dear Mr. McGregor,—Since writing you by last mail we have settled in the locality to which we were appointed. It is too soon yet for me to say much about the work, and this time I will merely attempt to give some general idea of the surroundings.

Trinidad is about the size of P. E. Island, but differs in shape, being almost square—about 50 miles from N. to S., and 35 or 40 from E. to W. The west side of the island is the most important portion at present, as it is the part in which there is most cultivation. This side faces the Gulf of Paria, which separates it from the continent of South America. At the N. W. corner of the Bay is situated Port of Spain, the capi-

tal of the Island, a city about as large as Halifax; at the other end of the Bay, about 35 miles distant, is the town of San Fernando, where Messrs. Grant and Morton reside. It is a town of about 6000 inhabitants. The district of Couva to which we have been appointed, is about one-third of the way from San Fernando to Port of Spain. There is daily connection between the different places by means of a steamer plying up and down the coast. During the dry season there is a very good road, which however, in the rainy season, is almost impassible, on account of the mud. The soil here is generally clayey, and stones are very scarce, the gravel which has been put on some parts of the roads, having to be brought at great expense from San Fernando.

Couva is considered the most fertile district in the Island, and the estates here generally yield a good profit. Sugar is the principal crop, but back a few miles on the Montserrat Hills there are large plantations of the Cacao plant, from which chocolate is made. There are eight Estates here connected with the mission. There is one school on Esperanza taught by Annajee, a converted Brahman, for the children from that estate, and from Phoenix Park and Providence, on Exchange for Exchange and Camden, and we hope soon to start one on Sevilla, for Sevilla, Brechin Castle and Rivulet Estates. There was a small school on Sevilla up till the beginning of the New Year, but it has been thought best to give it up for the present, as we have no suitable room; but the manager has promised to put up a school-house in the course of two or three months. Couva is generally very flat and in some parts is considered very unhealthy. This especially is the case on the Estates lying near the shore, which is fringed with mangrove swamps. From these there arises a great deal of malarial poison, which renders the nearest Estates very unhealthy. Places, however, a short distance from the shore, say a mile or two, are seldom troubled with malaria, except when the wind blows from the West. Happily the prevailing wind during eight months of the year is the Trade wind, which blows from the East, and generally very strongly. During the remaining four months which include the greater part of the rainy season, the winds are variable, and consequently no part is as healthy. The place in which we are now living, Exchange Village, is usually free from fever during the greater part of the year.

For the present we have rented a small new cedar house, but although it is a house of cedar it only contains two rooms, a closet and a little room 6x8, which is used as a kitchen. We hope before six months to settle in our permanent home. Mr. Burnley the proprietor of Esperanza Es-

tate, it is expected will put up a house for the missionary on a healthy part of the Estate. We hope the house will be commenced in May, and will be fit for use early in the rainy season. At present we are both enjoying excellent health, and have felt very little ill effect from the hot weather. I have visited most of the Estates, but am able to do very little on account of my ignorance of the language, so I am spending most of my time now in the study of Hindustani. I expect after this to have an English service every Sabbath in one of the school-houses. There are about 24 Presbyterians here, nearly all of them men who have come out from Scotland, and it is at their request I undertake the work.

Yours, &c.,

THOMAS M. CHRISTIE.

Letter from Rev. John Morton.

SAN FERNANDO, Jan'y. 17th, 1874.

Rev. and dear Brother,—For some months I have written you but little. If any apology be necessary, the blame must be laid upon a constant press of work. Mr. Grant wrote you of the baptism of Harry, Gangaleen, Elizabeth Sadaphal, Soobie wife of Juraman, and Annajee's baby, which took place, Sept. 28th. We did not receive the December Record, and so cannot say whether that letter was published or not, but take for granted that it was.

Kantoo was married to Jalabeeah Dec. 31st. When he wished to be baptized, the question arose should he not first be married. He was regarded as married by his court-rmen, but the ceremony was of no legal force in Trinidad. It was plainly desirable that he should first be married in Christian form, but Jalabeeah, while willing to remain with him, refused to be married. We did not think his baptism should be postponed, nor could we advise him to put her away. We therefore baptized him, leaving the unbelieving wife to remain. He has been very diligent in teaching her, and for some months she has been a candidate for baptism. And not only she, but her mother, who was formerly very violently opposed to Christianity, asks baptism for herself, and her little girl. Jalabeeah is well instructed in Christian truth, and will probably be baptized in a few weeks. Her mother is more ignorant, but it is pleasant to see how completely she has thrown away her faith in false gods, and how well she has grasped the leading points of the doctrine of the Gospel.

I may mention a few facts respecting three boys who attend the *Ne Plus Ultra* day school, and are in Mrs. Morton's class in the San Fernando Sabbath School.

1. George Periannā, a lad of 15, was baptized Dec. 23th. A few months ago he

was going to Port of Spain in a small vessel, which was dismasted in a squall and blown away across the gulf of Paria. There were five men on board, and their principal subsistence for ten days was three lbs. of flour. They had no fresh water, and were almost dead when fallen in with and helped. After this Periannā showed more diligence than ever in seeking instruction, never being once absent from his place on Sunday mornings, though for some weeks he was very lame from sores, and the distance is a mile and a half.

2. Sammy, who was anxious to be baptized at the same time as Periannā. His parents at first consented, but have since raised difficulties, and caused delay with the hope we think of gaining some pecuniary advantage. The last time Mrs. Morton spoke to his father on the subject, he hesitated, and referring to Sammy's shabby clothing; said that he had only one son, and he wished him to be dressed like a gentleman when baptized. A friend standing by with more boldness, suggested that the matter be settled by giving Sammy's father \$5. Under these circumstances delay is necessary, as we carefully avoid giving anything where it might have the appearance of a bribe.

3. Samaroo, who wants to be baptized, but he has matted locks which are very sacred in the eyes of Hindoos. His friends all declare that until these matted locks have been with much expense of sacred ceremony cut off, he cannot be baptized. They are to make a great feast, call many brahmans, and spend much money to get the locks solemnly cut, and after that he may be baptized.

Arthur Harridās was baptized at Iere Village on the 3rd inst. He came to Trinidad a little more than two years ago, and was indentured to Mr. Darling, proprietor of "The Lothians" Estate. He is a Bengalee, educated in his own language, and able also to read English. Feeling that he was unfit for field labour, he wrote a polite note to his master in English, asking to be given some other work. Mr. Darling took him as servant, and this post he still fills. Mr. Darling, who has taken much interest in our work and done us many kindnesses, asked my interest in him when visiting the Estate, and he has been under Christian instruction ever since. His parents were Hindoos, but he had joined the Brahma Somaj sect, and as the first of the sect, I had ever met, I took a great deal of interest in him. Of course he had thrown away all faith in popular Hinduism, and was a theist. The sacredness of animal life was a strong point with him at first, a point which he defended with a good deal of ingenuity.

A much more important point was his belief that there is some truth in all the

books claiming to be sacred, with more or less of error in all, and that our duty is to sift all and receive only what in them we find to be true. He read the best tracts on this point published in India—read the Bible too and heard it read daily at family worship, and held many earnest conversations with myself. At last he found himself face to face with these two problems:—

1. What sacred truth is there revealed in other books which the Bible does not reveal?

2. What error is there in the Bible?

After full consideration of these two problems, he received the Bible as the word of God to the exclusion of all other books claiming to be sacred.

Still important truths had to be studied, and many practical considerations to be weighed before his being baptized. With respect to some of these we could help him little, as every one must work out for himself some of life's most important practical problems. How to serve his master notwithstanding daily vexations from careless fellow-servants, was a question that cost him some thought. But we could promise him no change of circumstances, and had we been able to do so, would have refused to speak a word that might bring in a worldly motive. As the year drew to a close, he resolved to delay no longer, and on the first Sabbath of the new year he was admitted to the Christian Church. Our hope and prayer is, that as he is intelligent above many, he may prove devoted and useful above many. He is now reading the Pilgrim's Progress in his own native Bengalee, and thus we leave him for the present.

I am yours, very sincerely,

JOHN MORTON.

Rev. P. G. McGregor, Sec'y B. F. M., P. C., L. P., B. N. A.

Third Annual Report.

BY REV. K. J. GRANT.

The hurry and worry of School examinations and entertainments are just over, and I pause to tell you something of our year's labours. "The Lord hath crowned the year with his goodness." A measure of success has attended every department of our work, and for this we feel thankful. We have laboured hard, but what cares the husbandman for that, if he has the prospect of a good harvest. We have had our anxieties and you will admit that they were not groundless when I inform you of the existence of a secret, crafty, organized and active opposition chiefly by Mohammedans, which was designed to thwart our

efforts and break up our Mission. Nearly every convert was tampered with, and in some cases fair promises of reward were made if Christianity were renounced. The depression produced by our apprehensions was more than compensated by the fullness of our joy in finding our young men true. Said one to a tempter, "I once took you to be my friend, but you are not a true friend, and you can be my friend no longer, if you try to turn my mind from the Christian religion. When in India I thought that a visit to a Sacred Shrine or a bath in the Ganges could wash away my sins, but now I see that it is the blood of Jesus alone. Testimony of this character gives force to the words of the Apostle, "ye are my joy and crown."

Let me give some details of our work. Much attention has been given to

THE YOUNG.

He who graciously received the little ones in His arms, and gave the command "feed my Lambs," did not overlook them we believe in the great commission, "Go ye into the world and preach the Gospel to every creature." If the young mind and heart be pre-occupied with the word of life we are encouraged to look for growth, stability and fruit. It is the surest way to a national regeneration. We therefore continue to give much of our time and strength to the Schools. During the year

THREE NEW SCHOOLS

have been opened in my district.

Wellington, though not on the list before received last year a small portion of the Picton Teacher's time, but in January Mr. Cumming the generous proprietor of these estates made provision for another Teacher, erected a neat and comfortable School room, affording accommodation also for the School master, and the appended statistical table indicates with what success.

In February a School was opened on Point-a-Pierre Road, a section of San Fernando, but too great a distance for the children to attend our Government School. The Scotch Congregation had a School room in this district occupied only on the Sabbath, and we engaged a young woman, paying her four dollars per month for the Coolie children, and by tuition fees from the Creoles the balance of salary was raised. The School did very well, but this arrangement will now be discontinued as our San Fernando School after holidays will be removed to a more central locality, and by giving the young woman referred to the second place in our School, first monitor, we hope to secure all her Coolie children.

A third School was opened on the Philippine Estate in September, and is supported by Mr. McKenzie, the proprietor, who by

the way is a Canadian, and resides in Toronto.

I may mention, farther that we contributed to the support of a Coolie monitor in a Ward School to the extent of twenty-four dollars as an experiment. We hoped to induce the children to come from the Estate to the Ward School, but after persevering for six months we gave it up, feeling that we had signally failed, and convinced that Estate Schools must do the preparatory work.

In the six Schools under my care which receive no aid from Government, religious instruction is daily given. Twenty-five pupils daily read the Scriptures, who did not know the alphabet when these Schools were opened. We aim in reading the Scriptures at something higher than a correct pronunciation. The children are growing in knowledge, and in the fear of the Lord, and avoid evil, I believe from a higher principle than one more highly favored, who one day at my elbow was pouring out a volley of oaths, but when reminded of his wickedness, he humbly begged pardon, saying "I did not know you were a parson."

Our San Fernando School is doing well, but during school hours no religious instruction is given. On every Tuesday evening the children come to the Church for religious instruction. About 50 usually attend, but the Sabbath School is the most efficient agency.

A SABBATH DAY'S WORK.

From 8 to 9½—Sabbath School; from 11 to 12½—service for Scotch Congregation; from 1 to 2—English service for children; from 2 to 3½—assisting Mr. Morton in the Hindostani service. Evening spent either on an Estate or in breaking the Bread of Life from door to door.

In our Sabbath School we enrolled 120, our largest attendance 100, daily average 75. In this work we were aided by several young men of the Scotch Congregation, by some of our converts as well as by Mrs. Morton and Mrs. Grant. This is a deeply interesting part of our work, and if in the Providence of God I should ever again labour at home, I would watch more carefully over the Sabbath School even though I should preach less. Often a little after sunrise we have heard the little ones singing their hymns in the House of God awaiting the hour for school. From a home stand point, this may not appear strange, but it must be borne in mind that up till the hour of nine o'clock the street is all astir. Market is open, in all the petty shops people are buying and selling, yet through all this commotion our little folks wend their way to the Sabbath School, neat and clean generally, and many with

the Bible in hand. We have prosecuted a connected course of Bible instruction, generally taking up a Scripture character and filling up the historical gap with oral instructions, and reviewing every Sabbath and on Tuesday evenings. The interest has been well sustained and the progress of the pupils very encouraging. The attendance daily of Asiatics for the year was from 55 to 60, many of the more advanced rarely missing a Sabbath. At the end of each quarter special notice was taken of those who were present 13 Sabbaths. We are under great obligation to the managing committee of the Book and Tract Depository, Halifax, for the abundant supply of suitable papers, &c., from that Depot.

SCOTISH CHURCH.

At 11 the Scotch Congregation met. Mr. Morton preached in the evening of every 4th Sabbath, and I conducted service 38 Sabbaths, and the \$200 paid by them in lieu of service rendered by us has all been paid over to Lal Bihari, our Catechist, to the monitor at the Ward School, and to the Point-a-Pierre School.

The Rev. Rev. S. T. Anderson, D. D., of the Cumberland Presbyterian Church of the United States, has recently arrived here, with a view to open a Mission in Venezuela where at present I am informed there is not a single Protestant Minister. He will remain here for a time prosecuting the study of the Spanish language, and has agreed to supply the Scotch Congregation. This arrangement will be an unspeakable relief to us.

OUR BOYS.

During the year we have watched the growing interest of our School boys with pleasure, and in the month of July arranged an additional service for their benefit. Several of them are Madras, some are Chinese, and have no knowledge of the Hindustani, but speak English pretty well, and even the Calcutta children show a preference for the English. This service is at one o'clock, and is attended by about 25 young people. This we regard as a nucleus of an English speaking congregation. Of the 2 o'clock service Mr. Morton will speak more fully.

Farther, several young men are nightly taught to read in one or other of your Mission families. There is a noteworthy feature which I may mention. Four of these young men were friendly when we first came here, afterwards they forsook us, so that we felt as if they were lost to the mission, but they have returned evidently with a determination to get on.

OUR GIRLS.

Then to gain the little girls, a special effort was put forth which added 6 or 7 to our list, under the promise of new dresses,

&c., which were given at Christmas. Kind friends would render good service by sending "prints" of any kind for dresses. Did our means admit of any additional outlay, I would not make this suggestion, but in the interests of the Mission my expenses have annually exceeded my salary, since coming here.

OUR CATECHIST.

How has the Catechist been employed? He has proved an humble, earnest, faithful worker, possessing the full confidence of all engaged in the work. He has laboured alone and with myself—publicly, and from house to house. He speaks with freedom and with power, proving a valuable helper, and we sincerely trust that as the aid from the Scotch congregation is now withdrawn, that your Board or individual congregations will make provision for the support of this class of helpers.

RESULTS.

I have largely anticipated what might properly come under this head. Schools have multiplied—the attendance has been more regular, the general interest has increased, and the progress of the pupils is decided. From the ranks of our Sabbath School three intelligent lads from 12 to 14 years of age have been baptized, and 13 who were baptized in infancy, either in the English or R. C. Church, but who are indebted to us for all the instruction they had received, made application, and we have accepted, and do now recognize them as baptized members of our Church.

Four infants of Christian parents were baptized, and seven adults. Let me remind your Board that all the Baptisms in our respective districts took place in the San Fernando Church, and that the fruit indicated is a joint property which we gather up and humbly and thankfully place at the feet of Jesus. "Not unto us, O Lord, not unto us, but unto Thy name give glory."

The manner in which the Mission has been sustained by the contributions of friends at home and in Trinidad, calls for gratitude.

CLOSE.

In conclusion may I not entreat a fresh interest in our Mission. The Church never has lost at home by showing diligence abroad, for what we do for others spiritually, we do for ourselves. There is truth in the remark of Henry Clay, it is all truth, "the more religion we send abroad, the more we have at home." Definiteness of aim aids in every department of life, and under God it has achieved the noblest triumphs of the Gospel. Sometimes our Wesleyan friends are heard to enquire, "why has not the Gospel now the power that it had in the days of the Wesleys?" The Free Church looking back 30 years are

able, perhaps, to contrast the earnestness and life of that period with the apathy of the present. The history of the U. P. Church, perhaps can furnish a like illustration. In those times the Church felt she had a definite work to do, and she did it, not slackly, and her success was as marked as her efforts. Let the Church now have a definite object, let the ministers full of the spirit of Missions, make prominent the Church's mission, and bear every hearer out in spirit and set him down in the midst of the valley full of dry bones, and encourage him to cry out, "come from the four winds O breath and breathe on these slain that they may live," and soon from the most unlikely quarter an exceeding great army would be found coming up to the help of the Lord. Let the Church only put forth her energies, the energy of a compassionate soul for the perishing, the energy of a living faith in the word which is mighty, the energy of a heart filled with unutterable groanings to the prayer hearing God, and the energy and power of the wealth which God has entrusted to her membership, and who can tell the abundant fruit which may be gathered in the year about to dawn "to the praise of the glory of His grace."

Respectfully submitted,

K. J. GRANT.

San Fernando, Dec. 31st, 1873.

NEW HEBRIDES MISSION.

Letter from Rev. J. W. McKenzie.

ERAKOR, EFATE, Dec. 2nd, 1873.

Rev. and Dear Sir,—

I intend going round to Havannah Harbour in a few days, and as there will be an opportunity of sending away letters from there before the end of the year, I must get a few lines ready for you. I am happy to be able to inform you that we are all three very well, and although we have had some discouragements, yet our work seems to advance. You cannot imagine how discouraging it is to see our young men carried away beyond our reach by those wretched traders and slavers, and those who have been away for a time brought home to us to die. We have had several instances of this lately. A few weeks ago five young men were carried off by of S. Erromanga, and nearly all the village were made drunk. On Sabbath last another died who had been home but a short time; yesterday another was brought home and had to be carried from the boat to the house. To-day another was carried off. But if this is discouraging, I want to tell you of blind old David, for if he were the only soul saved by all the efforts that

our Church has put forth, it would be ample reward. Who can tell the value of each jewel that adorns the Saviour's crown? Blind David is one of the eight men baptized by Dr. Geddie some time before Mr. Morrison came, as described in Murray's Western Polynesia. He is the only native I have yet met who is fully devoted to the Saviour. Many more of them are, I believe, sincere Christians, but they are only babes in Christ. David seems more like an aged Christian at home. Frequently when he was engaging in prayer, I have seen him so deeply impressed that he almost broke down. The other day I was explaining to him the parable of the rich fool, and I noticed a glow come over his countenance, and immediately tears burst from his eyes. I never saw any person more happy and contented than he seems to be. We have been living at Pango most of the time since our settlement, but finding it to be a very unhealthy place, we moved to this village a few weeks ago, and intend making it our permanent home. It is said to be much healthier than Pango, and is much more convenient for visiting other villages. I am sorry, however, to say that so far we have had no encouragement from the heathen. They still hold out against the Gospel. A short time ago I visited an inland village called Bufa. During the time I was amongst them the natives were quite friendly, and listened to what I said; but when I was returning home I found some bushes cut across the path. I did not know what it meant, but our own natives that were with me said it was in order to forbid me to go back again.

Yours sincerely,

J. W. MCKENZIE.

Letter from Rev. J. Annand.

IRERIK, FATE, Dec. 2nd, 1873.

DEAR MR. MCGREGOR,—

I write you a few lines in the hope that an opportunity may offer soon of sending them to Sydney by some trading vessel. The hurricane season will soon be here, consequently the majority of the vessels in these seas leave for Australia and elsewhere.

We are enjoying good health, and as many of the comforts of life as the most of Missionaries on this group do the first year, but that is not saying very much respecting our comforts. However, we can truly say that the Master has been with us to cheer and encourage in many ways.

Respecting our work, we have done nothing yet directly towards the evangelizing of these people. I have preached none nor have I tried to organize a school. All so far has been preparatory, and much more time must still be spent in the same

way. Our prospects here looked very dark for a time, and in fact they are by no means bright yet. Moli, the most populous of our islands, is still cold and exclusive. They never come to visit us at all. Fila, our nearest isle, is our hope; from her people we are getting the language, slowly though it be. Our work is particularly discouraging. Our chiefs are opposed to us, and the Gospel is not only not desired, but it is, for the present at least, prohibited on the island. We are tolerated because they cannot well help themselves. The land upon which we live was purchased three or four years ago from the high chief of Fila, who was very much more friendly to the Gospel than the present head chief is. The dread of men of war prevents them killing white men now, but it does not keep them from murdering others. Only a few weeks ago, two women living with an American negro, quite near to us, were shot in their bed at midnight, by order, it seems, of our head chief. Truly this is one of the dark places of the earth, and it is certainly full of the habitations of cruelty. The whole idea of these people seems to be selfishness in its most disgusting forms. All their dealings with white men are characterized by deceit and treachery. They seem far more destitute of gratitude than the most of our domestic animals. We have—seen nothing good as yet in these people, so that when speaking of them you will excuse our referring to the one side only of their characters.

Our people will do nothing for us yet. All the help we have had has been from Pango natives. Still we have some friends on Fila—at least we think so. Many of the young people seem very friendly, and were it not for their chief we could probably get help from them. Owing to our not having any Fila people living with us and the shortness of their visits when they do come, we have great difficulty in getting the language. We hope to work our way in amongst these people by-and-by. Even now we have much satisfaction in labouring here. We are learning a language, so far as we can ascertain, entirely unknown to any white men, and without one line of literature.

We feel our own nothingness here, and the need of the Spirit's mighty influence. The cause of Christ seems to languish on these islands. How dark and gloomy the prospects for these degraded people. They are apparently doomed to destruction, for they are rapidly decreasing, and most tenaciously clinging to their idols and abominable customs. "Brethren pray for us!" Surely your prayers are needed here if anywhere on earth.

Nearly all the men of Fila and Moli have been away with traders and planters for a

longer or shorter time, and the most of them can speak a little English. Many of them can swear quite fluently in our tongue. So far as we are able to judge yet, there is not one person who has been really benefited by their intercourse with white men. They have learned much that is bad, and if they get any good, the bad has completely absorbed it. Traders cannot get them away now as formerly to the plantations, but they get them to go as boats' crews, while collecting labourers on the other islands.

Our two islands were in a state of war a few weeks ago, but after each side waiting a week upon the other to make the attack they succeeded in making peace.

We feel the loss of society, and the public services of the sanctuary very much, but still time seems to pass very rapidly, we are kept so busy.

All the brethren on Fate and Nguna are well.

JOSEPH ANNAND.

News of the Church.

Presbytery of Pictou.

The Presbytery of Pictou met in James Church, New Glasgow, on the 17th Feb., and was constituted by the Rev. E. A. McCurdy, Moderator.

A letter was read from the Rev. Isaac Murray, declining the call from Merigomish.

The Rev. Mr. Wyllie, as deputy from the Committee on the Supplemental Fund, addressed the Presbytery on that subject. Whereupon, the Presbytery expressed the pleasure with which they heard him, their deep interest in the scheme, and their willingness cordially to recommend it to the increased liberality of their Congregations.

The Presbytery then took up the subject of Union as remitted by Synod.

The first article in Basis was unanimously agreed to.

The Rev. Mr. Blair proposed an Amendment to the first part of the second Article as follows:—

“That the Westminster Confession of faith and the Longer and Shorter Catechisms, be the subordinate standards of this Church, &c.”

For this Amendment 9 voted, and for the Article as agreed upon by Synod 11 voted, so that the Amendment was lost.

The third Article was unanimously agreed to.

In reference to the fourth Article, Mr. Blair made the following motion:—

“That inasmuch as the Basis contains no deliverance on the Headship of Christ and the Spiritual independence of the

Church, this Presbytery regard this omission as a serious objection to Union.”

For this motion 6 voted, and 10 voted against it.

The majority of Presbytery considered that the statements in the Confession of Faith are sufficient on the Headship of Christ, and that all negotiating Churches are thoroughly sound on this point—and that so far as the Spiritual independence of the Church is concerned, there is no circumstances existing in this country demanding a special deliverance on that point.

The further discussion of the Union was deferred until the Presbytery meets in May.

Mr. MacDonald gave notice of motion on the Bishop's "Pastoral."

It was agreed to hold the next meeting of Presbytery in Salem Church, Green Hill, on Tuesday, March 24, at 11 a. m., for the visitation of the congregation and for ordinary business,—one of the members of Presbytery will preach—and the meeting after in Primitive Church, New Glasgow, on Tuesday, May 12, at 11 a. m., to consider the Union Question, other remits of Synod, and for ordinary business.

JOHN MACKINNON, Clerk.

Presbytery of Lunenburg and Yarmouth.

This Presbytery met at Shelburne, on the 4th March. The articles of the Union Basis were considered seriatim, when the following resolution was unanimously passed:—“Adopt the Basis, and the subjoined deliverances, with the exception of that on modes of worship, which the Presbytery regard as indefinite and liable to misconstruction.” The question will be immediately transmitted to sessions and congregations. The Rev. Ebenezer Ross was nominated as moderator of the Synod. A considerable amount of local business, relating to Home Missions, &c., was transacted. The next meeting will be held in Lunenburg Co.

P. M. MORRISON, Clerk.

NEW GLASGOW.—At the annual congregational meeting of John Knox Church, New Glasgow, held lately, the “Union question” was discussed in a most friendly way, and a perfectly unanimous vote cast in favour of Union on the Basis set down by Synod.—The financial condition of the congregation was found to be in a healthy state, and a \$100 was added to the pastor's salary, to commence with the year. At a prayer meeting on a subsequent evening, Mr. Wm. H. Eastwood, in behalf of the congregation, presented the pastor with a complimentary address and a purse containing \$86, as a token of the people's affectionate regard for him.

NEWFOUNDLAND.—The Presbyterian Church, St. John's, Rev. M. Harvey, pastor, had an income last year of \$2391. Excess of income over expenditure, \$335 70.

THE PRESBYTERY OF MIRAMICHI, and all the congregations included within its bounds, have approved of the Basis of Union. It has nominated Professor MacKnight for moderator of Synod.

The people of Parrsborough have made a donation of \$80 to Rev. D. Mackinnon.—The people of Mairland have added \$100 to Rev. L. G. McNeill's salary, and presented him with a Buffalo robe worth \$65.

PRESBYTERY OF HALIFAX.—This Presbytery met at Halifax on the 3rd March. Professor MacKnight was nominated for moderator of Synod. Appointments for moderation in calls were made for Noel. The Statistical Returns of the congregations were renewed by the Presbytery. The next meeting will be held on Thursday, 9th April, in Poplar Grove Church Basement, at 11 a. m.

VENERABLE ELDERS.—Since our last, Seth Burgess, Elder, died at West Cornwallis, aged 84 years. He was in the eldership for nearly 50 years. Alexander Farguharson, of Dartmouth, died at the ripe old age of 85 years. He was a most amiable and worthy man, for many years one of the pillars of the Dartmouth congregation. John Johnson, of Upper Stewiacke, has gone at the age of 77 years. These brethren have departed leaving a good report, the record of useful lives to the family and the congregation.

REV. JAMES GRAY, of Sussex, has lately received at the hands of Mr. David Alton, a donation of \$35, from a few friends. This with \$40 he previously received from two members of his congregation, make \$75 of a donation from the Sussex section of his charge since the commencement of the new year.

UPPER LONDONDERRY.—Some kind ladies of Erskine Church, a few weeks ago, presented Rev. E. Ross with an elegant Study Chair, and an excellent Fur Coat. These gifts are highly valued, not only for their money worth, which is very considerable, but also as tokens of the donors thoughtful regard for their pastors comfort at home and abroad. In this same connection it is right to "record" that the congregation lately voted an additional hundred dollars to the minister's stipend. The advance has been paid for the past year.

THE Presbytery of P. E. Island has taken steps to raise the salaries of those ministers within their bounds, receiving less than the minimum appointed by Synod.

THE Upper Musquodoboit Congregation has adopted the Weekly Offering system.

CALVIN CHURCH.—We regret to hear that Rev. Mr. Mitchell, of Canal Street Church, New York, has declined the call from Calvin Church, St. John.

TEMPERANCE.—The Professors and students of Knox College, Toronto, have organized to give a united and practical testimony in favour of Total Abstinence. Able addresses were delivered by the Professors.

PICTOU.—An elegant silver tea-service, value \$175, was recently presented by the ladies of Prince Street congregation to Rev. Dr. Bayne and Mrs. Bayne. The gift was accompanied with other demonstrations of good will, especially by an address, expressive of confidence and grateful affection.

A Labourer called to Rest.

Isaac Matheson, Esq., died at his home in New Glasgow, on the 16th ult., aged 59 years. He was the second son of the late William Matheson, Esq., of West River, an Elder and benefactor of the Presbyterian Church. Removing from his home in early manhood, he engaged in business in New Glasgow and Albion Mines, whence he removed to Chatham, N. B., and after an absence of some 10 years returned about 8 years ago, and resuming business, in which he took a new departure, he proved himself one of the most active and enterprising of the public men of New Glasgow, up to the time of his decease.

Beloved and esteemed in youth as the possessor of many excellences of character, his early piety ripened with advancing years. In St. John's Church, Chatham, and in Primitive Church, New Glasgow, he "purchased to himself a good degree," as an Elder, and great boldness in the faith. In Chatham he is affectionately remembered as a good man, and one who "feared God above many." New Glasgow feels the loss of a worthy citizen,—Primitive Church mourns the removal of her Sabbath School Superintendent,—and the Young Men's Christian Association and other kindred Societies lament the fall of a Standard Bearer.

Many worthy men pass away whose death and character are not noticed in our columns, but when men who step to the front and prove themselves fellow-workers with the Lord, in season, and out of season, through good and evil report, fall asleep in Jesus, their removal should not be unnoticed. The Master Himself calls on us by such providences to shew ourselves "followers of them who through faith and patience inherit the promises."

Book of Church Order.

We have again to remind the members and Elders throughout the Church, that the Rules and forms of Procedure of our own Church have been published, and are on sale at 45 cents, but as Sessions can have them in packages of 10 at 40 cents each, they can be obtained by all at this low price.

The Book has been very well brought out by A. & W. McKinlay, contains all that requires to be known, about the procedure of Sessions, Presbyteries and Synod, the management of congregations, and the calling and ordination of Office Bearers, and should therefore be in the hands of hundreds and even thousand of our young men, over all these Lower Provinces, and will do much to qualify them for discharging their duties intelligently and efficiently in their respective Churches.

We hope to hear soon that the whole issue has been bought up, and the profits of sale will in that case replenish the Synod Fund, so that every purchaser while receiving value for his money will be benefiting a fund, which meets the expenses of Committees and Deputies who are engaged in the discharge of public duty in various departments.

Let every Session provide a supply.

The Annual Statement of Primitive Church, New Glasgow, 1873-4.

Ordinary cong'l expenses.	\$	241	19
Minister's salary.	800	00	
Sabbath School.	124	67	
Schemes of the Church:			
Acadia Mission*	135	50	
Home Missions.	139	77	
Mission Ship	42	18	
Supple'ting Fund	133	04	
Min'ial Education	101	73	
Foreign Missions.	273	10	825 32
Inst'tion for Deaf & Dumb	95	62	
Church extension	1722	57	3809 37

CONTRA.

Ordinary collections \$1 Sab-			
baths average \$27.95.	1229	90	
Six special col average			
\$146.62	878	76	
Col. for Sabbath School and			
Mission Ship	82	03	
Ladies Society.	63	00	
Subscriptions and collection			
for Church extension.	1555	68	3809 37

*In addition to contributions to Grand Falls Church, per Mr. Paradis.

St. James' Church, Dartmouth.

The annual missionary meeting of this congregation was held in the Basement on the 3rd ult., Rev. Mr. Falconer in the chair. Rev. Dr. Ross offered prayer, when addresses were delivered by Rev. Messrs.

Falconer, J. McLean, McNeill and Mc Gregor. The following appropriation of funds was reported :

Foreign Missions.	\$65	00
Home Missions.	25	00
Acadian Mission.	11	33
Mission Ship.	30	37
Supplementing Fund	65	00
Education	80	00
Raised since for fund for dis-		
abled ministers.	225	00
	501	70

Rev. Dr. Jennings,

Has retired from public pastoral work. We have just received from his Congregation and Sabbath School Missionary funds, by his hands for our Foreign Mission, the sum of eighty-five dollars, with this announcement, "This probably will be the last time that I will send it, though I hope the congregation will continue to be interested in that mission."

Thirty five years of ministerial work have told on his constitution, and though but 59 years of age he feels constrained to seek retirement and rest. To their honour we would record the fact, his people offered to procure either an assistant or a colleague, but he declined, believing that his retirement would be better for them.

Years ago his people presented him with a House, and now they have made provision for his comfort in his retirement.

We trust that rest will speedily tell favourably on the health of our worthy friend and that he may yet meet us in the Lower Provinces, in the service of our Sister Church, or when the union for which he has and always had, ardent longings, shall be happily realized!

Death of Rev. Alex. Rae Garvie

This lamented event occurred in St. Lawrence Hall, Montreal, on Thursday evening, March 5th. He died very suddenly of disease of the heart, at the close of a day's journey, while returning from Ottawa to his his home (for the time) at St. John. Though his call was very sudden, and came when among strangers, yet he enjoyed medical aid and the watchful care of a devoted friend.

He was ordained in May, 1868, and discharged the duties of the pastoral office successively in Chatham, N. B., and Windsor, N. S., until March 11, 1873, when his connection with that congregation and discharge of ministerial functions ceased.

We sympathize with the afflicted wife and mother in their severe bereavement. If his numerous acquaintances and friends in general, feel deeply the sudden stroke, how much greater must be the sorrow of those tender and grief-stricken hearts!

My "the Comforter" himself minister consolation, and give strength and resignation in this hour of great trial and great need! We know that the Lord proves Himself to the widow an Husband, and to orphans a Father.

Intelligence.

The Gospel in Mexico.

Many have watched with lively interest the recent progress of the Gospel in Mexico, and especially the encouraging success attending the labors of Rev. Messrs. Stephens and Watkins at Guadalajara.

Mrs. Watkins states that a church of 17 members was organized on the 25th Dec. last. Seventeen more have since that date applied for admission to the church. These are all recent converts from the superstition so powerful and widespread in that interesting country. Rev. Mr. Stephens had for the last few months been much encouraged in his labors at Ahualulco, a new field about 100 miles from the last mentioned city, where Rev. Mr. and Mrs. Watkins still continued their labors. Tidings are received at the missionary rooms, Boston, that on March 2nd, "Stephens was assassinated at Ahualulco. His body was horribly mutilated." The *Boston Journal* adds, "The missionary cause has lost a noble worker, and one more heroic life has been given for the saving of men." Popery is as cruel as heathenism itself.

The following facts relative to this murder have transpired:—On Sunday morning, 8th March, at Ahualulco, in the State of Jalisco, a priest delivered an incendiary sermon, in the course of which he advocated the extermination of Protestants, that so excited his hearers that an armed mob of 200 persons gathered in the evening and proceeded to the residence of Rev. John Stevens, Congregational minister sent out by the Boston Board of Foreign Missionaries. With cries of "Long life to the priests," they broke into the house and seizing the clergyman, smashed his head to a jelly and chopped his body into pieces; they afterwards sacked the house and carried off everything of value.

Spain.

The eloquent and noble Carasco's voice was silenced in the Atlantic when the ill-fated *Ville du Havre* went down. The blank in Spain was felt to be very great. God has raised up another "burning and shining light" who is likely to fill the fallen champion's place.—A Roman Catholic priest of eminence has given in his adhesion to the Reformed faith and is preparing for the ministry. The condition of matters in

Spain was thus explained by Pastor Carasco during his American tour:

Religious liberty has now prevailed in Spain for five years. During this time twenty-seven congregations have been established in different parts of the country. The most important church is that at Seville, under the care of Cabrera. Carasco's own church in Madrid numbered 900 persons. Christian schools have been established in various towns. There is a growing interest in the study of the Scriptures, and a larger number of Bibles were sold in Spain than in Italy last year. Great numbers of Bibles have been sent from Madrid to Mexico. Five million Spanish Gospel tracts have been circulated in Spain by the Religious Tract Society of London during the past five years.

Baptism of an India Prince.

Recent intelligence from India announces the baptism of Kauwar Har Nam Singh, the younger brother of His Highness the Maharajah of Kapurthala in the Punjab, and son of the late Maharajah Raudhir Singh, who married a Christian wife in 1859. The young princes above mentioned were the sons of a former wife. They were educated by the Rev. J. S. Woodside, a Presbyterian minister.

The youth who has now been baptized, is about twenty-two years of age. He has received a very good English education, and gives promise of great usefulness in future. His brother, the reigning Maharajah, is a few years older. Both received the same course of instruction, and it is earnestly hoped he may ere long follow his example. The importance of this accession to the ranks of the Christian Church in India, will be understood when it is remembered that these two young men represent one of the most important tribes in the Punjab—"the Ahluwalia Missi." Their father was the first of the Punjab chiefs who threw in his lot with the British Government in the great mutiny of 1857, and commanded an important auxiliary force which took an active part in crushing the rebellion in Oudh. This is the second baptism among the princes of India. The first was the Maharajah Dhulip Singh, who resides in England.

It is hoped that Har Nam Singh, may be allowed to remain among his own people and become a tower of strength to the Church of Christ in that land.

Dr. Candlish in Death.

"Pray for me," he said to one at his bedside when his end was drawing near, "that I may have a more lively sense of Christ's presence and salvation." And yet, he added, "I would only ask for that if it be God's will, for I am satisfied. I have

never believed in frames and feelings as grounds of confidence. I am not much concerned about *feeling* my personal interest in Christ. I know that my Redeemer liveth. *That is enough for me.*" His words to Dr. Buchanan about the same time, were these: "I would fain have had a more vivid and realizing sense of eternal things—of sin and salvation, and of the the great coming change; but I am resting on the Word, which is abiding and sure: I am resting on Christ, and him crucified." On yet another occasion, when speaking of his approaching decease, he said, with the same naturalness: "It is hard to realize the entire break between this life and the future. When I try to think of it, I always find myself still taking an interest in the ongoings of the world and of the church, after my death—looking on at my own funeral, and so on—and cannot realize an entirely new scene. There is so little revealed in Scripture, except that it is to be 'with Christ' and I just think of him!" On still another he said: "This is the beginning of the end, and we must look it in the face; and I can look forward to it, not with rapture—no! not anything like that—but I know whom I have believed."

The Sabbath School.

LESSONS FOR MAY.

FIRST SABBATH.

SUBJECT:—*The Five Offerings.*—Lev. vii. 37-38.

Golden Text.—Heb. ix. 28; Par. passages—Isa. liii. 5, 8, 11, 12; 1 Peter ii. 24.

For a full account of these offerings, read the preceding part of the Book of Leviticus. The burnt, sin, and trespass offerings were expiatory in their character, the meat and peace offerings were eucharistic, though all of them, perhaps, were sometimes petitionary. All of them, except the meat offering, were to be sacrifices, that is they were to consist of the bodies of domestic animals, ceremonially clean, and slain for the purpose. They were not to be imperfect or inferior, but the best of their kind; to show that God requires the best services of His people; and also to point out the excellence of that great sacrifice of which all these were but types.

The burnt offering was the most important and solemn, and also the most ancient sacrifice, having been offered from the time of Abel downwards. It might be either a national offering or made by individuals. The animal was to be either a bullock of three years old, a sheep or a goat of one year old, in each case a male, a turtle dove or a pigeon, according to the means of the offerer. The victim was to be brought to the door of the tabernacle or temple and the

(Continued on page 14 of cover.)

ACKNOWLEDGMENTS.

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

FOREIGN MISSION.

Grand River, per Rev J. Ross.	\$11 27	
A friend's thank-offering, G.R.	1 00	\$12 27
Middle Stewiacke, north side of river....	6 73	
Middle Stewiacke, south side do	5 95	13 68
Thank-offering, Ch'town postmark.		4 00
Upper Stewiacke	12 00	
Lady mem. of Stewiacke cong.	5 00	17 68
Wm Dunlap, 2nd....		3 65
Elmsdale and Nine Mile River...		30 00
Windsor....		50 00
Brookvale Miss. Soc., Musquodoboit		6 40
Dartmouth....		65 08
A. H. P., Liverpool....		15 00
Miss E. B. McKeen, Tatmagouche		75
Hermon Ch. Ladies, per Rev G. Roddick....		4 25
Lochaber and Union Centre....		45 00
Juv. Miss. Soc., Montreal, per D McKay, Esq....		50 00
Children of Mr. Jas Archibald, Upper Musquodoboit....		1 00
Alexander Vallance, Fredericton....		2 00
St. John's Church, Halifax....		60 00
Lake Ainslie....		6 00
River Charlo....		21 15
Loch Lomond, C. B....		2 00
O. P. Q., Pictou....	5 00	
for Coolie mis.	5 00	10 00
Bedeque, P. E. I....		98 00
Maitland Juvenile Missionary Society, 1 quarter....		19 00
Milledge McKay, per Rev D. S. Gordon....		25
Louise Harris....		25
Walleo "....		25
Arthur "....		25
Lillie "....		20
		1 20
Sabbath School of Rev. Dr. Jennings congregation, Toronto....		85 00
MISSION SHIP AND TRINIDAD SCHOOLS.		
<i>Erratum</i> in February No., Hutchinson Set.		
U. M., should be \$4.28 instead of \$4.82.		
Grand River....	\$ 8 27	
Thank-offering, Ch'town postmark	4 60	
Hardwood lands, per Rev J. Cameron	7 00	
Musquodoboit Harbour:		
Willie A. Mott's card....	\$3 25	
Miss Emily Mack's card....	3 40	6 65
Dartmouth S. S....		30 35
St. John's Halifax Infant Class:		
Willie Hutchins....	62	
Arthur Stewart....	60	1 22
John B. Leishman, Esq., London, £6 10 stg....		31 60
West Bay, C. B.:		
Col. by Alex F. McLeod....		2 60
Bedeque, per Rev R. S. Patterson:		
Col. by Miss Annie McCaul....	6 54	
" " Clara E. McLeod....	6 52	
" " H. P. Hooper....	5 00	
" " Margt. Anderson....	5 20	
" Master Robt J. Cairns....	2 81	
" Miss Maggie J. Stavert....	5 20	
" Misses Lydia Auld and Janet Cairns.....	4 73	36 00

Lochaber and Union Centre.	32 50
Absent member of James Ch. S. S. New Glasgow	1 00
Shelburne, per Rev E. D. Miller:	
Col. by Miss Jessie Jones....	4 60
" Alice McAlpine	1 42
Lockeport—Col by Misses Fulton and Allan.....	14 50
Col. by Misses Allan & Hipman	5 50
West Jordan—Master George Morrison	4 75
East Jordan—Miss E. Martin	3 97
Upper Ohio—Master H. McKay	2 63
Middle Stewiacke and Brookfield, per Rev E. Smith:	
Col. by Maggie Dunlap	4 50
" Isobel Densmore	4 50
" Minnie Putnam	2 89
" Rachel McDonald	2 52
" Janie Bates	1 52
" Elmira Archibald	1 20
" James Nelson	1 88
" Everett Harvey	1 18
" Walter Ross	90
" Foster Fulton	1 42
" Maggie Teas	2 26
River Charlo, per Rev T. Nicholson ..	4 00
Summerside, per Rev N. McKay:	
Col. by Miss Marion McKay	16 20
" Zillah Muirhead	2 77
" Alice Hamilton	9 26
" Annie McSween	5 25
" Lucy Stewart	11 45
" ——— Brown	1 70
Loch Lomond, C. B.	2 00
O. P. Q., Pictou	4 00
Hopewell S. S.:	
Mrs McKinnon's Class	1 50
Miss Gray's	79
Mr McBean's	1 62
Mr Fraser's	55
Mr Urquhart's	1 05
Salem Church additional to \$40.48 in March Record:	
Col. by Miss Annie McDonald	1 15
Richmond, N. B., per Rev K. McKay:	
Col. by Master Henry Hay	2 65
" Joseph Harvey	1 00
" Clarence Hay	1 00
" Kde. Plummer	
and Willie McMaster	1 80
Col. by Miss Smith Watt	1 71
" Helen Flemming	3 00
" S. Montgomery	1 25
" ——— Paulkner	7 24
" Anne Laurence	8 19
Less by	84
Riverside cong. Bass River Section..	25 00
Annapolis and Bridgetown:	
Col. by Miss Anne May McKay	3 39
" A. Astilla Lyon	2 26
" Master John C. A.berman	1 60
Col. by Master Donald McKay	72
A friend	83
SPECIAL FOR TRINIDAD MISSION.	
Estate of Thomas McLean, West River, by David Miller	\$88 00
HOME MISSIONS.	
Grand River	11 27
Thank-offering of a friend, G.R.	1 00

Upper Stewiacke	12 00
Elmsdale and Nine Mile River	20 00
Windsor	20 00
Brookvale Mis. Soc., Musquodoboit	3 70
Mrs Drady, Upper Musquodoboit	1 00
Dartmouth	25 00
Earltown—col. by Miss C. Murray ..	2 75
A. H. P., Liverpool	10 00
Miss E. B. McKeen, Tatamagouche ..	75
Lochaber and Union Centre	30 00
St John's Church, Halifax	35 00
Loch Lomond	2 00
O. P. Q., Pictou	5 00
Bedecque, P. E. I.	16 00

SUPPLEMENTING FUND.

Grand River, C. B.	9 18
Upper Stewiacke	11 75
Lady mem. of Stewiacke cong.	5 00
Elmsdale and Nine Mile River	25 00
Windsor	40 00
Musquodoboit, Upper Sett.	6 23
John Ervine	2 00
Matthew Hamilton	50
Earltown—col. by Hugh Stewart. ..	5 87
A. H. P., Liverpool	4 00
Buctouche:	
Col. by Miss Jessie Potts	3 60
" in the Church	3 15
Lochaber and Union Centre	20 00
St. John's Church, Halifax	35 00
Lake Ainslie C. B.	8 00
Loch Lomond, "	2 00
Kempt	5 00
Chalmers' Church, Halifax	37 00
Malagawatch	1 65
Middle River	4 90
Little Narrows	6 25
Maitland Quarterly collection	37 45
Selma. Missionary Society	6 13

EDUCATION.

Int. on Prov. Debentures paid in July but omitted in Record	175 20
Grand River, \$10.27, Friend, \$1 00 ..	11 27
Kennetcook, Upper, \$10; Corner, \$6.05; Gore, \$5.35	21 40
Elmsdale and Nine Mile River	25 00
Earltown—col by Christie Bannerman ..	7 50
Interest	6 00
Dividend Building Society	245 28
Windsor	40 00
Dividend from People's Bank	120 00
Brookfield, Colchester	7 25
W. Ryan, \$2; S. Ryan, \$1; Jacob Harvey, \$1	4 00
Lake Ainslie	5 00
River Charlo	6 00
Bedecque	16 00
St. John's, Halifax	65 00
Tatamagouche	21 00
Middle River	3 25
Little Narrows	6 00

ACADIA MISSION.

D. Matheson, Princeton, U. S.	2 00
Thank-offering, Ch'town post mark ..	2 00
Brown's Creek, per Rev A. Munroe ..	10 00
A friend	1 00
Dartmouth	11 33
A. H. P., Liverpool	5 00
Lady member of Stewiacke cong.	2 00
St. John's Church, Halifax	15 00
O. P. Q., Pictou	2 00

GRAND FALLS CHURCH.

Little Harbour, per Rev Wm Maxwell	9	35
A friend, Alberton	1	00
J. C. P., Liverpool	2	00
West River Cong., per Rev G. Rod- dick—results of Mr Paradis' visit..	14	25

SYNOD FUND.

West Bay, C. B.	2	50
Grand River, " "	8	00

AGED AND INFIRM MINISTERS' FUND.

Grand River, C. B.	6	43
St. Peter's " "	4	72
Friend, Grand River	1	00
A. H. P., Liverpool	4	00
John B. Leishman, London, £10 stg.	49	67
Parrsboro' " "	2	00
F. McAlece, Parrsboro'	50	
Rev. D McKinnon Parrsboro'	4	00
Wm Adams, Southampton	1	00
Newport	17	00
Rev J. D. McGillivray	5	00
Jno McKay, Fish Pools, E. R., Pictou	2	00
Henry B. Webster, Kentville, elder in Rev Mr Hogg's cong.	40	00
Sheriff Caldwell, Lakeville	5	00
J. W. Bars, Wolfville	4	00
Per Rev. Adam McKay:		
Malagawatch	4	65
Middle River	7	3
Little Narrows	8	25
Mr. Edward McLeod	2	00

In Mr. Logan's Congregation :

G. A. Blanchard, Esq., Kentville	10	00
Kenneth Sutherland " "	5	00
Frederick Chipman " "	5	00
David Strong " "	2	00
Daniel McKay " "	5	00
Wm McKitterick " "	2	00
John Blanchard " "	2	00
Charles Jones " "	1	00
Jas Leitch, jr. " "	1	00
Edwin Chase, Belcher Street	1	00
Miss Chase " "	2	00
John McKitterick " "	1	00
James McKitterick " "	2	00
A friend, Lower Horton	5	00
A. R. Quin, Wolfville	1	00
Jas Patrequin " "	50	
Subscribed in addition to the above, \$55 as follows:		
D. B. Woodworth, Esq., Kentville	15	00
James G. Fraser	20	00
Rufus Burgess, Lakeville	5	00
O. Newcomb, Belcher Street	5	00
W. H. Cogswell " "	4	00
Mrs Terry " "	2	00
Henry Terry, Kentville	2	00
Geo. R Campbell " "	2	00

The Treasurer of the Widows' Fund acknowledges receipt of the following sums since 12th August, 1873:

Dividend on 30 shares Union Bank Stock	\$	48	00
Dividend on 6 shares People's do do.	5	40	
Rev R. Sedgwick	20	00	
" John McKinnon	20	37	
" Lewis Jack	10	13	

12 months int. on \$600 old cy.	35	04
Widow's Mite, per Dr. Bayne	50	
Coupons on 7 P. E. I. Debentures	105	05
Rev A. J. Mowatt	21	50
12 months int. on \$600 old cy.	35	04
6 " " \$800 " "	23	26
Rev J. McG. McKay	21	12
12 months int. on \$1600	96	00
3 coupons P. E. I. Debentures	45	00
2 " N. S. " "	29	20
6 months int. on \$1000 old cy.	29	20
Div'd. on 2 shares Bank of N. S. stock	16	80
1 year's int. on \$400 old cy.	23	36
Div'd. on 30 shares Union Bank stock	48	60
" on 6 " People's "	4	80

\$637 72

HOWARD PRIMROSE,

Treasurer P. M. W. & O. Fund.

Pictou, 5th March, 1874.

PAYMENTS FOR "RECORD."

James McLean, Pictou	\$55	00
Duncan Munn, Little Sands, P. E. I.	4	50
James Gass, Shubenacadie	4	50
R. S. Fulton, Castlereagh, Col.	2	00
Rev W. Maxwell, Little Harbour	22	95
Mrs Munro, Portuguese Cove	60	
Rev J. J. Baxter, Truro	50	
Joseph Peppard, 3rd, Great Village	45	
Rev J. Sutherland, Woodville, P. E. I.	1	35
Rev A. Munro, Valley Field, P. E. I.	6	00
D. R. McKay, Scotsburn	6	15
Rev C. E. McLean, North Sydney, C. B.	45	
Hugh Ross, New Glasgow	2	75
Rev J. T. Forbes, Upper South River	4	80
Robert McDonald, Cape George	6	70
Jesse Cumming, Sherbrooke	90	
Rev M. Wilson, Sydney Mines	4	95
Rev M. Stewart, Whycoonaugh	13	95
Rev S. G. Lawson, Murray Har., P. E. I.	7	22
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