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

PREACHING THE GOSPEL TO THE POOR.

God promises His blessing to those who remember the poor, and who help them with a liberal hand. It is dutiful to supply them with the bread that perishes,—to feed the hungry, and clothe the naked, and minister to the sick. The poor are always with us, reminding us of Him who though rich yet for our sakes became poor. While it is a Christian duty to care for the physical wants of the poor, it is specially so to care for their spiritual necessities. They have special need of the consolations and supports of the Gospel; no Christian therefore has ever doubted that it is the duty of the Church to preach the Gospel to the poor. The Church that fails to carry the Gospel to the poor fails in its duty to Christ. "It refuses or neglects to do what he has specially commanded; and sooner or later its candlestick will be removed out of its place."

Every church should reach the poor; and some churches do reach them very successfully. In this respect, as Dr. Hodge points out, (*Princeton Review*, Jan. 1871) the Church of Rome sets an example that should be followed by the whole Christian world. The churches of Scotland have efficiently reached the poor ever since the days of John Knox. The school and the church have been brought within the reach of almost every child in the land, and the effect is manifest to the whole world. In England the case has been sadly different.

Of all Protestant denominations the most faithful in carrying the Gospel to the poor,

in England and America, have been the Methodists. Wesley organized the system with the view of embracing the poor, and his followers have carried out his instructions. It is with great reluctance, says Dr. Hodge, that we are constrained to confess that in America the Presbyterian Church is not the church for the poor. Our system does not make adequate provision for reaching them. This evil is specially felt in the larger towns and cities, but in these Provinces it presses heavily among the fishing population along our shores, and in our newly settled agricultural districts. The evil is not in the Presbyterian system as such, but in our unfaithful and inefficient mode of carrying out the system. The great error has prevailed among us that preachers must depend for their support on the congregations to whom they minister. "The inevitable consequence of this system is, that those who are unwilling or unable to support the Gospel are left in ignorance." The Gospel is *not* preached to the poor. Heathenism springs up like a gourd, and the seeds of infinite loss and sorrow are being sown.

There are two principles which we hold as a church, but which we have failed to carry out into practice; the one is that every minister devoted to his work, is entitled to an adequate support. The other is that the obligation to furnish that support does not rest exclusively on the congregation to which he preaches but on the church as a whole. The labourer is worthy of his hire. To withhold it from him is to rob him, and to deprive the church of the

full results of his energies. There is no principle laid down more clearly in God's Word than that the preacher of the Gospel is entitled to due support. The amount of support should be adequate—enabling the preacher “to live of the Gospel,” without resorting to other means to secure a livelihood. It is a great loss and injury to the church to have her ministers poorly paid. They cannot be good farmers, or speculators, or merchants, and also carry on their ministerial work as efficiently as they could were they free to give to it their undivided attention. “God will no doubt carry on His work whether His ministers are supported or not. He may furnish men as He did Paul, with such plenitude not only of grace but of knowledge and of gifts, that they may, as he did, labour night and day with their hands, and yet preach the Gospel in season and out of season. But this is not God's ordinance. He requires the church to do its duty, and ministers to do theirs, in sending and preaching the Gospel to every creature.”

In support of the second principle mentioned above—that the church as a whole is bound to support those who preach the Gospel—it can be shewn that the obligation to preach the Gospel to the “poor,” and to “every creature” is addressed to the church as a whole, and not the clergy only. It is not enough that you provide Gospel ordinances for yourself and your own family. The obligation still presses, to preach the Gospel to others—to send it or cause it to be sent, to the ends of the earth. God's command is to seek the lost, to help the poor, to be active in diffusing the light which we enjoy. We dare not therefore confine our efforts to ourselves any more than we would fold our hands if a neighbour's house were on fire, or if a neighbour's family were starving.

The unity of the church is another argument in support of the doctrine that all are bound to help each other. We are all members of one body,—of one family,—Christ being the Head. This is admitted by all intelligent Presbyterians. Our system is theoretically a very fine illustration of the principle.

Another proof that the whole church is responsible for the support of all the ministers is the fact that when ministers are ordained, they are not ordained to the service of a particular congregation, but to that of the entire church. Each minister is the servant of the church as a whole, and therefore he should look for his support to the body which he serves. Were he thus supported he could afford to carry the message of salvation to the poor. We know of no church that ever carried the Gospel effectively and systematically to the poor without the general co-operation of all the congregations. The wealthy congregations must as a matter of course bear most of the burden. It is their “Sustentation” system that enables the Wesleyans to plant churches wherever two or three families of their people are to be found. It is the saddest feature in the history of Colonial Presbyterianism—especially in Nova Scotia, New Brunswick, and the Province of Quebec—that we have not yet been able to respond to the earnest calls of our scattered families, and that thus we have lost tens of thousands of adherents; and thus too, a much greater calamity has in many cases occurred than the mere loss of adherents to our church, in the falling away of many into the ranks of practical infidelity and gross superstition. How many “settlements” in these Provinces would gladly hail the services of our ministers if we had any to send and if we could give them a reasonable support! Presbyteries, acting with the concurrence of the Home Mission Board, could this day dispose profitably of a full score of preachers.

“There should in all our towns, and wherever a necessity exists for them, be established absolutely free churches. To these the people may come without restraint, and when made the subjects of grace, they will gladly of their poverty aid in sending the Gospel to others.” “Besides such free churches there should be a class of itinerant preachers going from place to place within a given district, and even preaching the Gospel from house to house.” (Dr. Hodge.) This idea we are in a measure carrying out by means of our Catechists.

We have within the bounds of our Synod probably two hundred stations, or more, where the Gospel should be preached to the poor, and where it is not now preached. Truly a great work lies before our Church, demanding earnest continuance in well doing, wisdom in devising, and liberality and unity in supporting wise measures for carrying out the command of our Lord

OUR ACADIAN MISSION.

BY REV. N. MACKAY, ST. JOHN, N. B.

It is generally felt and acknowledged that the Church ought to be engaged in some kind of missionary work. It is a conclusion drawn by many, both from the teachings of the Bible and the lessons of experience, that the missionary fervor of the Church will be in strict proportion to her spiritual vitality. The experience of our own Church tends daily to deepen our conviction of the truth of this principle.—The feeble streamlets of Christian effort which, by the blessing of God, have done something to irrigate and fertilize the barren fields of heathenism, have not lessened our diligence in the home field. The burden of our Foreign Missionary operations has not unfitted us for sustaining the weight of our local work. It needs no argument at this day to prove this to the readers of the *Record*.

Our mission work is of two kinds, contemplating on the one hand the evangelization of the heathen afar, and on the other seeking the welfare of those who dwell in darkness in our home field. The evangelization of our French Acadian fellow-countrymen is simply a part of our Home Mission work. It is but recently that we be thought us of our duty to them, and still more recently have we attempted anything in discharge of that duty. Considering the urgency and magnitude of the duty, we have yet attempted but little. We have, alas! accomplished even less than we attempted; and some speak, and many act as if we owed no duty in the matter, or as if they thought it useless and foolish to attempt to discharge it.

Apathy and timidity have, ere this, in-

jured many a good cause. We must endeavour to rescue this one from their chilling grasp. It is not necessary to give the readers of the *Record* a homily on the nature of christian duty. We need only remind them that we are answerable for results only so far as our own conduct may have affected them. If we are satisfied that we are in the path of duty, we ought not to allow our ardor to be damped by every obstacle or difficulty that may arise in our way. Much less ought we to be discouraged by the mere phantoms of difficulties which have no real existence.

No unexpected obstacle has yet presented itself in the operations of our Acadian Mission. The Head of the Church has dealt very kindly with us. We have been favored with the services of well qualified agents furnished to our hand by our co-workers in the Province of Quebec. God watched over our young colporteurs and gave them much favor among the people whose good they sought. Their efforts during the last two seasons were, to a large extent, exploratory, and the interesting fact has been abundantly ascertained that hundreds of French Acadians are accessible. Now that we have ascertained that they are debarred from the light of truth by their own false guides, and that many of them will willingly listen to the voice of our missionaries and receive the word of Life at their hands, is this a time for us to relax our efforts on their behalf? Our countrymen at our doors are perishing for lack of knowledge. Shall we travel half way round the world to aid in saving the swarthy children of Polynesia, and at the same time do little or nothing for those who languish in hopeless darkness by our side? Verily, no. We ought neither to relax our endeavours in the one direction nor forget our duty in the other.

Last year we expended \$463.80—not a very large sum—on operations among the French Acadians. The Synod recommended a special collection by all our congregations in aid of this mission. It was recommended also that at the same time special prayer should be offered for a blessing upon its operations. We are now not far from

another meeting of Synod, and yet only a few of our congregations have made collections. We cannot hope that those who have neglected the collections have remembered the recommendation for prayer. A few congregations have done well—a few very well—but many have done nothing at all. The result is that instead of having a surplus to meet further calls, we are yet in debt for part of last year's expenditure.

There must surely be some reason for the coldness of so many, and whatever that reason may be it ought to come out. We are far from doing ourselves credit in this matter. We have met with some who are quite despondent as to the results of missions to Roman Catholics. It is scarcely possible that those who indulge such impressions should have kept themselves posted in the news of the Church. No one who is acquainted with the facts will question that as a rule missions among Roman Catholics have been quite as successful as any other missions. Mark, for instance, the wonderful results arising from Colportage and Bible circulation in Italy and Spain within the last few years. Is it not as if a nation was born in a day? Witness also the harvest gathered by the French Canadian Missionary Society, and the hundreds brought out from Romanism by the labors of Mr. Chiniquy. These are apparent results which are abundantly encouraging. But who can precisely reckon the results of missionary labor anywhere? It is well when converts fearlessly and intelligently avow their change of sentiments and prove their sincerity by a consistent life.—But in scattering the bread of life among the hungry multitude we are not debarred the hope that many feed sparingly upon the incorruptible word, who shall abide among the hidden ones until that day when God shall count his jewels. None but the faint-hearted or mis-informed will withhold their sympathies or help from missions among Roman Catholics on the ground of their unfruitfulness.

It is true that in Ireland such missions have often yielded but meagre fruits. A ample explanation of that fact is furnished, however, by the exceptional relations which

Protestantism and Romanism bore towards each other in that country. Protestantism was viewed by the Irish Romanist simply as the religion of the hated Saxon oppressor. A crafty priesthood could readily turn this impression to account in teaching Roman Catholics to treat the evangelistic efforts of the conqueror with contempt.—Wherever this powerful and universally prevalent prejudice was broken, Protestant missions in Ireland, as elsewhere, yielded abundant fruit. It is possible for us to persuade the kindly simple minded Acadian that we are his friends—that we have no selfish end to serve in offering him the Bible. If we succeed in this he will receive it, and to him as to us it will point the way to life and immortality.

It might possibly be advantageous to change the mode of managing this mission. It is possible that a lack of confidence in the management may be at the bottom of the indifference with which many regard it. At present it is managed by a scattered committee, whose members can seldom meet for consultation, and whose facilities for collecting needful information are very inadequate. They have done the best they could under the circumstances. But it is not very agreeable to watch over a languishing interest. They would doubtless rejoice if any advantageous change could be made. There are two changes, either of which might be an improvement.

1. The management of the mission might be vested in the Home Mission Board, which could bring a larger measure of counsel and co-operation to bear upon its operations than any scattered committee like the present could possibly do. The Board could obtain qualified agents from the same source from which the committee has so far obtained them, and the prosecution of the mission is really but a part of the Church's Home Mission work.

2. The management of the mission might be transferred to the French Canadian Missionary Society, whose enlarged experience would enable them to carry on the work much more economically, and perhaps more successfully, than it has hitherto been done. We would of course

require to furnish the funds, and we would probably obtain a representation upon the Directory of the Society. One of the advantages of this course would be, that we might enlist the efforts of other evangelical denominations in support of the Society, and thus secure missionary effort on a much larger scale than we, single handed, could sustain.

I have no means of knowing how far either of these suggestions would be favourably received by members either of committee or of Synod. Some one might be able to suggest some plan better still. The object of this communication is to call attention to this mission and its claims, to remind ministers and congregations from whom no contributions have been received, of their duty respecting it, and to solicit a careful consideration of the whole matter in view of the approaching meeting of Synod.

Notwithstanding existing discouragements the Committee have no idea of abandoning the work. The Committee of the French Canadian Missionary Society have kindly tendered the services of three first class agents for our field during the ensuing summer. The services of two have been accepted, and they will soon be employed in traversing some of the French settlements of these Provinces with their knapsacks of Bibles on their shoulders and the love of Christ and of souls in their hearts. Who that loves his Saviour and desires the well-being of men will wish to say them nay?

But more funds will be required for their further work. Hence the necessity for a more cordial support of the mission by the Church. The kindly words of the Rev. Mr. Campbell in last month's *Record* were as encouraging as the contribution of his Church was liberal. If ministers generally were to follow his manly example, this mission might soon be made profitable to the cause of Christ and creditable to the Church, without interfering in any way with any other good work.

THE LORD'S WORK IN CAPE BRETON.

BY REV. C. E. M'LEAN.

"For the day of vengeance is in my heart and the year of my Redeemed is come."

Times for thought have come. The world seems in a transition state. Great events are constantly and suddenly occurring. It is a poor philosophy that cannot recognize the hand of God in human history. The redeemed are now shouting anew, "Hallelujah, for the Lord God omnipotent reigneth." The year 1870 will ever be memorable in the annals of the nations. Prophecies long uttered have received their accomplishment. Do we see the beginning of the millennial reign? Here, under British rule, so highly valued by the people of this Province, we have been enjoying seasons of grace from the presence of the Lord; while large numbers of our fellow-creatures elsewhere are loudly demanding our sympathies and charities.—Amidst the convulsions of society there is a kind of revolution which the human soul must realise before it can truly say, "The Lord is my refuge and my strength; a very present help in trouble." There must be a change of heart; "Except a man be born again he cannot see the kingdom of God." The Gospel is preached to the poor. Yea, God hath chosen the foolish things of the world that no flesh should glory in His presence.

In the island of Cape Breton this last summer, the Lord was pleased to bless us with precious showers of grace, so that we may undoubtedly designate the year 1870 as one of the years of the right hand of the Most High. I do not undertake to give a full description of this gracious work; all that I would aim at is to speak briefly of its nature, origin and results to the praise of His grace who quickeneth whom He will. During the summer months, within the bounds of the Presbytery of Cape Breton, the Lord's Supper is generally observed on the green sward, when the precious truths of the Gospel are preached in the open air for five days in succession. These occasions are to the people of God times of great rejoicing. But they have been peculiarly so this last year, and continue to the present.

All hearts are solemnized. God is felt as present, and a solemn religious feeling is spread through the community. This has pervaded the country from side to side, but the most of the work seems to be confined to Dr. McLeod's parish. The movement is a spiritual resurrection from the dead.— Fear has come on many souls. Levity is checked, a silent pricking of conscience is manifest; a ceasing from sin and a reverent onlooking of God's gracious work are among the undoubted signs. Our churches and meeting-houses are crowded to excess. They have become too small. Most of the people have turned to prayer, and in our public meetings many stand up to pray who had never exercised the gift before.— Young men from twelve years and upwards at all our places of worship, are remarkable for this grace of prayer; and they do acquit themselves with knowledge, humility, and earnestness. They seem to be truly alive from the dead. During divine service by the ministers there is usually great commotion, much searching of heart, deep impressions, and many crying out for mercy. On the conclusion of service numbers of persons have to be conducted away, others retire to pray and struggle in secret, and many remain to prolong the services by prayer and praise. These things continue unchanged during the last nine months. Some whole families are partakers of this new state of things; and in many families there are one or more who make mention of the name of the Lord, and often the rest are thus led to consider their ways. Religious conversation becomes general. Abominable shame in the things of God is banished. Every one now counts it a pleasure when the minister enquires into his or her religious state. They love to see their pastors. This indicates the extent to which men's minds have been softened and opened for the Gospel. Parents and children rejoice together, their hearts being turned to the Lord. On all sides is heard, "The Lord hath done great things for us. We have never seen it on this fashion."

Cape Breton has never experienced such things before. Her pastors had laboured much and long, endured many privations

and toils in the work of the Lord; they had been sowing in tears; now they are more than repaid. The Lord Jesus is pleased to place on their heads a crown of purest gold. And their own souls are also refreshed.— Never did they experience before such gracious liberty of speech. Never did their hearts so burn within them. It is a reaping time of joy. The Lord Jesus is adding to his church.

On the third Sabbath of January, at Sydney, when the Lord's Supper was celebrated for the first time, there was a great company of those whose hearts the Lord had touched, probably 150 souls. Many are now inquiring and saying, We would see Jesus. Many are now setting their faces towards Zion. Persons who never appeared at public worship and never offered a mite to the cause of Christ, are now girding up the loins of their minds. Personal and family devotion are being established where sinners lived without God in the world. They are not yet christians; they know it; but we say unto them, "Come ye with us, for the Lord hath spoken good concerning Israel." They eagerly wait on the preaching of the word, they are nigh unto the kingdom of God; and these impressions may grow till they are within the kingdom. As yet, however, it is but the spirit of fear that has worked in such cases. They are enjoying but the collateral influences of the kingdom's progress.

But these secondary efforts, what are they? They are blessed concomitants of grace. They are smoke which is never found but where fire is. They are among the gifts obtained for men. Jesus constrains His enemies to bow, extorts confessions even from those who will not "kiss Him." If evil spirits are cast out let us rejoice. If men are led to think and listen, faith may find entrance. It is no small matter that the multitude should be diverted from the absorbing concerns of this life towards a higher standard of religious duty, and a more worthy acknowledgment of the one thing needful. We live in hopes that the kingdom of God will soon appear still more manifestly. If seeds of eternal truth are cast in the ploughed up soil of so many

hearts, they cannot all be without fruit — Let us then thank God and take courage.

“Ye did run well, who hindered you.” These convictions and this anxiety may not be all genuine, and the enemy may in some instances get a triumph. Fear may pass away. Impressions may fade, appetites will revive. All this may be, but “Jesus shall see of the travail of His soul and shall be satisfied.” The nightly prayer-meetings may cease, crowds may no longer frequent the house of prayer, and the voice of religion may no more be heard in the streets, so that we may see but here and there one brought to Jesus. But we shall shortly see the Captain of our salvation “bringing many sons to glory.” If a few months hence scoffers may taunt and say where is now all that glory whereof ye spake? We reply, Welcome! Taunt, ye guilty. Religion holds on in her course; final success is hers. Repentance unto life is a saving grace, and the faith which is of God purifies the heart and overcomes the world. A few weeks of the powerful operations of the Spirit produced great fear on the inhabitants of Jerusalem, and they magnified the disciples of Jesus Christ. But thirty years in unbelief had filled up their cup, and wrath came on them to the uttermost. So it is still.

The progress of the kingdom of Christ is as a little child. It is slow but sure. In souls brought into it we see its certain advance; for only in such additions to the church are we to see direct and unfailling results of a spiritual revival. Viewing then all these things we must acknowledge a loud call for believing prayer, for prayer that “judgment may flow down like waters, and righteousness like a mighty stream,” that “the wickedness of the wicked may come to an end,” and that the name of our Lord Jesus may be glorified in our land, in the love, and holiness of increasing multitudes of people. His Gospel is preached, His outward blessings flow richly down, His people are roused to labour and pray with renewed earnestness, and why should we not ask in faith according to His commandment and will? Let us not “limit the Holy One of Israel,” nor allow any human judgment of

times or seasons to check our prayers. Let us ask for mercy, grace and peace in a glorious outpouring of the Holy Ghost on the whole church, on the people of Israel, and on the whole world. Amen, so let it be.

THE LOVE THAT SEEKS AND FOLLOWS.

The beautiful aphorism of Tholuck should be treasured in the heart and practised in all our lives: “Not simply preaching, not simply teaching, but the love that seeks and follows.”—God not merely sent prophets to instruct and warn and rebuke us; He sent His Son to seek and save the lost,—to follow the straying sheep upon the dark mountains and bring them to the Heavenly fold. He had to seek weeping, and to follow in weariness and much suffering; and He has seen of the travail of His soul and is satisfied. So in their measure must it be with His children. When Christ has sought, and followed, and found us, when our hearts burn with love to Him, we cannot but walk in His footsteps. “I have but one passion, and that is HE AND HE ALONE,” was Tholuck’s motto from the day that He found Christ; or rather from the day that Christ found him. His own sweet words are:—

“The way in which, since that time, this passion has come more and more to possess my heart I must regard as verily a miracle. Every one who knew nothing of Christ I considered as a fortress which must be won in his name. This feeling came into my heart at the very beginning, before my years of teaching commenced. I was yet in my eighteenth year when the Lord gave me the first youthful soul. It was an artillery officer, and, yet more, a Jew by birth—a wild, ungainly creature, who had roamed about the world without object and without rest; yet, in a short time, he became such a Christian as put me to the blush.”

“He adds another instance of the triumph of the “love that seeks and follows”:—

“Among those young men (students) some were amiable, but frivolous and giddy. Of this class was the well-known editor of *Kladderadatsch*, my table-companion, commended to my care by a pious Jewish mother. He was giddy and easily led astray, but lovable; and he yielded to the seeking and following love.

"Then there was another brought near to my heart by a godly mother. He soon fell among companions by whom he was led into broad and slippery way. Contrition and return followed; but then came another fall. When he could be found at home at no other time, I sought him more than once at six o'clock in the morning. I visited him in prison, that I might remind him of what he well knew, but always forgot.

"A few days after I said in my "Hours of Devotion," that the preacher would have a hard task, but for the witness even in frivolous hearts, that says, "*He is right.*" The very next evening I received a note from him. "Yes, now I know that God's Word has a witness in the human heart. I, too, have felt its working." And he promised to abandon his associates, and enter upon a new life. My words had brought him to himself; but would he have strength to stand fast?

"Four or five days after, late in the evening, came a card from him: "Tholuck sighs, Tholuck prays; but we will have our drunk out."

"Yet this very man is now a preacher in Berlin. Only once have I had from him a reminder of the times gone by; but the recollection that lingers in my breast is warmer even than that reminder.

"And thus it goes with a student-professor. His is not an easy task alone, and accompanied merely with pleasure. He has also in the love which seeks and follows a difficult work. But oh! what a joyous one when the young men whom he seeks, emerging from their long wanderings and awaking from their long slumber, place themselves at the feet of Jesus! This, too, is labour, but it brings with it an elevated enjoyment, like all successful efforts, where every giving is at the same time a receiving."

This—"the love that seeks and follows"—is the power we need in every department of our Church work. We need it in our pulpits, in our Sabbath Schools, in our families, in every path that leads to what is true and good and Christ-like; "Not simply preaching, not simply teaching, but the love that seeks and follows."

PEACE.

God has brought order out of confusion and peace out of war. He has restrained the rage of the nations, and controlled their fury so as to make it work for His own

glory and the good of His Church. The French nation no doubt needed the fearful discipline to which it has been subjected. Its pride has been brought low. Its wild and blasphemous boasting is no more heard throughout Europe. The aggressor has not only been defeated and chastised but compelled to sue for mercy, and to pay very dearly for breaking the peace.

It is heartrending to think of the horrors of the recent war. Here were civilized men—Christians by name—destroying and laying waste for months together. Tens of thousands have perished in the battle fields. Quite as many have died in hospitals. Many were starved to death; many were frozen to death. Throughout the whole northern and eastern sections of France, including Paris, the death-rate more than doubled even among those who were not engaged in fighting. One of the most appalling features of war is the suffering it brings upon non-combatants, upon women and children, the aged and the infirm. The Protestants of Alsace and Lorraine have issued an appeal for aid from which we get a glimpse of the sufferings of a conquered land: "Our houses, our establishments, our goods have been burned by the enemy. Our cows, our oxen, our horses, our sheep, have been taken away from us. We have no corn left wherewith to sow our fields. We are in the presence of famine. Children ask their parents for bread, which, alas, they cannot give them. The tears of mothers fall upon the ground which is still saturated with the blood of their sons." A wail of keenest anguish has gone up from miserable France. The world has seen and heard more of the horrors of war than at any time since 1815.

Thanks be to God for peace. Thanks too, that Germany is victorious. It is stated on good authority that one chief aim of the war was the humiliation of the leading Protestant power on the European Continent. Five years ago Prussia defeated Austria, and Austria had in self-defence to fling away the shackles of the Concordat and of absolutism. This the Jesuits never forgave. It was part of their programme to exalt France at the expense of Prussia

and to bring Austrian influence back into Germany. It is needless to say how the blow which they aimed has recoiled upon their own system. The defeat of the French caused the overthrow of the Pope's Temporal power. It led also to the placing on the Spanish throne King Amadeus, the son of the hated Victor Emanuel. It led to the defeat of the Jesuit policy in Bavaria and South Germany. It has placed a Protestant power in the very front rank of the nations. Great Britain, a Protestant power rules the sea. Germany, a Protestant Empire, is the most powerful on land. The United States, a Protestant power, is the most rapidly advancing nation in the world. Russia, one of the most powerful of the nations is also keenly opposed to Romanism. And now in this year of Grace, 1871, there is no nation in the world that submits to the control of the Pope, as nations did three centuries ago—as Spain, Austria and France did ten years ago.

The defeat of the French will have a beneficial effect in Foreign Mission fields where heretofore much mischief has arisen from the support accorded by French men-of-war to Jesuit Missionaries.

Thus through the horrible storms of war the world is moving swiftly towards a better and a brighter day. The "man of sin" has been humbled in a way never seen before. A cry for help and sympathy has gone up from the deluded adherents of the Romish Church in all lands. To them recent events have been full of terror, humiliation and anguish.

The mill of God grindeth slowly but it grindeth exceeding small. Peace has come, but not till the tornado of war had carried devastation and misery far and wide.—France, which rejected the Reformation, which persecuted the Reformers to the death, which gave itself up to vain-glory and worldliness and the worship of the war-fiend, has learnt a lesson that she should have conned three centuries ago. God grant that she may learn it now in the furnace of affliction. And God grant that other nations, seeing her sufferings, may be warned to avoid the causes of such calamities.

INCIDENTS OF MISSIONARY LIFE.

BY THE REV. ROBERT MOFFAT.

The following statements were made by Mr. Moffat at a special meeting of friends in Edinburgh.

He said, he knew what it was to suffer want and hunger—very great hunger, and still worse thirst. For hunger soon subsides, but thirst is beyond control. He had travelled more than once with a companion, who had to be fastened with cord and thong to prevent the man from killing him.

He never knew a native yet—at least such had never travelled with him—who was able to sustain the fatigue and thirst that he had sustained. He knew what it was to lie down in the cold and in the wet; he knew what it was to lie on the rock, to lie on the mud, and to leave the form of his head in it when he arose in the morning. Yet, under all these circumstances, he had been preserved. In one place he and his family were treated with contumely and abuse, and threatened—indeed, the threat was ever sounding in their ears. The natives did not understand them; and the idea of a man coming to teach them was prodigious; it was, in fact, the height of nonsense, and accordingly the natives looked upon them with indignation. They used to say, "Do you think we are a people who require to be taught? Cannot we see, and hear, and think, as well as you do? And as for the books you speak about, why, we never have heard them speak a word to this day." He had known them take up a book, and put it to their ears, and say, "Let the book speak and we will believe." The patience and forbearance which we showed was a remarkable thing to them, and they could not understand why we returned kindness for their unkindness. They stole everything they could lay their hands on, and he used to think this was done purposely to vex them, and to drive them out of the country. The natives would sometimes come up to them shouting and vociferating, and shake their spears at them. The difficulty was solved at last, however. One of the wisacres came to the conclusion, and told them, that they were runaways from their own country, and that they would bear anything rather than go home and be hung by the neck. But they cared not for this, knowing as they did that they were doing the work of God. They persevered, and prayed, and tried by every possible means to instruct them, and a very difficult task it was to do so. They would come into the place of worship, and ask what he was talking about; and they would bring their skins with them and prepare them in the chapel. To hinder and

prevent the spread of the Gospel the natives left no means untried. But there was One greater than they, and the seed was not sown in vain. The people were entirely ignorant of writing; and it was very puzzling to them for one to write a letter to a person at a distance, and receive another in reply. They were much put about at times to get a letter sent, and had difficulty in getting a carrier. The natives thought it would speak on the road. A man said to him that he would not carry it in his hand, but would put the spear through it and carry it over his shoulder, and he had to assure him then that it would neither speak nor cry on the road.

What, now, was the state of matters? They had now a reading population where formerly this ignorance prevailed. The people had got possession of their own language, but it was a matter which cost a great deal of labour, and required perseverance. When he first went out there was no interpreter there worth the name, and the consequence was that sometimes the most ludicrous tricks were played upon him. He was most anxious to learn the language, and would do anything to attain that object. The wags—for they had wags there as well as here—used to vex and plague him very much, and poke a good deal of fun at him. When he heard them talking, he would ask the meaning of a sentence he could pick. They would direct him to an old woman sitting some distance off, and would tell him what to say to her. No sooner had he asked her the question than the men would burst into a great fit of laughter. Afterwards, when he came to understand the language, he knew that he had been asking her if she would allow him to kiss her. He let them laugh, however, as he was aware of the great work he had to perform. To learn the language, he was obliged to leave his family, and live with the natives for a number of months, preparing skins with them, and living exactly as they did, except that he prayed every evening. It was by no means a pleasant life. By the time he returned to his family he was able to open his mouth and speak to the natives in their own language. He began to hope, then, that he would see one book of the New Testament printed in the language. He set himself heart and soul to the work of study, and worked unremittingly.

The result of all this labor had been that they got a portion of the Scriptures into the native language, and they were now disseminated over hundreds of miles of the country. There was an eager demand for them everywhere, and in some parts there were a great many native teachers—men and women—who, though not trained for the work, read the Scriptures to and prayed

with their neighbours. Such simple service had been largely crowned with success.

Mrs. Moffat once made a nice gown for the queen of a certain tribe; but, instead of using it, she sold it for a sheep to another tribe. Traders had called at this place, but could not dispose of so much even as a handkerchief. But since the people had been brought under the power of the Gospel, and civilized, there passed through yearly at this place sixty thousand pounds of British manufacture. There was a time when the missionary wagon was the only wagon in the country, and now there were scores of them among the people, even unto the far interior where their brother missionaries resided. There was a time when the missionary plough was the only plough, and now scores of them might be seen; and there was a time, happily gone by, when the wives were little better than slaves, and laboured on the land.

Although he had suffered much, and labored like a galley-slave, he would willingly spend his life in that great field.

Our Foreign Missions.

TRINIDAD MISSION.

Letter from Rev. K. J. Grant

MY DEAR MR. MCGREGOR,—

In a communication addressed to you about two months ago, I referred to some of the encouraging features of this mission field, and my more extended and intimate acquaintance with the place and people has wrought no change in my views. That the great mass of the Coolies are ignorant, superstitious, and degraded, is unquestionable, but it is also true that many are of a reflecting and enquiring spirit, and some are quite intelligent; and in my own limited experience I have evidence of their willingness to hear the word, and will not hesitate to express my conviction that some have embraced it.

MR. GRANT'S WORK.

Though I have made some progress in the study of the language, yet I have not attempted anything like a formal service amongst them. I will try to explain to you what I have been doing. In one section of this town a considerable number of Coolie families are to be found. In that neighbourhood the Rev. George Lambert established a Sabbath School, which was attended by about 40 Creoles and a few Coolies. When Mr. Lambert withdrew from this field I undertook the management of the school. As my mission was to the

Coolies, I bestowed more attention upon them, and the number in attendance now of children, is about 30. The adults vary, say an average of ten. Here we do what we can to interest, instruct and impress. But my labors are not confined to the school.— As I am now struggling with the difficulties of a strange tongue, I much prefer teaching in my own house, or from house to house; and this work has been prosecuted with a measure of success. Several boys have come to our house from day to day to be instructed in reading, and have made gratifying progress, and in families in which I was coldly received a few weeks ago, I am now welcomed. But I can report something even more positive.

A REMARKABLE YOUTH.

About the beginning of the New Year, I obtained a lad in his 17th year, whom I regard as a gift from the Lord. His name is Aziz Ahmud. His father occupies a respectable position as a teacher in the city of Lucknow, India. Aziz was an only son, well instructed, highly indulged. From unkindness at the hand of his step mother he formed the resolution to quit his home. He travelled to Calcutta, and finding a ship about to leave for Trinidad with Coolie emigrants, he embarked too. He arrived here in April 1870, and shortly after found himself plying with his hoe in the "cane piece." The work to him was altogether new. The allowance for a task is 25 cents, and it often took him three days to accomplish one. There he remained for about eight months, and after he said to me, "Ah I was in very trouble!" Weak, disheartened, and unable to do his task, he would fall down and cry to Allah, for he was educated in the Mahomedan faith.

About the time of our arrival here, the Agent General of Immigrants received a letter from his father, imploring him to take an interest in his boy, and as Mr. Morton had obtained the promise of a grant for a Coolie school in San Fernando from the Governor, the Agent General, Dr. Mitchell, transferred the boy to me. He came penniless and in rags, but how true, "the mind's the measure of the man." He had received a good education for his years. His mother tongue is the high Urdu, a dialect of the Hindustani, but he can make himself quite intelligible to those who have only the Hindi dialect. He speaks also the Parsee and can read the Arabic. For two years he studied the English language in school, and has acquired not only a fair knowledge of words, but also of the grammatical construction of the language. But with all his attainments he was entirely ignorant of the Gospel. I did what I could to awaken his interest in the book of God, and finding him clear, searching, thorough,

I devoted from two to three hours daily in instructing him in the Bible. He never wearied. He listened attentively, read with avidity, and I believe soon began to pray devoutly; and now I am persuaded if examined side by side with some of our young men at home of the same age, who have been from earliest years under parental training and christian instruction, he would put hundreds of them to shame. Farther, his demeanour is such as becometh the Gospel. He is not only intelligent but devout, reverent. He always goes with me to interpret, and I can say as Brainard said of his interpreter, that the truth lost nothing of its power by the medium through which it was conveyed. Farther, God has endowed him with a kind, winning disposition, which renders him a favourite with his countrymen. Will you not unite with us in thanking God for Aziz Ahmud.— Desirous of retaining him for a season on probation, I did not propose baptizing him, but recently in reading the Acts of the apostles he noticed the connection between believing and being baptized, and when I counselled delay he urged the readiness with which the apostles complied. I consulted with Mr. Morton, and we have resolved to administer the ordinance on the second Sabbath March.

ANOTHER INQUIRER.

Another young man, a shopkeeper here upon whom Mr. Lambert has bestowed considerable care, and with whom I have been in daily contact, is to be baptized on the same day. He is acknowledged by all to be a most exemplary young man. These, with one or two others who have been baptized in India, will constitute a nucleus around which I trust ere long not a few will rally. I have now a few other promising young men under instruction. They come to our house to be taught.

THE SCHOOL.

I may mention that the Coolie school referred to in my last has been opened this week. We have three teachers, I should rather say monitors. I take charge, but I think the teachers will do very well by and by. Four days ago we opened with 16—to-day we had 30 present. With the allowance made by the Government, together with the aid which generous friends here will give, I have no doubt but the whole expense of the school will be met. Our Sabbath school and religious services will be conducted in the same building in which we keep our daily school. The annual cost of the building is \$165. As it was formerly a store, the expenses of fitting it up this year is about \$20 additional.

GOOD PROSPECTS.

I am full of hope as to the success of our

mission. Mr. Morton labours assiduously, and his influence is extensively felt on the estates which he visits. I am sure if our young brethren about to enter the ministry witnessed the scenes which we were compelled to look upon here on Sabbath, that their zeal would be so inflamed that they would plead to be permitted to enter the foreign field. It was a religious service by Madras Coolies. A fire was kindled in a conspicuous place, when the coals were all aglow, the votaries who had prepared themselves by fasting for three days, and with wounds fresh and bleeding made by sharp instruments, passed through the fire. Here we have blood and fire—one to atone, the other to purify. Oh that more tongues were employed in telling of the sacrifice offered once for all by which a complete atonement is made, and of the Spirit by whom the defilement of sin is removed.—Let Christians at home realize the truth that these people are men and women like themselves. Let Christian parents encourage their children forward feeling that the Lord hath need of them; and if we are only faithful may not the present generation see the whole earth filled with the knowledge of the glory of the Lord. But my letter has already far outgrown the limits designed at the outset, and I must close. Both families connected with your mission here are well.

Yours sincerely,

K. J. GRANZ.

San Fernando, Trinidad, }
Feb. 24, 1871.

NEW HEBRIDES, MISSION.

New Hebridean Sketches.

No. X.

I continued my Sketches of the South Sea Islands until the close of the Medical School in July last, when I commenced visiting a number of congregations in connection with the churches engaged in the New Hebrides Mission. My time being fully occupied with this duty until I returned to College again on the first of Nov. last I could not continue my "Sketches." Being convinced that some dry facts immediately bearing on the interest of your New Hebridean Mission are of more importance at this particular time than a continuance of *New Hebridean Sketches*, I have during this winter given these in the columns of your *Record*. I stated the date (October 1st) when the missionaries should sail, mentioned three routes by which to go and their comparative advantages, gave a list of the most suitable mission goods for the missionaries and natives, and how they should be put up, and when ready for ship-

ment. This I did in order that those who wish to give might know better what to give and when to give. Now as I think I was quite minute in giving this information, (perhaps almost too much so), none can say they did not know such articles would be of any use in the Mission, or they did not know when to send them in, or how to address them. No doubt your Board of Foreign Missions will have some gentleman in Halifax appointed to receive, put up, and ship all such Mission goods, which is of much importance.

I would feel that I had not acted either kindly or faithfully had I not given all the information on these various points which my letters in your *Record* and the *Kirk Record* during the past six months contained. I do not know that there is any other information which would be necessary that I have not already given. But once more I would remind all those congregations and individuals who intend contributing mission goods or articles of clothing for the natives not to delay, but to be promptly up to time. In five or six months your missionaries (D. V.) will be embarking for the mission field, and I need not remark to you how quickly five or six months pass away. We are all apt to procrastinate, and then we find ourselves pressed with work at the most unfavorable time, and it is then hurriedly and therefore badly done, and causes delay and annoyance.

The New Hebrides are, (as I stated in a former sketch), situated between latitude 14° 29' N. and 20° 4' S.; and longitude 166° 41' and 170° 21' E. They extend about 400 miles N.N.W. and S.S.E. The northern island was discovered by Quiros in 1606. He regarded it as a part of the Southern Continent which at that time was supposed to exist. The group was visited by Bougainville in 1768. Besides ascertaining that the land was not connected, but composed of islands, he did but little; and it was reserved for our own great navigator, Cook, to complete the discovery. He visited it in 1774, discovered all the Southern islands, and more or less fully explored the whole of it. He gave it the designation it now bears. With the exception of the Feejees and New Zealand, there is no group in the South Pacific that will bear comparison with the New Hebrides.

In my sketches last winter I described the formation, appearance, number, extent, climate and seasons of the islands with their productions. I also made reference to the political, social and religious condition of the natives. I wrote also of the manners and customs of the natives in a somewhat general way. Of the appearance and size of the natives I wrote particularly, and I propose in this and following sketches (so far as my time will permit), to tell the

numerous friends of the Mission how the natives live, how they spend their time, how they marry and are given in marriage, how parents act towards their children and children towards their parents, how attentive brothers are to their sisters and sisters to their brothers; the position of chiefs and petty or under chiefs, how property is divided, the way in which they build their houses and canoes and make their plantations; crowning of chiefs, feasts, weeping over the dead, bestowing of gifts, cleanliness, etiquette, their keen sense of the ludicrous and buoyancy of spirit, their painful and severe style of rigging themselves out in rags and ends of European clothing for church on Sunday morning, the indolence of the natives generally and the sublime impudence of the savages. In a word, to convey the many friends of the Mission and the poor natives to one of those—what shall I call them? matchless island gardens and get a peep into native life for themselves will be my aim.

I have taken up so much space in stating what I have written and what I intend to write, that I cannot do more in this sketch than simply rouse an old grim Indian warrior from his slumbers in his wigwam and ask him to come with me to the shore as quite a number of Nova Scotians have landed and are anxious to have an interview with the chief. Now friends don't flatter yourselves he is going to jump up and come to you at once; no, he does not care a toss of a straw for all the Nova Scotians in the Dominion. No, not even if they should turn out to be all Confederates though he is a rabid Unionist himself for he has half-a-dozen wives. Just draw up your boat on the beach and come up under the cool shade of this graceful palm and refresh yourself with a real orange, a golden pine-apple, or a drink of the exhilarating mountain dew (milk of the young cocoonut), until the Lord of Creation with his tribe presents himself. Here he comes! But why has he not come frankly forward and shaken hands with us? Well, partly because it is not the custom of his land, but principally because you may not have touched in at his village to trade with him and his people, nor have you brought him any presents. but you have only come to ask him if he will allow Christian teachers to remain among his people and tell them about Jesus. Emerging out of the bush he slowly walks towards the shore until within a few yards of where you are sitting and then squats on the ground and fans himself while he waits to receive you. He is a little over five feet eight inches in height, weighs about one hundred and fifty pounds. He has his woolly hair "done up" in fine trim and hanging like great bundles of whip-cord down his back. This

web of wool is "taboo," (not to be interfered with, set apart from the common, precious, sacred). In colour he is not so dark as the African nor yet so light as our North American Indian, a sort of dirty coffee colour. His face is smeared over with red, blue and black paint mixed in cocoonut oil. From his ears hang huge bundles of rings made of tortoise shell, and on his arms are rings made from the same material. Suspended by a cord round his neck is a large circular piece of rude mother-of-pearl, and with club by his side he looks like a very savage. Beside and on either side of him are groups of old men, lads and boys, some sitting others leaning on their clubs and spears, and still further back a string of old women and maidens are sitting down in silence. By this time you are in deep conversation with the old chief, and as fear, pride and caste yield to confidence, manly sociability and honest acknowledgment that you are both sons of old Adam, and therefore naturally great scoundrels; you begin by this time to get interested in each other and the by-standers gradually draw near to hear the conversation. You now present the chief with a few axes, knives and fish-hooks, and in turn he gives you some fruits and vegetables, and promises to protect and be kind to the teacher when he comes.

While you sat there you saw no person or persons being sent off from the group and you are surprised to see two young men coming forward carrying an immense living hog suspended by the feet to a pole and squealing out a song sounding something like "Shoo Fly don't bodder me." The hog is put in the boat together with a quantity of fruits and vegetables, and after saying good bye to the chief and his people, you step into the boat, turn your bows towards your ship which is lying "off and on," and having promised to call again in a month's time you move off to the ship, hoist up the boat, make sail, glide out into deeper and safer waters pleased with the result of your visit.

H. A. ROBERTSON.

News of the Church.

Presbytery of Pictou.

The Presbytery of Pictou met in James' Church, New Glasgow, on the 28th Feb., and was constituted by the Rev. George Walker, Moderator *pro tem*.

A Commission from the congregation of Lochaber and Union Centre, appointing Mr. William Forbes their representative

Elder in Presbyteries and Synod during the ensuing year was read and sustained, and his name added to the Roll.

George Mackay, Esq., and Mr. Hugh Mackenzie, from Scotsburn, and Mr. Murdoch Munroe, from Saltsprings appeared as Commissioners from these places requesting the Presbytery to grant them a moderation in a call to the Rev. Alexander Stirling. They stated that the stipend promised is \$600, Scotsburn paying \$400 and Saltsprings \$200. Their request was granted, and the Rev. Alexander Ross was appointed to preach in Scotsburn Church on Tuesday March 14th, at 11 A. M., and Moderate in the Call accordingly.

The Rev. Mr. Roddick was appointed to preach in Scotsburn Church on the 1st Sabbath of March, at 4 P. M., and give intimation of the Moderation, and the Rev. Mr. Sinclair to do the same in Saltsprings Church, on the same Sabbath.

The Rev. Dr. Bayne reported that according to appointment he had preached in James' Church, on Feb 14th, and in the usual manner moderated in a Call, which came out unanimously for the Rev. Edward A. McCurdy, that it was signed by the Rev. Dr. Roy, 5 Elders, 121 Communicants, and 67 Adherents, that it was duly attested, and that Messrs. John Miller, Abraham Patterson, and John A. Fraser were appointed Commissioners to support it before this Presbytery and the Presbytery of Halifax. His conduct was sustained and his diligence commended.

The Commissioners being present stated that the stipend promised at present is \$700 a year payable quarterly in advance, that they hoped to increase it as soon as possible to \$800, and that in addition to this sum they are paying to their late venerable pastor, the Rev. Dr. Roy, \$200 a year as a retiring allowance. The Call having been read was sustained as a regular Gospel Call, and the Clerk instructed to transmit both it and the reasons for translation as soon as possible to the Presbytery of Halifax.

The Rev. Dr. Bayne was appointed as a Commissioner from this Presbytery to support the said Call before the Presbytery of Halifax.

The Rev. Mr. Blair submitted the following resolution of which he had given notice at the last meeting of Presbytery, viz.:

Whereas a resolution has been recently introduced into and adopted by the Presbytery of Halifax the tendency of which is to undermine the authority of the Confession of Faith, and to cast "grave doubts" on its doctrine respecting the subject of marriage within the prohibited degrees, Resolved that this Presbytery deprecate any such tampering with our venerable standard and hereby declare their firm and unaltered adherence

to the doctrines contained in it on the subject of marriage.

It was agreed that this motion in the mean time lie on the table.

The Presbytery agreed to hold their next meeting in James Church, New Glasgow, on Tuesday, April 4th, at 11 A. M., for ordinary business.

JOHN MACKINNON, Clerk.

Presbytery of Tatamagouche.

This Presbytery met at Wallace on the 8th and 9th of Nov., for the visitation of the congregation. The questions of the Formula were put to the various parties and answered on the whole in a very satisfactory manner. The Minister, Elders and Managers are faithful in the discharge of their duties. There are two Bible Classes, average attendance 50. Six Sabbath Schools, 20 teachers and attendance 113. Library about 300 volumes. Contributions were made during the year to all the Schemes of the Church, amounting to \$70.23½. The stipend paid amounted to \$383 05. A deeper interest in spiritual things of late was reported. A Catechist had been employed during the past summer. On the whole the Presbytery were greatly pleased with the condition of the congregation, and they drew up a finding to that effect, which the minister was enjoined to read to the congregation. At this meeting a conference was held with a Committee appointed by the Presbytery of Pictou in connection with the sister body, the result of which has already appeared in the Record.

The Presbytery met again at Tatamagouche on Jan. 5th, for the visitation of the congregation. The questions of the Formula were put and answered on the whole in a satisfactory manner. There are 3 Bible Classes, average 70. 4 Sabbath Schools, 29 teachers, 180 pupils, 500 vols. in Library. Contributions were made to all the Schemes of the Church amounting to \$118.00: The stipend paid was \$600, and all the obligations of the congregation to their minister had been discharged. Between thirty and forty had been added during the past year to the Communion Roll, the debt on the church had been paid, and it had been agreed to enlarge it if possible during the present year. A printed statement of the financial affairs of the congregation was also laid on the table. A finding embodying these facts and expressive of the Presbytery's satisfaction with the condition of the congregation was agreed upon, and the minister was enjoined to read the same to the people on the first convenient opportunity.

At this meeting the conference with the Committee of the sister Presbytery was re-

sumed, when the Rev. Robt. McCunn appeared and was welcomed by the Moderator in the name of the Presbytery. After a free interchange of opinion it was agreed to declare particularly on the part of the Presbytery of Tatamagouche, that in proposing this Conference they had no reference either to Pugwash or Tatamagouche, but as the case of the latter had been introduced it be remitted to Messrs. McCunn and Sedgwick to confer there ament, and generally agreed to declare on the part of Mr. McCunn and this Presbytery, that their Conference at this time had been a source of gratification to both parties, that the object of practical co operation should be steadily kept in view by both bodies in this part of the country, and that every effort should be made to work into each others hands in upholding the interests of our common Presbyterianism.

The Presbytery met at New Annan on the following day for the visitation of the congregation. The usual questions were put and answered, and it appeared that Minister and Elders and Managers were active and faithful in the discharge of their duty. There is 1 Bible Class, average attendance 16. 2 Sabbath Schools, 14 teachers, 100 pupils. 200 volumes in Library. \$39.43 were contributed to the Schemes of the Church. The stipend paid was \$36 with Manse and firewood. The spiritual condition of the congregation was stated to be encouraging. Since last visitation the church had been greatly improved both externally and internally. A financial statement had been printed as the Presbytery had recommended. On the whole the congregation appeared to be in a healthy and prosperous state. The usual finding was drawn up and enjoined to be read to the people at the first convenient opportunity.

The Presbytery met again on the succeeding day for the visitation of the congregation of River John. The questions of the Formula were put as usual and answered in a satisfactory way. The Minister, Elders and Managers appear to be attending faithfully to their respective duties. There is 1 Bible Class, average attendance 30. 3 Sabbath Schools, 12 teachers, 110 pupils, 300 volumes in Library. \$53 were contributed to the Schemes of the Church. The stipend paid was \$560 and a Manse. All their obligations to their minister had been met. A larger number had been added to the Communion Roll during the past than during any preceding year. Their spiritual condition was reported to be on the whole encouraging. Their new church had been completed during the past year and was free from debt, also a hall for Sabbath School and other purposes. The Presbytery drew up the usual finding expressive of their

great satisfaction with the state of the congregation, and making special mention of their liberality and public spirit in the erection of their new church, one of the finest and most completely equipped edifices of the kind in these Provinces.

The next meeting was appointed to be held at Tatamagouche on March 14th.

Presbytery of P. E. I.

This Presbytery met in Zion Church, Charlottetown, on the 22nd inst. A minute of a Congregational meeting held at West Point, on the 15th inst., was read and received, showing that the congregation had resolved to guarantee a salary of £100 for a pastor, with the use of a manse and glebe; and a petition was also received, asking for moderation in a call. In view of a supplement of £30, secured for the congregation, the Presbytery unanimously granted the moderation, and appointed Rev. R. Cumming to preach in the Church at West Point, on the second Wednesday of March, at 11 o'clock, and moderate in a call. Papers were received from Summerside and Lot 16 congregation, in reference to the securing of Rev. Mr. Frame's full service at Summerside. With the view of obtaining fuller information, the Presbytery agreed to meet on the third Wednesday of March (15th), at Lot 16, at 11 o'clock, and at Summerside at 6½ o'clock; a discourse to be preached at Lot 16.

The Presbytery adjourned to meet in the Church, at Lot 16, on the third Wednesday of March, at 11 o'clock.

R. LAIRD, Clerk.

Conference of Presbyteries.

At Zion Church, the 22nd day of Feby., 1871, which time and place the two Presbyteries of P. E. I. met in Conference, according to adjournment. The Rev. R. S. Patterson was unanimously appointed Chairman, and Rev. A. McWilliam, Clerk.

The Rev. Mr. Duncan, reported in behalf of the Committee appointed to confer with the congregations of Clyde River, that they had met with these congregations; that the greatest harmony prevailed, and that a call was moderated in favor of the Rev. A. Stirling.

W. Hyde, Esq., then laid upon the table the aforesaid Call, to which there were attached the names of 148 communicants and adherents, and stated that £150 had been subscribed by the united congregations towards the salary of a minister.

The Conference were much gratified at such a result, and after some conversation in regard to points of form, unanimously resolved to sustain the Call, and instructed the Clerk to forward it to Mr. Stirling,

conveying to him, at the same time, the earnest desire of the Conference that he would give this call his favorable consideration.

It was thereafter resolved that the Conference express their sense of gratitude to the Great Head of the Church for His signal blessing upon the whole proceedings in regard to Clyde River Church. Whereupon the Rev. G. W. Stewart, at the request of the Chairman, engaged in prayer.

In regard to the congregations of Cove Head, Brackley Point and St. Peter's Road, Mr. Duncan reported, as a member of the Committee on that business, that he had communicated with the Ministers of these charges.

Mr. Allan and Mr. Stewart entered very fully into the subject, and expressed their perfect readiness to adopt, and, to the best of their power, to carry out any arrangement that the Conference might consider best suited to promote the object in view. Various suggestions having been made by different members, it was unanimously resolved, that the following Committee be appointed to confer with these congregations, viz., Messrs. Duncan and Murray, D. Laird, Esq., and Dr. Fraser.

The subject of the Presbyterian newspaper was then taken up, when Mr. Barratt read a detailed statement, showing the number of copies taken by every congregation, from which it appeared that only 1158 in all, were in circulation.

The Conference were of opinion that, as 1500 copies were printed, and for the payment of which they were liable to the printer, no effort should be spared to raise the circulation to that number.

It was further resolved that the two Presbyteries take up this matter separately, and send in the names of additional subscribers as early as possible. The attention of subscribers is also called to the terms of publication whereby payment is to be made in advance, inasmuch as the Committee have become responsible for the expenses of printing.

Mr. Frame, in accordance with the notice given by him at the previous meeting, moved that the House of Assembly be petitioned for a Bill to incorporate the Publishing Committee of the *Presbyterian*, which was seconded by the Rev. Mr. McLean, and unanimously agreed to. Messrs. Frame, Duncan, J. W. Morrison and D. Laird, were appointed a Committee to carry out the object of the motion, with instructions that the capital of the Company shall be placed at £1000; that the designation shall be "The *Presbyterian* Publication Company," and that said Company shall consist of the members of the present Publishing Committee, viz., Messrs. Duncan,

Murray, Frame, J. W. Morrison, R. M. Barratt and J. D. McLeod.

The Conference then took up the subject of the Registration of Marriages. After remarks by several members, it was resolved that a Committee consisting of Messrs. Allan, Campbell, Duncan, and Dr. Fraser, be appointed to petition that a change be made in the present Marriage Law, whereby Licenses shall be given out to ministers in order that greater facility may thus be given for the obtaining of such than at present exists.

The subject of Female Education was then taken up, when different members spoke and urged the necessity of immediate and vigorous action being taken in this matter. A Committee was accordingly appointed to take the oversight of this subject and to report to next meeting of Conference,—the Committee to consist of the Revs. R. S. Patterson and T. Duncan, the Hons. Messrs. Bell and Duncan, Dr. Fraser and D. Laird, Esq.—Dr. Fraser. Convener.

The Conference then adjourned to meet in St. James' Church, on the last Wednesday of March at 2 o'clock.

Closed with the benediction.

ALEX. McWILLIAM, *Clerk.*

Presbytery of Lunenburg and Yarmouth.

The Presbytery of Lunenburg and Yarmouth visited, on the 1st and 2nd days of March, the congregations of Lunenburg and Lower LaHave, of which Revs. Wm. Duff and D. McMillan are pastors.

Matters generally are in a very satisfactory state. The elders are not fully up to their duty, but promise to improve. The managers in both are working diligently. The Lunenburg Congregation, though comparatively small in the number of families, contribute \$600 to the minister's stipend, and nearly \$100 to the schemes of the Church. The LaHave Congregation is very low in the average contribution per family. There are about 130 families, and only \$500 with manse paid to the minister, with about \$70 to the schemes of the Church. The Presbytery laboured to get them to increase largely in their liberality—not, we hope, without success. The Presbytery applied for a catechist, during the summer. The congregations of Clyde and Barrington and Mahone Bay gave reports of all financial obligations fully discharged, and applied for the same supplement as was received last year, namely, \$120 each. The Presbytery knowing the necessities of these two congregations, unanimously agreed to recommend the applications.

Large missionary meetings were held in the evenings, in both the Lunenburg and

LaHave congregations, at which the members of Presbytery addressed the audience on the different schemes of the Church. The meetings were thus rendered peculiarly interesting, as well as profitable. The Presbytery was appointed to meet at Lunenburg, on the 2nd Thursday of April, at 10 a. m., for ordinary business.

P. M. MORRISON, *Clerk*.

Presbytery of Truro.

This Presbytery, pursuant to appointment, met at Truro March 7th. Sederunt, the Rev. Messrs. Ross, Moderator, Baxter, McCulloch, D. D., Byers, Wyllie, Sinclair and Chase, M. A., Ministers; and Messrs. Barnhill, Johnson, Smith, Flemming and Dunlap, ruling elders. The Rev. H. B. McKay, of River John, being present, was invited to correspond, and took his seat accordingly. The Presbytery fixed the bounds of the new congregation lately laid off to the East of Truro, and resolved that it be hereafter known as the congregation of Coldstream. A petition was laid on the table from parties on the East Mountain, connected with the congregation of Onslow, and transmitted by their Session, praying the Presbytery to dis-join them from that congregation and connect them with Coldstream. Commissioners were heard and the proposed changes considered, when it was unanimously agreed, "That the Presbytery recognize the prayer of the petition as just and reasonable, and resolve to grant it as soon as can be done consistently with present arrangements, and existing pecuniary obligations."

The Clerk stated that he had cited the Rev. Jacob McLellan as directed, and read a copy of the citation. He then laid on the table the following letter received in reply :

NOEL, Feby. 28th, 1871.

To the Presbytery of Truro: A. L. Wyllie, *Clerk*.

DEAR BRETHREN,—I beg to acknowledge the receipt of the letter of the Clerk of Presbytery of the 18th inst., citing me to appear before your court at its next meeting at Truro, on March 7th, to answer for what the Presbytery is pleased to designate the divisive courses which I have followed in my intimated withdrawal from the church; and to defend myself against a certain charge of grave immorality. I beg to reply,—

1st. That from the time that by my letter to the Presbytery of the 14th December, 1870, in which I intimated my withdrawal from the Church, and requested the removal of my name from the Presbytery Roll, of which fact, as also of my people's becoming an independent congregation, re-

pu diating the right of the Presbytery to control the Session any longer in the exercise of discipline, public notice was given in the *Halifax Citizen*, I have regarded myself no longer amenable to your court, and do therefore positively refuse to respond to your citation.

2nd. As to the charge of immorality, for which I am cited to answer after I have left your Presbytery, and am no longer subject to its jurisdiction, I may be permitted to say, that the slander circulated against me more than a year ago, was then dealt with by my Session, and my innocence was not only fully established by positive evidence, but was publicly proclaimed, and that the slanderer never appeared before the Session, though twice cited, nor did her representative appear before said Session, nor was any evidence in her favour sent thereto; that there was no appeal from the Session, nor any application for a reconsideration.

As, however, I feel most keenly this attempt to slander my character and damage my ministerial influence by means of an accusation taken up by an ecclesiastical court of which I am no longer a member, I request your Court to present me with a copy of the papers sent in by Mr. Crocket, that in the event of me and my people seeking to join any other branch of the Christian Church in Nova Scotia, that body may be able to form an enlightened and impartial judgment in the case.

JACOB McLELLAN.

I hereby certify that the above statement in reference to the action of Session in the slander in question, and the circumstances connected with it, are correct and perfectly in accordance with the record of the same as kept by our Church.

ROBERT FAULKNER, *Clerk*.

On hearing this letter, it was resolved that inasmuch as Mr. McLellan has been guilty of contumacy in disowning the authority of the Presbytery and positively refusing to respond to its citation, the Presbytery might now proceed to adjudicate in the case. (Rules and Forms U. P. Church, Chap. VI. Sec. III. 18; and proposed Rules of Procedure P. C. L. P. Chap. VIII. Sec. III. 38.) It was, however, decided to cite him again with notification that at next meeting the Presbytery will proceed as they may see cause.

The revival of religion of which notice of motion had been given was taken up. The Moderator, the Clerk and Mr. McKay, with their representative elders, were appointed a committee to consider the whole subject and report at next meeting.

An overture on the subject of Temperance was presented from Mr. R. Morrison, U. Londonderry, transmitted by his Session. It set forth that the evils of Intemperance

are still largely, and it is to be feared, increasingly prevalent; that existing organizations have proved altogether insufficient to remedy these evils; that professors of religion have ceased to co-operate with these organizations to the same extent as formerly; and that it appeared to belong to the church to deal with Intemperance as with other forms of sinning. It was accordingly overtured the Presbytery to take the subject into their serious consideration, and, by the institution and encouragement of congregational Temperance societies, or in such other way as might be thought fit, endeavour to meet the necessities of the case. The subject was sent to the committee on revival to come up in their report for farther consideration.

Appointed next meeting to be at Truro, on Tuesday, May 2nd, at 11 o'clock forenoon.

A. L. WYLLIE, *Clerk.*

Statistics of the Church for 1870.

The last Synod directed the Committee on Statistics to publish the Tables in the June *Record*. Now, in order that this may be accomplished, Clerks of Presbyteries will please send their Returns without delay to Professor MACKNIGHT, Dartmouth. The Tables must be in the Printer's hands early in May.—Such Tables occupy a great deal of time in setting up, and hence the necessity of having them early in the Printer's hands.—The Synod attaches great importance to a complete *exhibit* of the Statistics of all the congregations within the bounds. It is desired that all the information contained in the Tables shall be accessible to the members of Synod when they assemble at St. John.—The matter must now rest mainly with the Clerks of Presbyteries. They have no time to spare in sending along their returns. Let there be no blanks, if they can possibly be avoided.

THE first two numbers of the *Record* for this year are now exhausted. Orders should now begin with March, and a proportionate deduction (one-sixth) should be made from the price for the year. We are happy to say that the circulation of the *Record* is on the increase.

Opening of Bridgetown Presbyterian Church.

The new Presbyterian Church in Bridgetown was opened on the 19th ult., Rev. P. G. McGregor preaching in the morning, and Rev. D. S. Gordon, the Pastor of the congregation, conducting the Sacramental services, which followed the opening. Rev. Mr. Falconer, of Dartmouth, preached in the afternoon and evening; Rev. S. T.

Rand gave a brief address and the closing prayer in the morning, and Rev. Mr. Henrtz, Wesleyan, offered the closing prayer in the evening. Five members were received in the morning, two by certificate and three by public profession. Three children were baptized in the afternoon. In the morning the church was crowded to its utmost capacity, and at the second and third services was well filled. The portions of Scripture read were carefully selected, the devotional services were solemn and appropriate, the singing grave, sweet and chaste, and the discourses heard with rapt attention by a sympathizing and most attentive people.

The following figures will give an idea of the building:—Length 51 feet; breadth 31 ft. Tower at the end 9 feet additional, making the front 40 feet. Session Room at the back, from which there is convenient entrance to the pulpit, 18 feet by 12; Height of spire, 65 feet. Material of building, pressed brick; number of seats 48; sittings, 300. Windows length, 10 by 2 feet in breadth, gothic, with lead sashes and Cathedral tint glass.—One large window being in front of the minister.

The Ladies have done their part well in furnishing the interior with a handsome Chandelier, containing twelve lamps, by which the whole is lighted, in covering the aisles with Cocon matting, the platform with neat carpeting, and in providing a walnut and hair-cloth safe, on front of which stands a desk, in style suitable to the building. A Bible was presented by Mr. William Bishop, of the Halifax Wesley Marble Works.

The building taken as a whole is substantial, well proportioned and elegant, but not in any respect extravagant; and the site of our church in Bridgetown is all that could be desired, being on the north bank of the Annapolis River; the building being the first and most striking object that meets the eye between the Railway station and the town, and the lot is large and must grow in value.

We were happy to see a sprinkling of our Annapolis friends present, rejoicing in the progress and success of this newer section of the congregation; and it was equally pleasing to mark the good will of the other denominations alike by their attendance on the Lord's day, and by applying for sittings on Monday, when 38 out of the 48 Pews were allotted to applicants; the proceeds to meet interest and debt, while the minister's support is to be provided for by free contribution.

What the building has cost and what debt remains we cannot say, but feel that there are congregations in the body that might well give them some aid. To those that have contributed, much gratitude is

felt and expressed. We had almost forgotten to say that the collections at the opening amounted during the day to \$60, of which ten were sent from Trinidad by Rev. J. Morton. We have now to add the gratifying fact that the Annapolis Church is now free of debt. George Runciman, Esq., having come forward recently and wiped out the entire sum of \$220!

Well Done!

When the Sabbath School of Chalmers Church placed thirty dollars in the hands of Rev. K. J. Grant, to meet expenses of his first effort to set agoing a school for Coolie children, we thought the idea well conceived, and the act well done. We knew the juveniles of this church would still be to the fore with their *Dayspring* Collection in due time, but did not expect they would reach the upper side of One Hundred dollars. Our acknowledgements, however, this month shew the receipt of \$102.30, and for the present year we learn that they have resolved to support a boy in the Industrial School, by the payment of \$40.00.

There have been other liberal contributions by Sabbath schools in support of the *Dayspring*, but we feel it invidious to make a selection, as there may be equal effort and liberality in making up some of the smaller sums acknowledged from month to month. All we trust will rejoice in the fact of the giving, to missionary objects by one Sabbath school of moderate size, of one hundred and thirty-two dollars.

The Rev. Thos. Sedgwick was presented on March 4th with \$9.20 from the members of his Bible Class assembling in the School House of Waugh's River Section.

The young men of Port Hill recently presented to the Rev. Robert Cumming an elegant new riding sleigh, together with a silver-mounted whip, a pair of buck-skin gloves and a railroad wrapper. The gifts, highly valuable and useful in themselves, are doubly prized as they come from the young men of all the Protestant denominations in the community. It must be very encouraging to the youthful pastor to receive such substantial tokens of appreciation and affection from this hopeful class of individuals.

REV. SAMUEL GUNN acknowledges with thanks the seasonable gift of a very handsome and valuable riding sleigh and Buffalo Robe, (cost £21) from the West River section of his congregation. Though settled only for a short time, yet he has been the recipient of many timely and useful presents from parties in the congregation,

which are to him an evidence of their affection and of their desire for his comfort. While the pastor endeavours to act in compliance with Paul's injunction to Timothy, "Preach the word, be instant in season, reprove, rebuke, exhort, with all long-suffering and doctrine," it has been the aim of the congregation, as is manifested by their attendance and attention in the house of God, to see to it "that he work the work of the Lord among them without fear," and thus comply with the Apostle's exhortation to the Corinthians respecting Timothy.

Correction.

In the notice of the new church at Mass-town the Bible presented by Miss Faulkner is set down at \$120 instead of twenty dollars (\$20), as it should have been.

Sheet Harbour.

During the past year the congregation of Sheet Harbour besides fully supporting its own minister, has raised the sum of \$173.78 for religious purposes. Of this sum \$142.62 was for the Schemes of the Church, the remaining \$31.16½ for religious and benevolent purposes.

Each section contributed as follows:—

Sheet Harbour.....	\$105.43½
Tangier.....	24.83½
Quoddy.....	24.83
Moser River.....	7.24
Taylor Head.....	11.44

\$173.78

OBITUARY.

Died at Quoddy, East Halifax, on the 10th January, Mrs. Hannah Kirker, relict of the late James Kirker, Senr.

The deceased was a native of County Monaghan, Ireland, and left her native land in 1837, arriving in New York after a long and tedious passage. Being somewhat exhausted after her arrival here, owing to stock of provisions becoming low on board the ship, she and her partner in life remained for a time until recruited, and did not reach Quoddy before the year 1838. At this early period there was no road along the Eastern Shore, and clergymen of any denomination were rare visitors. Having enjoyed a regular dispensation of gospel ordinances in Ireland, under the ministrations of Rev. James Harper, she sadly felt being deprived of this same inestimable privilege in her new home. Hence the periodic visits of the Rev. John Sprott were ever looked forward to with deep interest, and were truly refreshing. And when the Rev. James Waddell became her Pastor she was delighted with the pros-

pects of enjoying a gospel feast as of yore in her Fatherland. Many of our Catechists and Probationers who have visited the Shore will remember her frankness, familiar conversation, and unabated kindness. She felt a deep interest in them all, gave them a warm welcome, and always pointed out the room set apart for the Preacher, which he alone was to occupy.

On the 8th May, 1863, God in his Providence removed the desire of her eyes. This bereavement was a severe stroke, which she ever remembered and often spoke of. When alone and in a meditative mood she would frequently repair to his grave, quite near the house, and gaze at it with tearful eyes, her thoughts tending upward to that home to which he had doubtless gone.

Unlike many of us, Mrs. Kirker kept prominently before her her latter end, and often spoke and talked of it. Frequently she would follow her Pastor to the door of her house, and in parting would say, you will soon come and not find me here. Her last illness was of short duration; she had no desire to recover, and finally passed away without a sigh or a groan. Being highly esteemed in the community, her mortal remains were conveyed to their last resting place, amid a large concourse of people, among whom were many Roman Catholics. She has left behind but one child, a Ruling Elder, and a very active member in the Sheet Harbor Congregation. May we all strive to become imitators of those who through faith and patience now inherit the promises.

Other Missions.

A Good African.

A recent number of one of the Moravian missionary periodicals contains a sketch of the life of a native assistant at Shiloh, named Carl Stompjes. The kraal in which his parents lived was on the bank of the River Zonderund. His father, who seems to have been converted by George Schmidt, often spoke to him of his missionary, "exhorting him to walk in the ways of the Lord; Satan would try to hinder him, but he must resist him." Schmidt was the first missionary to the Hottentots; he had suffered previously for six years imprisonment in Bohemia, and at last died at Nisky in 1785. He had told the natives that other missionaries would follow him; and Carl's father recommended to him to pray constantly that God would soon send his servants to them. They heard shortly afterwards of three missionaries from Ger-

many arrived at the Cape to instruct the Hottentots, when they set out on the journey to Bavian's Kloof (now Genadendal), to meet them with great joy, and were courteously received. Carl attended the church, and heard with interest of the Saviour of sinners. This mission was opposed and persecuted by the colonists, though they could not hinder its blessed results. The desire of the Hottentots for the Gospel was so great that they built eight huts in a very short time; and, far and wide, the news spread over the country that God had sent men to tell them how they should be saved, and forty attentive hearers assembled, tears running down their cheeks. When the English took Capetown they ordered one hundred men for service from Genadendal, Carl amongst others. Becoming suddenly ill, he vowed earnestly that if he recovered he would follow the Lord more fully. Soon afterwards he was baptized with eight other candidates. He said "that was a blessed day for me, and I felt the peace of God in my heart." He suffered much hardship in service with the Boors without complaining; afterwards he became assistant to the Moravian Church, and his wife interpreter for the Kaffirs. The war of 1851 tried them both, when they followed the missionaries in their flight to Colesberg. When the English Government made peace with the Kaffirs they returned to their house. Characteristic were Carl's answers to the Governor, Sir Geo. Grey, as he met him in the missionary's garden. "I am glad to see you so diligent; you remind me of home, as you are a good specimen of the natives of Africa. How long have you been with the missionaries?" "I do not know; it is many years." "Are you happy with them?" "Yes, Sir, for from them I have heard the Word of God." "You seem very old, but still active, and as erect in your bearing as a soldier. Will you serve now with me?" "Sir, I once served under the Dutch when they had the Cape; now I am a soldier of the Lord above!" and he raised his hand towards heaven. The Governor replied with evident feeling, "Right, my old friend, thou hast chosen the best service!" And at parting he pressed his hand and gave him a piece of gold. Carl's end was perfect peace, the Lord's presence being very manifest; he fell asleep at the age of eighty-seven. A goodly number followed him to the grave, attesting that a valued member of the church was laid in his last resting-place.

Meeting of the Synod at Shanghai.

Ministers and elders connected with the Ningpo and Shangtung Missions met and organized as a Synod in October, and trans-

acted much important business. As the minutes have not yet reached us we cannot enter into particular statements. As directed by the last General Assembly all the ministers and churches in China, Siam, and Japan are included in the Synod of China. At this meeting none were present from Japan and Siam, nor from Canton and Peking; but Dr. Nevins mentions that there were eight foreign ministers, seven native ministers, and nine elders in attendance, from the Presbyteries of Ningpo, Shanghai, and Shangtung.

The War.

Missionaries from France have suffered severely for want of funds, their supplies being cut off by the war. Appeals have been made to British churches, and the response as usual has been liberal.—The French Protestant clergy have suffered severely from the war,—Alsace and Lorraine being largely Protestant

Free Church Missions.

Mrs. Murray Mitchell sends to the *Free Church Record* an account of a visit to Serampore at the time of the festival of Juggernaut. While idolatry still reigns, and the enlightened among the Hindoos are not ashamed to take part in the heathen celebrations, it seems evident that a great change has taken place in the minds of the people in regard to these, and that their hold upon the affections of the great majority is daily relaxing.

"The Mooltan missionaries are doing much for the education of the natives of Bhawalpore State. The superintendent of the school is an old pupil of Dr. Duff's—Kali Dass Chakrabarti. This man has been a blessing to the State; and as a Christian, has connected many efforts for the good of the people with that name. In addition to his school work, when the famine in Bikaner sent thousands wandering in search of food, he organized a relief committee. With the assistance afforded by Major Minchin from the State and from private subscriptions, he succeeded in mitigating the evil to a great extent. He now instructs the young Nawab's uncle. What a change is here from the condition of anarchy in which Bhawalpore continued for so many years, down to the death of the late Nawab!"

Samuel Hardy, a native preacher at Chindwara, and assistant to the Rev. James Dawson, missionary to the Gonds, thus states in his broken English the result of his labors:

"At the commencement, when we came to this country, and when we used to go to the villages to preach the gospel to the Gonds, no sooner they see us approach

they used to run away, and hide themselves in the inner apartments of their houses, or in bushes, caves, and sometimes run away to the hills; when at that time myself and the Rev. Mr. Dawson would go up to those in their hiding-places, and with meekness and good words bring them back to their houses, cause them to sit down, and I and the Rev. Mr. Dawson would preach to them by turns; even then they used to listen with fear. But now that fear is greatly abated; for when they see us coming into their villages they gladly come before us, bring also along with them their acquaintances, and sit and listen to our preaching, and at times speaking to us—'Sirs, let us know of Jesus the Son of God, that we may know who he is.' And after our preaching to them, they would tell us, 'What you have preached is the truth, and we will believe in him alone; and we will forsake all idols which we have hitherto worshipped.'"

Some years ago the whole Bible was translated into the Kaffir language by the Wesleyan missionaries. It has been deemed advisable that a new translation should be made, and Mr. Bryce Ross, of Pirie, an excellent Kaffir scholar, appears upon the Board of Revision as the representative of the Free Church mission.

The American Board

Anticipates the sending out of thirteen new missionaries during the next three months, and the return of eight who are now in this country. Dr. G. W. Wood and wife, as we have before stated, go to Constantinople; Miss Julia A. Sherman (who is in Germany getting information about Deaconesses houses), to Nicomedia; Miss Dwight to Central, and Miss Williams to Western Turkey; Rev. O. H. Gulick and wife to Japan; Rev. L. D. Chapin and wife to North China. Some of these are already on their journey. During the present month Mr. Seale expects to sail for Smyrna; and at later dates, Miss Nye, now completing her medical studies, for Constantinople; Rev. M. D. Sanders and wife, with Mr. T. S. Smith, and Miss Fairbanks (to become Mrs. Smith), for Ceylon; Rev. B. G. Snow and wife, with Mr. Whitney and Miss Bailey (to become Mrs. Whitney); Rev. A. A. Sturges, and Mrs. C. H. S. Doane, for Micronesia. Misses Shearman, Nye, Dwight, and Williams, go out under the auspices of the Woman's Board. Of the twenty-one, five—Mr. Smith, Mr. and Mrs. Gaulick, and Misses Dwight and Fairbanks are children of missionaries, making the number of missionary children (of the American Board), who have taken up the work of their parents, thirty.

Send us Men!

This is the cry from nearly all the Mission fields. A sick missionary writing lately from Persia, says:—"We plead for reinforcements, and that *right early*. Great vantage ground gained will be lost unless the Board acts promptly. The openings are already wide; a wonderful spirit of inquiry is abroad. The foundations of Mohammedanism are shaking. There is a feeling after the truth. Send us men and means. The harvest is great, but alas, how few are the laborers!" On the 24th of November Mr. Ceehran returned from a tour among several stations. He writes: "The way is opening for great labors on the Mosul side, *but where are the men?*" the mission needs a young pastor of some experience for Oroomiah, and with him two men for some of our theological seminaries.

Missionary Shedd furnishes an interesting paper on "The Mission to Persia." The devoted Henry Martyn began it in 1811. The missionaries now on the ground are Rev. J. G. Cochran (1848), Rev. G. W. Coan and wife (1849), Rev. B. Labaree and wife (1860), Dr. T. L. Van Norden and wife (1866), and Miss N. J. Doune (1868).

The Work Before Us.

The *Missionary* well remarks that this is present, not prospective; immediate, and not something that can be postponed for a generation. "The facilities for doing this were never so many and varied, while the people were never so accessible or receptive to right influence. Missionary influence and power are now appearing, the seed sown by these laborers are now yielding fruit, but a large force is needed to gather the growing harvest, or to scatter new seed into the places that have been prepared by them. Everything on mission ground is in a transition state. Preaching, education, with other spiritual and moral agencies are telling with effect upon many, but with these having sprung up counter evils like Brahmaism in India, that are massing their strength against the truth. Then missions are outgrowing their old limits, and are now ready for aggressive movements upon the regions beyond. The old Nestorian Mission was never intended to be confined to the comparatively few of this sect, but was designed for the people of Persia. It is prepared to go forward, but to accomplish anything really great and successful, it must be properly manned. With its present failing force, it cannot even hold its own. The same may be said of some other missions. We are among those who believe that there is a good deal of undeveloped strength in our body, and which

should be called forth for evangelistic purposes. We have known churches giving under one pastor \$50 or \$ 0, and under his successor \$400 or \$500 annually."

The Old Missionary Land Marks.

A Moravian Missionary, after forty years work in Greenland, now returning to England, reports: "In all Greenland there is but one station in the neighborhood of which there are heathen. With this exception, all the Greenlanders now profess Christianity." What shall do with our favorite hymn, "From Greenland's icy mountains?"

Such progress is also made "on India's coral strand" as to set those who do not profess to be Christians to furbishing their morality. We are told that on his return to Calcutta, Baboo Ceshub Chunder Sen organized an Indian Reform Association for the promotion of the following objects: 1. The advancement of women. 2. General and technical education. 3. Cheap literature for the poor. 4. Temperance; and 5. Charity. The Association publishes a journal called the *Sulad Sumacher*, or Cheap News, which is sold at less than a cent a copy. Special attention is also being attracted to Africa in many ways, and our operations there need to be greatly reinforced at once. If the present generation was really at work, the "Missionary Hymn" would soon give place to a song of triumph.

Religious Intelligence.

Calumny.

The French Bishops have systematically agitated their dioceses against the Protestants of their country as the co-religionists of the Prussians! They accuse their own countrymen of betraying their country, and thus in some cases they have succeeded in exciting frightful prejudices against the Protestant minority. Generally, however, the Bishops are disbelieved.—The course they have taken proves that they are conscious of the religious bearings of the war.

The Bible.

A handsomely printed edition of Valera's Spanish Bible, in small pica type, with references, has been printed in Madrid, and is now ready for circulation.

An edition of 500 copies of St. Matthew in the Maltese language has just been completed.

The Moravian missionaries in Labrador have now finished their translation of the

Old Testament into the Esquimaux language; and an edition of 2,000 copies of the third volume is ordered to be printed.

The Rev. Dr. Krapf has carried through the press an edition of the Gospel of St. Luke in the Galla language, for circulation among the Galla population in Abyssinia.

The following editions have been ordered:—50,000 Malagasy New Testaments, also a cheap edition of the whole Bible in the same language; 10,000 New Testaments and Psalms in Lettish; 5,000 Pentateuchs in Hebrew and German; and 10,000 copies of St. Luke's Gospel, with the Epistles of St. Peter, in Italian.

The Pope.

The Pope declares himself a persecuted man, and a prisoner. There is no truth in the allegation, beyond the fact that he has not now the power to persecute other people. His spiritual functions are not at all interfered with.

Special Services.

Within the last two years the Ritualist party in the Church of England gained much popularity by holding what they call "Missions"—special services for ten or twelve days, in specified churches, to which crowds are attracted by the vehemence of the oratory and the novelty of the ceremonies performed. This winter the Bishops have taken such services in hand and brought them under control. The Presbytery of London, connected with the Presbyterian Church of England, also arranged special services for the last week of Feb'y. These services were held in five London Churches. Three ministers and as many earnest laymen took part in each service. The meetings were highly successful in bringing together very large crowds of those who do not usually hear the Gospel. The experiment is likely to be repeated.

Tracts.

We referred in the last number of the *Record* to the work accomplished during the past year by the British American Book and Tract Society. Millions of pages of printed truth have been disseminated throughout the country. The good that may be expected from such an agency is illustrated by the following incident related in the *Record* of the American Presbyterian Church:—

"About twenty-five years ago, the narrator, a Presbyterian minister, gave 'Universalism False,' one of the publications of the Presbyterian Board, costing thirty cents, to a girl fifteen years of age. She was the daughter of a widow, who with her

four children have since united with the Presbyterian Church. The girl married, and now lives in South Western Missouri. During the war their house and farm buildings were destroyed, and the family compelled to leave that part of the country till the war was over. But that book was still preserved though almost everything else was lost. In the early part of last summer the donor of the book, being in that part of the country on a visit, learned that this good lady, on hearing a gentleman, a near neighbor, expressing himself in favor of Universalism, handed him the book, requesting him to read it. He read it, and returned it acknowledging that he was convinced of his error. Religious services were held in the neighborhood, and this gentleman made a profession of religion and united with the church. He is now an elder in the Presbyterian Church, and also superintendent of the Sabbath-school. Thus after twenty-five years, the book that cost but a trifle is made in the good providence of God, to bear an important part in turning a soul from the darkness of sin and error, to the light of life and salvation."

Dr. Edmond.

The congregation in Hamilton, Ontario, which was formed for several years with the ministry of Dr. Ormiston, recently gave a call to Dr. Edmond of Highbury, London. The matter was duly considered before the U. P. Presbytery of London. Two commissioners were heard in support of the call and two in behalf of the Highbury congregation. Mr. Andrew Leslie, one of the latter, gave the following summary of the work now carried on by Dr. Edmond's church: "About ten years ago the United Presbyterian Church commenced to encourage an increase of churches in the metropolis. Our pastor was the pioneer of that movement, and accepted our call when a mere bandful, meeting in a hired hall. During these ten year's labor, the results have been most gratifying. We have built a church at a cost of £9300, and now the debt upon it is only £2700, and the membership has increased from twenty-seven to 487, and we all know that in London the ordinary attendance far exceeds the number of church members. I shall now state our financial summary: Pew rents, £722 13s. 6d.; collections and subscriptions for congregational and charitable purposes, £978 17s. 2d.; Home and Foreign Missions, £410 6s. 10d. Total, £2111 17s. 6d. This does not include £700 subscribed for the Hoxton Building Fund." The elder went on to give an extended account of the internal and external evangelistic and benevolent operations of the church, all which

indicated thorough activity and good progress.

Dr. Edmond, after serious consideration, declined the call.

Progress.

In the year 1830 the Church Missionary Society in England raised for spreading the gospel among the heathen \$150,310; in 1870, forty years afterwards, it raised \$750,000; then it had 318 communicants in the foreign field, now it has 21,705; then it had 34 missionaries that had been sent out from England, now it has 203; then it had no native preachers, now it has 109. Truly, this is gain. The gospel is showing itself in the instrumentalities it employs, and in the fruit it bears, to be as the growing grain of mustard seed, and as the spreading leaven in the measure of meal.

Presbyterianism in the Western States.

Three years ago two Presbyteries were formed in Kansas with five members each. Now they have 31 ministers, and about 1000 members. One Presbytery in Missouri has over 15,000 members, where it had less than one hundred five years ago. Presbyterianism is rapidly increasing in the West.

Spain.

Eighty-five Bible Depots have been opened in Spain, from which about 130,000 copies of the Scriptures have been circulated, in addition to 1,300,000 tracts, all printed in Madrid. What a marvellous change.

Island of Formosa

This Island lies off the coast of China in the regions of the Chinese Seas. A few years ago missionaries of the English Presbyterian Church commenced their labours here. A church has lately been built, and there is now a membership of over 60.

Portugal.

A Spanish Protestant Church has lately been opened in Lisbon. On the day of opening a Roman Catholic Portuguese priest made his public retraction from Romanism to Protestantism.

Progress in India.

There are 260,000 Protestant Christians and 2000 native preachers and catechists in India. A hundred thousand boys and thirty thousand girls attended school where the Bible is specially taught. Twenty-five missionary societies converge their labors

upon this point, and tracts, newspapers, magazines and Bibles are disseminated in vast quantities.

A modern writer in speaking of the great Delhi canal in India, says:—"The waters, carried over the low country in an aqueduct of masonry, after passing a cut in the mountains sixty feet deep, flowed through the city, distributing itself in minor streams, supplying gardens, fountains, and mansions, filling the marble baths, and watering rich fruits and flowers." the great Ganges canal, in the same country, is nearly 1000 miles in length. This immense system takes from a sacred river 8900 cubic feet of water per second, and has placed thirteen millions of acres of waste land in a high and prosperous state of cultivation. This great water carriage is fringed upon both sides, during its entire distance, with fruit and ornamental trees of every description.

It is interesting to notice in this connection that in Calcutta the Europeans think they are on the eve of a sanitary victory. *The Independent* mentions the fact that a learned and influential Hindu has published his opinion that his countrymen can safely use the water brought into town by the municipality. Of course, only Ganges water must be used for religious purposes; but for ordinary uses the other may be employed, especially since no leather is used about the pipes, but only India-rubber. This will settle the question.

The nearly 5000 miles of railway operation in India connect the greater cities and cross the peninsula in such various directions as to insure thorough as well as easier entrance for the light of Christian civilization to its darkest depths. Their estimated cost is \$450,000,000.

Mr. Rawlinson, English commissioner for the Grissa district in India, has advised the Government of Bombay to provide the means of preventing the misery, disease, and death, which are every year caused by the pilgrimage of 50,000 devotees to the shrine of Juggernaut, by taxing the pilgrims to pay for cleaning the tanks and making other sanitary improvements.

The Reformation.

At the close of the series of theological lectures which Professor Watts has addressed to the Belfast Sabbath school Teachers Union, he said that at the present time those who have charge of the training of the young should have right views regarding the theology of the Reformers, who, he said, were all Calvinists. There were at present men who wished to undo all the Reformers had done, and go back to the Church of Rome. This had been done at the other side of the channel, and it was being done in Dublin; and through the

agency of men brought over from England to rule the sister Protestant Church in this country the leaven of the Papacy would very soon be pervading the entire land. The introduction of the laity might, perhaps, arrest it; but—and he said it advisedly with sorrow, from what he had seen of the sister Church on the other side of the Atlantic—they might depend upon it that, except God in His providence and grace interposed, the Episcopal Church in this land would do as the sister Church in England had done. Out of forty-six or forty-seven bishops of the Episcopal Church in America only five or six were evangelical. In the hands of Presbyterians, in the providence and grace of God, the grand old doctrines of the Reformation had been placed, and there was no Church in these British islands standing by that faith as a Church but the Church to which they belonged. It behoved all the teachers of the Presbyterian Church in Belfast and in Ulster, and wherever there was a congregation in Ireland, to see that they did understand their grand old Reformation principles.

Family Reading.

To the Children.

My Dear Young Friends,—Many of you I know read some of the articles contained in the *Record* with a great deal of interest though you are not able to digest all that it contains. Sometimes a little corner is reserved for you containing something for your benefit, and oftentimes you are delighted when hearing of good news from the Foreign Field. Now, I wish to say a few words to you in this month's *Record*, not about the heathen in the South Sea Islands, but just to talk with you a little, and by one or two illustrations press upon you an important matter. Perhaps you already know that our Church is striving to impress upon her people the duty of giving more liberally to the cause of Christ. This same duty I want to press upon you as demanding your earnest attention. I know that you do a great deal every year for the *Dayspring* with your Collecting Cards, but I want to show you how a great deal more could be done with your own little hands. No doubt you take a deep interest in our Foreign Mission and love to read the letters of our Missionaries, but perhaps you forget there are many little boys and girls in our own land who should not be overlooked. I could point out to you for instance some new settlements in the woods where the children have neither a Day nor Sabbath School to attend, and seldom see the face of

a Minister. Perhaps you would think it very strange to hear of little boys and girls in our land who could not tell you who made them, and who know nothing of the Saviour. You will be surprised to hear of settlements in these Provinces where the Gospel is rarely preached, and of islands where families are living deprived of what most of you enjoy. Now these are not fancy sketches, and I do not give them to you for the purpose of lessening your interest in the *Dayspring*, but just because I want to make you think of all the Schemes of the Church and try and do something for them all. Giving to God makes us happy, and because I desire your happiness I want to show you how you can earn something yourselves to give to God and thus add to your happiness. Let me give you an illustration showing how this can be done, not long ago whilst addressing some Sabbath School children in a scattered settlement I pointed out to them how they might earn something of themselves to give to God; for instance, you have plenty of berries growing here on your bogs which sell readily, how easy it would be for you to pick some of these and give a part of the proceeds to God. The next day a vessel came into the harbor wishing to purchase some of these berries, immediately the children set to work and as a result of their labour handed to their minister \$2.50 for the cause of Christ. Now this is an illustration showing to you what little children can do when they enter into anything heartily; and all of you can do something in this way. When your fathers are planting potatoes how easy for you to have an extra row or two of your own and give the proceeds to God; or when you have an orchard, to set apart a mission tree, or to pick berries or have your children's bazaar. Only a few days ago I saw in a newspaper where £81 had been given to Missions, the product of a half pint of beans. You will thus see how easy it is for you to do something with your own hands for God and I hope that some of you will be putting into practice what I have now been enforcing, remembering the words of Him who hath said "Give and it shall be given unto you." D.

How War interferes with Missions.

A correspondent of the *London Times* at the Prussian headquarters writes as follows:—

"Last mail I received a letter from Egypt, in which there was a remark which struck me greatly—'How can you Christians,' says the writer, expect us to pay the least attention to your missionaries when we read of two of your greatest nations making war and committing all sorts of cruelties on each other, although you de-

clare it is against your book to do so, and other great Christian nations not at war are making preparations for it and are in fear of being attacked? We, afar off, read and hear of your doings and beg you will keep your missionaries at home."

Take them to Church.

When Jesus was only twelve years old, he walked sixty-five miles in order to join the company of worshippers in the house of the Lord. Can we for one moment suppose that he would not have gone every Sabbath, if he had lived as near the church as we do? Yet we are falling into the error of imagining that the attendance of children upon the regular church service is not a matter of much importance. The pastor surveys the congregation on Sabbath morning, and mournfully notes the fact that few of the lambs of the flock are present. Parents fall into the easy habit of not getting the children ready for church, quieting an occasional doubt by saying to themselves, "I wish they could go, but the mornings are so short, and there is so much to do. Still they go to Sunday school regularly." And so the subject is dismissed. The superintendent of the Sabbath school also notes the absence of the children from church, but looks at it from another point of view, and perhaps accepts it as new proof of the importance of his own position.

The evil is a great one and needs a remedy. Public worship and a living ministry are divinely instituted. If we assume the responsibility of teaching our children to attend the Sabbath school and neglect the church, we take it for granted either that the school is the children's church, and the superintendent and the teacher are the children's pastors, or we cut the children off from privileges belonging to them by divine appointment, and take from the pastor, whom God has appointed, a portion of the flock of which God gave him the oversight. The Sunday school is not the children's church. It is no church at all, but a school, in which instruction is the main thing and worship is but incidental. God's plan is to have a place and an hour for worship, and to gather all the people for the express purpose of worship. The sermon indeed instructs, but even in the sermon the great object is not merely to inform, but to draw souls to God, to cultivate religious awe, devotion, a sense of the divine presence, sorrow for sin, trust in a present Saviour, joy in the Lord and in the hope of eternal life.

I am aware that a writer of lively imagination can so describe an ideal teacher as to make him altogether superior to the actual pastor; nevertheless that will not

change the divine order of things. The church is for the people, for all the people, rich and poor, "young men and maidens, old men and children," and he must be of a presumptuous spirit who dares to scatter this assembly, and say that God's messenger shall speak to a part of them only, when he delivers his message.

And direct intimations of God's plan are not lacking. He commanded his ancient people to assemble at least three times a year, from all parts of the land, for worship, and bring their little ones with them. The tabernacle was erected as a place for public worship. It is called, over and over again, "the tent of the congregation." The temple was designed to be a place of public worship; thither our Lord delighted to go with his disciples, and there the children cried, "Hosanna to the Son of David."

When we are Alone.

Sickness takes us aside and sets us alone with God. We are taken into His private chamber, and there He converses with us face to face. The world is afar off, our relish for it is gone, and we are alone with God. Many are the words of grace and truth which He then speaks to us. All our former props are struck away, and now we must lean on God alone. The things of earth are felt to be vanity; man's help useless. Man's sympathy deserts us; we are cast wholly upon God, that we may learn that His praise and His sympathy are enough. "If it were not for pain," says one, "I should spend less time with God. If I had not been kept awake with pain, I should have lost one of the sweetest experiences I ever had in my life. The disorder of my body is the very help I want from God; if it does its work before it lays me in the dust, it will raise me up in heaven."

NOTICES, ACKNOWLEDGMENTS, &c.

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

FOREIGN MISSIONS.

St. John's Church, Halifax, Juvenile	
Miss. Society, for Trinidad.....	\$10 00
Miss McEwen, Charlottetown, P. E.	
Island.....	£1 10 0 5 00
Robt. Robertson, St. Peter's	
Road.....	0 12 3 2 04
St. Johns, New London.....	7 16 3 26 44
Bequest of late D. McEachran, West	
River.....	£1 10 0 5 00
A Friend.....	0 4 4 0 73
Brookfield, (Colchester) H. & F. Miss.	
Society.....	7 70
Friend of Missions.....	1 00
Mrs. John Logan, Widow, Truro.....	2 50
Friend, per Rev. J. Currie.....	2 00

Collection at St. John's Church, Chatham.....	\$22 00	
Miss McCurdy & Miss Cormacks Sab. Ragged School.....	1 75	
	\$23 75	
Less by P. O. O.....	0 20	
N. B. Cy.....	\$23 55	24 08
Sussex and Union:		
Col. by Miss Margaret Mc- Pherson	\$3 00	
Col. by Miss Susan Buchanan.....	2 75	
" " Helen Orr.....	2 25	
Premium.....	0 20	8 20
Earlton and West Branch, R. John:		
Col. by Miss Annie McKay.....	\$2 50	
" " Catharine McKay.....	2 12	
" " Catharine McKay.....	1 00	
" " Ellen Rogers.....	2 00	
" " Williamina Ross.....	3 00	
" " Mary Gunn.....	4 00	
" " Eliza Murray.....	1 00	
" " Jane Murray.....	4 00	19 62
Campbell Settlement & Londonderry...	2 72	
Pisarinco, per Rev. J. K. Grant, omitted in November last, N. B. Cy.....	\$2 25	2 30
" " DAYSFRING."		
Carleton.....	2 78	
St. David's Church, St. John.....	30 00	
Chalmers' Ch., Halifax, Sab. School:		
Class No. 18, col. by Samuel Muirhead.....	\$ 1 38	
Class No. 5, col. by A. Thom- son.....	4 53	
Class No. 11, col. by Annie Parker, Jenny Grant, Lizzie Muirhead.....	10 50	
Class No. 9, col. by Ellen Fraser, Minnie Fraser, Sarah Barnes.....	15 60	
Class No. 7, col. by Mary Currie, Christy Graham.....	27 13	
Class No. 10, col. by Martha Munro, Mary Munro.....	12 40	
Class No. 3, col. by Hughina McDonald, Isabella Mc- Donald.....	19 87	
Class No. 14, col. by Clyde Donald, Rich. Currie.....	5 30	
Class 17, col. by Lilly Jamieson	3 00	
Class 17, col. by Margaret Watson, Marion Donald, J. W. Donald.....	2 53	
		102 30
Children of Princetown Cong.,		
P. E. I.....	\$9 16 0	
Less by expense.....	0 2 0	
	\$9 14 0	32 37
John Knox Church, New Glasgow:		
Col. by Angus McKay.....	\$3 40	
" Maggie Livingston.....	1 00	
" Georgia McLeod.....	3 62	
" Maggie Rose.....	5 00	
" Sarah Sinclair.....	1 69	
" Mary McLeod.....	2 09	
" Thomas Munro.....	2 23	
" Mary E. Rose.....	1 33	
" W. D. Stewart.....	1 f	
" John McKinnon.....	2 50	24 08

Young people of 2nd Congregation of Maitland and Noel:		
James W. Trahey.....	\$3 00	
Smith McDougall.....	1 00	
William J. Davis.....	1 00	
Herbert & Everett McDougall.....	0 75	
J. McD. White.....	0 50	
J. Currie McDougall.....	4 00	
Laura McDougall.....	2 00	
Jonathan Douglas.....	1 55	
David Douglas.....	1 00	
Alex. P. Douglas.....	1 10	
Alice and Agnes McDougall.....	0 77	
Kate White.....	0 25	
Susan White.....	0 50	
Marion White.....	0 50	
Richard White.....	0 13	
Lucy Smith.....	0 25	
Mary E. Currie.....	1 16	
John and Maria Currie.....	1 00	
Jane McCulloch.....	1 25	
Edwin Roy.....	1 62	
Herbert and Kate Eaton.....	0 87	
Thomas Thompson.....	1 63	
Charles W. Brown.....	1 13	
Nancy E. Monteith.....	0 37	
Jane McDougall (Selmah).....	2 15	
Jane O'Brien (Davidson's).....	2 50	
D. F.....	1 00	
John Howe.....	0 50	33 48
Londonderry district of Rev. Mr. Donald's Congregation:		
Miss Martha A. Hunter's Card.....	\$1 30	
Miss Martha McFarland's Card.....	2 79	
Miss Sarah McFarland's Card.....	2 78	
Master David Scott's Card.....	4 44	
Master Lewis Searl's Card.....	0 50	
N. B. Cy.....	\$11 81	12 11
Salem Church Green Hill:		
Col. by Thos. Wm. Fraser.....	\$4 05	
" Eliz. Porter.....	4 46	
" G. A. McLean.....	4 00	
" Joseph McDonald.....	7 23	
" Anabella Fraser.....	2 46	
" Janet McLeod.....	5 02	
" Emma Archibald.....	3 30	
" Hardy Kerr.....	5 50	
" Amelia Miller.....	7 77	
" Eliz. C. Fraser.....	3 45	
Money of "Annie" now with Jesus.....	0 30	47 55
Per Rev. D. McMillan, Col. by Miss Addie L. Seaboyer, LaHave.....	5 00	
John George, Amherst.....	1 25	
Upper Steviacks, (Dr. Smiths):		
Miss Susan Creelman's Card.....	\$3 91	
" Jessie Smith's.....	2 68	
" Janie Creelman.....	2 67	
" Christie Stewart.....	1 63	
" Nettie Forbes.....	1 51	
" Esther Steele.....	1 54	
" Amelia Cox.....	1 47	
" Jane Young.....	1 09	
Master Robert Cox.....	0 64	
" Colin Campbell.....	2 43	13 57
HOME MISSIONS.		
Carleton.....	3 00	
J. E. Parker, St. Peter's Road, P. E. Island.....	£0 6 6	1 08
Y. Z.....	0 10 0	1 67
St. John's Cong., N. London.....	2 11 0	6 88

Brookfield, (Colchester) H. & F. Miss. Society.....	7 50
Friend of Missions, per Rev. J. I. Baxter.....	1 00
Mrs. John Logan, Widow, Truro.....	2 50
Sussex and Union:	
Collected by Misses Orr, Buchanan and McPherson.....	12 55
Earlton and West Branch R. John: Col. by young Ladies named under Foreign Missions.....	9 25
R. S. McCurdy, New Glasgow.....	5 00
Campbell Settlement & Londonderry..	6 12
SUPPLEMENTING FUND.	
Carleton.....	2 78
St. Johns, New London.....	£2 14 0
Summerfield Section.....	2 0 0
New London North.....	2 15 0
	£7 9 0

Princetown, P. E. I. Cy.....	3 4 9
Middle Stewiacke.....	17 04
Sussex and Union:	
Collected by Misses Orr, Buchanan and McPherson.....	18 53
Earlton and West Branch R. John: Col. by young Ladies named under Foreign Missions.....	12 70
John Low, Moser River.....	0 24
Juvenile Miss. Society, Maitland.....	9 03
Campbell Settlement & Londonderry..	6 12
Sydney, per Rev. Dr. McLeod.....	20 00

EDUCATION.

Interest on \$1200 for 9 months.....	54 00
Dividend from Bank B. N. A.....	113 00
Brookfield, Colchester.....	7 50
Interest from Building Society.....	252 00
Earlton and West Branch R. John: Collected by Ladies named under Foreign Missions.....	13 82
Campbell Settlement & Londonderry..	2 51

ACADIAN MISSION.

St. David's Church, St. John.....	10 10
Friend of Missions.....	1 00
Member of Poplar Grove Church.....	4 00
Miss Annie Logan, Halifax.....	1 00
Juvenile Miss. Society, Maitland.....	9 00

SYNOD FUND.

Sussex and Union:	
Col. by Misses Orr, Buchanan and McPherson.....	3 72

CHINIQUEY MISSION BUILDINGS.

Friend of Missions, per Rev. J. J. Baxter.....	1 00
Col. by Mrs. John Carter, Halifax.....	6 50
Gowan Conquerors Royal Orange Lodge, Halifax, per Mr. John Carter.....	22 04
John W. McCurdy, Onslow.....	1 00
Mrs. Alex. Archibald, Truro.....	1 00
Boularderie:	
Mrs. D. J. McRae.....	\$1 12½
" Capt. D. Matheson.....	1 00
" Alex. McDonald.....	0 50
" Alex. McGregor.....	0 25
" Don. McKae, S. Side.....	0 62½
Mr. Philip McKae.....	0 50
J. Henry, Salisbury, N. B.....	1 00
Port Hastings, per Rev. Wm. G. Forbes	9 00

Mr. James McCabe, Greenfield.....	1 00
Mr. Asa McCabe, Greenfield.....	0 50
Mr. Robert Dickson, Truro.....	1 00
Per Mr. R. Murray.....	30 00

The Treasurer of the Presbyterian Minister's Widows' and Orphans' Fund, P. C. L. P., acknowledges the receipt of the following sums since previous acknowledgment in October last:—

Rev. W. Grant, Earlton.....	\$58 25
Coupons on 20 Prov. \$600 Debentures..	30 00
6 months interest on \$1000.....	30 00
Contribution per member Calvin Ch., St. John, N. B., by Rev. S. Houston.....	1 00
1 years interest on \$400.....	24 00
6 months Dividends on 30 Shares Union Bank Stock at 4 per cent.....	54 00
6 months Dividend on 4 Shares People's Bank Stock at 4 per cent.....	3 20
1 years interest on \$600.....	36 00
Rev. Wm. Murray.....	23 37

\$259 82

HOWARD PRIMROSE, Treas.

Pictou, 11th March, 1871.

PAYMENTS FOR H. & F. RECORD.

The Publisher acknowledges receipt of the following sums:

Rev. W. G. Forbes, Port Hastings, C. B.....	\$15 00
Geo. B. Johnston, New Annan.....	5 00
Rev. J. D. Murray, Buctouch.....	2 00
Professor McKnight, Dartmouth.....	3 50
J. A. McDonald, Sherbrooke.....	3 50
Alex. Grant, East River.....	0 50
John D. Tupper, Mid. Musquodoboit..	1 00
Rev. D. McKinnon, Parrsboro.....	2 00
David Lawson, Cove Head, P. E. I.....	5 00
Rev. S. Archibald, Shelburne.....	4 00
Alex. Murray, Earlton.....	2 50
Alex. McBean, Earlton.....	1 50
James McLean, Pictou.....	34 09
J. Matheson, Albion Mines.....	0 50
Rev. W. Grant, Earlton.....	0 50
Rev. J. D. McGillivray, Newport.....	0 75
Chas. Cameron, Upper South River.....	0 50
Rev. K. McKenzie, Baddeck, C. B.....	4 00
Dr. Waddell, St. John, N. B.....	0 50
Harvey Graham, New Glasgow.....	27 00
James McGregor, Kew Glasgow.....	20 50
Rev. A. P. Miller, Merigomish.....	9 50
Rev. S. Houston, St. John, N. B.....	25 60
Mr. P. Smith, Bedford.....	3 00
Thos. McNeill, Alberton, P. E. I.....	5 00
Halifax.....	2 50

THE HOME AND FOREIGN RECORD.

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

TERMS.

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For every ten copies ordered to one address an additional copy will be sent free.