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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

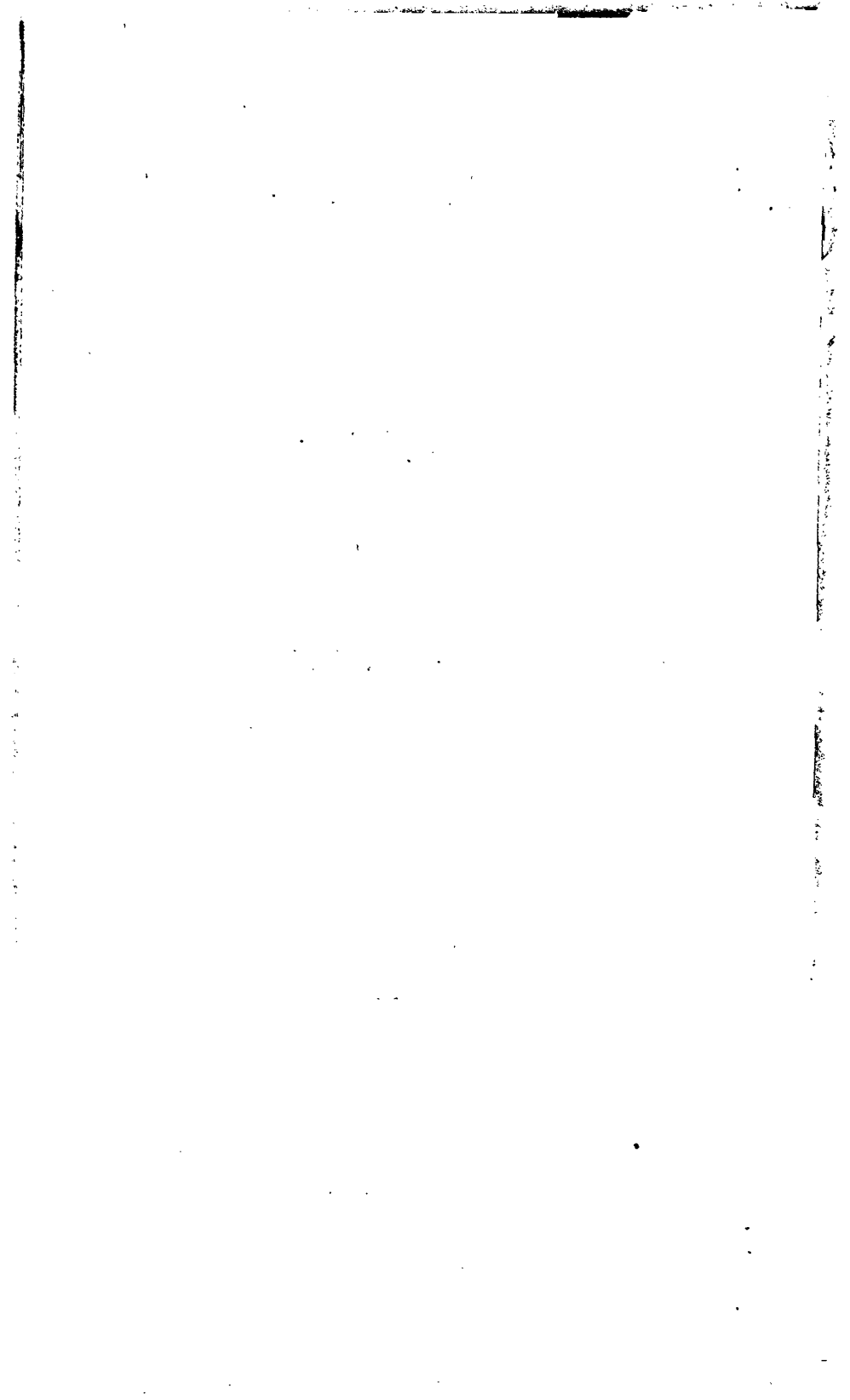
BRITISH NORTH AMERICA.

1873.

HALIFAX, N. S.:

JAMES BARNES, CORNER SACKVILLE AND GRANVILLE STREETS.

1873.



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

JANUARY, 1873.

OUR FINANCES.

The review of the year, affords many causes for gratitude. Our ministers at home and our missionaries abroad have increased. Our Congregations have made progress in number, and in general prosperity. New Churches have been opened, and happy settlements of Pastors, accomplished. We have had the means of grace, our precious Sabbaths and our Sacramental feasts. The season has been upon the whole productive, and the hand of industry has gathered its reward. God has crowned the year with His goodness, and gratitude should bring forth its free-will offerings in abundance.

While we do not say that there is any marked deficiency in this duty, for we believe there is evident progress in Pastoral support, and also in general liberality, still our financial condition as respects the schemes of the church, is not all that could be desired. For years our expenditure in certain departments has exceeded the collections for those objects, but the temporary deficiency in these could, for the time being, be met by a surplus from other funds. For upwards of a year past, however, this has not been the case, and it is now exceedingly desirable that the whole Body should arise and bring our finances to a more satisfactory condition.

Last year our Educational and Foreign Mission Boards were able to meet their expenditure only by issuing special appeals to the people, and during the present season, the Foreign Mission Board and the Sup-

plementing Committee have felt shut up to the use of the same measures. This system of spasmodic effort in response to special appeals, is certainly not the more excellent way, and we must, therefore, use means to have in its place, a spontaneous and continual flow of liberality corresponding to the wants and the work of the church.

It is our duty now to shew at the close of the year, the situation, and then to submit a few suggestions.

During the last month we have received contributions,

For Foreign Missions.....	\$2585 91
Coolie Church and Manse..	109 63
Home Missions	354 34
Supplementary Fund.....	612 50
Ministerial Education....	142 30
Acadia Mission.....	51 67
Mr. Chiniquy's Missions. .	114 62
Aged and infirm Ministers Fund.....	114 55
Total.....	\$3970 97

Though this is within a trifle of \$4,000 per month, it still leaves the Board of Foreign Missions and the Committee on Supplements, with large deficiencies. The R. M. Board may relieve the pressure in part, by drawing on its reserve, the Crerar Mission fund, to meet the extraordinary outlay of the year, but even in this case, the half yearly salaries of the Trinidad Missionaries, payable on January 1st, is still wanting, so that every Congregation not heard from, should feel called upon to make an early response.

The Supplementing Committee have appealed to the whole church in the *Record*, and by Circulars to Congregations and

individuals. Some have nobly answered the appeal, as our acknowledgements show, but instead of \$1500 in fund to meet the semi-annual payment due January 1st, there is only about half that sum.

The fact becomes more apparent every year, that some of our Congregations are contributing admirably, and others are not giving at all in proportion, either to numbers or ability. There appears a lack of information and interest on the part of such Congregations, in many cases the effect of silence, or want of system on the part of the Pastor. System and effort are wanted.

That the contributions of the church might easily be doubled, is evident from the position attained by Primitive Church, New Glasgow, which clearly on this point occupies the van. Here are the contributions of a quarter.

Ministerial Education.....	\$78
Collected for Ch. at Moser's River..	78
Mr. Chimiquy.....	68
Deaf and Dumb Institution.....	86
Acadia Mission, Ladies Society....	20
A Lady.....	5

Supplementing Fund:

Ladies Society.....	\$16
R. S. McC.....	20
Collection.....	156
	— 192
	\$527

And this munificent sum is not the result of great wealth, for we have many larger, and some wealthier churches. It is the result of giving by all, giving on principle, and by system.

A single remittance from Truro Congregation in December, brought \$233.50 for two of the Church's schemes. This is indeed a large and a wealthy Congregation, yet the position which it has taken and holds is highly honourable.

Kiver Charlo Congregation was not self-sustaining till a year ago, and yet, within 6 months the Treasurer has received three Contributions for Foreign Missions, which with a forth from one of its members, make \$67.79 for this one scheme.

Many others have done well, but not all, and the only effectual security which the Church can have that the cause of her Lord shall not seriously suffer, is just the prevalence, all over her borders, of the prin-

ciple and practice of a cheerful, regular, giving on principle, and in proportion to means. Much is now said and printed on this subject, but not too much. The scale of Christian Liberality has been raised most certainly, but not by all persons in any Congregation, and not in any perceptible degree in some portions of the Church. The general prevalence of true principles of giving would speedily relieve us of all our difficulties.

Remember during this month, specially the weaker Congregations, and our Foreign Missions.

• THE PAST YEAR.

Another of our few short years is past with all its sunshine and shadow—with all its joy and sorrow—with all its lessons and opportunities. What account have you, reader, to give of your stewardship for the past year? How have you treasured its precious moments? How much more are you like our blessed Lord and Master than when the year began? You commenced the year with solemn resolutions: how have you carried out these into action? How have you received your mercies, and your afflictions? This is a most appropriate time for faithful self-examination. See how you have discharged your duties as a father, as a husband, as a son or daughter: see what you have done to advance the cause of Christ, and how you have done your appointed work as a minister, or as a ruling elder, or as a Sabbath School Teacher, or simply as a member of the church. An honest estimate of last year's work will aid you greatly in starting well with the new year.

Looking abroad over the Christian world, we see delightful signs of progress within the past year. There has been a most exciting conflict between Romanism and the German Empire, to the decided disadvantage of the former. The Jesuits have been expelled from Germany. Every state in Europe is tending towards a position of antagonism to Rome. Evangelical operations are encouragingly successful. The

Old Catholic movement bids fair to assume formidable proportions. Bible circulation has been pushed with unprecedented vigor during the year.—Good news come from heathen lands. Japan has leaped into the race of modern progress, and is earnestly striving for excellence. China is more widely accessible than hitherto. From mission stations generally, we hear of progress, slow, perhaps, but sure. The position of the Church of England excites universal anxiety among Protestants. The Bennett judgment has shown that the grossest peculiarities and superstitions of Rome are tolerated in the English Church!

Last year was the Tercentenary of the awful massacre of St. Bartholomew, and of the death of John Knox, and of the organization of Presbyterianism in England. These events were duly commemorated throughout the Presbyterian world.

Coming to our own church, we can sing of judgment and mercy. We see new congregations formed and old ones strengthened. We hail with joy valuable additions to the ranks of the ministry; and we have to sorrow over the death of one valued venerable brother, and the laying aside of others through ill-health. One additional missionary, and his wife, have been sent to the foreign field. We may be sure that every passing year will devolve more work upon us in the home as well as the foreign fields. God is giving us the means and the opportunity of working for Him. Let us ask grace to know the day of our merciful visitation.

THE USE OF THE PROMISES.

To use God's promises aright, several things are necessary. They should be personally found. They are in the Bible, like healing herbs in the garden. We must search for them and find them, ere we can get benefit from their healing virtues. It is not enough that we know where they are, we must get them in our hand. Coal in the seam will not feed our fire. It must be dug out and put on the

grate. Gold in the quartz vein will not make coin. It must be crushed, smelted and go through the mint before it is current money. Coins lying somewhere in the house will not pay our debts. They must be produced. It is so with the promises. We must dig for them in the inexhaustible mines of Bible truth. We should be able to produce the promises just as they are needed, instead of being able only to point to the bank where they are issued. Many of the promises are like the torches which men sometimes use in salmon fishing. The materials of which they can be made are all in the Bible, but we require to collect them and construct the torch; and having lit it at the altar of faithfulness, the more vigorously we take it by our exertions and our prayers, the more brightly it will burn.

The promises should be personally appropriated. They are like ready-made garments, which can only be properly used by those whom they fit. We should take the promises that suit our circumstances or condition. They are like medical prescriptions for various diseases. We require to take the prescription that suits our case. It will not do for a man to drink anything that is in the drug store. By so doing, he would be as likely to poison as cure himself. So men may mistake and injure themselves in appropriating Bible-promises. Here is a soothing tonic for repentant, contrite sinners: "The blood of Jesus Christ His Son cleanseth us from all sin." For the wilful rebellions and unrepentent to lay hold on such a promise, is to stupify his conscience and poison his soul. Here is a lamp to enlighten the path of duty. "Lo I am with you always, even to the end of the world." The man who seizes it to rush into forbidden paths, will turn it into a brand that will either burn or suffocate him. Here is a cheque on the bank of heaven for the sincere, earnest suppliant: "Ask and ye shall receive." The mere formalist who presents it is liable to detection and punishment, as a forger or imposter. Here is a pier to which the lover of God can safely moor his ship in the darkest night, and during the fiercest

storms of life: "All things work together for good to them that love God." But to the lover of self and sin, it will only be a rock on which he will make shipwreck. Here is one pillow among many which we might select for the head of the afflicted: "Our light affliction, which is but for a moment, worketh for us a far more exceeding, even an eternal weight of glory." But for the materialist or earthly-minded, it will be like a pillar of ice or a bag of thorns. Here is a well spring of water for weak believers:—"A bruised reed shall he not break, and smoking flax shall he not quench." But it is simply Satan's sleeping dose for indolent and back-sliding sinners. Here is an anodyne for the pains of persecution:—"Blessed are ye when men shall revile you and persecute you." But it is only irritating varnish for self-made martyrs and mischief-makers. Here is a door through which the humble may enter into the enjoyment of heaven:—"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place with him also that is of a contrite and humble spirit." But the proud will find it only the entrance to an empty room. Here is a fire-proof safe for Christians in danger:—"When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." But is only a curiosity to him who is not in the fires of trial. Here is a staff for the dying:—"Yea though I walk through the valley of the shadow of death, I will fear no evil." The living do not require to lean upon it. Here is a loadstone with which to magnetize the hearts of any company of spiritual worshippers:—"Where two or three are gathered together in my name, there am I in the midst of them." It will not act on the crust of formality or the rubbish of hypocrisy. Here is a flower with which to perfume the sick chamber of the Christian:—"Whom the Lord loveth he chasteneth." The sinner is either insensible to its fragrance or irritated by its presence. There are many—innumerable—others which we might enumerate, but these must suffice. The promises are keys with which

to unlock the treasures of grace. It is not by rattling the keys in our hands, but by applying the right one to the lock that we gain admission. They are the glasses by which we look at the events of life. We must adjust them to our eyes and the object at which we look.

The answer to the promise should be patiently waited for. Even when the answer comes, it may disappoint our expectation, but we should be satisfied. Submission is the first duty of the Christian. We should not dictate to our physician. We may rest assured that, since he has undertaken the case, he will apply the remedies in his own time and in his own way. It is a comfort to commit ourselves wholly into his hands. When we take the Pilot on board, we must give him full control of the ship. He may not take us away from the rocks, but he will steer us past them. He may not calm the storm, but he will bring us through it. God will fulfil his promise in the best way, though not according to our expectation. The child in its ignorance may ask a stone with which it may only choke or starve. So we in our sinfevered condition may ask what would be injurious, but our Father, instead of granting the request, will give us a curative or bitter medicine. The self-willed child may desire a serpent, which the parent will in love withhold. We are fascinated by some things whose sting we do not perceive. We ask peace. In our condition it might be to us the sleep of death. God pierces the heart and excites the conscience. He makes sensitiveness the sign of life. We ask for success in doing God's work. To grant this request might generate the most deadly poison of spiritual pride. God sends failure in order to humble us. We ask for the removal of a burden; but this might only indulge indolence. God presses the burden down all the more heavily in order to develop our energies. We ask for light, but God increases the darkness, that we cling the more closely to Himself. God's way is the best way. His time is the best time. Disappointment is good discipline. Medicine is often better for sick men than bread. Chastisement is better for straying

children than indulgence. God may not use the means we would like, but He will produce the only results that are desirable.

SLAVERY.

That accursed thing, the Slave trade, is likely to be checked very effectually in East Africa and in the Pacific, by the prompt and earnest action of the British Government. We rejoice to say that Christian Missionaries were the first, the most persistent, the most effective friends of the slave. Were it not for Dr. Livingstone there would be no word of the horrible atrocities committed in Eastern Africa; there would be no philanthropic expedition under Sir Bartle Frere, no immediate prospect of the total suppression of a most hateful traffic. Livingstone's letters and appeals moved the heart of Christian England and caused the old philanthropic fire to burn. The Government promptly responded to the cry of humanity. A wise, able and experienced christian statesman, Sir Bartle Frere, a trusted friend of Foreign Missions, is at present at or near Zanzibar, with full powers to do all that is necessary, to stop the African slave trade in that quarter forever. He is backed not merely by the prayers and good wishes of the Christian community, but by all the power of the British Government. There is every reason to hope that his expedition will prove completely successful.

The other region in which the total abolition of the abominable traffic in human beings may be looked for is the South Pacific. Late intelligence from Australia reports horrible atrocities detected, exposed, and we trust, punished. The new act of the Imperial Parliament for suppressing the traffic, for stopping man-stealing and wholesale murder, is beginning to be enforced. The provisions of the act are stringent, and it is hoped that the disgrace of this modern slave traffic—cruel and bloody as anything known in history—may come to a speedy end.

We rejoice that Christian Missionaries are vindicating for themselves the right to be regarded as the friends and protectors

of the poor and the oppressed—and that they are a terror to evil doers. What David Livingstone has done on the East Coast of Africa, our own Dr. Geddie, with his faithful fellow-labourers, has done in the New Hebrides. We rejoice also that the British Government has the honour of once more championing the slave and rebuking his mercenary and cruel oppressors. May God richly prosper every effort put forth to lessen the weight of human woe, to check man's inhumanity to man, and to stop the reign of injustice and strong-handed villany.

ACADIA MISSION.

BY REV. N. MACKAY.

I promised the readers of the *Record* an early account of my recent visit to Grand Falls. I now propose to redeem that promise.

The journey to Woodstock by rail was easy and agreeable, furnishing no incident specially worthy of remark. From Woodstock to Andover on the up trip I proceeded by steamer, leaving Woodstock at 4 o'clock, A. M. and arriving at Andover at 4.30 P. M. The distance is only fifty miles. Our progress against the swift current was laborous and slow, though a cord of excellent hardwood per hour furnished energy to the panting engines of the steamer *Ida Whittier*. She could perform the down trip easily in four hours. I spent the following day at Andover and was sorry to find that our steadfast and liberal friend, Hon. B. Beveridge, as well as his son, Dr. Beveridge, were absent from home. This was a disappointment, as I had hoped to enlist their sympathies in behalf of the objects contemplated at Grand Falls. But I hope to do so still. The trip from Andover to Grand Falls was by stage, and occupied us from 9 P. M. till 3 A. M., and the driver, a loquacious Frenchman and a devout Roman Catholic, beguiled the weary hours with *ghost stories* and details of camp life in the lumber woods.

After a brief conference with friends at Grand Falls it was decided to hold two services in the Village on the Lord's day and

to secure on a meeting of such as might feel sufficiently interested to attend on Monday evening, for the purpose of initiating measures for the erection of a place of worship. Two days were thus secured for the visitation of the people and to this task I addressed myself with all diligence, making the circuit of the town and visiting nearly every Protestant family in it. Special attention was paid to the families who had kindly received our Acadian Missionaries during the Summer months; and of the exact state of affairs respecting them I will endeavour to give you some idea.

The first person visited was Mrs. P—. She is aged,—probably sixty—and an invalid. She appeared stronger, physically, than when I saw her in August. She recognized me at once and was delighted to see a Protestant minister. In answer to enquiries she said that she did not expect to be well again, but hoped she might live a while. She wished to abide God's time—she hoped only in the mercy of God, through the merits of Jesus Christ—she prayed only to God in the name of Jesus—He is the Master, all beside are only servants. She was sure God was willing to grant all she needed, and she needed no creature Mediators. None could be better disposed to help her than He who laid down his life for her. She longed for religious teaching and greatly missed the Missionaries, for they often read and spoke to her about the good Saviour; and she prayed that God would spare her until they came back again.

It was delightful to hear sentiments like these from one who a year ago knew only the ideas of Christ and the way of approach to Him taught in the Romish Church.

I proceeded to express the hope that her afflictions might prove to her a furnace which, like that into which the Babylonian Monarch had cast the three children, would consume her fetters, but leave herself uninjured. To my surprise I found that she knew nothing of the three children or of Babylon or its Monarch, or of Daniel or of Joseph. She knew little or nothing of these numerous and matchless Bible stories which fill the heart of every well-taught

Protestant child with admiration for the blessed book. She knew a good deal more about the Virgin Mary and St. Peter than I did,—a good deal more than is strictly known to history. I never felt so keenly as then, that among Roman Catholics the Bible is an unknown book. Upon enquiry it appeared that this woman's case is not exceptional; others whom I met had just as slight an acquaintance with the Scriptures, except where our Missionaries had introduced them to their teaching.

I next visited the good woman at whose house the Priest burned the Bible in September. She is a fine matronly intelligent looking French woman, one with whose convictions no sensible man would trifle. Though not able to read much, she is well able to think and that to good purpose. She has six children at home, nearly all grown up. Her husband is still a Roman Catholic, but he is kind and tolerant. The young folks all sympathise with their mother. In this interesting family French and English are spoken, but English only is read by the younger children. The good lady told me the story of the burnt Bible with quivering lips and eyes in which still lingered the fire of unextinguished indignation. She declares herself so very much happier since she embraced the faith of the Gospel. She prays to God only and she feels sure that, for Jesus' sake he hears, and will save her.

It is not necessary to lengthen this communication by details of individual cases. The above are given as samples. Having visited all persons of this class now residing in the town, and having made careful enquiry regarding those who reside at a distance, I am delighted to find that, notwithstanding pressure brought to bear upon them from different quarters, they all stand fast in the faith of the Gospel; and many of them rejoice in a good hope through grace. One or two cases of inconsistency there have been, and it would have been strange if it had been otherwise. In the absence of the Missionaries a few have occasionally worshipped with their co-religionists, and I heard of one who is said to have visited the confessional—not because

she thought it a duty—but simply to get rid of the persistent urgency of her friends. It must be borne in mind that these poor people have only reached the threshold of Christian knowledge—that they are but children who need the strong arm of persons of greater attainments to lean upon. They have not been accustomed to think for themselves and they cannot be taught to do it in a day. The Missionaries carefully grounded them in the leading principles of the Gospel. The outline hastily conveyed needs to be filled in by mature and deliberate instruction. This is part of the work which the Head of the Church now devolves upon us.

Another part of the work consists in the religious education of the youth connected with the families into which God has given us a door of entrance. There is a special call here for the work of the Sabbath School. But how can this be done? How can the gospel be preached to the parents or the heavenly bread broken to the children, without a place of meeting? In the village of Grand Falls there is but one Protestant place of worship, and that an Episcopal Church of the *high stripe*. There is not a Presbyterian Church in the County of Victoria—one of the largest counties in New Brunswick. A lonely feeling crept over me as I realised this fact in the face of that other fact, that God has thrown upon us the responsibilities of this Acadian Mission. There are very few Presbyterians at Grand Falls—in fact very few Protestants of any denomination. I found our Missionaries in excellent repute and our Mission popular with all classes. This was decidedly encouraging. The French people assured me that the field was ripe for Mission work among their countrymen to an indefinite extent up the noble St. John. This was stimulating. We kept the matter moving during the intervening days and on Sabbath almost the whole Protestant population of the village assembled to hear the Word. Intimation was made morning and evening of a meeting on Monday evening to take steps for the erection of a Presbyterian Church. In the afternoon I had the pleasure of aiding in

the organization of a Sabbath School, at which some of the young French people will attend in the meantime. On Monday evening the meeting took place. That meeting was a curiosity. It was a queer place wherein to launch the project of erecting a Presbyterian Church. There were present—five Presbyterians, not one of whom is a church member as far as I know; five Baptists, representing three divisions of the Baptist body; four Episcopalians and two Wesleyan Methodists—in all sixteen. A good Baptist was called to the chair and a good Methodist acted as Secretary. The situation was laid before them as clearly as possible, and I must say that I never attended a more heartsome and pleasant meeting. There were no stipulations made, but it was understood that the proposed church should belong exclusively to Presbyterians, but that it should open to ministers of the other denominations represented when occasion might arise, and the building was not occupied by Presbyterians. This is only a courtesy which we habitually extend in outlying districts when the population is scattered and places of worship few. A suitable series of resolutions was then adopted, and the very respectable sum of \$350 was subscribed on the spot. An efficient building committee was appointed, which includes the names of two members of the Acadian Mission Committee, and the subscriptions made payable in two equal instalments on the first Tuesdays of June and October. Between four and five hundred dollars will be available from persons living in the County of Victoria. It is obvious that help must be extended to our spirited friends there, not one of whom can be considered wealthy, and I humbly hope that when the appeal is made to our people the response will be prompt and liberal. We must show Romanists that we can not only take possession of the ground, but that we can hold it. We must show our beloved people, just emerging from darkness into Gospel light, that we sincerely love them and are prepared to make sacrifices for their sake.

The proposed erection need not be large,

but it ought to be neat and tasteful. It will be wise policy to make it so, for it will represent one Body in that part of the country. The people of Grand Falls, especially those of them who belong to other denominations, are entitled to our gratitude for their sympathy and co-operation, and I beg leave, publicly, to thank them for their kindness to me personally on the occasion of my recent visit.

Such is the state of our Mission and Mission field, and such the steps taken towards the further prosecution of this good work. It is to be regretted that the response of our own people in support of the Mission has been so tardy. Let us hope that when fuller information is laid before them they will manifest a deeper interest. Perhaps I am to blame in not placing the claims of the Mission more fully before the Church.

The Committee and the Presbytery of St. John are both interested in the proposed building, for which a site is already secured. Steps will be taken at an early date to solicit help towards this project.

SABBATH SCHOOL LESSONS FOR 1873.

The Sabbath School Committees of the two Presbyterian Synods held a series of united meetings in this city in the months of October and November. They unanimously agreed to adopt the "International Series," prepared by a Committee of eminent Sabbath School men belonging to the Evangelical Churches in the United States and the Dominion. They have adapted the scheme by adding to it the Shorter Catechism and a series of "golden texts," selected by a British Committee, and also naming a doctrine or fact to be "proved." The Joint-Committee hope and believe that the scheme thus filled out will give universal satisfaction among our schools.

In the Upper Provinces, and in the United States, Episcopalians, Methodists, Baptists, Congregationalists and Presbyterians have adopted this series of lessons. Thus millions of children all over this Continent will be studying the same Bible

lesson every Lord's Day throughout the coming year.

It is satisfactory to see that our Presbyterian Sabbath Schools throughout the Maritime Provinces—and throughout the Upper Provinces too—will be engaged in studying and learning the same lessons. This will be a new illustration of our real, though not formal union. A practical benefit from the uniformity of lessons will be this: The teachers of our Schools in the same towns and villages may hold united Teachers' Meetings for studying the lessons. Larger numbers and a greater variety of talent and experience will thus become available at these meetings.

The series of which this year's scheme is the commencement is intended to be completed in seven years. Lessons from the Old and New Testaments are to alternate. This year we begin with Genesis and with Matthew. The Life of our Lord will be a part of the course every year. For the first two years the general plan proposed will be as follows, namely:

FIRST YEAR.

Six months—Genesis.
Six months—Matthew.

SECOND YEAR.

Three months—Mark.
Three months—Acts.
Six months—Moses and Israel.

It is decided to present twelve lessons for each quarter, leaving the last Sunday of the quarter for a Review, a Selected Lesson, or the Missionary Concert.

With this general outline of what has been accomplished and what is proposed, we submit the Bible Lesson for the year 1873:

FIRST QUARTER OF 1873.

1. The Creation—Gen. i, 1, 26-31.
2. In Eden—Gen. ii, 15-25.
3. The Fall and the Promise—Gen. iii, 1-8, 15.
4. Cain and Abel—Gen. iv, 3-10.
5. Noah and the Ark—Gen. vi, 13-18.
6. The Bow in the Cloud—Gen. ix, 8-17.
7. Confusion of Tongues—Gen. xi, 1-9.
8. The Covenant with Abram—Gen. xv, 1-7.
9. Escape from Sodom—Gen. xix, 15-26.
10. Trial of Abraham's Faith—Gen. xxii, 7-14.
11. Jacob and Esau—Gen. xxvii, 30-40.
12. Jacob at Bethel—Gen. xxviii, 10-22.

SECOND QUARTER OF 1873.

1. Israel—The New Name—Gen. xxxii., 24-30.
2. The Dream of Joseph—Gen. xxxvii., 3-11.
3. Joseph Sold—Gen. xxxvii., 23-28.
4. The Lord with Joseph—Gen. xxxix., 1-6, 20-23.
5. Joseph Exalted—Gen. xli., 37-49.
6. The Report from Egypt—Gen. xlii., 29-38.
7. Joseph Makes Himself Known—Gen. xlv., 1-8.
8. Joseph sends for his Father—Gen. xlv., 19-28.
9. Israel in Egypt—Gen. xlvi., 1-4, 29-32.
10. Joseph and Pharaoh—Gen. xlvii., 5-10.
11. Prophetic Blessings—Gen. xlviii., 15-16; xlix., 8-10.
12. The Last Days of Joseph—Gen. 1., 15, 26.

THIRD QUARTER OF 1873.

1. The Child Jesus—Matt. ii., 1-10.
2. The Flight into Egypt—Matt. ii., 13-23.
3. The Baptism of Jesus—Matt. iii., 13-17.
4. The Temptation of Jesus—Matt. iv., 1-11.
5. The Ministry of Jesus—Matt. iv., 17-25.
6. The Beatitudes—Matt. v., 1-12.
7. Teaching to Pray—Matt. vi., 5-15.
8. The Two Foundations—Matt. vii., 21-29.
9. Power to Forgive Sins—Matt. ix., 1-8.
10. The Twelve Called—Matt. x., 1-15.
11. Jesus and John—Matt. xi., 1-11.
12. The Gracious Call—Matt. xi., 25-30.

FOURTH QUARTER OF 1873.

1. Parable of the Sower—Matt. xiii., 18-23.
2. Walking on the Sea—Matt. xiv., 22-33.
3. The Cross Foretold—Matt. xiv., 21-28.
4. The Transfiguration—Matt. xvii., 1-8.
5. Jesus and the Young—Matt. xix., 13-22.
6. Hosanna to the Son of David—Matt. xxi., 8-16.
7. The Lord's Supper—Matt. xxvi., 26-30.
8. Jesus in Gethsemane—Matt. xxvi., 36-46.
9. Jesus before the High Priest—Matt. xxvi., 59-68.
10. Jesus before the Governor—Matt. xxvii., 11-26.
11. The Crucifixion—Matt. xxvii., 45-54.
12. The Resurrection—Matt. xxviii., 1-8.

The "Lessons," as adapted by the Joint Committees, will be supplied to Schools at the rate of 50 cents per 100, postage paid. Orders to be sent to the *Presbyterian Witness* Office. Notes will be published from month to month in the *Record*.

The duty of the Christian Church in relation to the Temperance Reform,

Some months ago, a prize of fifty dollars was offered by the Grand Division of the Sons of Temperance for the best Essay on this subject. We know not how many essays were forthcoming, but the prize was won by Mr. Samuel McNaughton, one of our Theological Students, and the essay is now printed for circulation.

The essay is written with vigour and earnestness—it lays bare to the view of all, the fearful desolations of intemperance in the family and in the church—it shows that the true foundation of the whole temperance movement is *Christian love*, from which it logically infers the obligation of every Christian, and the deep responsibility of the Christian church to contend with this prevailing iniquity.

Few readers will doubt, after they have taken time to weigh what is brought forward, that the Christian Church has a power to grapple with this great evil, which she has only partially exerted. The object of the essay, and of its promoters, is to evoke that power for the good of humanity, the benefit of the church itself, and the glory of its divine Author: and we not only wish them success, but desire to take part in the good work.

The Essay contains a few statements on the wine question, which many of the true and tried friends of temperance will decline to endorse: but they will all rejoice in the alarm and summons to action, so fully and clearly sounded in this pungent appeal.

The 4th Sabbath of December showed one form of church action on the temperance subject, all the ministers of our church being recommended by Synod to warn against drinking usages, and it is probable that one hundred sermons were preached simultaneously on the important question. The five ministers of Halifax and Dartmouth gave no uncertain sound in their morning discourses: and their hearers thought they had the ring of the right metal. Over all the land the warning-sounded.

This is well, but it should be followed:

up: and in what way? By congregational Societies? Were it not for the difficulty of keeping up regular meetings, many congregations would take such a step; but, in Halifax, St. John, Pictou, New Glasgow, and many other places, this difficulty could be easily overcome by union meetings, and preconcerted arrangements among different sessions. A step in advance is required.

FRENCH ROMAN CATHOLICS.

Who can read without gratitude the deeply interesting article in this month's *Record* from Rev. Neil Mackay! Nothing more truly encouraging ever appeared in our pages than the facts contained in that letter. Our Acadian Mission is of but very recent origin. It has cost us very little; we have been less than half-hearted in the enterprise, as is very clear from the smallness of the contributions sent in. Yet the Lord has blessed the labours of our Missionaries to the conversion of many souls. It is evident from what has happened in several other places as well as at Grand Falls that the French Roman Catholics are awaking to an unwonted interest in spiritual realities. The masses in Quebec are not stolid and sleeping as they were wont to be. A spirit of enquiry prevails. It is repressed by the clergy with all their energy, but not with complete success. Father Chiniquy has many disciples in secret, while the number of his professed imitators rapidly increases. A hopeful symptom for the French Canadians is the fact that their ecclesiastical authorities are quarrelling with extreme bitterness among themselves. The Jesuit party is resolved at all hazards to get education into its own hands. This party is headed by the Bishop of Montreal. The opposing party is headed by the Archbishop of Quebec. Their contests have led to a fierce newspaper warfare among themselves. The quarrel is not without political effect; the Archbishop of Quebec being a supporter of Cartier and the Jesuit Bishop being an ardent antagonist. The moral of the story is that the old stagnation of the French Romanists has largely given way. The

people, seeing their leaders divided, are compelled to think for themselves, and this is a long stride towards Protestantism.

What then is our duty towards our Roman Catholic fellow citizens? We must enter boldly and earnestly upon the "door" that stands so invitingly open before us. We must support the Acadian Mission with bountiful liberality. We must cheerfully aid in building churches in such places as Grand Falls, where churches are required and where our people are too few or too poor to build for themselves. If we respond loyally to the cry of the perishing heathen far far away, let us not be less ready to help the cause of a pure gospel among ourselves.

A GENERAL COUNCIL OF PRESBYTERIAN CHURCHES.

Presbyterianism is now world-wide in its interests and influence. Wherever there is a British Colony, wherever the English language is spoken, there you meet with Presbyterian Churches, or find traces of Presbyterian influence. In New Zealand and Australia there are large and rapidly increasing Synods or Assemblies. In West and South Africa, in India and China and many "Isles of the Sea" we find numerous Mission Stations and Mission Presbyteries. There are Presbyteries in South America and Mexico, among the Indian Tribes, and among the freedmen of the South.

The extent, and the essential unity of the Presbyterian Churches were strikingly illustrated in last November in connection with the tercentenary of the death of Knox. That event was suitably commemorated all over the British Empire and throughout the United States, in perhaps more than ten thousand pulpits, and in large public meetings. The attention of the Presbyterian world has been called to the principles that were enunciated by the Reformers,—the essential basis of Presbyterianism which underlay the whole movement, the glorious results that have followed the work of Calvin and Knox and other Reformers; the marvellous way in which "the little

one" has become tens of thousands, moulding the thought, the institutions, the destiny of nations.

This essential unity of the Presbyterian world has given rise to the proposal of a General Council in which representatives of all our churches could meet. Dr. McCosh, now President of Princeton College, works out the idea as follows:

It is reckoned that if you sum up the Presbyterian churches throughout the world they embrace 20,000 congregations, and a population of 34,000,000. If you add the Lutherans, who in many parts of Germany are one with the Reformed, and who are, in all respects, nearer Presbyterianism than they are either to Episcopacy or Independency, we have a population of 55,000,000 out of 107,000,000 of Protestants, or an actual majority of the Protestants of the world. What a power every one will say for good if only these Churches can be made to combine in their action. Looking to this immense community three grand ends are to be aimed at. The first is to separate the Evangelical Churches from that rationalism which is so marrying the usefulness of Protestantism all over the Continent of Europe. The second is to deliver them, if not from State connection, at least from State control, which has ever been protecting rationalism with its coldness and its deadening influence. A third and a grand effort must be made. We must unite the scattered energies of these 34,000,000 for the overthrow of the powers of darkness, and for the spread of the Gospel throughout the world. Let us pray for this end, and at the same time labor for it.

It has long been a favourite idea of mine that the Presbyterian Churches might be brought together at a Pan-Presbyterian Council, at which all of them might be represented. Let it be understood that I do not propose breaking up the separate churches of British and Continental Europe or of this country. I would no more think of this than I would of separating the States of our Union. Some grand principles might be agreed to; let them be few and simple. Of course there must be a doctrinal basis; but this should not consist in a new creed or confession. Let each church retain its standards, and be admitted into the union only on condition that these embrace the cardinal truths of salvation. There must also be certain principles of church order presupposed, such as the parity of ministers and government by representative councils in which ministers and elders have a joint place. But the mode of carrying out these princi-

ples must be left to each organization—in this way securing that we have in the church, as in all the works of God, unity with variety. The Grand Council should have authority to see that these fundamental principles of doctrine and of government are carried out in each of the churches, and might cut off those that de liberately departed from them in act or in profession. But beyond this it need have no other disciplinary power. Without interfering at all with the free action of the churches, it might distribute judiciously the evangelistic work in the great field, which is the world, allocating a sphere to each, discouraging the plantation of two churches where one might serve, and the establishment of two missions at one place, while hundreds of other places have none. In this way the resources of the Church would be kept from being wasted, while her energies would be concentrated on great enterprises. When circumstances require it the whole strength of the Church might be directed to the establishment of truth and the suppression of error and prevalent forms of vice. More important than all, from this heart of the Church might proceed an impulse reaching to the utmost extremities and carrying life to every member.

The same grand idea has been ably enunciated by several writers and speakers within the past few years. It is a thought that is sure to germinate and grow strong and in the fulness of time to be acted out in real life. Dr. McCosh confesses that his Scottish partialities lead him to look upon Edinburgh, the city of Knox and Chalmers, as the most appropriate place for the first meeting of the great General Assembly of Presbyterianism. But there are obstacles in the unfortunate state of feeling now existing among the Scottish denominations. It is possible, however, that this melancholy asperity among Scottish Christians will be a thing of the past before the idea of a Grand Central Council is otherwise ripe for realization. Every passing year will witness the removal of obstacles physical and ecclesiastical. At the present hour every colony of Great Britain, except New Zealand and South and West Africa, is united to the parent country by electric telegraph. In a year or two the whole family of colonies will be brought within the electric circle. Communication and travel become cheaper,

swifter, safer, more comfortable. Even now it is easier for a Presbyterian minister to go from California to Edinburgh than it was for the Scottish delegates to the Westminster Assembly to go from Edinburgh to Westminster two hundred ago. Thus the way for Union and communion is marvelously prepared by Providence. Be it ours wisely to avail ourselves of opportunities as the offer.

LETTER FROM REV. G. CHINIQUY.

In a letter to Rev. P. G. McGregor, Mr. Chiniquy says:

Your kind letter of the 15th of November was handed to me on my arrival from Canada, with the note of \$100, and I hasten to thank and bless you, and through you, my dear Benefactors of Nova Scotia, for this new token of your Christian interest.

You will like to know that the work of the conversion of the Roman Catholic French Canadians is taking larger and larger proportions everyday. These last few weeks, not less than fifteen of them have renounced the errors of Popery to accept the Truth as it is in Jesus.

But the great blessings which the dear Saviour has poured upon the Evangelical work of our young friends, Paradis and Brouillet, in the Maritime Provinces, have, more than anything else, filled our hearts with joy. These beloved young Evangelists will fulfil, I hope, the promise I made the last time it was my privilege to be in your midst, to give you the men you wanted to evangelise your Acadian people.

Have we not really good reasons to thank God for having chosen one of the pupils of our humble collegiate of Sainte Anne to go into your midst, and administer to the Bible-burning church of Rome the best lesson she has ever received in the Maritime Provinces.

What a terrible humiliation for that mighty church when she felt herself dragged by the firm grasp of Brouillet before the public tribunal, and forced to confess her sacrilegious action of burning the Holy Bible, and constrained to ask pardon for it.

Is it not the first time that that implacable enemy of the Bible has been so beautifully whipped in your midst. Is not that battle so well fought and so gloriously gained at your door a sure indication that our little sacrifices are blessed by the great Captain of our Salvation, and that if we are true to Him, he will give us to fight many more battles and gain many more victories.

But if it is already evident that the presence and the working of our dear young Evangelists have filled the Priests of Rome with terror, and humbled them to the dust, what could we not hope, if instead of two Evangelists passing only a few months, we would have a dozen permanently fixed and fearlessly spreading the light in the midst of your Acadian population. As I told you before, from the first time I have visited your country, seven years ago, God has put into my mind to prepare, in my humble collegiate institution, the soldiers whom you want to fight the great battles against Rome, before you conquer those interesting populations to Christ.

Protestants of Nova Scotia, a great responsibility is upon us all! Does not every one of us hear the voice of God calling us to go to the rescue of those innumerable perishing souls whom Popery is destroying in your very midst? From his bleeding Cross, does not our dear Saviour ask us to look with compassion on those multitudes who are tied to the feet of the tools of Rome at your very doors? Will we be deaf to His voice? Will not the drops of blood which flow from his bleeding wounds awaken us from our slumber?

Have we really done all that we could to save those immortal souls for whom Christ died on Calvary? When the last hour will come (and it is already very near) will not the voice of our conscience fill us with terror in reproaching us to have done so little, or even to have done nothing for preparing the soldiers whom Christ Jesus is calling to fight his battles and gain his victories? We have yet several very interesting young Christians here, who would like to consecrate themselves to preach to your Acadians if they had any means, even very small, to support themselves during the days of their study. For the dear Saviour's sake do not shut your eyes to the great responsibilities of this solemn hour! Do not shrink before the little sacrifices you are called to make if you want to be in your midst, before long, the fearless soldiers of the Cross, before whom the walls of Babylon will have to fall.

Many friends, from the amiable Mr. Munro, of Wallace, to several noble-hearted citizens of Nova Scotia, have addressed me very kind words about my letters on the fatal errors of Dr. Hodge. Some of them bless the humble hand which has written those lines. Let them, here, accept my thanks for their cheering words—but then allow me to say, "Brethren, my hand is old, feeble and trembling, pray that it may not be broken or paralyzed by the increased blows it receives from the enemy. Pray that it may be strengthened by every dear sister and kind brother whom the Lord has chosen for the instruments of his mercies.

For, if left alone, there is no strength in me. I feel weak, exceedingly weak,—continue to pray for me to the good Master, from whom alone strength and light come, to be my strength, my light and my life: continue to work, to toil with me; to be one with me in my humble efforts and sacrifices. If in that unity of faith and love in Jesus that I have been cheered up and strengthened to this day, do not forget, nor forsake me now, that more than ever, I feel the need of your Christian feelings and brotherly love for my dear college and myself.

Our Foreign Missions.

We have received no letters since our last number was published, either from Trinidad,* the New Hebrides or Australia, and consequently no tidings of the return of the *Dayspring* or of the state of Dr. Geddie's health. Letters received more than a month ago by the friends of the Rev. J. W. McKenzie shew that the attack of paralysis, of which we had heard, was one of considerable severity, and though the Dr. was moving about, yet its effects were still felt, and likely to impair future activity in no small measure. For what he has done we should be thankful, and for the continuance of his agency and active service we may devoutly pray.

We have been favoured with the perusal of a letter written by Mr. McKenzie to a fellow-student in Halifax, from which we make a few selections which will prove interesting to the friends of the mission. The first portion was written on May 16th, on board of the *Dayspring*, but subsequent to arrival at the New Hebrides, the second on June 26th.

ANEITEUM.

"On the 20th day we sighted Aneiteum, and early on the morning of the 21st sailed safely into its harbour. The sun was just rising, gilding its mountains and valleys, which were so richly laden with all the luxuriance of a tropical clime, thus giving it a very imposing appearance. The moral

* A letter from Mr. Morton, since received, contains these welcome words—"We are all well."

aspect of that island is really delightful; on Sabbath especially, there was a sight which could not fail to afford joy to any one in whose heart there was a spark of heavenly love. They have a fine stone church 100 feet long by 45 broad. At the hour of service about 300 assembled. Well might any one exclaim at such a sight, what hath God wrought! Once they were without God and without hope, sunk in the lowest depths of vice, and their island was full of "the habitations of cruelty," but now it is beginning to bloom like the garden of the Lord. They were neatly clad and happiness beamed on almost every countenance."

ERROMANGA.

"It was on Sabbath morning that we arrived at Dillon's Bay, and this made our visit more interesting, as they (the Christian party) were assembled for worship. You cannot imagine my feelings as I set my foot on the shores of that blood-stained island, and as I walked past the spot where Williams and Harris fell, and stood by the grave of the martyred Gordons."

"A river flows into the Bay at one side— at its mouth is the Mission Station—on its opposite bank under the shade of the feathery palm, lie the remains of the Gordons and MacNair."

"When we entered their place of worship we found about 70 or 80 assembled, and the teacher, Soso, preaching to them. Forty-three of these belonged to Portinia Bay, and when Mr. Gordon was murdered they came and joined the Christian party at Dillon's Bay. It seems as if Mr. Gordon had known that his life was in danger, for he pointed out to Soso the spot to bury him if he should be killed."

ANNUAL MEETING.

"This is now over and we are appointed to our stations,—Mr. Murray to Dr. Geddie's station, Mr. Robertson to Mr. McNair's at Dillon's Bay, Mr. McDonald, now son-in-law to Dr. Geddie, to Havannah Harbor, Estate. I am appointed to the old station of Mr. Morrison at Erakor, also to have Epang, Mr. Cosh's station. Mr. Cosh having left, and the distance being but three miles, it was decided that

one missionary should occupy both stations."

"Hereafter the meetings of the Missions are to be called the New Hebrides Mission Synod, and the headquarters of the *Day-spring* to be Sydney instead of Melbourne. The moderator was Rev. Mr. Watt, of Kwamera, Mr. Matheson's old station on Tana, where he is getting on very well, and the Clerk, Rev. J. Inglis, a fine old gentleman, who is very methodical in every thing he does." Here follows an account of a visit to the Volcano, for which we have no room.

MR. AND MRS. ANNAND

arrived safely in Liverpool on Nov. 15th, after a ten days' voyage, somewhat boisterous, but perhaps no more so than is common at that season. When last heard of they were spending a week in Edinburgh, after enjoying what our correspondent calls a "gay time" among Mrs. Annand's friends, who embrace not a few celebrities in the north of England. We have not yet heard of the date of their departure from Britain for Australia, but there was no mail steamer from Liverpool for some time and the probability was that they would sail from London on the 21st December.

THE LATE REV. JOHN CAMPBELL.

Our October number contained an announcement of the death of the Rev. John Campbell. We have few men among us, who have been as long in the active ministry of the church, fewer who have had as much of toil and sacrifice in the high places of the Home Mission field, and in our opinion fewer still of such marked individuality of character, so that we feel ourselves not only warranted, but called by duty to give a more extended notice than usual of his life and labours.

EARLY TRAINING.

Mr. Campbell was born at Scotch Hill, about four miles from Pictou, on the 16th December, 1809. His parents were pious emigrants from the island of Eig, one of the small islands lying off the Western

Coast of Scotland. They were persons of little education, his father being unable to read, neither of them familiar with English, Gaelic being their mother tongue. They, however, feared God; his father being an elder in the congregation of West River, then under the pastoral charge of the late Rev. Duncan Ross. It is mentioned that, so well had he the Scriptures stored in his memory, though himself unable to read, that when his sons had acquired that art, though imperfectly, and read the scriptures at family worship, he was able to correct them when they made mistakes. He however died, when his son was yet young, leaving a considerable family in humble circumstances. His mother, however, survived to hear him preach the gospel, and particularly rejoiced to hear it from him in the loved strains of her own mountain tongue.

It will thus be seen that his youth was surrounded with few outward advantages, so that he owed his progress in life under God mainly to his own exertions. The family being in but moderate circumstances, and soon left without their natural head, part of his early years was spent in severe toil, thus hardening his bodily frame, which in after life showed an immense power of endurance. But early his mind was directed to secure an education, and for some time he daily walked from his home four miles to attend the Grammar School at Pictou, and back at night, having as companions in his daily journey, Dr. Gordon, now of Edinburgh, and Charles Robson, now of Halifax, both of whom then resided on the West River road, some distance from town.

COLLEGIATE COURSE.

From the Grammar School he passed to his collegiate course in the Pictou Academy. Here, besides those just mentioned, he had, as fellow-students, several, who have since distinguished themselves in various spheres, such as Dr. Ross, Principal of Dalhousie College, Governor Archibald of Manitoba, Chief Justice Ritchie of New Brunswick, and Dr. Geddie of Aneiteum.

In his course, both at Grammar School and College, he manifested those character-

isties which distinguished him in after life. As a student he was submissive to his superiors and attentive to his duties. In his work he was plodding, and by industry succeeded in getting through his course with moderate credit, but not more. He never bore the palm of scholarship, and was surpassed by others, who have since either made little appearance in life or have been totally unheard of. Hence, some who judged from surface indications did not anticipate for him a brilliant career. But, even then, he exhibited an originality of thought and a native gift of expressing himself in out-of-the-way forms, which to the more thoughtful, indicated strong natural powers, likely to make their impression in after years. Out of class he was kind and generous, open hearted, scorning everything like meanness, and despising everything like show or pretence, with Highland blood occasionally boiling over against wrong and injustice, gentle to the weak, but the very man to chastise a bully, and foremost in everything calling for activity and daring.

THEOLOGY.

At the conclusion of his collegiate course he entered upon the study of theology, under the late Dr. McCulloch. Till this time, it must be admitted, that he exhibited little of an earnest religious character. He has himself said to us, that up to the first year of his Theological course, and to the preparation of his first sermon for the Presbytery, (the text was John iii. 16) he had not given an intelligent assent even to the doctrine of the atonement—that his views of divine truth were altogether crude, and that, so far as they had taken shape, they were opposed to the Evangelical system. But about that time, by study and intercourse with others, particularly James McGregor, of New Glasgow, when he was there teaching, his views of the doctrines of grace became clear and his adoption of them decided. From that time his attachment to them only gathered strength with years, and his religious course was as the shining light, shining more and more into the perfect day.

LICENSE.

Having completed the usual term of Theological study, he was licensed by the Presbytery of Pictou on the 2nd of May, 1837, along with Dr. Geddie. It is somewhat singular that two men, who exhibited such shining examples of devotion and self-sacrificing toil, the one in the Home Mission field and the other in the Foreign, should have thus started together. A more curious fact, at least to the Antiquarian, is, that the minutes of Presbytery represent that the vote being put by the Moderator, "proceed to license these young men or not," and being carried "proceed," an aged father "craved that his dissent against this decision be marked in the minutes." The fact would scarcely, for its sake, be worth digging out of the Presbytery records where, like a celebrated fly in amber, it is embalmed; but the fact is of historical interest. The younger generation in the present day will scarcely credit that up to this time, and even somewhat later, the question of training a native ministry was the subject of fierce controversy—that among Presbyterians outside of the Presbyterian Church of Nova Scotia the idea was not entertained for a moment—and that even within her, not ignorant people merely, but venerable ministers, looked upon measures for that end not only with coldness, but with hostility, and that even later, native ministers were not only held up to public ridicule, but found one of their severest trials in the want of sympathy, and even worse, of fathers in the church for the sole reason that they had been born and educated in America. The fact which we have quoted was one of the latest manifestations of this prejudice, and we only give it as throwing light on what may now be regarded as an Antiquarian curiosity in Ecclesiastical sentiment.

TWO PREACHERS.

On the following Sabbath they both commenced their public ministry in the old Prince Street Church, Pictou; and their appearance is one of the pictures, most vividly impressed upon the memory of our boyhood. Similar as they were in spirit, there was otherwise a great contrast between them. Dr. Geddie was small in stature and, in features, boyish looking (he was only 20 years of age) with modest and even seemingly diffident manner. Mr. Campbell was seven years his senior, tall, dark complexioned, while his thin compressed lips, firm set chin, and every line of his countenance indicated manly energy and determination. In speech, Mr. Geddie's doctrine distilled as the dew, as he gently insinuated the truth in those regular and pleasing cadences, though of slightly melancholy tone, afterward so

familiar through the Church. Mr. Campbell appeared, as already discarding all conventionalism of pulpit tone and expression, without any of the arts of oratory, but in the firm tones of a powerful and melodious voice, speaking the truth in simplicity, but with a decision, which bespoke a man that felt he had something to say to you, and meant that you should listen to it. Each had his gift, one after this manner, and the other after that, and both have since left their mark on the spheres where their lot was cast.

WORK OF A PROBATIONER.

Being appointed to preach in St. Marys, he, on the 11th, walked through to Lanchlan McQuarry's, Caledonia, and on the three following Sabbaths supplied that congregation. The result was that the people immediately took steps to call him to be their minister.

At the end of that month he proceeded to Truro, the congregation there then requiring a minister, owing to their pastor, the Rev. John Waddell, being nearly incapacitated for public duty. Here he preached on the next three Sabbaths of June, and his labours were so acceptable, that urgent solicitations were addressed to him by members of the congregation to settle there.

He was subsequently sent for six weeks to Prince Edward Island, during which time he visited Cascumpeque. There was then no road from Lot 16 to that place, and the only way of reaching his destination was by travelling on foot. Young, vigorous and determined, he would have thought little of this, but unfortunately he had put on a pair of boots so tight, that before he had accomplished half the distance, his feet were blistered in such a manner that he was scarcely able to proceed, when he reached the house of a gentleman, who kindly sent him round a considerable portion of the remaining distance in a boat. He used to tell of a narrow escape for his life, which he had during this visit, in crossing Cascumpeque Bay, the boat having too little ballast, was nearly capsized. The passengers were obliged to lie down in the bottom to help to keep her steady, and with great care on the part of those in charge arrived safely to land. They were told afterward that their escape was a miracle, as their situation was more dangerous than any on board were aware of.

While a probationer, he also supplied Cape John where he first attempted to preach in Gaelic. The result was that the people there make an effort to obtain his services and took measures to be organized as a congregation, but the violence of party contention afterward brought the movement to nought.

In the meantime the call from St. Marys was sustained by the Presbytery, and at their meeting on the 22nd August, it was presented to him. At the same meeting was presented "a petition from the congregation of Truro, representing that Mr. John Campbell had been preaching to that congregation for some time past with great acceptance, that they were very unanimous to have him as their minister, and praying the Presbytery to postpone his settlement at St. Mary's till they have an opportunity of presenting him with a call."

SETTLEMENT.

He had, however fixed his mind on St. Mary's. Members of the Presbytery had destined him for that place. "Man proposes but God disposes." The adage is often quoted as pointing out the difference between the purposes of God and of man. But in this case the proposal of man, the disposal of God, and his own inclination combined. The manner in which these two congregations have been supplied, we have always regarded as a remarkable exhibition of the wisdom in which the great head of the church raises up men suited to different spheres.

STATE OF ST. MARY'S.

He was accordingly ordained at Glenelg on the first of November, 1837. His congregation was then thinly scattered along the St. Mary's River from the Head of Caledonia to its mouth, a distance of about thirty miles, and up the East Branch a distance of twelve or fifteen more in another direction, embracing in fact half a county. In no part of the district was there a road fit for a carriage, the only roads being mere footpaths or bridle paths, in some places little more than mere openings cut in the woods with a pathway full of holes, made by the horses feet, in regular order, in which each animal stepped in most orthodox fashion, with clay banks between them, varied by roots and rocks, rendering footing still more dangerous. There was not a wheeled carriage within the whole bounds of the congregation. We have heard him tell, that a year or two after his settlement, some ladies having come round from Halifax by water, and being desirous of getting to Pictou by land, all they could get in the shape of conveyance for that purpose, consisted of the wheels and some other remains of an old chaise, with which one of the Mr. Archibald's had brought home his wife, and which, with some patching, served the purpose, although it is doubtful, if even A. Malachi, in his severest fit of economy, would have considered the concern either safe or suitable for conveying him through his congregation.

Even four years later, when he was married, there was only one wheeled carriage

in his congregation. This was a heavy double seated waggon, brought through by the late Jonathan Blanchard, of Pictou, and purchased by the late Alexander Archibald. Even then Mr. C. had to hire a chaise on the East River of Pictou to take home his bride, and such was the state of the roads that Mr. A.'s wagon, having been employed for the conveyance of some friends in the congregation, who accompanied him on the occasion, was upset on the way, and some of his wife's friends accompanying him home in a chaise were thrown out by the jolting of their vehicle as it passed over the roughnesses of the road. It was a year later, or five years after his settlement, before there was a wheeled carriage in Sherbrooke, the first being an old fashioned "fly," owned by Hugh McDonald, Esq.

HARDSHIPS.

These facts will give an idea of the physical toil, which the discharge of his pastoral duties involved. In other respects, his prospects were not more promising. The soil of the district, with the exception of some intervale farms, is not of the best quality, and the people relied largely on lumbering for subsistence, but for farm produce they were far from market, and the lumber they were obliged to ship to Halifax, where after expenses were paid, the return was often but small. In these circumstances money was rather a rare article. All the salary they could then offer was the magnificent sum of one hundred pounds, and he soon found that even this was not to be paid fully or regularly.

At the time of his marriage, four years after his settlement, there was nothing that could be called a shop, within the bounds of the congregation, so that the family supplies, usually purchased at such a place, required to be brought from Pictou, New Glasgow or Halifax.

As to their moral and religious condition the reports of the people, we have heard, have not been by any means favourable. The first settlers were either from Pictou or Truro, and had retained to some extent their religious habits, and he was supported by a band of elders, all of whom have fallen asleep with the exception of Hugh McDonald, Esq., now retired from active duty. But the population was mixed, and the state of religion and religious knowledge was low. In glancing at the minutes of the Session during the first year of Mr. C.'s ministry, we find them refusing to baptize certain parties, who had applied for that ordinance, as they say, "on account of their total ignorance of the most essential doctrines of revelation." There were then only twelve communicants in Sherbrooke,

and besides the people had become divided under the ministry of his predecessor.

Taking all the circumstances into consideration, we think that but few of our ministers have entered upon a harder field, and we think it scarcely possible, for a young man in our church at the present day, to be called to a situation involving more difficulties and hardships, or presenting less hopeful prospects. And the change since affords, we think, strong encouragement to our young ministers, to labour in hope amid whatever difficulties they may be called to encounter. Though sowing in tears, they shall reap in joy. By perseverance in toil they shall in due time come again, bringing their sheaves and rejoicing.

HIS WORK.

Difficult as the field was, however, it was the choice of his heart. From the first he was strongly attached to his congregation, and he entered upon his labours with his whole soul. He was not a man who could do anything by halves, and he threw himself into his work with all the characteristic energy of his nature. He preached regularly at three places, Glenelg and Sherbrooke where there were two old and small places of worship, and at Caledonia, where there was none; each of which places was to receive a third of his time, besides holding occasional services in various nooks and corners of his congregation. For this work he prepared carefully, studying diligently as his time permitted, writing out his sermons in full and committing them to memory. He also, regularly every year, visited all the families in his congregation, and held diets of examination in the different sections, besides attending to the various calls from sickness and other causes, which make such inroads upon a minister's time.

The discharge of these duties over so extended a sphere of labour and in the state of the country at that time, involved an amount of physical toil, which the present generation cannot appreciate. For some time all his travelling between the different sections of his congregation, as well as in pastoral work, was on horseback, so that he was for days in the saddle. He was six or seven years a minister before he had any carriage, partly from want of means to get one, and partly from the state of the roads, which rendered riding on horseback the quickest, safest and most convenient mode of travel. Even after he did get a carriage most of his travelling continued to be by the same mode. But no difficulties deterred him from the prosecution of his work. Come storm, come rain, be the roads in deep mire or deeper snow banks, he would fulfil his appointments, even when the people did not expect him to do so, and wished

him to avoid such exposure. Naturally ardent in temperament, determined in what he undertook, and adventurous in disposition, he seemed most at home in encountering difficulties, which most other men would have regarded as impossibilities. Instances of this might be given, for example of his starting from home on Monday and riding all night, and over the roads as they then were, to attend a meeting of the Presbytery on Tuesday forenoon at Tatamagouche—of his travelling to New Glasgow after a freshet, which had carried away every bridge between the East River and Glenelg—of hearing of his mother's illness after dark, and mounting his horse at ten o'clock, to ride all night in the mud of December roads, and through the long stretch of dark woods lying between Pictou and St. Mary's, to reach her home only to find that she had breathed her last before his arrival—of his crossing Pictou harbour when the ice was so bad that on arriving at the town he was obliged to have planks placed from the ice to the wharf to land his horse—of his returning home from a fatiguing mission to Guysboro' and Canso on Saturday evening, finding letters from Cape Breton informing him that a congregation there was distracted, and in danger even of being destroyed by the efforts of sectaries, and starting on Wednesday, riding the whole distance on horseback, arriving on Saturday and preaching the same day at once encountering the dogs who were tearing the little flock to pieces, and ceasing not his labours until he had seen it established in safety. Such feats, for we can call them nothing less, so long as he had health, were his life and pleasure and were thought and spoken of as ordinary occurrences. We believe that at the time of his death there was not a man in Nova Scotia that had ridden as many miles on horseback as he had done.

WONDERFUL DELIVERANCE.

In his early labours he met with many incidents, some ludicrous, some serious and some even dangerous. We shall give one which he regarded as the most remarkable deliverance from death, which he experienced during his life. It occurred a year or two after his ordination.

He had been engaged to assist the late Rev. Mr. Patrick at his communion in Merigomish, in the month of March. The winter had been stormy and the snow lay heavy on the ground. He proceeded thither by way of Antigonish, travelling as usual on horseback. He reached that place the first day and spent the night at Mr. Trotter's. At that time there were only two routes thence to Merigomish, the one by the post road round the Gulf shore, the other over the Antigonish mountains. The

latter was over steep hills and the road extremely rough, but it was at least ten miles shorter, and this circumstance induced many travellers to prefer it, as they could generally accomplish the distance in a shorter time and with less fatigue to their horses than they could by the other. Mr. C. was led to choose this route on this occasion, and the next morning started after breakfast. He had, however, not proceeded far on his journey till snow commenced falling. Not anticipating danger, he still pressed onward, but the snow continued even heavier than at first, and the wind rose, till he was involved in a regular snow storm. He was by this time too far on to think of turning back, or at all events he was so accustomed to go through with what he undertook, that he thought only of going forward. The road having been but little travelled was somewhat deep and difficult even at starting, but as the snow continued it became worse and worse, ere long he found it impossible to continue riding, and he was obliged to dismount, take the bridle in his hand and go ahead, tramping the snow before the horse. On the most level spots the snow was deep, so that this involved an amount of toil, which those only who have tried to go any distance in deep snow or storm, can understand; but there came bank after bank, in which for a time his horse would sink, so that it required great exertions on the part of both to extricate him. Thus he continued all day, and night came upon him when little more than half of his journey had been accomplished. There were very few settlers on the mountain, and owing to the failure of crops for some years, several of them had left. He had therefore toiled all day without meeting a place where he could obtain shelter for either himself or his horse.

Those who have travelled the mountain road will recollect a deep valley about half way across. There the road made a long and rather steep descent on the one-side, to mount by as long and steep an ascent on the other. Night came upon him as he reached this place, and the storm was scarcely, if at all, abated. The strength of both himself and his horse was by this time nearly gone. He managed, however, to descend the valley, but on attempting to ascend the other side, the snow had accumulated to such a depth under the shelter of the hill, that with a few plunges, the horse got so deeply immersed in a snow bank as to be utterly helpless to extricate himself, and his owner was equally unable to do anything for his relief.

His case now seemed desperate. He was utterly unable to rescue his horse, and his own strength, from the toil of the day and want of food, was so nearly gone, that

he could scarcely proceed farther, even if the road were passable. His only hope of safety was to find a house. Mr. Trotter had warned him in the morning that he would find a certain number of the houses he first met with deserted, but that after passing these he would reach one inhabited. And now, with what energy he could rally, leaving his horse so nearly buried in the snow bank that only his head and part of his neck were visible, he started in the hope of finding some human habitation. Hope revived as he came to a fence and a small clearing, but following the fence he was soon filled with utter dismay, as the first view he got of a house showed all the windows out, giving too plain indications that the inhabitants had left. Now he gave himself up entirely. He had struggled all day with efforts the most fatiguing that can be conceived—there was no hope of any person passing by to relieve him, as little of his finding any house near, and if there were he would scarcely have been able to reach it. In these circumstances he sank down in utter exhaustion of body and blank despair of mind. And then he began to think of his condition. After such storms there was no hope of that road being travelled till the melting of the snow in spring. He was to die, that was now certain, his body was to be buried in snow, and then he began to picture the finding of his body in spring, perhaps half consumed. With such thoughts a horror of thick darkness came over him. But one resource remained, and accordingly he addressed his earnest prayers for help to Him who rules the storm, and at the same time gave a loud call for help. He told us that the cry was uttered more from horror at his situation than from any expectation of relief, but to his amazement he heard the next instant the bark of a dog. He used ever after to give it as an example of speedy answer to prayer, and to him it was a practical demonstration, that God hears the supplications of his children, as convincing as any experiment in Professor Tyndall's laboratory would be of a truth in Physical science. Such was his desperate condition at the time, that he could scarcely believe it possible that he had really heard the welcome sound, but still he believed he could not be deceived. It was enough to rally his remaining strength, and he again started up and proceeded in the direction of the sound. Soon he saw a light and soon again he reached a little hut. The door was opened by an Irishman, who looked at him with an almost startled look, and whose first salutation, after recovering a little from his astonishment, was an enquiry, coupled with the name of the evil one, as to who he was, and the second was the complimentary

exclamation, "what a fool you are to be out such a night as this." "Fool or not," was the reply, "I am here and my horse is in a snow bank, and I want something to eat for myself and some help to get him out."

The family, who were Irish Romanists, did not object to giving him the shelter he asked, but it was with difficulty he could persuade the men to go to attempt to relieve his horse. However, at his urgent solicitation, two men started with a little hay, he promising to follow, as soon as he had eaten and rested a little. They had no food in the house, but potatoes and a little milk. Having partaken of this and rested a little, he started on his return to where he had left his horse, but had only proceeded a short distance, when he met the men returning without his horse. "A hundred men wouldn't take that horse out of there to-night," was their exclamation. He could not, however, consent to give up the poor brute in that way, and urged them to accompany him to make another effort to extricate him. They were very unwilling to do so, but yielded to his solicitations. On arriving at the spot only the horse's head was above the snow. He had however eaten some of the hay that had been brought to him, and refreshed, he was ready to make a new effort. The storm, too, had now abated. With their united exertions, the horse was at length relieved, and he was taken to shelter for the night.

It appeared afterward that the dog was an old useless creature that usually lay about the chimney. On this occasion the man had gone out to see if the storm was abating. He came in and shut the door without observing that the dog was out, but almost immediately after heard the bark, and by this simple incident occurring just at that instant Mr. Campbell's life was saved.

The next morning he was ready to proceed on his journey, but it was hopeless for him to attempt to take his horse the rest of the way. He therefore obtained a pair of snow shoes, but in order to fasten them on his feet he was obliged to use his pocket handkerchief for the one and his neck handkerchief for the other. Fitting himself out in this way he proceeded to cross that part of the mountain still lying between him and Merigomsh, and in due time reached the house of the late Joseph McDonald, Barney's River, which stood at the end of the Mountain road, where it comes out upon the Barney's River road. Here he was hospitably entertained, and arrangements were made to have his horse brought round by the Gulf.

(To be continued.)

Mr. Thomas Maclean.

Died at Green Hill, on the 30th November, Mr. Thomas McLean, Elder, in the 31st year of his age. The writer has more than once during his ministry seen struck down at his side men in the very prime of life, who seemed specially qualified for the Lord's work, and whose removal "in the midst of their days" formed one of those mysteries which seem to need the light of the future world to unfold. But he has lost none who seemed to possess in such a high degree all the qualities fitted to render a man beloved and useful as Mr. McLean. Bereft in early life of a praying mother, his stainless youth seemed a remarkable illustration of the divine promise, "when father and mother forsake thee, the Lord will take thee up." Early his heart was given to the Saviour, and such was the ripeness of his Christian experience, that at the age of twenty-eight years he was, on the death of his father, James McLean, Esq., elected an elder in the congregation of Salem Church, being the fourth in lineal descent, who had filled the office in that section of the country, his great grandfather being one of the first elders ordained by Dr. McGregor in the County of Pictou, and his grandfather and father having succeeded him in the office. He had been useful before, but under the responsibilities of his new position, he gave himself more earnestly to the promotion of God's work in the sphere in which his lot was cast. Kind in heart, yet firm in duty, clear in judgment and earnest in spirit, of excellent gifts natural and spiritual, he was filling his position in a manner that gained universal esteem. But his spirit burned with a desire to do more for Christ, and to consecrate all he had and all he was to the promotion of his cause, and having long been deeply interested in the Foreign Mission work, his mind was directed to devise means by which he might best promote that enterprise. He was hearing much of lay agency, and the light in which it struck his mind was this, if there is such need of the co-operation of pious laymen for ministers at home, who are surrounded by all the influence of Christian society, how much more must this be necessary to the Missionary, who is surrounded only by the Heathen, and alone has to bear the whole burden of his work. Calmly he laid his plans—to sell his property, which he supposed would realize \$3000, to use the interest of this and the principal as occasion might call, to go forth to some heathen field, and to give himself as a Christian layman to the work of aiding the Missionary in his work, labouring with his hands to provide what farther might be necessary for his support. On entering into corres-

pondence with the Missionaries in Trinidad, the project was warmly entertained by them. The sympathy with their work which it manifested, cheered their hearts, independent of the valuable aid that he might be expected to render by his labours. After consultation, it was arranged that he should go there to take the superintendence of the Mission schools. His intention was to learn the Hindoostance, so as to be able to converse with young and old in their language, but as the teachers understood English he could be useful at the very outset. A partial salary could also be procured for him in this situation, which would, in part at least, prevent the necessity of his engaging in another employment for his support.

We have given the plan in full, for two reasons,—first because we believe that such an exhibition of self-sacrifice deserves to be recorded, and secondly, because we hope that his example may stimulate others. The place which it was proposed he should fill is still unoccupied, and the work of God in all portions of the earth is calling for men willing to consecrate themselves and their professions for its promotion.

His plans being thus arranged, he prepared to execute them. For this purpose during last winter he gave himself to study, intending to attend the Normal School during the summer, and to leave for Trinidad about the beginning of December. But God's ways are not our ways. Up till this time he had enjoyed perfect health, and showed more than usual power of endurance; but at the time of attending the Y. M. C. A. Convention at St. John, in October, 1871, he had a choleraic attack, which was followed by another on his return home. Giving himself to study, as he did everything, with all his might, and travelling during the cold and storms of last winter, his constitution gave way, so that by Spring he was obliged to forego his intention of attending the Normal School. Medical aid was not obtained until too late to be of any avail, and during the summer pulmonary consumption ran its fatal course. Eager as he was to engage in the work, to which he had devoted himself, it was at first difficult for him to realize that God should will otherwise. For some time he thought that surely some way would open in Providence for him to enter upon it. But as the progress of his disease too plainly showed that it was ordered otherwise, he bowed meekly to the Supreme will. But two circumstances will show how much his heart was in the work. The first is that, as he mentioned to us, the last desire for life that was awakened in him, was by receiving a letter from Mr. Grant, of Trinidad, on the work there. The other is that, a few hours before he died he was

heard saying, as in soliloquy, "Mr. Grant will be disappointed."

During the early stages of his illness he sought earnestly to employ the fleeting hours in labour for Christ. While able to go about, or even to drag himself in weakness to a neighbour's house, he was in the prayer meeting, at the sick bed, or wherever there was an opportunity of doing or getting spiritual good. While his hand could hold the pen he employed it in commending the Saviour to those whom his tongue could not reach. And then when strength for such walks of usefulness failed, he preached, perhaps more eloquently in the submission and peace of a dying bed. When the master's will became plainly manifest, he said that there was only one thing now that he wanted, viz., patience. That was granted, and during weeks of severe sufferings he was able to "endure as seeing Him who is invisible." During his whole sickness his mind was kept in perfect peace, nay, at times was so filled with joy in believing that he once said to us, not in any boastful spirit, but in the fulness of Christian enjoyment, that he thought he could sustain weeks on weeks of suffering. So he died, the last sentence he uttered being, "I will never leave thee, I will never forsake thee," on the assurance of which, who need fear to go down into the dark valley?

"My days are past, my purposes are broken off," was the cry of the Patriarch, and they have been re-echoed by many a noble spirit since. It is a curious coincidence that, so far as we can learn, the first time Mr. McLean revealed the plan he had formed, was at the time of the Y. M. C. Convention in St. John: and there he had his first illness, and that while he had arranged to leave for the Foreign Mission field on the 1st December, he died on the evening of the 30th November. In the immediate sphere in which he lived, "his works do follow him:" and though he was not permitted to carry out his cherished design, yet doubtless the great Master has said, "it was well that it was in thine heart," and there remains the legacy of a noble example. The place which he expected to occupy remains vacant, and the work of God upon earth is loudly calling for one youth of piety to "go and do likewise." It may be mentioned that, besides two small legacies, one to aid the Trinidad Mission, the other to the Supplemental fund, he has left the bulk of his property (\$2,400) to the Foreign Mission fund, on the decease of his sisters, who are to enjoy the interest of it while they live.

George Runciman, Esq.

George Runciman, Esq., of Annapolis, died on the 5th of August, aged 76 years, and though our notice is late we feel that it should not be omitted.

Mr. R. was born in Haddington, N. B., and came to this Province in 1819. He remained for a few years in Halifax, from which he removed to Annapolis, where he has been engaged in mercantile pursuits for about half a century, and always noted for strict integrity.

Though he was a Presbyterian by education and conviction, for a great part of his life he attended public worship in the Episcopal Church; but when an opportunity occurred for securing the services of a minister of the Gospel in connection with the Presbyterian body, he came promptly and decidedly forward to aid the effort. When the congregation was organized he was chosen and ordained an elder, the duties of which office he discharged to the best of his ability. When at home, he was never absent from public worship, prayer meeting or Kirk session, till his last sickness, and his interest in Zion's welfare increased with advancing years.

Ministers of the Gospel, as we, and many others know, met in his hospitable home a most cordial welcome, both from himself and his like minded partner, and in the society of the servants of God he took special pleasure.

His removal leaves a blank in the congregation not easily filled. May the Lord, by His own gracious presence more than make up the loss in the family and in the Church.

ANOTHER MARTYR OF ERROMANGA.

THE REV. J. D. GORDON.

(By the Rev. Dr. Sterl.)

Tidings have just arrived that another Martyr has passed away from bloodstained Erromanga. The Rev. James D. Gordon was cruelly murdered there on the 25th Feb. last. This is now the fifth who has met with a violent death in the cause of the Gospel in Erromanga. On the 20th November, 1838, the Rev. John Williams and Mr. James Harris were massacred there by the natives. The premature death of that great apostle of the Pacific, Mr. Williams, made a profound sensation throughout England and awakened a deeper interest than ever in Polynesian Missions. Efforts were made again and again to evangelise Erromanga, and often failed. At length the Rev. G. N. Gordon and his wife settled there in 1857. It was thought that the way had been opened for

them by the labours of native teachers. But after four years residence, Mr. and Mrs. Gordon were brutally murdered on the 20th May, 1861.

Erromanga did not cease to interest the Christian Church, though a second massacre had occurred. When the tidings reached Prince Edward's Island, from which Mr. Gordon had gone, his brother James was ready to take up the fallen standard, though it had been dyed with a brother's blood. Nor did he rest till he was attempting to evangelise the savages of Erromanga. And he has his reward and his crown in a few converts who have gone before him.

"Heavy His cross and stoutly did he bear it'
Even to the foot of Holy Cavalry
And if at last He sunk beneath the weight
There were not wanting souls whom he had
taught

The way to Paradise, that in white robes
Thronged to the gate to hail their Shep-
herd home."

It was soon after the murder of the de-
voted and gifted Bishop Patteson that
another witness of Jesus Christ joined the
"noble army of martyrs" who continually
cry, "How long, O Lord, holy and true,
doest thou not judge and avenge our blood
on them that dwell on the earth?" Mr.
Gordon had a great regard for the mar-
tyred Bishop. Now clad in white robes,
they rest for a little season, and meditate
on the great mystery of God, till he accom-
plish his great purposes and until "no
man need say to his brother know the
Lord, for all shall know Him from the least
to the greatest!"—Until the Kingdom of
this world becomes the Kingdoms of our
Lord and His Church—until

"Earth roll its rapturous hosanna round."

The Rev. James D. Gordon was a na-
tive of Prince Edward Island, British
North America. His father was a respected
elder of the Presbyterian congregation at
Casumpece, now called Alberton. Schools
were rare even in Mr. Gordon's youthful
days; however, he made good use of such
as were within reach, and afterwards went
through the ordinary course of study re-
quired by the Church. After receiving
license he offered himself to the New He-
brides Mission and was duly ordained. He
in 1864, along with Messrs Morrison and
McCullagh who were sent out by the Nova
Scotia Church, sailed in the missionary
vessel *Dayspring*, which had just been built
in New Glasgow, and which had been pro-
vided by the offerings of the children of the
Presbyterian Church in Australia, assisted
by some of the Congregationalists especially
in New South Wales; and by children of
the Presbyterian Church of the Lower
Provinces of British North America, and

of the Reformed Presbyterians in Scotland.
The vessel was commanded by Capt. W.
Fraser, their course led them to call at
Cape Town, where the missionaries were
very warmly received. After visiting Mel-
bourne they came to Sydney, and left for
the islands on the 19th May, 1864.

Mr. J. D. Gordon was located at Dil-
lon's Bay, Erromanga, and at once took
up the work which his martyred brother
had left. There were very few Christians
on the island. He only found three persons
who had been admitted into the Church by
baptism. In four years he baptized four-
teen and admitted them also to the Lord's
Supper. He lived for a considerable time
in peril as the tribes were constantly at
war. Two more were added to the Church.

Meanwhile Mr. Gordon earnestly pur-
sued the study of the language, and car-
ried forward the preparations that his
brother had made. The Gospel of St.
Luke had been printed under his brother's
care. He added the Book of Genesis
which was printed in Sydney under his
own supervision. He also prepared the
Gospel of St. Matthew, which was printed
at the University Press, Cambridge, in
1869, at the expense of the British and
Foreign Bible Society, under the editorial
care of the Rev. W. Girdlestone, the So-
ciety's scholarly editorial adviser.

Mr Gordon prepared also a Primer, a
Psalter, and a translation of Leitch's Cate-
chism for beginners. He also revised a
Catechism which his brother had prepared.
He acquired some knowledge of the lan-
guage of the island of Espiritu Santo by
having two lads from that place under his
protection. He resolved to spend a winter
on that island and pioneer the way of the
Gospel. A tent and furniture were pre-
sented to him by ladies of the New Hebrides
Missionary Association, Sydney. He
went to the island, and laboured heartily
for four months. He had always a class
of young people and taught them to sing
and read a little. He prepared a phonetic
primer in the language which was printed
for him in Sydney. He intended to return
every winter; but did not accomplish it.

In 1868, the Rev. James McNair was
appointed to Erromanga. Mr. Gordon
then left Dillon's Bay and settled at Por-
tunia Bay. Mr. McNair died in 1870, and
Mr. Gordon returned frequently to his
former sphere.

On his first settlement in Erromanga,
Mr. Gordon was the missionary of the
Presbyterian Church of the Lower Pro-
vinces of British North America, by whom
he had been sent out. He laboured in that
connection for four years, then at the re-
quest of the Presbyterian Church of New
South Wales became their agent on the
New Hebrides. Unhappily he had differ

ences with his brethren which led him to resign his appointment at the end of 1870. He still continued to labour in Erromanga; but had great longings to make "missionary enterprises" to "regions beyond." He even hinted at the probability of laying his bones in New Guinea.

Mr. Gordon was singularly devoted to the Lord his Saviour. He had one passion of living for Him in doing good. His mode of work was, however, very eccentric and self-willed. It was very difficult to get him to work in harness. But he spared not himself in his missionary zeal. He was self-denying to an extreme, and was ready, with some conscious forboding, to be offered up as a martyr for the cause which he had espoused. He was unmarried, and laboured, as he lived alone. His solitude was not of advantage to himself or to the Mission, and aided to excite his mind, and make him suspicious of his brethren, who all esteemed him for singleness of aim, though they deplored his want of co-operation in the Missionary work. He felt his solitude, and the want of some one to charm the savage islanders with music, as the Missionary's wife has often done. To make up for this he commissioned the writer to get for him a barrel Organ, on which he could play to the natives. One was procured capable of playing thirty tunes! and which had, besides the organ, two French horns and a tambourine.

Mr. Gordon was fond of study, and indulged largely in the investigation of unfulfilled prophecy. He was a pre-millennialist, and looked for the Lord's speedy advent. He adopted at last many of the views of the Plymouth brethren, and was dissatisfied with the ordinary way of working missions. Though he had no salary during the last year, he laboured as devotedly as ever, and had sent for a very slender supply of stores from Sydney. He could scarcely be got to take the salary assigned to him by the Committee in this colony, and again and again declared he would take no more than £100 a year! He laboured from an intense love of souls, and no consideration of money affected him.

He had strong feelings against the removal of the natives to Fiji and Queensland, and frequently sent lists of men that had been induced, as he believed, by fraud or force, to leave. He spoke at length and entered into many particulars respecting the traffic when he addressed a meeting in Sydney in March, 1868, before he left last for the New Hebrides. His worst anticipations have been fulfilled, and many atrocities and many deaths both of Polynesians and of white men have been occasioned by that traffic.

He was anxious to get a large accession

of unordained labourers into the mission field. He said, "until the Church employs such an agency she cannot say that she has put forth all the efforts in her power for the evangelization of those perishing races. If she refuse to call it into being and exercise, the charge of indifference to the claims of the perishing heathen may be urged against her. If the spirit were poured out from on high, the church might say, Come, young men, with a good English education, and compassion for poor perishing souls; come ye, and we will send you to shew them the way of life. If the church wait till ordained ministers offer for a repulsive heathen field, when vacancies at home cannot be filled up, and receive none but such, then is she not laying herself open to the charge of putting a fictitious value upon a classical education, or adopting a false standard of qualifications? What were the educational qualifications of the seventy disciples?"

There is much force in these words. Too little use has been made by English-speaking Christians of other agents than ordained missionaries. The German Missionary Societies act differently, and with much success.

Meanwhile the New Hebrides Mission has just received an accession of four missionaries, one of whom was formerly on the islands in a secular calling, and having become attached to the mission went to his native country, Nova Scotia, and qualified himself to become a missionary. Other two accompanied him from Nova Scotia, and one joined from Victoria. Erromanga may yet, by the labours of the successors of its martyrs, be won to the Lord Jesus Christ, and its dusky islanders join in the multitude whom no man can number from every kindred, and people, and nation, and tongue, who praise the Lamb that was slain.

"Waft, waft ye winds, his story,
And you ye waters roll,
Till like a sea of glory
They spread from pole to pole."

News of the Church.

Church Insurance Fund.

The Committee on the Church Insurance Fund of the Presbyterian Church of the Lower Provinces, have to intimate, that they have been in correspondence with the managers of congregations, in reference to the scheme; and have received encouragement to carry it into effect; but from various causes, they are not prepared to commenced on the 1st of January, as was contemplated, but from the encouragement

received, they are in full expectation of being able to put the scheme into operation, on the 1st of July next, at the time of the meeting of Synod. Congregations, whose trustees have applied for the benefit of the fund, are requested to take notice of this, that they may not allow any policies they hold to expire; and those congregations which have not applied, are requested to forward their applications, with answers to questions of schedule, without delay.

GEORGE PATTERSON, *Con.*

Presbytery of Halifax.

The Presbytery of Halifax met on Tuesday and Wednesday the 17th and 18th Dec. A large number of members were in attendance and the principal business was the consideration of the Rules and Forms of Procedure. Rev. A. R. Garvie applied for leave of absence for a few weeks and asked supply for his pulpit. Leave was granted. Arrangements were made for the supply of vacancies, and the Presbytery adjourned to meet in the basement of Poplar Grove Church on the third Tuesday of February.

Presbytery of St. John.

This Presbytery has been vigorously at work visiting and organizing its extensive domain. Generally speaking, reports from the Congregations and stations show marked and steady progress.

Presbytery of P. E. Island.

Rev. D. MacNeil has demitted his charge on account of ill health. The Woodville Congregation have called Rev. John Sutherland, but Mr. S. has resolved (we believe) to accept a call from West Bay, C. B.

The Congregation of Summerside, P. E. Island, have called Rev. N. Mackay, St. David's Church, St. John. The congregation of Chatham, N. B., have called Rev. John M. Allan, and Mr. Allan has accepted the call.

Presbytery of Truro.

This Presbytery met at Great Village on the 3rd December, 1872. The Clerk reported that Rev. E. Grant had accepted the call to Stewiacke, and that Mr. J. C. Meech had declined the call to Acadia.

The Presbytery agreed to authorize the Session of Upper Londonderry to transfer certain families in Chiganois to the congregation of Orslo.

The Rev. E. Ross reported that by appointment, he had met with the Upper Section of the congregation of Lower Londonderry. "The meeting was large, and unanimously resolved to take order for securing the services of their present pastor

after the division of the congregation, and appoint Messrs. James Baird and D. Poppard to represent the views of the congregation to the Presbytery.

This Report was received, and Mr. Ross's diligence approved. In addition to the above expression of the attachment of the congregation to Mr. Wylie—the Commissioners stated that \$615 had been subscribed towards a salary.

Commissioners from the Lower Section stated that a meeting had been held and subscription papers circulated, but as the amounts subscribed were deemed inadequate to the support of a pastor, they could offer no objection to Mr. Wylie's demission. After serious deliberation, the Presbytery agreed to accept the demission as respects the Lower congregation—but that the question of Mr. Wylie's relation to the Upper congregation be deferred till the next meeting.

Arrangements were made for Mr. Grant's induction on Tuesday, 17th Dec., at 11 a. m.

The next meeting of Presbytery will be held in Truro, on Tuesday, 14th Jan., 1873.

The Record for 1873.

We hope for a large increase in the circulation of the *Record* for the present year. It is very cheap and it contains a large amount of information with which all the members of the Church should be acquainted. Last year there was an increase of 500 copies; but this year we hope for a very much larger increase. The "situation" is not perfectly satisfactory with regard to the *Record* until a copy reaches every family in the Church.

The "Week of Prayer" will be observed from Sabbath the 5th till Sabbath the 12th January. Union meetings are to be held in the Halifax Churches.

Illustrations of Sabbath School Lessons for January.

FIRST SABBATH.

Golden Text. In the beginning was the Word, and the Word was with God, and the Word was God. * * All things were made by him. John i, 1-3.

1. "It is the glory of the world that He who formed it dwelt on it; of the air, that he breathed it; of the sun, that it shone on him; of the ground, that it bore him; of the sea, that he walked on it; of the elements, that they nourished him; of the waters, that they refreshed him; of us men, that he lived and died among us; yea, that he lived and died for us; that he assumed

our flesh and blood, and carried it to the highest heavens, where it shows as the eternal ornament and wonder of the creation of God."

2. As, when men behold any curious work of a skilful craftsman, straightway they will leave the work, and enquire after him that made it, that they may praise his skill; so it is the duty of Christians, when they behold everywhere, in all the creatures, the admirable and unspeakable wisdom, goodness and power of God; to make haste from the creature, and go forward to the Creator to praise and glorify him.

3. "Standing within a cathedral and looking through its stained and figured windows towards the light, we behold the forms and colors by the light. Standing outside and gazing at the same windows we see nothing but blurred and indistinct enamelling. Thus the soul standing within the great cathedral of God's material world, and looking through it upwards to the light, beholds the meaning of its forms and colors; but standing without and viewing nature in detail, not with reference to light pouring through it from God, but for itself alone, there is nothing better seen than the mere material enamelling."

SECOND SABBATH.

Golden Text. Thou crownedst him with glory and honor, and didst set him over the works of thy hands. Heb. 2-7.

But man He made of angel form erect,
To hold communion with the heavens above;
And on his soul impressed his image fair—
His own similitude of holiness

Of virtue, truth and love, with reason high
To balance right and wrong, and conscience
quiet,

To choose or to reject, with knowledge great,
Prudence and wisdom, vigilance and strength,
To guard all force or guile, and, last of all,
The highest gift of God's abundant grace,
With perfect, free, unbiassed will. Thus man
Was made upright, immortal made, and
crowned

The King of all; to eat, to drink, to do
Freely and sovereignly his will entire;—
By one command alone restrained to prove,
As was most just, his trial love sincere,
His loyalty, obedience due, and faith.

THIRD SABBATH.

Golden Text. As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Romans, 5 19.

Take a dead man and put fire to his flesh, pinch him with pincers, prick him with needles, he feels it not; scourge him, and he cries not; shout in his ear, he hears not; threaten him, or speak him fair, he regards not, he answers not. This is the condition of one that is spiritually dead in sin; let the judgments of God and

terrors of the law be laid home to his conscience, let the flames of hell fire flash in his soul, he regards them not; he is sermon-proof and judgment-proof, he hears of judgments abroad and sees judgments on others; nay, let judgments come home to his own doors, yet he thinks all is well; like Solomon's fool, he outstands all reproof. Let the minister hit him nearer home. "They have stricken me," says he, "but I was not sick; they have beaten me, but they might as well have beaten the air." Such, and so deplorable, is the real condition of every senseless sinner.

There is a tree called the mancheael, which grows in the West Indies. Its appearance is very attractive, and the wood of it peculiarly beautiful; it bears a kind of apple resembling the golden pippin. This fruit looks very tempting, and smells very fragrant, but to eat of it is instant death, and its saps or juice is so poisonous that if a few drops of it fall on the skin it raises blisters and occasions great pain. The Indians dip their arrows in the juice, that they may poison their enemies when they wound them. Prudence hath so appointed it, that one of these trees is never found but near it there also grows a white wood or a fig tree, the juice of either of which, if applied in time, is a remedy for the disease produced by the mancheael. Sin, like this poisonous apple, looks pleasant to the eye, and men desire it, eat of it and die; but there is a remedy at hand, it is the precious blood of the Son of God, which soothes the troubled conscience, and cleanses it from all sin.

FOURTH SABBATH.

Golden Text. Ye are come—to Jesus the Mediator of the new covenant; and to the blood of sprinkling that speaketh better things than that of Abel. Heb., 12, 22-24.

A man on the Malabar coast had long been uneasy about his spiritual state, and had enquired of several devotees and priests how he might make atonement for his sins, and he was directed to drive iron spikes, sufficiently blunted, through his sandals, and on these spikes to walk a distance of about 480 miles. He undertook the journey, and travelled a long way, but could obtain no peace. One day he halted under a large shady tree where the gospel was sometimes preached, and while he was there one of the missionaries came, and preached from the words, "The blood of Jesus Christ his Son cleanseth us from all sin." While he was preaching the poor man's attention was excited, and his heart was drawn, and, rising up, he threw off his torturing sandals, and cried out aloud, "This is what I want!" and became henceforward a witness of the healing efficacy of the Saviour's blood.

Religious Intelligence.

Free Church.

Sir David Baxter has left bequests to the Free Church amounting to £53,000, or about \$250,000. The Presbyteries of Edinburgh and Glasgow have adopted the Mutual Eligibility Overture by very large majorities. Up to our latest news, 31 Presbyteries had approved and 5 disapproved, 15 had approved unanimously. None had disapproved unanimously. Dr. Samuel Miller, of Glasgow, is to be next Moderator of Assembly.

United Presbyterian.

Two medical missionaries, Drs. Clark and Shepherd, have been sent to join the mission at Rajpootana, India. Another missionary, Mr. John Dewar, has been sent to Caffraria.

The Synod's Committee on Theological Education have recommended that students attend a class on Hebrew in the University or Free Church College, either before entering the Theological Hall or between the first and second sessions at the Hall.

A generous friend of the United Presbyterian Church has commissioned Messrs. Marr & Sons, Glasgow, to forward a copy of their edition of "Beecher's Lectures on Preaching" to the probationers of the Church and to the ministers of not more than five years' standing. Another friend has sent to all the ministers of the Church Dr. Charles Brown's closing address as Moderator of the Free Church Assembly.

A biography of the late Dr. William Anderson, of John Street U. P. Church, Glasgow, is shortly to be published (from the pen of the Rev. George Gilfillan, Dundee).

The English Synod of the U. P. Church was chiefly occupied in discussing the subject of union with the English Presbyterian Church. During the discussion not one word was uttered against the proposal that the two churches should unite, the only difference of opinion being as to the form the union should take. After considerable debate, it was ultimately agreed to appoint a committee to ascertain on what terms the English Presbyterian Church would unite with them, and to defer union for another year.

Missions for Japan.

The Mission Board of the United Presbyterian Church have resolved to raise £4000 by subscriptions from a limited number of persons in order to open a mission in Japan.

The Irish Presbyterian Church.

Great vigor has been infused into all the operations of this evangelical and truly evangelistic body. Their Sustentation Fund is creditable, and secures the stability of the organization. They are better off financially than they were before the *Regium Donum* was withdrawn.

Church Establishments.

The Episcopal Church in Ireland is doing better than was generally expected. Her disestablishment has not by any means weakened her, but rather increased her energy and devotedness. There is some prospect of the leaven of Popery being expunged from the Prayer Book. The result so far of disestablishment in Ireland reconciles many to the idea of loosening the ties between Church and State in England. Dissent is increasingly powerful in all the great centres of population. In the cities generally there is more church accommodation provided by Dissenting Churches than by the Establishment. The proportionate increase in the Nonconforming communions is greater than in the Establishment. A large number of intelligent and enlightened adherents of the Episcopal denomination in England would cordially aid any movement tending to the separation of Church and State.

The Church of Scotland will not likely continue her connection with the State many years. Her adherents are numerous and wealthy, and abundantly able to support all her operations. It is quite possible that at the next general election in Great Britain the cry of Scottish Disestablishment will be raised. Troubles of this kind are easily borne by Presbyterian Churches, owing to their organization and their system of self-dependence. In Continental countries the fate of Establishments looks rather gloomy. The universal impression is that their doom is sealed.

Jesuits.

The Jesuits and kindred orders have been expelled from Germany in consequence of their being dangerous to the State. They plotted and planned to break up the German Empire and thus render it an easy prey to the arms of France. They hate Germany because she is predominantly Protestant, and because even her Roman Catholic population, to a large extent, dislike Ultramontanism. Bismark, understanding their plots, boldly resolved to drive them out of the country. The decree has been carried into effect, and the expelled Jesuits are now flocking to England, Scotland and America. It becomes Protestants to be more vigilant than ever in

guarding Protestant interests. The grand aim of the Jesuits plots all over the world of late has been to ruin Protestant and free systems of Education, and to erect upon their ruins their own Ultramontane system. Let us be on the alert.

Dr. Warren Randolph says:—"It seems to me that a correct definition of Sunday school should be, 'The church at work studying and teaching the Word of God.'"

THE High Church party have at last got their way in respect to Madagascar—the Rev. H. Rowley, of the Central African Mission, having, it is announced, been appointed to the new bishopric for that island.

CHAN LAI SUN, the Chinese Imperial Commissioner of Education, together with his wife, has joined the South Congregational Church in Springfield, Mass.

NOTICES, ACKNOWLEDGMENTS, &c.

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

FOREIGN MISSIONS.

Onslow	\$53 00
Gabarus, \$9.20; Framboise, \$6.10..	15 30
Cow Bay	16 50
A Friend, Newport	4 00
Folly Mountain, per Rev. S. Bernard.....	\$9 00
Acadia Mines, per Rev.'d S. Bernard.....	6 50
15 50	
Londonderry, Upper, Rev. E. Ross..	34 00
Sharon Ch., Stellarton	\$10 00
Danl. Killock, Stellarton	5 00
15 00	
"One waiting the Master's call" (and who has since received that call)	100 00
Friend in Greenfield, per Mr. T. Christie.....	5 00
Port Hastings	7 34
Carleton, per Rev. J. Burgess	20 00
Chalmers' Ch., Halifax	45 11
Saml. F. Creelman, Otter Brook....	5 00
Whycoomah.....	23 71
Sherbrook.....	50 00
Alex. Patterson, Kennetcook.....	7 00
Maccan.....	5 00
Sheet Harbour.....	\$4 42
Moser River.....	4 50
	8 92
A. Campbell, Truro.....	10 00
Wallace:	
Col. by Miss C. Johnson	\$2 72
" " C. McIver	1 25
" " E. L. Mitchell	4 00
" " M. Robertson	3 35
" " McFarlane	3 25
" " C. J. McLeod.. ..	3 00
" " Isabella Ross.. ..	2 44
" " Scott.....	3 00
" Mr. A. McKenzie... ..	1 32
" Mrs. Munro.....	14 75
	39 80

Salt Springs, W. R., per J. Proud-foot.....	17 95
Summerside.....	27 50
Mrs. Saml. Lawrence, Margaree Hbr.	2 00
St. John's P. Ch., St. John.. ..	40 00
Newport, additional.....	1 00
Fredericton.....	30 00
Truro:	
Part of thanksgiving col... \$39 00	
Village Rel. and Ben. Soc... 16 00	
" " Young Ladies' Sewing Circle	20 00
Bible Hill Young Ladies' Sewing Circle.....	20 00
Sundry donations	18 50
	113 50
Louison Ch., per Rev. T. Nicholson, 4th contribution from River Charlo Congregation for F. M.'s this year.	20 20
Woodville, per Rev. Don. McNeill..	31 00
Middle River, C. B., per Rev. A. McKay	\$13 20
Little Narrows, C. B.....	9 75
Malaga, C. B.	5 00
27 95	
Friend to the Cause, Ontario.....	5 00
Half-way River, Parrsboro'.....	2 75
Clyde River and Barrington Con.:	
Clyde River:	
Col. by Miss Mary Jones... \$2 10	
" " J. Sutherland... 1 12	
" " H. Sutherland... 1 30	
" " A. Sutherland... 4 60	
" " S. Sutherland... 3 25	
Collection.....	1 00
	13 97
Cape Island:	
Col. by Mrs. Goodwin..... \$4 09	
" " Dixon.....	2 00
	6 09
Up. and Mid. Clyde.....	3 34
Carlton: Col. by Miss B. McKenna.	3 00
Barrington: Col. by Jane Hogg....	2 52
Mrs J. K. Snow, Port LaTour.....	1 08
	39 00
Half-way Brook, Middle Stewiacke.	8 37
Annapolis and Bridgetown.....	18 00
Tatamagouche cong., † thanksgiving collection	10 00
Saml. Waugh, Tatamagouch.....	0 59
Coldstream cong., additional	4 68
Lochaber and Union Centre, add....	2 00
	ST. FERNANDO CHURCH AND MANSE.
West Cornwallis:	
Kentville:	
Misses Jessie Blanchard and Alice Terry..... \$10 28	
Master Clayton Cogswell.. ..	7 00
	17 28
Waterville:	
Miss Cassie Davidson..... \$0 85	
" Maggie Best.....	1 75
" Emma K. Thomson... ..	2 32
	4 92
Lakeville:	
Miss Kate Coleman..... \$2 05	
" Ella Clarke.....	2 00
" Ella Bishop.....	0 75
	4 80
	27 00

Onslow:	
Col by Miss Flora Barnhill..	\$2 50
“ “ M. Lightbody..	2 93
“ “ Jessie Hislop... 3 20	
“ “ Mary Little... 3 50	
“ “ K. P. McCulloch 3 89	
“ “ E. Staples... 4 00	
“ “ Marietta M'Nutt 4 18	
“ “ Isa McDonald.. 5 64	
“ “ Mary Crowe... 9 66	
“ “ Mary J. Dickson 4 00	43 50
Friend of Missions, Stellarton... 1 00	
Bridgewater S. School, per Mr. Cox:	
Col. by Miss Bertha Baillie..	\$7 52
“ “ Carrie Stewart. 3 43	
“ “ Annie Davison. 4 00	
“ “ L. McGowan... 8 15	
“ “ Lydia Wile... 5 95	
“ “ Alice Cook... 3 61	
“ “ Emma Cook... 2 24	
“ “ Eliza Hebb... 2 10	
“ John Hebb... 2 63	
“ Kenneth Dawson... 2 50	41 53

HOME MISSIONS.

Onslow.....	30 00
Cow Bay.....	16 50
A Friend, Newport.....	4 00
Sharon Ch., Stellarton.....	24 89
Carleton P. Church.....	20 00
Saml F. Creelman, Otter Brook....	5 00
A. Campbell, Truro.....	5 00
Middle River, C. B.....	\$6 00
Little Narrows.....	10 00
Malaga.....	5 14
Wentworth cong.....	5 00
Coldstream cong.....	9 00

SUPPLEMENTING FUND.

Miss Mary Johnson, Springside.....	1 00
A. Campbell, Truro.....	10 00
R. S. Mcurdy.....	20 00
Fredericton.....	11 06
Truro: Part of thanksgiving collection.....	\$100 00
Truro Village Young Ladies' Sewing Circle.....	20 00
Priscilla Cameron, Pictou.....	120 00
Poplar Grove thanksgiving col.....	4 00
Port Hastings.....	50 00
Carleton Presb. Ch.....	8 00
Samuel F. Creelman.....	32 00
Antigonish.....	5 00
Middle Stewiacke thanksgiving col.	30 00
Hugh Dunlap, response to circular..	20 00
Shubenacadie.....	4 00
Gay's River.....	\$7 55
Milford.....	5 55
.....	3 50

Primitive Ch., N. Glasgow.....	16 50
Tatamagouch, 4 thanksgiving col... 156 00	
Saml. Waugh, Tatamagouch.....	10 40
Thos. P. Jones, response to Circular..	1 00
Retired Business-man, Hants.....	5 00
H. B. Webster, Esq., Kentville.....	20 00
Coldstream cong.....	20 00
"A Presbyterian," N. Cornwallis, a thank-offering.....	21 35
.....	50 00

EDUCATION.

Onslow.....	22 00
A. Campbell, Truro.....	10 00
Fredericton.....	7 00

ACADIA MISSION.

A. Campbell, Truro.....	5 00
Newport.....	5 67
Saml. Waugh, Tatamagouch.....	0 50

AGED AND INFIRM MINISTERS' FUND.

Whycomah, per Rev. M. Stewart..	\$16 80
James McAlister, Moncton.....	5 00
Salt Springs, W. R., per J. Proudfoot	7 25
Middle River, C. B., per Rev. A. Mc- Kay.....	8 50
Yarmouth.....	70 00
P. P. Archibald, Halifax.....	10 00

MISSION OF REV. C. CHINQUY.

Scotsburn.....	11 62
Miss Mary Johnson, Springside.....	1 00
Saml. F. Creelman, Otter Brook....	1 00
Friend of Missions, Stellarton.....	1 00
Mrs. S. Lawrence, Margaree Harbor..	2 00
C. D. M., Miramichi.....	20 00
Coldstream Cong.....	10 00

PAYMENTS FOR "RECORD."

The Publishers acknowledge receipt of the following sums:—

J. C. Burgess, Carleton, N. B.....	\$8 50
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