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THE  
**Home and Foreign Record**  
OF  
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES  
OCTOBER, 1871.

**OUR ACADIA MISSION.**

At our Synod meeting in St. John, Messrs. Paradis and Pelletier were present, and a short statement was made of their work during the two preceding months in New Brunswick, chiefly between Shediac and Richibucto, a coast line along which there is a large French population. It appeared that they had been well received, many copies of the French New Testament disposed of, and some were constrained to seek admission to a Protestant Church.

After Synod, the young missionaries, both by the way the sons of those who followed Mr. Chiniquy out of the Church of Rome, and both taught in his Collegiate School in St. Anne's, Kankakee, preparatory to theological study in Montreal, crossed to Nova Scotia and commencing at Digby moved westward. The first we heard of or from them was, that their Testaments were exhausted, but a telegram to Montreal brought down a hundred more in a few days, only *three* being procurable at Halifax. So onward they moved again, meeting with much kindness, and every where among their countrymen in the township of Clare, meeting with a welcome, and leaving behind them leaves from the tree of life.

At the French Baptist Mission they were very kindly received and entertained most hospitably, remaining for about a week, comparing notes and making short missionary excursions in the neighbourhood.

Remaining a Sabbath in Yarmouth they told their story in the Presbyterian

Congregation, and proceeding along the Southern Coast found their supply of Testaments rapidly diminishing, and at Pubnico it became exhausted.

By the time they reached Halifax another supply of 150 copies was received from Montreal and they proceeded to Chezzetcook, going through the whole settlement, calling on every family, leaving tracts and disposing of New Testaments. They have since visited the French settlements of Souris and Rollo Bay, in Prince Edward Island, and now their work for the season closes and they return to prosecute their theological studies at Montreal.

As they passed along they spoke to the congregations of Shelburne, Lawrencetown, John Knox and Primitive, New Glasgow, and in the Sabbath-school of James Church, New Glasgow. A collection was made in Shelburne and a hearer in James Church N. G., has sent us \$10. This is well done, but what are our people generally doing for this mission. Another year's work is done. Another year's salaries are due, but last year's bills remain partly unpaid. Is the Mission to cease? Are these devoted young men to feel, that their work was not appreciated, and is not to be followed up? We should like that the Committee and they should receive an answer in the form of free-will offerings enabling them, instead of doing less to do more for our brethren of French descent, living and dying at our doors without any well-sustained effort to put into their hand the bread of life.

### THE CHURCH MILITANT.

Each man is a "microcosm," a little universe, an epitome of the great world. Every christian is a "microcosm," a little picture, of the Church of Christ. In how many christian souls do we find reproduced the story of bitter Egyptian bondage, the triumphant passage of the Red Sea, the wanderings in the dreary desert, the thunder and lightning of Sinai, the backslidings and the revivals, the judgments and the mercies of those marvellous forty years! The history of the past is typical of the future. The same foe, the same leaders and allies, the same armour and arms, are to be found through all the ages. Essentially the same principles are manifested in God's dealings with the individual christian and the whole church. If therefore we find the christian's career varied with joy and sorrow, if he has his days of sunshine and of shadows and gloomy clouds,—of Sabbath repose and fiery struggles,—may we not expect similar phenomena on a greater scale in the history of the Church as a whole? We find that it has been even so.

The Lord brought a Vine out of Egypt, planted it in a goodly land, and tenderly cared for it. But the wild beasts broke down its hedges, trod in the mire its branches, and devoured its precious fruit. Often was the heritage of Jehovah left forlorn and desolate. Christ came and watered the roots of that Vine with his own blood and bedewed its branches with the gentle baptisms of His Spirit. Since then that Vine has grown, and spread its branches, so that multitudes in every land have found in it their shelter, food and healing.

There can be no truce between Christ and Anti-Christ. The Church and the kingdom of Satan must ever be at deadly feud. When Jesus gave the Gospel orders to His disciples, He warned them of the antagonism of the "gates of hell." He equipped them for the conflict and sent them forward to the battle field. The weapon which they must wield was (and ever is) the Word of Truth, the sharp two-edged sword whose piercing stroke no helmet or shield or breastplate of satan's devising can withstand.

With this sharp sword the messengers of Christ attacked Jupiter, Mars, Bacchus, Venus, Diana,—all the gods of the Pantheon, all the prejudices, superstitions and lies of Jew and Greek and Roman. War was proclaimed against every rival and foe of Jesus Christ, "the crucified Jew!" He was the only Saviour. And to prove that their words were no vain babbling, His disciples were willing to die for the Saviour whom they announced.

The time came when they had so to die. The world hated the Church and her Head. Had the Church knocked for admission as one of the religions of the Roman Empire, had she been content to live side by side with all the idolatries, she would have met the amplest toleration. She might have the pleasant smile of princes, but her noble army of martyrs would then be missing. Her mission would be a sad mistake: She would not in truth be the Church of the God-Man! As it was, Christ's people, like Himself, had to tread the path of tears and of blood; and often was the air dark with the smoke of their burning, and often were wild beasts weary with tearing their flesh. In death they conquered. The truth cannot be burned, or crucified, or torn by wild beasts. Glorious victories for Christ and His Church were won amid the fiercest fires of persecution. The blood of the martyrs proved the seed of the Church. Christ went forth conquering the world's strength through weakness, and putting to shame the world's wisdom by the "foolishness" of the story of the cross.

Ten times was the Church tried in the furnace of persecution. Ten times the old Roman power was put forth to crush her. She came through the ordeal fair as the moon, clear as the sun, terrible as an army with banners. At the close of those terrific assaults upon her life, the Church found her own children in actual possession of the civil sword,—able and willing to protect her.

But now came a time of greatest peril. Foes from within began to mar her beauty and plot against her life. When the Holy Spirit fills the heart of the church, and the flame of divine love burns brightly, then

the wild waters of persecution may swell and rage, but they cannot destroy her, for her foundation is sure, her walls are strong and high, and the watchmen never slumber. How much greater the peril when the cold plague of worldliness and the poisonous mists of heresy and superstition creep in and provoke the Lord Himself to hide His face in anger!

After the age of Constantine, internal strife, error, corruption, and vain ambition threatened the life of the Church. Once and again the great mass of christians became Arians, denying the proper Diety of the Saviour. The bride of Christ marred her own beauty by meretricious adornings devised by her foes: she even decked herself with the old clothes of Heathenism. Still the Divine Truth was not allowed to perish through human error and folly. The Church still lived and laboured though lacking her early love, zeal, and simple faith.

Barbarian hordes from the north swept down upon the Roman Empire and threatened to destroy not only the old civilization—but the Church itself. But he whose voice stilled the tempest and brought the trembling disciples in safety to the shore, rode on this whirlwind and directed this storm. The rude strangers from Gaul and Germany, and far off Scythia became obedient to the faith of Christ. In consequence of the faithlessness and coldness of the Eastern Church the disciples of Mohammed were permitted to conquer those sunny lands once centres of light; and where the cross had triumphed gloriously, the crescent now proudly floated in the breeze.

In the West as in the East, the zeal of many waxed cold, and the Church did not fight the good fight of faith in that simple, heroic way, which would ensure victory. Too often she went into the battle-field encumbered in armour of man's device, leaving behind her, rusting in the armory, the shield of faith, the helmet of salvation and the breast plate of righteousness. She sought after earthly dignities and forgot the Lord her God. She followed in the wake of monarchs and lords and right reverend prelates and popes. Sound doc-

trine did not suit her itching ears. Often, alas, was the lie of Satan accepted in place of the truth of God.

But all the while God continued true to His promise. Multitudes still loved the truth, and refused to receive upon their foreheads the mark of the beast and the number of his name. All the falling away of the Church, her weakness, and blindness and helplessness, served to render more illustrious the power of Christ, and more certain, the final triumph of His kingdom: just as the skill of the veteran General is so much the more conspicuous by reason of the formidable obstacles he overcomes on his way to victory. You cannot perhaps point to one phase or episode in the whole range of Church history which taken in connection with its antecedents and sequents has not tended to the Church's final triumph.

God mightily revived His Church with the great reformation of the Sixteenth century. The nations were convulsed, and wakened from the torpor of ages. The Bible was sought for and studied, translated and circulated. The old superstition which hung as a dark veil upon the fair face of Christianity, was destroyed beyond the power of repair. The conscience was freed: liberty to enquire, to think, to act was asserted and made good. The struggle was long and terrific; but right won the day.—Why has the Church of the Reformation "slumbered and slept?" Why has she not gone foward conquering and to conquer? Because the spirit of the world crept in once more, and the love of many waxed cold. Erastianism, worldly wise and cold, took the Church into its frosty embrace. A bitter and virulent sectarianism poisoned the life-blood of the church, setting her to doat on the "pins of the tabernacle" while the enemy thundered against the very foundations of Zion, and paving the way for that numbing Socinianism which lay like a nightmare on all the Protestant Churches during the eighteenth Century.

Still there were earnest and heroic men on the Lord's side. The Presbyterianism of Holland and Scotland and Switzerland and the kindred Punitanism of England and

New England struggled bravely and won victories which told upon the heart of the world and the effects of which can never perish. There were from time to time revivals of true religion, recalling the memory of Apostolic days and spreading over the face of christendom as a wave of Gospel light and love.

**CELSUS**, the early and bitter assailant of Christianity, draws a vivid picture of the sufferings of Jesus—the shame of the cross, his purple robe, his crown of thorns, the spitting, the mockery, the scourging, the nailing of the hands and feet,—and then passionately exclaims: “In the name of wonder why does he not on this occasion, at least, act the God, and hurl some signal vengeance on the authors of his insults and anguish!”

The infidel Celsus argues thus, that if Jesus were God he would not submit to the fearful ordeal through which he passed. How apt are we to give way to similar feelings! “Why does he not interfere to help His faithful witnesses? Why does He allow the enemy so many apparent triumphs? These questions and the like can best be answered by looking at the cross. Time has shewn to all that the death of Jesus was in reality a mighty victory. Rouseau, an infidel as truly as Celsus himself, is compelled to say: “If the death of Socrates was the death of a sage, the death of Jesus was that of a God!” In like manner the sufferings, the humiliation, the apparent defeats of the Church will prove to be all for the best. She, like her Master, must be made perfect through suffering.

Christ could cut off His foes as was done to the Assyrian host. He could bid the earth swallow them as it swallowed Korah and his company. He could hurl His thunderbolts and scatter them. But this would make His Kingdom one of terror, and blood, and death,—not, as it must be, a Kingdom of gentleness, peace, love. His sword is not like that of Charlemagne or Mahomet, mighty to slay, but mighty to save—to break the fetters of the oppressed and set the captive free.

Nominally and really the kingdom of Christ has made mighty conquests since

He ascended from the Mount of Olives. Then His followers were but about 120. In fifty years they were half a million. In three hundred years they were ten millions; and now they are (nominally) four hundred millions! The number has never decreased; but it is constantly increasing in greater ratio. In another hundred years, according to the present rate of advance, the whole human race will at least have some knowledge of Christ. Eighteen hundred and thirty years ago Christ and His religion were not known beyond a few small districts in Palestine: not a solitary Province or town or village called itself Christian. Now all the great civilized nations are Christian in name; and Europe, America and Australia, are more or less under Christian control; while Asia and Africa are chiefly influenced by the Christian West.

“If,” says Isaac Taylor, “if there are any who wish ill to Christianity, let them hasten to prevent the measures of its friends. Let them teach their babes to hate the Gospel; for those who love it are taking such means to ensure its future triumph as can scarcely fail of success, and such as, on common grounds of calculations, that even the sons and daughters of the present race of infidels may be involved in the approaching conquests of the Son of David, and that they shall actually join in the loud hosanna announcing His accession to the throne of universal Empire.”

We are authorised to believe that the past victories, real and nominal of Christ and His people are but a preparation for still more magnificent achievements. Let us take heed that we shall have a share in the great world-wide battle that we may also be sharers in our Captain's everlasting triumph. Much, alas how much! has to be done before the triumph of Jesus is complete. There is work every hour for the true soldier of the cross. Fight the God fight of Faith; lay hold on eternal life.

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### “THE CHOIR.”

This is the title of a “Collection of Sacred Vocal Music for the use of the congregations and families of the Presbyterian

Church of the Lower Provinces of British North America." The importance of the service of praise is admitted by all. The Synod has of late years endeavoured to foster a healthy taste for sacred music, and its efforts have to some extent been crowned with success. The admirable collection under our hand is one striking proof of the advance which has been made.

Hitherto our choirs and singers had to use a large number of music books, each containing but a few tunes suitable for our church services. This involved trouble and much expense. Now, all this is obviated, for the "Choir" contains all, or nearly all the popular favorites, besides a very many new pieces of a high order. And the price is so moderate that there can be no complaint on that score. Here we have 437 tunes and anthems, covering 213 pages, printed in a style of rare beauty, on excellent paper, for the very moderate price of 69 cents each, when purchased by the dozen.

It is hoped that the substitution of words from the Psalms, whenever practicable, for the Hymns used in all the music books previously circulated among us, will be regarded by the church as a great improvement. Thus each Psalm will become associated with suitable melodies, and the people will be prepared to join in the singing with greater skill and heart. The peculiar metre tunes, and the few carefully selected longer pieces cannot fail to increase the attractions of this Book for all who take pleasure in practising sacred vocal music.

The "Choir" is the result of much patient labour on the part of the Synod's Committee on Psalmody, and to the gentlemen who formed this Committee the grateful acknowledgments of the whole church are due. The names of Charles Robson, Esq., Halifax, and James Hepburn, Esq., Pictou, deserve special mention in connection with the preparation of this Book.

And now that we have the Book let us make the most of it. Our young people should be taught to read musical notation as they read the words of a Hymn or

Psalm. It is very rare indeed that a man or woman is found in any of our congregations that cannot sing if properly taught, and if impressed with a due sense of the importance of praising the Lord for his goodness and for his wonderful works unto the children of men. A copy of the "Choir" should be in every family and every pew. Church choirs will no doubt adopt it and use it throughout the whole extent of the Lower Provinces; but it should reach beyond the members of choirs, to everyone who sings and everyone who should sing in the congregation. In conducting family worship it will also be found of great use. We hope that Sessions and Presbyteries will in future pay greater attention to the service of Praise, that our people may be led to sing with the understanding as well as with the heart, and to sing skilfully.

Ah, who should sing if not the christian people of this glorious christian church! Our highest efforts will fall far short of the noble words to which we attune our voices. As we sing God's praises in God's own words, how careful should we be to sing not slovenly, bunglingly, lazily, discordantly, carelessly, as too often happens,—but earnestly, skilfully, harmoniously, heartily and sweetly. Singing God's praises brings us nearer to the exercises of Heaven than any other service in which we can engage on earth. How important then that due attention should be paid to this part of Divine Worship, and that our congregations should be trained intelligently to do their duty! The means are now well nigh within the reach of all. Let it not be said that these means are to be persistently and blindly rejected.

We have only to add that the *Choir* is for sale by the publishers, A. & W. MacKinlay, Granville Street, Halifax.

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### Madagascar.

The progress which the cause of Christ has of late made on this island is truly remarkable. At the beginning of the present year there were no less than 20,951 church members; 1,986 native teachers.. The work is still moving on,

## THE NEW HEBRIDES MISSION.

Scarcely one hundred years have elapsed since Captain Cook visited Western Polynesia and completed the discovery of those islands to which he gave the name New Hebrides. Two navigators had previously been there: Quiros in 1606, and Bougainville in 1768. The first discovered the northern island, and supposed it to be part of a great southern continent. The second dispelled this fancy by ascertaining that there was a group of islands. The inhabitants were so savage that very little was known of them till recent years. They are composed of thirty islands, extending over an area of four hundred miles, between latitude  $14^{\circ} 29'$  N. and  $20^{\circ} 4'$  S., and longitude  $166^{\circ} 41'$  and  $170^{\circ} 21'$  E. Most of them are small, but two are reckoned to be at least two hundred miles in circumference. The largest is Espiritu Santo, the most northerly. The next in size is Malicolo. Eight others are of considerable extent, and include the Isle of Lepers, Aurora, Ambrym, Api, Faté, Erromanga, Tanna, and Ancityum, which is the most southerly. The islands are chiefly of a volcanic origin, full of beauty and fertility. The estimated number of their inhabitants is about 150,000; but great reductions have been made by their barbarous practices, their wars, the introduction of foreign diseases, and the recent removal of so many to Queensland and Fijis. The climate is not very healthy for Europeans, or even for the natives of Eastern Polynesia; but elevated spots can be found on almost every island suitable for the residence of foreigners. One very great peculiarity prevails in this group—that though so near each other, and evidently of the same race, every island has its own language, and where it is large, even several distinct languages. The Samoan group has one language, so has the Tongan, and so has the Fijian; but this is an extraordinary exception, and makes the New Hebrides a Babel.

The condition of the people has been very low in the scale even of barbarism. Cannibalism, infanticide, the strangling of widows and oppression of females prevailed. The most degraded superstitions possessed their minds, and they lived in perpetual fear of the gods they served.

John Williams was the first who wished to evangelise the New Hebrides. His large soul could not be confined to a "single reef," and he was ever planning and executing schemes for the extension of the gospel. He set sail in the missionary vessel "Camden," with great anxiety as to the efforts about to be made. An extract from a letter written four days before his melancholy death will express the state of his mind:—"I have just heard dear Captain Morgan

say that we are sixty miles off the Hebrides, so that we shall be there early to-morrow morning. This evening we are to have a special prayer-meeting. Oh, how much depends upon the efforts of to-morrow! Will the savages receive us or not? Perhaps at this moment you, or some other kind friend may be wrestling with God for us. I am all anxiety—but desire prudence and faithfulness in the management of the attempt to impart the Gospel to these benighted people, and leave the event to God. I brought twelve (native) missionaries with me; two have settled at a beautiful island Rotuma; the ten I have are for the New Hebrides and Caledonia. *The approaching week is to me the most important of my life.*" This was after he had won his greatest success, and had published his *Missionary Enterprises*, which made the Archbishop of Canterbury say that a new Chapter had been added to the Acts of the Apostles! On the 19th November, 1839, teachers were landed on Tanna, and on the 20th Mr. Williams and Mr. Harris were massacred at Erromanga.

From that hour the New Hebrides possessed a deeper interest, and Christians in Great Britain longed to win these islands to the cross. But the missionaries in Samoa were ready to take up the fallen standard of Williams, and one of their number was deputed to hazard his life in an effort to introduce Christian teachers on Erromanga. This devoted missionary, the Rev. T. Heath, stipulated that, in case he was cut off as Williams had been, the work should not be abandoned, but that another should follow in the same Christian enterprise. He was successful, and located teachers at Erromanga in May, 1840; but their sufferings were soon begun, and had not a mission vessel touched at the island five months after, they would have perished. At Dillon's Bay, where Williams had been murdered, teachers were located on this visit, and also on Fotuna. In 1845 native teachers were settled on the beautiful island of Faté or Sandwich. These efforts were nearly all fruitless, and resulted in the murder of teachers on Fotuna and Faté and in their sufferings and death at Tanna. In the year 1842 two European missionaries, Messrs. Turner and Nisbet, were settled on Tanna, but an epidemic having appeared among the natives shortly after, the murder of the missionaries was resolved upon. Having suffered much anxiety, the doomed brethren put to sea in an open boat, and after being driven back towards the shore they had left, were providentially picked up by a vessel bound for Samoa. In 1848 Messrs. Geddie and Powell attempted missionary work on Ancityum. Mr. Powell after a year's residence returned to his former sphere in Samoa. Mr. Geddie was a

Presbyterian missionary from the church in Nova Scotia. Thus began the work of missions by Presbyterians in the New Hebrides. For three years Mr. Geddie and his wife laboured alone. God blessed their labours, and after many difficulties and trials, the missionary had the joy of seeing conversions to God from among the heathen. Thirteen were baptized on the 18th May, 1852, and the Lord's Supper observed for the first time. There were then sixty catechumens, eighty learning to read, and a disposition to receive instruction rapidly growing among the people.

It was at this juncture that the *Border Maid*, the missionary schooner of Bishop Selwyn, arrived, bringing another Presbyterian missionary—the Rev. John Inglis—from New Zealand to labour on the island. It was an interesting sight to behold the English bishop generously and gratuitously taking a Covenanter to a mission field. It was like an atonement for the past, when the Covenanters were driven from their churches by the bishops. It was, however, a Christian service. The Bishop of New Zealand always took a lively interest in the work of missions in the New Hebrides; and Bishop Patteson has shown equal regard, and has done many acts of kindness to the Presbyterian missionaries, when on his voyages pursuing his own self-denying and evangelistic career.

Messrs. Geddie and Inglis have continued on Aneityum to the present time. The island is entirely Christian. The whole population are under instruction. Portions of the Scriptures have been printed in the language of the island. The New Testament was in 1863 put into the hands of the people, and they have paid for the printing by native produce of arrow-root. The Book of Psalms was printed in 1864, and this has also been paid for. The Old Testament from Genesis to Job is now in the press, under the supervision of the Rev. Dr. Geddie. The Christian natives have sent forth several teachers to other islands, and there are twenty-one of these evangelists from Aneityum at present employed. There are about sixty employed as teachers on the island in as many schools.

The effect of Christianity on the morals of the people has been very striking. The natives are clothed, and in their right mind. War has ceased, and so have the vices and cruelties of their heathen state. Marriage is sacred, and infant life is precious. Widows are held in honour, and the needy supported. The voice of song and prayer to God rises from almost every home, and the house of God is filled by devout and decorous worshippers. Life is pure, and property respected. And though Aneityum is a small island, it consumes more British

manufactures than all the other islands of the New Hebrides. May we not truly say, "what hath God wrought."—*Dr. Steel.*

### THE SIMPLEST AND MOST BEAUTIFUL ACT OF HOUSEHOLD WORSHIP.

The silent and invisible descent of the manna, morning by morning, in pearly grains, with the pure and nourishing flavor of fresh olive oil, covering the whole face of the earth, so that millions had enough, although soon spoiled and disappearing, was God's perfect image of his daily satisfying, and perpetual supply of the wants of his people. It was the ancient foundation and seat of the prayer put in our mouths for each day: "Give us this day our daily bread."

As straight from God we should receive each daily supply; and no act should be more heart-felt, and more impressive for good upon each hungry little one or adult member of the household, than that in which we lift our hands to bless the Father above who has remembered us again, and spread our table before us with good. This act is most childlike of all our approaches to a Father; this seems most to make us think of our home above, and of the union of all our family again within its doors; this, like a sacrament, brings back the tenderest scenes of Christ's intercourse with his disciples, and the occasions when he blessed, and brake, and said, Take, eat; this most suggests the need of our Father's strength and guidance all the the day long, and all our brief life long.

Is there a picture in the world so beautiful as that child by your side, with its innocent head bowed over, the dimpled white hands folded together in such simple reverence, while you ask God's blessing on the food? How its little heart feels the influence of that act all the day, even amidst its plays. Now, shall it learn love alone, and not duty too; gratitude alone, and not pity for other hungry and needy souls? O, Christian father and mother, what a precious moment this, three times each day, to draw that little soul near to Jesus, and to have those little hands filled by Him, not alone with bread which shall satisfy its own want, but with that bread which swells in such a way that the more it is broken the more it multiplies, and the act of giving increases it, till thousands may be fed, and baskets full of fragments be borne away to strange distant homes.

To be truly profitable, the blessing upon the daily bread should embody an appropriate sentence or connected thought from God's word, and thus make sure of his acceptance and answer. Into it should be

woven, with the thanks or request for what is material, a brief and pointed petition for better and greater gifts from above. The Bible is full of verses which may be easily wrought into the shapes suitable to such desires :

Our Father which art in heaven, we all wait before thee as children this morning. Bless the food which Thou hast given us. This day help us to keep our home above in view ; lead all that we love, and many that yet know not of it, to walk with us, and enjoy it for ever, for Jesus's sake. Amen.

O Lord, give us this day our daily bread. Forgive us our sins. And may thy will be done by us, and by all our race on earth, as it is done in heaven, for Christ's sake. Amen.

O thou who satisfiest our mouth with good, and crownest us with loving kindness and tender mercies, remember all thy covenants of grace toward us. Help us to remember thy commandments to do them, and to make known thy ways and thine acts, so that all may learn of and serve thee, we ask for our dear Saviour's sake. Amen.

Almighty God, thou openest thine hand, we are filled with good. Thou hast given us our meat in due season. May all who partake of thy bounty in nature learn of thy gifts of life and peace in Christ Jesus, and praise thee through His name. Amen.

Great God, in whom we live, and move, and have our being, we bless thee for life and health, and the food and mercies of this day. Help us to serve thee in spirit and in truth. And may all who are ignorant of thee, feel after thee and find thee, in Christ the Redeemer. Amen.

O Lord, the day is thine, even as the night is thine. As thou has kept us through the night so mercifully, assist us this day to employ our strength, our faculties, our means of every kind, sincerely in thy service, and for the advance of thy glory, we ask in Jesus' name. Amen.

O Thou who hast prepared a table before us, and restored our soul, lead us, and many blind and wandering souls with us, in the paths of righteousness, to dwell in the house of the Lord for ever, for thy name's sake. Amen.

Thus, thrice a day, as those sons and daughters gather around and stretch out their hands to you for bread, drop with it into each extended palm some precious precept or promise, which shall be stored away, a gem which future affliction and toil shall polish, to be an ornament to their life on earth, and add to their honor when they walk with the princes of the kingdom on high. Nay, it should rather be said that you drop into that hand something whose nature is vital and productive. You fill it with blessed seed, which increases, at a single crop, thirty, sixty, perhaps an hun-

dred fold. You cannot conceive what eternal benefits to countless thousands of mankind may follow the effort to make the simple, beautiful acts of asking the blessing of God, the Father, Son, and Spirit, upon your daily food, means of real benefit to the souls of your children.—*Record, Presbyterian Church, U. S.*

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## Home Missions.

### St. John's Presbytery.

Believing that all the readers of the *Record* are interested in all the Missionary operations of our Church, I propose to give you a glimpse of the work of Home Missions within the bounds of our Presbytery. Our lines have sufficiently lengthened at least for the present. Our field extends from Buctouche, on the Gulf of St. Lawrence, to the frontier of the State of Maine, a distance of not less than two hundred miles in one direction ; and from the Bay of Fundy to the Grand Falls, nearly two hundred miles in the other direction. In this immense area we have now fifteen settled pastors, whose labours are scattered over not less than thirty-six preaching stations. We have also, and constituting the special field of our Home Mission work, five organized vacant congregations, and three important mission fields not yet organized. The organized charges are St. Stephen, Baillie, Woodstock and Richmond, Nerepis and Jerusalem, and Glassville and Florenceville. Of the mission fields—one is in the region of the Tobique, another in the vicinity of St. John, and the third is on the northern frontier, bordering on the Gulf. These fields embrace ten or twelve promising stations.

At the present time we have just three missionary laborers within our bounds—Mr. Nelson, who is now labouring at Nerepis and Jerusalem ; Mr. McKay, who is supplying St. Stephens, and Mr. Joseph Annand, who is doing duty at Buctouche, &c. We have three workmen among eight field of labor, each containing several stations. Well may we ask : "What are these among so many ?"

During the summer months we were favoured with the aid of Mr. James Rosborough, who ministered with great acceptance to the Baillie congregation. Rev. John Home supplied St. Stephen up to the time of Synod, and since then till recently he has supplied Woodstock and Richmond. The Rev. William Richardson ministered with much acceptance three Sabbaths at St. Stephen, and Mr. John Allan, in the early part of the season, preached to de-

lighted congregations at Nerepis, Jerusalem, Richmond, Woodstock and Glassville. Mr. Allan was recalled at the time of Synod; Rev. John Home ceased to receive appointments at the beginning of this month; Mr. Rosborough has returned to his studies at Princeton, and Rev. Mr. Richardson has declined further appointments, so that we are now left, as stated above, with just three assistants.

We have no reason to complain of the consideration exercised towards us by the Board of Home Missions. Of men we have had our share, and of money sometimes perhaps more than our share. Yet what to do for our mission stations is at present an inexplicable puzzle to us. We endeavour to give them at least a monthly service, by calling in the aid of settled pastors. But this course is obviously objectionable on the ground that men whose labours are already distributed over wide fields and numerous stations, are required all the time within their own bounds.

It is satisfactory to mark a steady improvement in the organization and vigor of all or nearly all sections of our field. The Presbytery is endeavoring to teach the people their duty, and the people, for the most part, are *learning* with commendable promptitude to discharge their duty. In all this there is encouragement. But still the question is unanswered, What are we to do for men? Well I suppose we must do the best we can, and hope for help by and by.

I am, yours, &c.,  
N. McKay,  
Clerk of Presbytery.

St. John, 19th Sept., 1871.

### Magdalen Islands.

The Magdalen Islands, seven in number, were discovered by Cabot, on St. Magdalen's Day, hence they derived their name. About the year 1791, they were settled by French Acadians and Nova Scotians, and in the year 1798 they were granted by the British Government to the late Admiral Coffin. They are situated in the Gulf of St. Lawrence, about 120 miles from Pictou and about 54 from East Point, P. E. Island; are 50 or 60 miles in length, and in some places are extremely narrow. The soil is generally fertile, and though not much attention is given to agriculture, yet potatoes, oats and other grains are raised. The great branch of industry pursued however, is fishing, and during the summer-season large numbers of Americans resort here to procure the varied kinds of fish with which the waters abound. The resident population amounts to upwards of 3000, chiefly French; and during the fishing season there is a large influx of strangers. Very

little effort has as yet been put forth to supply these famishing souls with the bread of life. Rarely is a missionary seen among them; on some islands the sound of the Gospel is seldom heard, and no Sabbath Schools are in existence. The religious training of the youth is sadly neglected, and many, owing to the lack of means of grace, are quite indifferent to the interests of their soul's eternal welfare. The larger part of the people are Roman Catholics, among whom one priest labors. There is also an Episcopalian Clergyman stationed among them, yet they have many silent Sabbaths. Three Schools are now in operation—taught by Roman Catholic teachers, though a School House is now in course of erection for Protestant children, which will doubtless be supplied with a teacher when finished.

Being thus situated out of the reach of civilization, and deprived of religious advantages the inhabitants of these islands demand some commiseration at our hands. They are our neighbours, part and parcel of our Dominion population, yet their spiritual interests are largely uncared for. Here and there a sprinkling of Presbyterians is found, and a goodly number of fishermen from our own shores and from some of our congregations are located here during the fishing season. Hence as a church we should be found during the summer months endeavouring to supply this people with the Pearl of Great Price. One of Father Chiniquy's students, or a labourer from the French Canadian Missionary Society, would no doubt gain access to the Acadian French, and also perform some evangelistic work among the fishermen. Let the readers of the *Record*, whose lines have fallen unto them in pleasant places, not be unmindful of their fellow creatures of mankind living on islands and in destitute localities, where the gospel is rarely preached.

## Our Foreign Missions.

### Meeting of the Board.—Funds Required.

The Board of Foreign Missions, met in New Glasgow on the 12th ult. Members of the Board were present in good numbers.

A letter was read from Rev. John Morton, giving interesting and encouraging details of his work, for which the reader is referred to the letter itself. Also a letter from Rev. K. J. Grant, in which, with Mr. Morton's entire concurrence, he asks the countenance and pecuniary aid of the Board, and the friends of the Mission, in

getting a suitable place of worship for his Coolie hearers.

Mr. Grant's letter shews that the ground has been purchased and nearly paid for, and the scope of his appeal is, if we provide the ground surely you will shoulder the burthen of building. The proposal was regarded with great favour, but this being the season when the heaviest drafts are made upon the funds, the Treasurer was requested to furnish a statement of funds on hand, and appropriations requiring to be made within a month. The following exhibit was made:—

Balance in hand June 1st, N. S.	\$853.58	\$830.51
Received since June 1st.		1667.01

\$2497.52

*Payments since June 1st.*

Mr. Morton's salary to January 1st.		
1872.	\$620.00	
Mr. Grant, do, do.	620.00	
Rev. J. D. Murray, from August,		
1871 to Jan'y, 1872.	304.16	
Rev. J. W. McKenzie, do.	304.16	1848.33

Balance.....\$649.50

*Crerar Mission Fund.*

Cash balance on hand, June 1st, Nova Scotia, 1416.71.	1378.93
Received since June 1st.	203.80

Cash on hand.	\$1582.73
Amount in both funds.	\$2232.23

*Payments required from Ordinary Fund.*

For Dr. Geddie's salary in Australia, for 1872.	£300
Rev. J. D. Murray's salary in New Hebrides	150
Rev. J. W. McKenzie, do., do.	150

Stg.....£600 \$2920.00

*From Crerar Mission Fund.*

Passages of four person from Halifax to Britain.	\$300.00
Ditto from Britain to Australia, minimum £290 Stg.	973.33
Outfit of two Missionaries, say \$200 each.	400.00

\$1673.33

Whole sum in fund.	\$4593.33
	\$2232.23

Deficiency.....\$2361.10

Making allowance for a balance in our favour in the hands of Rev. Dr. Steel, of Sydney, our agent, of about £100 Sterling, a sum of \$2000 is required without delay, in order that the Board may be able to forward remittances as the requirements of the Mission demand.

The Board then voted from the Crerar Mission Fund:—

Outfit for Missionaries, as stated above.	
\$200 each.	\$400.00
Passages to Britain	300.00
From Britain to Australia, minimum.	973.33

No appropriation was made for medicine chests or carpenters' tools, it being hoped that these would be provided by the liberality of the people, apart from the ordinary mission fund.

The Board concluded that Farewell Prayer Meetings should be held in St. John, Charlottetown, Pictou, New Glasgow, Truro and Halifax, and found that this could not be properly carried out, if the sailing of our Missionaries should be fixed for October 10th. It was accordingly determined that the date shall be the 24th of Oct., and the Secretary directed to notify the sub-committees on Union Farewell Meetings, that they may make the best arrangements practicable under the circumstances.

The Secretary was further directed, so soon as he has funds, to transmit without delay the sums set down for salaries, to Dr. Steel, so that these may be in his hands shortly after Jan'y. 1st, 1872.

In reference to the erection of a mission building for Coolie Worship at San Fernando, it was agreed "That the Board cordially approves of the proposed undertaking, but having no funds to vote in aid, heartily recommends our people to contribute specially to this object to the extent suggested, and directs the publication of Mr. Grant's letter, that all the facts of the case may be known."

The Secretary was further directed to call the attention of the Church generally to the increased expenditure involved in extending our work on two Mission fields.

Hitherto no want of funds has been felt by this Board, and unless information of their need at present is given, many will conclude that their funds are overflowing. The facts are that five hundred pounds sterling are required by the time the Missionaries sail, in order that our whole New Hebridean expenses may be paid in advance for 1872, and £250 sterling more on the 1st January, that the salaries of the Trinidad Missionaries may be paid for the next six months also in advance, making the large sum of \$3650.

The immediate attention of Congregations, and Missionary Associations is solicit-

ed to meet this emergency. Where any of these have funds on hand they should be sent forward without delay, and in many cases where there are none on hand they might easily be raised. Our only appeal consists in this simple narrative of the facts of the case. Our only reserve fund is held by the Lord's people, and the Board who are merely the Trustees of their liberality, hereby inform them that more funds are needed, and as quickly as possible.

### NEW HEBRIDES MISSION.

Letter from Rev. J. Ingles.

Rev. P. McGregor, Sec of the Foreign Missions of the Presbyterian Church, Lower Provinces of the New Dominion.

ANEITYUM, NEW HEBRIDES, }  
April 15th, 1871. }

My Dear Sir,—I am writing you at present chiefly on one point, to which I am desirous of calling the attention both of the Board of Missions and the Church, and that is an increase of missionaries on this group. Our numbers are again reduced; and be assured, we sympathize deeply and sincerely with your church in the loss you have sustained. We are anxious not only to regain our former position, but to exceed it. We are anxious to make a vigorous effort, and raise the number of our missionaries on this group to *twenty at least*; and that within the next five years. We are ten just now, and two new missionaries every year, for the next five years, would complete the number. The proposal is by no means chimerical; it is little more than carrying into actual effect, what has been virtually agreed to by all the churches connected with this mission. I am doing little more, therefore, than simply stirring you up, by putting you in remembrance. The Reformed Presbyterian Church of Scotland has three missionaries at present in the field. The Synod has authorized the Committee to engage one or two more. Well, say *two*. That will make *five*, and that will be their quota. You have only one at present: till lately you had three. But you have, as I understand, *four* students engaged for this mission, one of them nearly ready for being licensed. You can easily support *five* here, in addition to your coolie mission in Trinidad. Your church is now nearly three times the size of ours. The Presbyterian church in Nova Scotia, in connexion with the Church of Scotland, have one missionary in the field and have another engaged to follow. They will thus support

*two*. The Presbyterian Churches in the Australasian colonies have *five* in the field. These all would make *seventeen*. South Australia and Tasmania two colonies that liberally support the Dayspring, have as yet, no missionary here. They are sufficiently able, and I believe perfectly willing to support one each. Victoria, with its one hundred and twenty-six congregations, will easily support three instead of two,\* and then our number of *twenty* would be complete.

We cannot double our number in one year; but I think without any extraordinary effort it may easily be done in five years. Our church may have their quota here, say in two years. A year church is so much reduced at present. We may allow you, say four years. We do not wish too many at one time; it is difficult then to get them advantageously settled. In 1866, six missionaries came upon us all at once—three old ones returned and three new ones arrived, all requiring to be settled, and only four missionaries previously on the field to receive them. We found the arrangement very embarrassing; but when there are only two or so, there is rarely any difficulty.

#### REASONS FOR EFFORT

One reason which is urging us to hasten this effort just now, is this: the Dayspring would supply the wants of the twenty nearly as easily as the ten—at least quite easily. In the Providence of God we have been led to occupy Santo, and the vessel has thus to traverse the whole group. With the twenty missionaries our field would be no more extensive than it is with the ten. The Dayspring might then have to make two voyages to the colonies every year, instead of one; but that she has done, on an average, nearly every second year since she entered the field. Moreover, the relative expenses of the vessel would be reduced one-half, which would be a great matter. It would be utilizing nearly a thousand pounds a year. It is true she has hitherto supplied the Loyalty Island mission, in a great measure, as well as our own; but now that they have their own mission vessel in these seas, that demand is nearly superseded.

There is, besides, every likelihood that our openings for new missionaries will be much more numerous now than they have been for some years past, the natives to the north of the group seem much more accessible than in these southern islands, where from a variety of causes, their prejudices

\* Since writing the above I have learned that the Victoria Church has resolved to send two more missionaries to the New Hebrides; so that our object is nearer being attained than we expected.

against christianity have become so strong, that it will require some time to eradicate them.

#### ENCOURAGEMENTS TO EFFORT.

In making this proposal we have much to encourage us, both within and without the mission. The Lord has to a large extent graciously blessed our efforts for the evangelization of the natives. One island has for a number of years been won over to christianity. We have churches organized on other three islands, on other four islands we have missionaries settled, so that we have missionaries on eight islands. We have books printed in seven languages. In one of these the whole of the New Testament is printed, and more than the half of the first half of the Old Testament is translated, and is being printed just now, and a great amount of preparatory work has been done, and experience acquired, which will facilitate our progress in time to come, especially if the work is carried vigorously forward.

Without the mission, and looking at the support we have received, the encouragement has been marvellous and striking. Some twenty years ago, in the providence of God, two missionaries met on the island of Ancityum, representatives of two of the smallest Presbyterian churches in christendom,—the least of the thousands of Judah. Neither the missionaries nor the churches had had any previous intercourse. The one of these churches has been more than doubled since that time, by union with other churches; and each, in proportion to its size, has sent a large band of missionaries into this field. But what is more wonderful and encouraging is, that all the presbyterian churches in the Australasian colonies, containing about 350 congregations, as well as another presbyterian church in the New Dominion, have adopted this mission as their own Foreign Mission; and that with a cordiality and unanimity which is as surprizing as it is gratifying. Moreover the Dayspring was obtained, and has been supported in a manner equally remarkable. The finger of providence has been conspicuous in the history of this mission from first to last. In the way in which these agencies have been brought together; in the way in which these various churches have been led to co-operate, there has been so much of the doings of the Lord, and so little of the doings of man, that I cannot but regard it as an earnest of what the Lord intends to do for us, and by us, unless we become criminally slothful. I cannot think that God would have brought so many churches into this mission,—all so essentially one, in their evangelical and evangelistic character, unless he had thoughts of goodness, and plans of mercy,

to be developed in this group. I feel assured that he has a great work to accomplish among these islands, if the churches that commenced this mission are only true to their obligations; if they only improve the advantages which God has placed at their disposal. Most certainly God has owned and honoured your church in connexion with this mission. In your leading the way in this work, in the number of missionaries you have sent into the field, in your sending forth the Dayspring so well adapted and so fully equipped for the work, in the part you have taken in bringing other churches into the field, as well as in the direct results of your operations in this group; and if she continue true to her position, as I have no doubt she will, no one can foresee what the Lord may yet honor her to do.

#### DIFFICULTIES NOT INSURMOUNTABLE.

It is true there are formidable difficulties to be encountered, and much in our position and prospects that is fitted to discourage; but is there not something of the kind in every mission? Of these difficulties the savage and degraded character of the natives is one of the most apparent; it strikes you the moment you land on these shores. But it has been fully shown that the Gospel can overcome this difficulty. Another formidable hindrance is the number and diversity of the languages—nearly as many languages as there islands, and all very widely different. But this is not an insurmountable obstacle; it is being removed, and will yield to patience, persevering labour, and the blessing of God.

#### THE CLIMATE.

*The climate* is certainly the most formidable of all our difficulties; its demands have been so heavy upon physical energy, upon health and life, that people feel alarmed. We are not surprized that your young men are afraid to come out here. It would be unwise and unsafe either to ignore, or to underrate this danger. I certainly regard it as the most formidable difficulty we have to contend with in this mission; more formidable perhaps, than all the others put together. It must be recognized, calculated upon, provided carefully against in every step that we take. But from what we know now, we can see that, beyond a fair, or at most a high, average, the causes of sickness and mortality in this group are, to a large extent, preventible.

When we came to live on Ancityum, nineteen years ago, this island bore a worse name for being unhealthy, than any island of the group does at the present day. It was thought then that almost nobody could live here, without being under fever and

ague nearly one half of the year. The Samoan teachers, and the mission families first on the island, as well as other residents, had suffered very much. On this account we came provided with every thing we could procure, considered necessary to preserve health. During these nineteen years, however, the mission families on Aneityum have enjoyed a fair measure of health, and it has always been the sanatorium, to which they have fled from the other islands.

#### SOUND CONSTITUTIONS REQUIRED.

None, however, should be sent to this mission but persons in good health, of a sound constitution, and who are able to "rough it." Experience has led the London Missionary Society and others to adopt a rule—that both missionaries and their wives shall be subjected to a medical examination as to their health, before being sent out. On the islands much can be done to preserve health, by the careful selection of a locality to live in, the proper construction of houses, attention to food, clothing, exercise, medicines, and the laws of health in general. These are important every where, but they are especially so here. As regards our own lives, the sixth commandment may apparently be trifled with elsewhere with impunity; but not so here, for the penalty here follows fast upon the transgression.

#### MEANS OF HEALTH.

Among other means essential for preserving health permanently in these islands is a change to the colonies or elsewhere now and again, for a longer or shorter period. This instead of being a loss to the mission would prove a great gain in the end. The London Missionary Society has recently passed and published some resolutions on this subject, applicable to their missionaries in these seas, which are considered very judicious, but I have not yet seen a copy of them. However, none of the group which they occupy are so unhealthy as the New Hebrides. But with the Dayspring at our command, and our close and friendly relations with the Australasian presbyterian churches, this arrangement will be no longer a serious difficulty.

#### LESSONS OF EXPERIENCE.

But nothing is more difficult than to make new comers realize their danger. Accustomed to living chiefly by sense, in relation to health and sickness, they cannot understand with it is to live by faith in this matter. There is nothing more difficult for us than to realize the invisible; and the malaria which can be detected, neither by the senses, nor by the most carefully conducted chemical experiments, is something they cannot embody in their minds as an ex-

istence; it seems to be only the phantom of our exaggerated fears. Accustomed in northern climates to trace almost every disease up to a cold, when our young friends come here and find no symptoms of cold, nothing but a climate the most agreeable, whose existence itself is enjoyment, when, in these circumstances we warn them against a danger they cannot perceive, they look up into our faces with a wondering incredulity, to see if we are really serious, or if serious, to examine if we are really sane. They feel no cold; nothing can be so delightful as this evening air, so balmy, so refreshing, and as for this unseen, imperceptible *miasmata*, which they hear compared to the Evil One, at once for the certainty of its existence, and again for the mysterious character of its influences, it seems to them like the ghosts and hobgoblins of other days, and they feel inclined to laugh at our superstitious fears. They cannot deny but that others have suffered; but then there was something different in former cases that cannot apply to them, and thus on the well known principle that—

"All men think all men mortal but themselves."

they continue to act much as they would do at home, till one day, when they least think of it, they feel a strange cold, and a peculiar languor coming over them, and they are in a fever and ague, which, according to the description of those best acquainted with it, "comes galloping but goes away creeping," and then follows the exclamation—"what a strange climate this is!"

#### PARENTAL INFLUENCE AND MISSIONS.

In appealing to parents for their children for this work, one, almost invariable answer we receive is this: "they would willingly give them up, but they do not show any inclination for the work themselves, and they do not like to influence them." But why not influence them? This, as it appears to us, is the very point where parental duty fails. Every parent is expected to influence his child to give his heart to God, and make a profession of his faith in Christ. Why not then influence them in the same way to become ministers or missionaries, if they evince sufficient capacity? They are not to force them against their will. But surely it is their duty to influence them as far as possible by their prayers, their example, and their conversation; by putting suitable books into their hands—by bringing them within the range of such other influences as might operate favourably upon them, and by keeping them, as far as possible, out of all contrary influences. Many of our best missionaries have been led to devote themselves to this work from

reading the lives of other missionaries who had gone before them. It was the pondering over of the first question in the Shorter Catechism that was the initiatory step in Lady Glenorchy's conversion, and in that noble life of Christian usefulness which she afterwards led. Dr. Chalmers has well shewn, in one of his lectures, (the 91 on the Romans), that when God requires us to forgive and love even our enemies, he does not intend us, by doing so, to contravene any part of our mental or moral constitution. Christ's injunction is: "If he repent forgive him;" the repentance is to precede the forgiveness, which removes all the difficulty to a Christian spirit. We are to love our enemies, but it is not with a love of complacency or delight, as we love our friends, but simply with a love of benevolence or pity, and the thought of the retribution that awaits them, if fully realized in our minds, will produce this pity; so that loving them in this way will be natural and easy. So in influencing young people to become missionaries, there is no need of contravening any part of their mental or moral constitution, or of leading them to engage in a work for which they would have no heart. If the right influences are brought to bear upon them, these will give them heart, love, and life for the work. Let christian life, ministerial character, and missionary labours be presented fully and forcibly before them, as bearing on the glory of God, their own usefulness and happiness, and the present and future well-being of their fellow men; let them feel that in becoming missionaries they are not, like those engaged in purely secular occupations, however useful, honest and honourable, operating simply on perishable materials, they are operating on mind and spirit; they are affecting directly the highest interests of humanity—the effects of their labours are not confined to time, they will extend into and through all eternity.

#### ONE PROFESSION OPEN.

From what ever cause, there can be no doubt, that those influences, which would lead young men to become missionaries, are brought to bear far too lightly on the rising youth of the churches. Every church and every missionary society is crippled for want of agents. Why is this, while every other profession is over-supplied with candidates—the medical, the legal, the literary, the mercantile, the agricultural—the missionary profession alone is under-supplied. And why should it be so? Surely there is nothing in the life of a missionary in these latter decades of this nineteenth century, as seen even from a worldly stand point,—nothing in his labours, his perils, his poverty, or his reproaches, that should stagger any brave, earnest-hearted christian youth.

On the other hand, as seen from the same point of view, there seems to be now falling to his share a pretty fair portion both of earthly rewards and worldly honour. While the crowning promise, from another stand-point, is—"They that be teachers (Marg.) shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. (Dan. 22. 3.)

#### DR. GEDDIE'S STATION.

There is one other point to which I wish to call your particular attention, and that is the *immediate sending out of a missionary for Dr. Geddie's station*. Mr. Blue, who was appointed to occupy it while Dr. Geddie was to be absent, carrying a portion of the Scriptures through the press, resigned his appointment, which led the Dr. and his family to return here last year. No one, so far as we are aware, has been appointed in Mr. Blue's place. And now, that Mrs. Geddie has made up her mind not to return to Ancityum, and the Dr. is suspending the printing of the Scriptures for nine months, to come down here and keep the station open himself till the end of this year, and to return to Victoria at that time to resume his editorial labours—some definite arrangement must be speedily made.

The Dr. has no doubt, as he intended, explained to you fully the circumstances of the case. But as he specially urged me, before he left the island, to write you, and back up his application, I write you on this point in compliance with his request.

In the present state of the mission, Ancityum is by far the most important island of the group. It is the basis of operations for all the other islands, Dr. Geddie's station, being at the harbour, where all vessels come in and anchor, and where the Dayspring has her headquarters, is decidedly the most important of the two mission stations on the island; and were it to be left vacant for any length of time, this state of things would be highly injurious to this island, and disadvantageous to the whole mission.

In settling new missionaries, we have hitherto acted on the principle of locating them in the stations most open on their arrival, without any reference to the church by which they were supported, or to which they belonged; and in filling up stations, as they become vacant, it is probable the same principle will, in general, be adopted. It was even mooted that that should be done in reference to Dr. Geddie's station, if a successor do not arrive soon. The Dr. had even proposed to his son-in-law, Mr. Neilson, to come over from Tanna and take his place. Other things being equal, nothing would be more natural than for Mrs. Neilson to succeed her mother, and

to me, personally, nothing would be more agreeable, than to have a co-missionary on the island so able, so earnest, and so workable as Mr. Neilson. But two formidable objections presented themselves to this arrangement. In the first place Mr. Neilson's settlement on Tanna was effected with difficulty, and these same difficulties might all return if his station was left vacant, and he has not yet been three years at Port Resolution. He has now acquired so much of the language, and such an acquaintance with the people that he is fast acquiring an influence over them, and were that station to be left, just at the point where it was once and again broken up before, it would be most injurious to the Tanna mission, and not to be thought of unless under the most pressing emergency. In the next place, Anceitum and Anelicauhat have, for nearly a quarter of a century, been familiar as household words to the friends and supporters of your mission. And it is still the only station occupied by your church, where the effects of the work have been either extensive or of long standing. To pass this station into the hands of a missionary belonging to another church, would be depriving your church of her most cherished associations, in connexion with that mission, and would be an arrangement not to be entered into without your distinct and deliberate approval; and even were that given, I should be sorry, for the general interests of the mission, to see it carried into effect.

To do justice to yourselves and to the general interests of the mission, it should be occupied without delay, by one of your best men. A man of business habits, of missionary spirit, of a workable disposition, and in whom the church has entire confidence. In many respects an ordained minister, with some years experience, would be preferable to a young man. No one need be afraid to come to this island. They would be as safe here as in Nova Scotia. The mission premises are commodious, convenient and comfortable. He would not be coming to "rough it," but to re-enter civilized life. Praying that the spirit of wisdom and counsel may rest largely on your Board in all their deliberations.

I remain, my dear sir,  
Yours very truly,  
JOHN INGLIS.

#### Work in Micronesia.

The new "Morning Star" sailed from Honolulu on the 22d ult., on her first voyage to Micronesia. Her departure called together a large concourse of foreigners and Hawaiians. She was freighted with the richest cargo which ever left our port.

There were old and veteran missionaries returning to their former fields of labor, and new missionaries going forth for the first time, full of hope and buoyant with fond anticipations of success. The former class included the Rev. B. Snow and wife, the Rev. A. A. Sturges, Mrs. Doane, and the Rev. H. Bingham and wife; while in the latter class were the Rev. Mr. Whitney and wife, with two Hawaiian assistants and their wives.

The day before the sailing of the vessel, most opportunely, there was an arrival from Sydney, which brought letters from Micronesia, announcing the progress of the missionary work in that part of the Pacific isles. The old King of Paiaing had died; but his son, as successor, had come out boldly on the side of the mission. The number of readers was rapidly increasing, and there was a loud call for more books. Fortunately, the "Morning Star" goes freighted with a large supply of books for the schools on all the islands. It is a noteworthy fact that the missionaries have been obliged to reduce four distinct languages to a written form, and to prepare books and translations in all. The Rev. Mr. and Mrs. Bingham alone can prepare books in the language of the Gilbert Islanders, the Rev. Mr. and Mrs. Snow in the Kusaie dialect, the Rev. Messrs. Sturges and Doane in the Bonepean, and Mr. Snow in that of the Marshall Islanders. It needs but a glance at their field of labor to convince the observer that these missionaries occupy no sinecures. They have been called to a great work, and most admirably are they fitted for that work.

Considering how much has been done, it is difficult to realize the fact that all this has been accomplished in the short space of nineteen years. The schooner "Caroline" sailed with the pioneer missionaries for Micronesia, in 1852, July 15th; hence the recent departure of the "Morning Star" might almost be regarded as making the 19th anniversary of that mission. It is a little singular that Messrs. Snow and Sturges, with their wives, were among the original missionaries; but now they go forth again, yet under far different auspices. Now they go to islands evangelized and churches organized.—*Cor. Independent.*

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#### TRINIDAD MISSION.

##### Letter from Rev. J. Morton.

SAN FERNANDO, AUG. 7, 1871.

Rev. and Dear Brother,—Since I last wrote you Mrs. Morton has been prostrated by a severe attack of marsh fever. We were in consequence obliged to remove to

San Fernando, and have been forbidden to return at least during the wet season. I need not repeat what has been written you by Mr. Grant, nor can I anticipate the future. It is enough that we are obliged to remain in the meantime.

#### SCHOOLS.

Mr. Grant wrote you about the opening of the Couva school, at which I could not be present. In arranging our work it has fallen to me to take the oversight of this school. It is getting on well. The day I visit the school I also hold a meeting in the hospital on that Estate, and another at the hospital of Sevilla Estate. There are generally from 30 to 40 patients in each of these hospitals. Our Gulf steamers are now in the hands of G. Turnbull, Esq., proprietor of Sevilla and other Estates, and I am allowed a free passage when on mission duty. I can leave San Fernando at 7 A. M. and have six or seven hours at Couva and return at 6 P. M. Mr. Turnbull wrote me that he would bear the expense of a school for his Coolie children, but there has been some delay in forwarding the necessary papers to his agents here. We may expect, however, that there will be a second school opened in Couva before many months. At the Lothians Estate a heathen Coolie is teaching a class of fifteen to read Hindi. Last week I supplied them with fifteen gospels as text-books for the class—each lad to own his gospel when he is able to read it to my satisfaction. Nearly half the class will be able to do this in a week or two. The proprietor has also prepared a room in which a Christian Coolie servant of his will teach English some three hours every afternoon.

The proprietor of Palmyra Estate promised me \$100 per annum toward the expense of a school for the children of that Estate, and I opened a school there last week—attendance six Creole children, twelve Coolie children, and twelve Coolie young men. The school is taught from 12 noon till 5 P. M.; and at least half of the pupils are at work in the forenoon and come after their day's work is done. I have been holding meetings at Palmyra for some time. The head driver is a very intelligent Coolie, but a devoted Moslem—and does not disguise his hatred of Christianity. He is confederate too with a Mohammedan leader in Iere village. The latter has been endeavouring to induce Mohammedans to withdraw their children from the Iere school, but so far has not in a single instance succeeded. And I trust that the Palmyra school will succeed in the face of opposition.

#### INQUIRERS.

For some time I have had five candidates for baptism under instruction. One of them will require a good deal of instruc-

tion yet. Two of them were Brahmans, named respectively Annajee and Balarum, the former 28 years of age, the latter 24. The first time I saw them I invited them to come and see me and my books, which they did; but they opposed with considerable determination some of the Christian doctrines. I gave them the gospel of Matt. in Hindi, which they speak and read well; and asked them to read it and come back and tell me what they thought of it. In due time Annajee returned, (Balarum was sick in the Estate hospital) and I was very much pleased with his answers. He had kept the gospel three weeks, and he was as intimately acquainted with its contents as a very intelligent pupil in a well-taught Bible class. After travelling over a good deal of ground he closed the interview, by asking to be received as an applicant for baptism. I told him to wait—to read and consider more and count the cost fully, and I sent him away with the Gospel of John. Being indentured Coolies they could only come on Sabbath, but they came again in two weeks. The story of the word made flesh—of Nicodemus and the marriage of Cana, and the woman of Samaria, and much more they had well mastered; and both of them urged that I should receive and train them for baptism. I accordingly did so. Other parts of the scriptures were diligently studied. So far as I know there is but one complete copy of the Hindi scriptures in Trinidad, and that is my own.—And as I was very anxious to see what impression the *Epistle to the Romans* would make on them, I lent them my own copy of the New Testament with *Romans* as a task. The result was in every way satisfactory. I had not before formally explained the doctrine of justification by faith to them, and I knew that McKnight had written a commentary on the *Romans* without having discovered the doctrine there. I was pleased therefore to find that these two Coolies had learned from "the *Romans*" that sinners are held to be just on account of the righteousness of Jesus Christ, which they receive by faith. Their account of the 14th chapter on *eating and days* was very good. But the passage which seemed to affect them most was the 8th chapter from the 28th verse to the end. I do not say that they understood all that is in the *Epistle*. On the contrary; the first thing they said of it was that there were some very deep things in it which they could not understand. Genesis was next gone over, and the commandments and baptism.

#### BAPTISMS.

On the last Sabbath of July I baptized them, Joseph Annajee and Benjamin Balarum. They came here in the same ship, were sent to the same Estate, have roomed

together ever since, and were baptized the same day; and just before their baptism they read the story of Joseph and his brethren. I have therefore named them after the sons of Rachel. Annajee is the elder and best taught. He reads and speaks English very well. Before his baptism I had arranged with the proprietor of his Estate, and with the Government, to have him transferred to me. The Government very kindly offered to forego all farther fees, and, on paying the Estate for lost time, he became my Coolie a week ago. He is the teacher of the Palmyra school. Balam has to remain on the Estate and complete his term of labour; but he will spend his Sabbaths with Annajee, and attend Sabbath school and church.

A year ago these men were initiating disciples into the Hindu faith. Annajee gave up his book to me, which I will keep as a trophy. It is Sanskrit with explanations in the vernacular of Bombay, and has as a frontispiece, Arjun and Krishau with chariot and horses. The others whom I baptized were Madras Coolies. The man can read Tamil very well, and I gave him tracts from time to time and instructed him in *English*, which he understands pretty well. For I do not speak any of the languages of Southern India. He gave up the follies of his countrymen, and, after reading the New Testament, began morning and evening prayer with his wife. Her English is not good, and she has been principally taught by him. Thus they advanced step by step, and yesterday I first married them and then baptized them,—John Kauyapa and Margaret Terude Kauyapa. Their marriage was merely a matter of form to obtain legal recognition in Trinidad, for they were married in Madras, according to the custom of their country when young, and have lived together ever since. They had none of their heathen countrymen at the marriage and no feasting after it.—These four were all baptized in their native dress, which I was glad to see, for I think it great folly to insist that a Christian must wear the garb of an Englishman. I sometimes wish I could don the light garments of the Coolie.

#### TRACTS AND SCRIPTURES.

We have been getting parts of the Scriptures from England but cannot obtain anything like an adequate supply; and a supply of tracts and scriptures which came from India to a Baptist minister here some years ago is almost exhausted. I therefore wrote Dr. Duff, enclosing a somewhat long list of what was presently required. I had a very kind letter in reply, in which the Dr. informs me that only in Calcutta can we obtain what we want in Bibles, Tracts, Hymn Books, &c., and that he had sent on

the order to Calcutta. I also sent to Col. Gordon, Sec'y. of the Church Vernacular Education Society for India, for a supply of the Society's books for our schools, but for the same reason the order has been sent on to Mr. Murdoch, the Indian Sec'y. of the Society. We hope shortly to receive these books by Coolie ships. I think of forming a Society here to import these books direct from India, and thus secure a regular and adequate supply without burdening your missionaries, who have hitherto borne the expense themselves, or applying to your Board. The supply ordered now will not likely cost less than £20 stg.

#### USUAL WORK GOING ON.

Though living in San Fernando I keep up all my meetings as before. So far as the Penal Settlement, and Couva, and the Hospital here, and assisting in the supply of Mr. Lambert's congregation are concerned, it is more convenient residing in San Fernando. And as Palmyra lies on the Gravelled Road half way between this and Iere, it is equally convenient; but for the rest of my field I have more travelling. Fifteen inches of rain fell in July, and the mud in places is quite indescribable; but I have not missed a meeting on account of the weather. In the wet season the people have more leisure. I feel thankful that last dry season I fairly pushed the language out of my way, and that I can now give all my time to work. Mrs. Morton's health is improving. My own is good, and it is pleasant to gather the first fruits.

#### THE COOLIE TRADE.

A paragraph has been going the round of the papers detailing the horrors of a Coolie ship burned at sea, and stigmatizing the Coolie trade as slavery. Coolie Immigration to the British West Indies and Demerara seems to be very carefully conducted. The "City of Boston" was never heard of, and the "Himalaya" went on the rocks at Cape Sable, so a Coolie ship may be lost; but under British rule there have been remarkably few disasters. The last two ships that brought Coolies here had over 700 between them. One was four months at sea, and had three births and three deaths. The other was three months at sea, and had four births and seven deaths,—so that between them they only landed three fewer than they took on board.

Yours very sincerely,

JOHN MORTON.

#### Letter From Rev. K. J. Grant

SANFERNANDO, Aug. 7, 1871.

Rev. and Dear Sir,—Hitherto I have refrained from referring to an important matter, which has given me much thought during the past six months. I will be silent

no longer. It is very evident that the erection of a Coolie church is almost essential to our success in this town. We have spoken of our school, of its relation to the Government, and of the probability that the Government will provide in full for its support from the beginning of 1872. Now Trinidad is not a stranger to the vexatious controversies about religious instruction in Common Schools. It is even contrary to the Law of the Island to use a public school-room for such services as are usually conducted in church.

Previous to the opening of our school a Sabbath school, attended principally by Creoles, and under the management of Mr. Lambert, was held in the building we now occupy. On his removal I took the superintendence, and it is now largely attended by Coolies, old and young, I but have cautiously guarded against anything that would lead to complications with the Government, consequently when Aziz Ahmud was baptized, I took him to Iere Village. The Presbyterian Church of this place is kindly placed at our service, when not required by the congregation, but it is outside of the Coolie community, and any attempt to secure anything like a good attendance would unquestionably result in a failure.

Of Coolies under instruction six are candidates for baptism. Four of these were recently married according to the usages of the Presbyterian church, Mr. Morton conducting the service in Hindostani. It is desirable that as many as possible of their countrymen should witness the service, but under present circumstances we will be obliged to do it as in a corner.

About the first of July, in conversation with a few of the more interested Coolies, I expressed regret that we had not a church as others to worship in. They inquired why have we not a church? On replying that want of means was the barrier—one stated, I will give you \$20, another I will give \$10, another \$5, &c., so that \$45 were immediately promised. Feeling encouraged I commenced a general canvass, and in nearly every case, there was a hearty, and considering all the circumstances, I may add a liberal response. I then laid the matter before Mr. Morton, and he felt as myself, that immediate action was necessary. Learning that a lot of land was for sale in a desirable locality for a Coolie church, and offered at a moderate price, we resolved to purchase. The lot is 55 feet by 260 feet, sufficient for a church and dwelling house with its appendages, with a well which is said to be unfauling—this adds materially to the value of the property, as water conveniences are often provided at a cost of \$200. We have agreed to pay \$460 for the property, to which \$15

may be added for survey, title deed, &c. To meet this I have in hand, collected from Coolies, \$140, \$100 additional promised, and in this District I feel confident we will raise the balance from Coolies in a few months.

But how provide for the erection of a church?

This is a question which we are obliged to submit to your Board, and patiently await an answer. After the hearty interest shown by the Coolies it would be unfortunate if the land lay unoccupied, and yet at the threshold of our work here, it is with great reluctance I apply to the Board for aid. We think a building 50 by 28 feet would be a suitable size, and though materials here are very expensive, yet the estimated cost would not exceed \$1400, as we require simply a shell to protect from sun and rain. If the church at home in the meantime provided \$1000, we would use all diligence to provide the balance.

The prospects of the Mission are good, and I am persuaded that the importance of this undertaking will be appreciated by your Board.

Allow a word of explanation, lest a false impression be conveyed. Only a small proportion of these people are christians, yet they are friendly with us. They have the conviction, I believe, that we labour for their interests, and as our school is in a public corner, hundreds from the country around look in as they pass by, and are capable of appreciating in some measure our work. Many appear to be in an unsettled state of mind, and by the blessing of God, on patient continuance in presenting the truth, we will by and by witness gratifying results.

I am, yours sincerely,

K. J. GRANT.

Rev. P. G. McGregor, Secretary B. F. M.,  
P. C. L. P.

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## News of the Church.

### Presbytery of P. E. Island.

The Presbytery of P. E. Island met at Strathallyn, on the 24th Aug., and after Sermon by the Clerk was constituted. Having met for Presbyterial visitation, the questions of the formula were severally addressed to the minister, the elders, the session and the managers. The answers to these questions showed that upon the whole, the congregation, both financially and spiritually is in a tolerably healthy state. The spiritual office-bearers seem to be discharging their duty with commendable zeal; visiting the congregation in health and afflic-

tion, exercising vigilant care over the young and maintaining prayer-meetings and Sabbath-schools through the Congregation. There are six prayer-meetings all well attended, and as many Sabbath-schools with a staff of twelve teachers and over one hundred pupils. From the report of the Deacons and Managers it appears that the salary promised is £150, the minister having in addition, the free use of a house and glebe, that the salary is raised by pew-rent, and that they have contributed to schemes of the church and other religious and benevolent purposes during the past year the sum of £41 16s. 9d. The Presbytery regretted to find that there are some arrears due the pastor, but are of opinion, that the deficiency is entirely the result of the pew-rent system, which the congregation has adopted for raising the minister's salary. In summing up the whole, the Presbytery unanimously resolved to express their high gratification at the many satisfactory answers given to the questions prescribed for such visitations, and to encourage the office-bearers and congregation to preserve and aim at higher attainments. At the same time, they felt called on to suggest that an additional number of elders is required, that greater attention might probably be paid to the young by means of Bible-classes and otherwise; that an improved method of raising the stipend be adopted by the congregation, they also devise means to increase their pastor's salary, and report to the Presbytery at the close of the present year.

Mr. Frame accepted the call to West St. Peter's, and Mt. Stewart. His connection with the congregation of Summerside, terminates on the 29th inst., and his induction into his new sphere of labor will take place on 7th September, at Mount Stewart, at 7 o'clock, P.M.

On Rev. Mr. Frame's acceptance of the call to West St. Peter's and Mt. Stewart, the Presbytery would record their gratitude to the Great Head of the Church for the abundant success which has attended his labors at Summerside, and would earnestly pray that his ministry may also be blessed in his new sphere of duty.

J. McL. McLEOD,  
Clerk of Presbytery.

#### Presbytery of Pictou.

This Presbytery met in John Knox Church, New Glasgow, on the 29th August. There was a large attendance of ministers and elders. Rev. Thomas Cumming declined the call from John Knox Church.

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

After having largely discussed the subject in Committee of the whole house, the Rev.

Mr. Patterson moved: "That the Presbytery report to Synod that in present circumstances a Union of all the Presbyterian Churches in British North America is not desirable, but that the negotiating churches should adopt all prudent measures to effect a Union between those bodies occupying the same territory, viz., the Canada Presbyterian Church, and the Presbyterian Church of Canada in connection with the Church of Scotland in the Upper Provinces; and the Presbyterian Church of the Maritime Provinces, in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, of these Provinces; and that the Synod should endeavour to effect such Unions on a common basis, so that thus the way may be so far prepared for a Union of the whole, should circumstances in Providence afterwards indicate that this was their duty." This motion was seconded by the Rev. Mr. Thompson.

The Rev. Dr. Bayne moved in amendment, "That the Presbytery report to Synod that Union between the negotiating churches is desirable, but that they desiderate further information as to the Articles of Basis, and important details before final adjudication by the whole church."

This amendment was seconded by the Rev. William Grant. When these resolutions were put to vote, there voted for Mr. Patterson's motion 5, and for Dr. Bayne's amendment 13. The Presbytery therefore agreed to adopt the amendment as their report to Synod.—In reference to the Basis it was agreed to recommend that the Larger Catechism be included in the Basis, and in reference to the Civil Magistrate *Circa Sacra* a preference was expressed for the language contained in the Basis of 1860.

It was agreed to appoint the Rev. J. F. Forbes to be Moderator of the Session of Antigonish Church.

It was agreed to hold the next meeting of Presbytery in James' Church, New Glasgow, on Sunday, October 10, at 11 A.M., for ordinary business.

JOHN MCKINNON, Clerk.

#### Presbytery of St. John.

ST. DAVID'S CHURCH, ST. JOHN, }  
Sept. 1st, 1871. }

At which time and place the Presbytery of St. John in connexion with the Presbyterian Church in the Lower provinces, met *pro re nata*, and was constituted, in the absence of the Moderator, by the Rev. S. Houston. The Moderator explained the object of the meeting, when the action of the Moderator in summoning the Presbytery was approved, and the Presbytery proceeded to business. The Committee appointed to preognize the charges made

against the Rev. John Home submitted their report, giving an account of their visit to St Stephen and embodying evidence taken in committee. The Clerk also reported that he had notified Mr. Home of this meeting, and asked him to submit a written defence as he had stated his intention of doing; and also to submit the names of any witnesses he wished to call in order that they might be duly cited. No reply to these communications had been received from Mr. Home. On motion, and after lengthened conference upon the subject in all its bearings, it was unanimously agreed "That in view of the information furnished in the Report of the Committee the Presbytery deem it inexpedient to further employ the Rev. John Home as a laborer, under the direction of this Presbytery." The Clerk was instructed to notify Mr. Home of this decision, and the Rev James Bennet was appointed to supply Woodstock and Richmond on Sabath first. Mr. K. McKay was appointed to supply Mr. Bennet's pulpit on that day; and after next Sabath to preach at St. Stephen until further notice. The Presbytery then adjourned and the meeting was closed with prayer.

REPORT OF THE DEPUTATION APPOINTED TO VISIT SALMON RIVER CONGREGATION.

The visitation of the Salmon River congregation was held on the evening of Wednesday, the 15th of August last. Your deputies were highly gratified to meet with such a large congregation on the occasion, the building being comfortably filled. After divine service the representatives of the congregation were asked to stand forward when the following presented themselves:—

Pastor—the Rev. James Salmon, M. D.  
Ruling Elders—William Stewart, senr., and William Fowler.

Trustees—John Goldfinch, James Baird, A. J. Mersereau, N. Callaghan, Thomas Christy, John Fraser, and William Fowler.

The answers of the pastor to the questions of the formula were in general very satisfactory.

The Ruling Elders who were present answered the questions put to them not as fully as the Presbytery desires, but in such a spirit as left on the minds of the deputies a strong conviction that they feel their responsibility as office bearers and endeavour so far as they know to overtake their duties. The most obvious neglect was the failure to attend the higher church courts when appointed to do so.

Of the responses made by the Session such as deserve special notice are appended. Sabbath-school instruction is not strictly speaking under the surveillance of the Session. Contributions to the schemes of the

Church were reported as follows:—Foreign Mission \$23.12; Supplement Fund \$5.63; in all \$43.86. As to the state of religion the Session believe that there is an increase of spirituality; where the heads of households are members, family worship is almost universally observed, and in some cases where they are not members, and in general the young, are trained in the Catechisms, the membership are pure in their conduct, and a large proportion of the membership show activity in church work; none of the young have joined the church for the last two years, but the parents have spoken to the pastor in some cases about their sons and daughters joining, and some of the latter have been spoken to in private by the pastor, and at least one other member of Session; sixty were present at last communion; members absenting themselves from the Lord's Supper are always required to give a reason for their absence; 33 copies of the Record are taken, there being 61 contributing families, with some 8 that do not contribute but claim connexion.

The managers reported that \$300 annually had been promised their pastor, and there are practically no arrears. In some instances the people pay according to their means and very promptly, in some, neither the one nor the other. They believe that the congregation could pay \$500 per annum to the pastor, and not be burdened in any way. The salary is raised by subscription list, which is renewed at intervals of several years. Two pay as high as \$20 per annum, two \$16, and probably not less than five others, \$10 each. In some instances young people contribute as well as heads of families. They met three or four times in the year; the financial year ends nominally at the 1st April, but really at the 1st of September.

Your deputies then addressed all present on the state of things thus elicited. They advised the pastor to try the old-fashioned but exceedingly effective practice of catechetical diets in the several districts of the charge, and the Session as such to pay particular attention to Sabbath Schools and Prayer Meetings, each member being urged to have a district or cottage meeting in his own district. The duty and privilege of more liberal and more systematic giving to the support of the gospel was earnestly and affectionately enforced, attention being called to the fact that the contribution reported as given to the schemes of the Church did not nearly average a dollar per family per annum. In the latter item another anomaly was pointed out, that is that 9 of the 61 contributing families give \$122, more than a third of the whole, or to be more accurate, over six-fifths of the aggregate amount, leaving the remaining 52 to raise but \$178, or less than 3¼ of an overage per family.

They besought the Trustees to keep the aim of \$500 per annum steadily before their minds and to spare no effort, backed by organization and zeal, to reach that ideal. Your deputies conclude by expressing the great gratification they felt at the eagerness manifested both by the office-bearers and people to know more of the rules and regulations of the Church, most of those present affirming that they had never heard or seen the questions put to them on the occasion. A promise was made that their wishes would be attended to at an early day.

### Presbytery of Truro.

This Presbytery, as appointed and according to intimation in the *Witness*, met for visitation and other business at Economy, on Thursday, the 5th Sept. As usual in this place, the whole congregation was in attendance, Economy from end to end having very much the appearance of a Sabbath. Congregational matters were found in a healthy, prosperous condition. The minister's answers to the questions of the formula were all very satisfactory. He is abundant in labours wisely dividing his time to the various departments of ministerial and pastoral work. The elders, in general, watch carefully over the Spiritual well-being of the people. They all, except such as are prevented by age or infirmity, attend and take part in prayer meetings. They are all, as we understood, engaged in Sabbath School teaching. This department of the Lord's work is accordingly, as might be expected, in a very efficient state. In the fulfilling of their obligations to their minister, Economy continues to maintain the same punctuality for which it has long been famous. The other section is still much the same as throughout its past history. Dr. McCulloch addressed the minister, doing it with all his wonted tact and pathos. Mr. Byers spoke to the elders, setting before them clearly, the dignity of their office, the importance of its labours and the way in which efficiently to discharge its duties. The clerk addressed the managers and the people.

In conversation, the question was raised, whether the promised salary of \$600 should now be paid in Dominion Currency, or in the old Nova Scotian Currency? Several leading persons in the congregation spoke, intimating to the Presbytery that they had no intention of paying their minister in a depreciated currency. Whatever might be said of obligation, they would certainly make all payments in Dominion Currency. In this they were commended. They were, however, reminded that it was high time to increase considerably the sum promised. The amount is still the same as it

was when their present minister was inducted, although the expense of living has greatly increased, and the material prosperity with the appearance of the place and people greatly changed. It is but fair to add that this congregation does probably, more than any other in supplementing their minister's salary, by presents, and in other similar ways. It would certainly be much better to increase the salary, by, at least \$200, and then do in presents, &c., as they may think proper.

Mr. Edwin Smith, preacher, under call to Middle Stewiacke and Brookfield, delivered a Sermon and a lecture, read an exercise and additions, and was examined, as had been prescribed, in Greek, Hebrew, Church History and Theology. The whole were cordially approved and unanimously sustained as trials for ordination.

Dr. McCulloch, who had been appointed to moderate in a call at Coldstream, reported that he had fulfilled the appointment, and that the call had come out in favor of Mr. Jacob Layton, preacher of the Gospel. The call was laid on the table signed by 86 elders and members, communicants in good standing. There was an accompanying paper signed by 72 adherents. The report was received, and the call sustained as a regular Gospel call regularly proceeded in. This new congregation, through the fostering care of the Truro Session, has in the course of a few months become well organized and fitted for a career of usefulness.

Mr. McKay reported that he had supplied the first congregation of Maitland and Noel, not three Sabbaths as had been appointed, but two Sabbaths, Mr. McKinnon being unable at the time to continue longer than one Sabbath in his congregation. He further reported that he had, as appointed, held meetings within the bounds of the congregations of Maitland and Noel to both congregations, and call meetings for the purpose of considering the uniting of the 1st and 2nd congregations, and dividing them into the "Congregation of Maitland" and the "Congregation of Noel." Mr. Ross, with Mr. Chase alternate, was appointed along with him a Committee to attend said meetings, advise as may be required, and report.

Mr. McKinnon was appointed to preach for Mr. McKay, on Sabbath absent.

Next meeting at Brookfield, on Tuesday, Oct. 3rd., for the ordination of Mr. Smith, and other business.

A. L. WYLLIE, Clerk.

### Presbytery of Tatamagouche.

This Presbytery met at Tatamagouche on Sept. 5th. The Rev. John Munro was appointed Moderator, and Rev. T. Sedgwick Clerk for the current year. The Remit of

Synod ament Union was considered. As regards the first question, it was moved by Rev. T. Sedgewick and seconded by the Rev. H. B. Mackay, that it be answered as follows:—That this Presbytery, without pronouncing an opinion as to the desirability or practicability of a general union of Presbyterians in the Dominion of Canada until the Scheme in its entry be laid before them, would greatly prefer a Union of Presbyterians in the Maritime Provinces in the first instance; and would urge upon the Committee to use their best endeavours for its attainment. It was moved in amendment by the Rev. John Munro, and seconded by Mr. John Mackenzie,—That the Union of the four Presbyterian Churches, under present circumstances is not desirable; 1. Because our Church has not sufficient information as to the nature and advantages of the contemplated Union; 2. Because some of the negotiating Churches have Musical Instruments in Public Worship, which practice was condemned by the Synod of our Church in 1866; 3. Because our Church has not means adequate to uphold a General Assembly. The motion was preferred to the amendment by a vote of six to one.

As regards the same question. It was moved by Rev. T. Sedgewick and seconded by the Rev. J. Watson,—That the Presbytery would prefer the Doctrinal Basis to run somewhat as follows:—The Holy Scriptures to be the Supreme Standard of Faith and Manners, with the Westminster Confession of Faith and a larger and shorter catechisms as the Subordinate Standards—it being understood that the same liberty of opinion as is at present allowed in the negotiating Churches in regard to the power and duty of the Civil Magistrate in matters of religion as set forth in said Confession, be allowed in the United Church. It was moved in amendment by Rev. John Munro, and seconded by Mr. J. Mackenzie,—That the Presbytery is not willing to have the Union carried into effect upon the submitted Basis;

1. Because in said Basis the Westminster Confession of Faith is to be the only Subordinate Standard. The Larger Catechism is excluded, and the Shorter Catechism merely "enjoined as an authoritative exposition of doctrine for the instruction of our people." Whereas in the Basis of Union, 1860, it is declared that the Standards of the United Church shall be the Westminster Confession of Faith with the Catechisms Larger and Shorter. And whereas in the Act of Assembly, 1647, the Confession of Faith is set forth as the chiefest part of the uniformity in religion, and by act of Assembly, 1648, the Larger Catechism is shewn to be a necessary part of uniformity in religion and a rich treasure for increas-

ing knowledge among the people of God, and approved as a part of uniformity. The Shorter Catechism by Act of Assembly of the same year (1648) is also approved as part of the intended uniformity in religion.

2. Because it can be shewn historically that the Confession of Faith with the Catechisms Larger and Shorter constituted for some centuries the Subordinate Standard of the Presbyterian Church.

3. Because in said Basis the power assigned to the Civil Magistrate in matters of religion, is vague, and not sufficiently defined as in the Basis of 1860.

The motion was preferred to the amendment by the same vote as before.

The Clerk reported the result of the Conference between the Rev. R. McCunn and himself as regards Tatamagouche. It was agreed to express approval of his conduct therein.

The next meeting was appointed to be held at Tatamagouche, on the first Tuesday of December next.

### Presbytery of Lunenburg and Yarmouth.

This Court met at Shelburne, on Wednesday, 6th September.

To the questions contained in the Synod's remit on Union, the following are its replies:—

1st. This Presbytery regards Union as desirable; but, inasmuch as the details of this subject—such as the position of our Educational Institutions, Missionary operations, and expenses, which according to the present rate of representation in the Canada Assembly would entail a heavy burden on the Church—are so numerous and complicated that we cannot foresee the bearing on several of our schemes. This Presbytery consequently prefers, that the whole matter should, in the first place, be simplified by a previous Union of the sister Churches in these Lower Provinces, as well as of the corresponding bodies in the Upper Provinces, which, if accomplished, would certainly prepare the way for the larger Union, and which, if impracticable, is in the view of this Presbytery, a clear evidence that the churches represented by the Joint Committee are not prepared for Union.

2nd. This Presbytery prefers, that the Basis include the Larger and Shorter Catechisms, in addition to the Confession of Faith, as the Subordinate Standards of the United Church.

The next meeting of Presbytery is appointed to be held at Yarmouth, principally for the visitation of the congregation there, on the second week of November. Rev. Mr. Duff to preach. The week following it will visit the congregations of Barrington

and Shelburne, Mr. McNab to preach in the former place and Mr. McMillan in the latter.

PETER M. MORRISON, *Clerk.*

## Religious Intelligence.

### A Council in the Sandwich Islands.

Councils [are no new things in the islands of the sea. The savage chiefs were accustomed to meet to lay their plans for the cruel and desolating wars in which they were almost constantly engaged. There was little order or method in those rude assemblies. Parliamentary rules were unknown. Brute force was all that was recognized, and the will of the stronger prevailed. Blood and carnage and conquest and spoils were the result of those gatherings, inspired by revenge and deadly hate.

A change has been effected in many of those "dark places of the earth," that were "full of the habitations of cruelty." The spirit of peace and good-will to men now animates those who formerly were "breathing out threatenings and slaughter." Councils are now held, not for devising plans of bloodshed and extermination, but for promoting the highest interests not only of their countrymen, but for the people of distant islands.

We have been impressed with the change which Christian civilization can effect upon rude barbarians, by reading in the July "Friend," published at the Sandwich Islands, the record of the eight annual meeting of the Hawaiian Evangelical Association. Coming at a time when the religious papers of our own country are filled with reports of the proceedings of our great denominational organizations, they bear the impress of the same Christian spirit, wisdom, and zeal, and reveal progress that awakens amazement blended with devout thanksgiving.

The Association held its sessions for two weeks in Honolulu, sixty-eight members and delegates being present from about fifty native churches. The general religious work carried forward on the Islands, including Home and Foreign Missions, educational enterprises and the circulation of Bibles and religious books, comes under the supervision of the Association. During the eight years of its history the churches, whose members were so lately sunk in heathenism and abject poverty, have contributed to its treasury for the spread of the gospel on their own islands, and at the foreign mission stations they have equipped, over \$56,000. So lately

rescued from barbarism themselves, they have shown the true spirit of Christian love that has redeemed them, by carrying the gospel to others. They now have their own Board of Foreign Missions which sustains four foreign missions, occupying eighteen stations, on the Gilbert Islands, the Marshall Islands, the Caroline Islands, and the Marquesas. Their report refers with especial interest to the publication, by the American Tract Society, of their Hymn book and Bible Dictionary in the Hawaiian language, and speaks of a Text-book and Bible Commentary prepared for publication.

The statistical table of the state of the churches contains many impressive and suggestive facts. A total of 59 churches is included, to which 68,278 members have been admitted, and which now number 15,108 members in good and regular standing. Connected with these churches are 53 pastors, among whom we recognize only the names of Rev. Messrs. Titus Coan, E. Bond, and H. H. Parker; all the rest are evidently Hawaiians, their churches being now ministered to by natives. Between sixty and seventy natives have been ordained as ministers and foreign missionaries, and are now laboring with zeal and ability in the great work of saving souls. The records of the church at Hilo, under the care of the venerable and apostolic Dr. Coan, who has just returned to the Island after a visit to his home, show that it has had a membership of 12,713, making it the largest Christian church in the world. The churches in the association contributed, last year to various religious objects the sum of \$29,881, being on average of \$1 93 to each church member.

These, and many other facts that might be drawn from these records, are a living and eloquent testimony to the power of the simple gospel in elevating a savage race from its degradation, till it now occupies a respected place in the brotherhood of nations, and has become a centre of benign and saving influences to the benighted islands scattered over the board Pacific.

### Free Church.

The principal missions of the Free Church are in India and Africa, with 77 central and branch stations, 25 ordained European missionaries, 9 ordained native missionaries, and about 150 other laborers as catechists, teachers, Bible-readers, and the like. The number of their churches is not given, but they report about 2000 communicants. They occupy some of the principal cities of India, Calcutta, Bombay, Madras, Puna, Nagpore, and Nellore, and central portions of Kaffraria, in South Africa. The income of the society the

past year was £18,000, an advance of about £4,000 over the receipts of the previous year; and it was nearly all expended in the year's work. The celebrated Dr. Duff is the convener or chairman of the committee. The committee are doing much in the way of education. Their "Institution" at Calcutta has 1,000 scholars; 100 in the college, and 900 in the lower departments. They have in all 143 schools and about 10,000 children and youth under instruction. The General Assembly of the Free Church, at its recent sittings, resolved also to commence a mission in the northern part of Syria, in connection with the Saleeby schools, which have been in operation in that region. This, they claim, will not interfere with any existing missions in Syria. Besides the above, the Free Church has given about £3,000 in aid of mission work on the Continent of Europe, and has altogether made for itself a good record in respect to the world's evangelization.

#### Statistics of the United Presbyterian Church.

The Statistical Report states that the number of Sabbath school teachers in 1868 was 9753; in 1869, 10,036; and in 1870, 10,490. The number of scholars in 1868 was 75,549; in 1869, 79,238; and in 1870, 82,440. On the 23rd, Dr. Scott submitted the report of the Synod's Board for Manses and Debt Liquidation. Six congregations had been promised grants for building from £50 to £300, five had obtained grants from £50 up to £280, and eight had obtained promises of additional grants. Since the manse fund had been instituted, £42,124 had been given in grants, and the congregations themselves had contributed for manses £72,246, and the total value of property acquired by the Church was £114,370. Grants to forty-four congregations for debt liquidation had been made, and the total debt extinguished was £20,500. Dr. Scott also gave in a report on evangelistic effort. The total expenditure on home evangelization in 1870 was £4494, and the income from all sources was £5069. Dr. R. S. Scott, Home Secretary, gave in the report on the general statistics of the Church, which showed that returns had been received from 601 congregations, or from 6 more than in any former year, while the number of congregations on the roll was 607, or an increase of seven since 1869. The baptisms last year were 11,671; there were 10,490 Sunday school teachers, and 82,440 scholars. The number of members in full communion with the Church was 179,652, being an increase of 1229, and the average attendance was 205,009 each Sunday. There were 195 Bible-

women, and 6 evangelistic agents. 508 congregational libraries had 139,833 volumes. There were 656 out-stations of the Church, and the total congregational income was £215,866, being an increase of £6183. £68,745 had been contributed for missionary and benevolent purposes, making a total amount collected in 1870 of £284,611. The amount received from legacies during the year was £18,531, and the total income of the Church for the year was £303,142, which exceeds the income for 1869 by £13,575. The amount of payments to ministers was £114,898. The "U. P. Missionary Magazine" for last month states that the amount of money raised by the Church for all purposes during the past ten years was £2,641,924. The following table affords a more definite idea of the progress of the Church:

For the year ending 31st Dec., 1870.	Increase in 10 y.-ars.	
Number of Congregations ..	307 ..	54
Number of Elders in these ..	4,750 ..	714
Members in full communion ..	179,659 ..	12,094
Average Sabbath attendance ..	205,009 ..	6,327
Number of Sabbath School teachers ..	10,490 ..	1,276
Do. Sabbath scholars ..	82,440 ..	10,805
Annual Income for Congregational purposes ..	£212,866 ..	£53,379
Annual Income for Missionary and Benevolent Purposes ..	83,276 ..	31,634
Annual income for all purposes ..	803,142 ..	85,013

#### The Educational Work in Syria

Is the topic of a Special Report by the Rev. W. W. Eddy, which gives an impressive exhibit of this important matter. The Report aims at brevity, and fairly struggles with its salient facts, all which go to show that education and Christian missions are indissolubly connected, and finally that the common schools need to be increased; their standard of education elevated in many instances; and that the seminaries at Abeih and Beirut, and also the college at the latter place, are suffering for enlargement and endowments.

#### Safeeta

Is one of the northern outposts of the Syrian mission. Prof. Dodge describes it as lying a hard day's journey north of Tripoli, and as built upon three of the conical hills found at intervals on the lower slopes of the mountain ranges along the coast. Protestant missions first gained a foothold there in consequence of the oppressive exactions of the Greek Church upon its own

adherents. It was, however, only after a lengthy and severe struggle that the adherents to the Christian faith secured their rights of property and of conscience. A brighter day is now dawning. This mission may prove the door to an extensive district occupied by the Nusaireyeh, a sect until recently little known. They number 200,000, and are perhaps descendants of the Canaanites. The initiatory operations on the south are already seconded by our Presbyterian mission at Latakiah on the west.

### The Persian Mission.

The attention of the mission has heretofore been directed mainly to the Nestorians; but the time has now come when new and vigorous measures should be put forth for the Armenians and Mohammedans of that country. A spirit of inquiry is awakening among these, and opportunities for reaching them with the truth are increasing. Two important centres need to be occupied—Tabreez and Hamadan—but to do this in the best and most efficient manner, new laborers must go forth next year (in addition to the reinforcement now on the way), and the mission be placed on such a footing as to take advantage of every opening for the Gospel. The Church is able to do this, and should do it. The Lord is going before and preparing the way.

### Northern India.

The Rev. C. W. Foreman writes of "Baptisms and Persecutions," closing his letter with the following striking incident illustrative of the influence of Mission Schools: A few weeks ago I was spending an evening with an English friend, who told me the following story: He said he was riding with one of my old pupils, and suddenly said to him, "Nihal Chuna, you surely do not believe all the absurdities of Hindooism, do you?" "No sir," he replied, "nor does any other Hindoo who goes through the mission school." He adds: "We have fifteen hundred pupils in our schools at Lahore alone, besides numbers at other places. Won't you beg our brethren at home to pray for them? I know you have to say much to them about money, but if you can once get their earnest, hearty prayers, the money will surely come."

### Siam.

The Rev. J. W. Van Dyke writes from Petchabun of his interviews with Buddhist priests during a late tour of a fortnight's duration. The Siamese are very fond of parables and comparisons, and the teach-

ing of Christ in that form have for them great attractions. Two or three times on passing by a watt where we had distributed books, we found the head priest reading from one of the books, and a number of priests sitting around listening. After the head priest had read a few passages he would then stop, and they would all consult together as to what was taught. Sometimes, and we may say generally, their conclusions were correct, and their deductions and inferences pertinent. Sometimes, however, they were very wide of the mark on account of their interpreting according to the Buddhist religion, and the ideas which they had gathered from the same source. The insufficiency of Buddhism is more and felt, and it is very apparent that before many generations Siam will change the form of her religion. Those in authority cling to the old form because it gives them power; but the common people, and the priests, have about lost all respect for it. But what form of religion will they be likely to adopt? There are now but two forms before them from which to choose, namely, the Roman Catholic and the Protestant faith. The Roman Catholics are working very earnestly, and have many stations and many followers. They have many followers because on receiving them no change of heart or change of practice is required. All that they ask is adherence to the forms and faith of the Church. The fall of France has been a great blow to the Roman Catholics in this country, and has changed their tone considerably. They are not now quite so bold or quite so insolent, and cannot oppress the Siamese as formerly, yet their hold is a strong one.

### Syria.

Rev. S. Jessup writes further in this number of the *Missionary* of the religious movement in Kisha and Kieferoo. During a recent tour he examined for church membership two candidates at Berbara, two at Cherzooz, four at Hums, and two at Safita. Mr. Jessup has also just sent a teacher to Berbara for the first time—the third new place occupied within a few months.

From Beirut Dr. H. H. Jessup writes a full and most interesting account of the trials and triumph of Hassan, the first Moslem convert in Beirut. The case has caused a great commotion among the people and their rulers, and is an important one in every aspect. As a precedent, it is of great importance to the growth and maintenance of principles of rational liberty in that land of cruel despotisms. Its bearing on the vital question of religious toleration, is obvious. The missionaries have acted with boldness and discretion,

and they all ask for the continued prayers of God's people.

#### Mission House Memoranda.

The Rev. J. S. McIlvaine of Peking, China, has gone to Chenau-fou, the capital of Shantung province. Already he is encouraged; having baptized two interesting and well-educated men. He calls for reinforcements, that he may be able to hold this post. Rev. J. L. Whittings writes from Peking, June 28, "The work here has a few tokens of good." He refers to the trials which some converts have to endure from relatives, and begs the people of God to remember such in their prayers. Dr. J. P. Patterson has safely arrived at Tungechow.

Mrs. Nevius speaks in her letter of May 25, of the admission into the church at Tungechow of an old woman about eighty years of age, and of the matron of the school. Both were baptized. The new church building at this place will soon be completed, and will be the largest Presbyterian church edifice in China.

Rev. J. M. W. Farnham says that, at the late celebration of the Lord's Supper at Shanghai, three persons were received on profession of their faith, and an elder was ordained. Some were, however, suspended from church privileges. Rev. Dr. Happer of Canton says, under date of July 10: "Our regular communion occurred on June 25. One young man was received who is a member of the training school, and who, by his zeal and correctness, gives hope of usefulness. There were three other applicants, and five or six inquirers." The meeting for women continue to be well attended, and Miss Noyes mentions that several of them have abandoned the worship of idols, and one has applied for baptism.

#### Jerusalem.

Mission work in and about Jerusalem seems now to be progressing. The great felt want is a suitable edifice in which the native converts can assemble together for the worship of God. A church is soon to be erected, wholly devoted to Arabic services. The site has been obtained and an appeal made to the christian public for funds.

#### Constantinople.

During the past year four Mohammedans in this city have placed themselves under a course of instruction with the professed object of becoming Christians. One of these parties is a lineal descendant of Mohammed, and a privileged guardian of his tomb. After frequent conversations with a Missionary he became convinced

that there is no salvation but in Christ. Doubtless he will be a valuable acquisition to the ranks of Christianity in that city of heathendom.

#### Mexico.

The gospel by God's blessing has been firmly and widely planted in this land, and numbers are now working enthusiastically for Jesus and his cause.

#### Liberia, West Africa.

The heathen chiefs and a number of the natives of this country have learned so much of Christianity that they are now anxious for schools, teachers and ministers. Great openings for the gospel are being offered, but chiefly through lack of means—the work is not progressing as it otherwise would.

#### Damascus.

There are from 15 to 18,000 Jews in Damascus who are very intolerant and bigoted, and destitute of any kind of education. Few of them are able to read or write, and females especially are in a said state of ignorance and darkness. No efforts had been made for their instruction and conversion until a godly warm-hearted woman entered upon the work, and made known to them the love of Jesus. Her labours have been signally blessed by God.

#### Rome.

There are no less than 460 churches in Rome, most of which are delapidated and are only open on great days. Many of these will doubtless become public property ere long, and be sold to the highest bidder. An attempt was lately made to blow up a Wesleyan congregation, which assembles in this city. Fifteen converts were for the first time about to partake of the Lord's Supper. An explosion was heard—the bursting of a bomb-shell, lights were put out, and much confusion ensued. All, however, escaped unhurt save a few cuts and scratches on the hand.

#### Prayer-Meetings.

Prayer-meetings would generally do more good if there was more praying, and less talking. An Englishman, just over, upon leaving a prayer-meeting recently, said, "In England our prayer-meetings are for prayer, and not for exhortation." These meetings are the life of a church. The best men and women are those who attend the church prayer-meetings. There is nothing that more encourages a faithful pastor than a full and earnest prayer-meeting.

Prayer is the means the Great Head of the Church has appointed to call down his blessing; and even when God has promised to bless, he says, "I will be inquired of by the House of Israel that I may do it for them."

## NOTICES, ACKNOWLEDGMENTS, &c.

### The Theological Hall,

OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES, WILL BE OPENED ON THE FIRST DAY OF NOVEMBER, AT HALF-PAST 7 O'CLOCK.

*Professor of Systematic Theology, including Apologetics*,—REV. A. MCKNIGHT.

*Professor of Church History*,—REV. A. MCKNIGHT.

*Professor of Hebrew*,—REV. JOHN CURRIE.  
*Professor of Exegesis and Biblical Literature*,  
REV. JOHN CURRIE.

The following Bursaries and prizes are offered:

I. By PROFESSOR MCKNIGHT.—For the best examination in Barrow's Introduction to the Bible, parts II. and III., by Students of the third year, forty dollars. Examination at the commencement of the term. The work named is on sale at the British American Book Store, Halifax N.S.

II. By C. D. HUNTER, Esq., Halifax.—Forty dollars will be available from the Hunter bursary fund shortly after the opening of the Session, and will be given for the best examination by first and second year Students on the same portions of the same book. Examination conducted at the same time.

III. By THOMAS BAYNE, Esq., Halifax.—For the best examination in New Testament Greek, \$25, second prize \$15. Open to all the Students. Examination at commencement. Portions selected from 1 Epistle to Timothy to the end of the New Testament.

IV. By C. S. McCURDY of New Glasgow.—Forty dollars for the best examination in Hebrew, at the close of the Session. First prize \$25, second \$15.

V. By THE BOARD OF HOME MISSIONS.—Forty dollars each, to one or more Students preparing for the Gospel ministry in the Lower Provinces, and able to speak the Gaelic language.

VI. THE MATHESON BURSARY.—Sixty dollars, being interest of bequest of the late Mrs. Wm. Matheson of West River, Pictou, to be applied to aid Students for the Christian Ministry, at the discretion of the Board of Superintendence.

By order of the Board,

P. G. MCGREGOR, Sec'y.

Halifax, 7th September, 1871.

ANY Student, not a graduate, wishing admission to the Theological Hall, at its approaching session, and desirous of being examined by the "Board of Examiners" for Nova Scotia, will please give notice to the

Board, at an early day, that arrangements may be made for conducting the examination.  
ALEX. FALCONER, Con.

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

#### FOREIGN MISSIONS.

Cape North, C. B.	\$6.00
Calvin Church, St. John	52.00
Dartmouth	53.17
Friend of Missions, Stellarton	4.87
A Lady, per Rev. J. Thompson, Nova Scotia Cy.	\$2.00
A member, do., do.	2.00
Mrs. Wm. McCabe, do., do.	1.00 4.87
Edward Joyce, Stellarton, N.S.	20.00 19.47
Ladies Society, Churchville	9.65
Mrs. Charles Fraser, Fish Pools	3.40
St. John's Ch., Hfx., Juv. Miss'y Association for Coolie School, Iere.	10.00
John Tupper, for Mr. Murray	1.00
Master Jas. G. Webster, Yarmouth, for Coolie Mission	1.13

#### "DAYSPRING."

Col. by Miss Margaret Henderson, Ch'Town Royalty	£6 8s. 3d. \$21.38
Sabbath School, W. Point and Brae	4 9s. 3d. 14.85
Sabbath School, Cape North	15.57
Col. in Central Ch., W. River:	
David Crockett	\$3.25
Jas. A. Thompson	3.22
Lavinia Forbes	2.00
R. H. McCabe	2.87
John and Mary Denoon	3.00
George Ross	2.13

N. S. .... \$16.47 16.03

#### HOME MISSIONS.

Richmond, per Rev. S. Houston	\$15.00
Mabou, N. S.	\$6.18
Middle River, "	40.00
Malagawatch, "	8.16 53.68
Lady, per Rev. J. Thompson, N.S.	2.00
Wm. McLeod, "	1.00 2.92

#### SUPPLEMENTARY FUND.

Lady, per Rev. J. Thompson, N.S.	\$2.00
Wm. McLeod, "	0.50 2.44

#### MINISTERIAL EDUCATION.

Dividend from B. N. A.	\$165.00
Do., do., Building Soc., \$252, N.S.	245.28
Interest from Prov. debentures, \$180	175.20
Dividend from Union Bank	48.00
Do. do. Peoples' Bank for March, N. S. \$80.	77.87
Do. do. do. September	80.00
J. Knox Church, Pictou, per Rev. A. Ross	20.75
Primitive Church, N.G.	61.24

#### ACADIA MISSION.

A friend, New Glasgow. .... \$10.00

MISSION BUILDINGS AT ST. ANNES, KANEAKEE.

Friend in Cape Breton, per F. D. Corbett	\$2.90
Friend, Halifax	2.00
Friend of Missions, Stellarton, \$4 N.S.	3.89
Alexander Grant, Westville	2.00
Malcolm McLeod, Big Hill, Baddeck	2.00

## BIBLE SOCIETY.

Edward Joyce, Stellarton, N. S. Cy. \$20.00  
MISSION GOODS.

Will be acknowledged in next number.

The Treasurer of the Minister's Widow's and Orphan's Fund, P. C. L. P., has received the following sums, since last acknowledgment in March last:—

6 months interest on \$800.....	\$24 00
Rev. A. Farquharson.....	14 25
1 years' interest on \$400.....	24 00
Rev. M. Wilson.....	20 00
Donation, Angus Gunn, St. Mary's, per Rev. D. B. Blair.....	2 00
Rev. John Stewart.....	20 00
" A. McKnight.....	20 00
" Geo. Roddick.....	20 00
" S. Houston.....	20 00

Nova Scotia currency.....\$164 25

## Canada Currency.

Rev. Dr. McLeod.....	\$19 47
" A. McL. Sinclair.....	19 47
" A. L. Wyllie.....	19 47
" J. Fowler.....	19 47
" John Currie.....	19 47
" James McLean.....	19 47
" J. D. McGillivray.....	19 47
" D. B. Blair.....	19 47
" J. G. Nicholson.....	19 47
" N. McKay.....	19 47
" Wm. Stuart.....	19 47
" Jas. Watson.....	9 74
" Geo. Patterson.....	19 47
" M. Harvey.....	19 47
" Lewis Jack.....	19 47
" John Forrest.....	20 00
" H. Crawford.....	14 60
" P. G. McGregor.....	19 47
" John McKinnon.....	19 47
" T. G. Johnston.....	19 47
" A. McMaster.....	19 47
" James Law.....	19 47
" M. Stewart.....	19 47
" S. Johnston.....	9 73
" R. Sedgwick.....	19 47
" Wm. Murray.....	19 47
" K. McKenzie.....	19 47
" A. Stuart.....	19 47
" E. Grant.....	19 47
" J. Bennet.....	19 47
" Dr. Bayne.....	19 47
" Thos. Sedgwick.....	19 47
" Andrew Donald.....	19 47
" E. McCurdy.....	19 47
" Dr. Ross.....	19 47
" Jas. Fraser.....	19 47
" M. G. Henry.....	14 60

\$711 17

12 months interest on \$500, N. S. Cy..	\$35 04
6 do. do \$1000 do.....	29 20
2 Coupons on Provincial Debentures.....	23 20
Bequest from late Mrs. Angus Chisholm, New Glasgow, \$200, N.S. Cy.	194 67
Donation from C. D. Hunter, Halifax.	200 00

\$488 11

HOWARD PRIMROSE,  
Treasurer M. W. & O. F., P. C. L. P.

## PAYMENTS FOR RECORD.

The Publisher acknowledges the receipt of the following sums:—

Rev. J. D. Murray, Moncton, N. B....	\$5.00
Benj. Rogers, Alberton, P. E. I.....	6 50
Robert Hardy, Montrose, P. E. I.....	5 00
Rev. Jas. Thomson, Durham.....	17 00
Rev. Jas. Ross, Grand River, C. B.....	50
R. G. O'Brien, Kansas, U.S.....	60
Rev. K. McKenzie, Baddeck, C. B.....	4 00
G. Herbert, Harvey, N. B.....	9 00
D. Urquhart, St. Peter's, C.B.....	50
Rev. K. Cumming, Ellerslie, P. E. I..	1 34
Rev. A. Cameron, New London, P. E. I.	23.00
Rev. Jas. Gray, Sussex, N. B.....	50
Rev. L. Jack, Springfield, N. B.....	11 50
Rev. A. Campbell, Strathalbyn, P.E.I.	7 50
Rev. S. Archibald, Shelburne.....	4 75
Rev. R. S. Patterson, Bedegue, P. E. I.	9 00
Rev. Isaac Murray, Cavendish, P. E. I.	13 00
Rev. A. Donald, Camp. Sett'l'mt, N. B.	1 00
Rev. D. McKinnon, Parrsboro.....	5 00
Rev. H. Crawford, St. Peter's, P. E. I..	5 00
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## ERRATA.

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