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

 NOVEMBER, 1870.

THE SUPPLEMENTING FUND.

There is no fund which, when properly explained and understood, recommends itself more fully to our people than that which is now brought under notice. It rests on a foundation of justice to the ministers who have the weaker congregations, and of sympathy for our Christian brethren who, being few or scattered or poor in this world's goods, are unable to make up the salary necessary for a Pastor's support. Still, amidst the multiplicity of calls and claims, it is forgotten by some and very feebly responded to by others. It is necessary, by a plain statement of facts, to shew that there is urgent need for early and liberal collections, and that from a large number of our congregations.

Last year prior to this date several deputies had visited different parts of the Church in the interest of this fund, and yet the November Record gave notice of a deficiency. When the time of payment came more than five hundred dollars had to be borrowed—the effect of which was that the financial year closed on the 31st May, with a balance still due the Treasurer of \$595.23.

By order of Synod this was paid on the 1st of July by a draft on the fund of the Board of Home Missions; and the Supplementing Fund had a fresh start.

Before the Synod adjourned, nearly \$1,700 were paid out; and up to this date the payments have been \$1,878.56, while the whole receipts have been \$1,424.83, leaving now a deficiency of \$453.73.

Those of our readers who have by them the Synod minutes will now please turn to

page 20 and 21, and they will see that in two months from this date, there will be \$1,500, or within a fraction of that sum, required, that the Synod's promises for the January payment may be fulfilled. Nearly \$2,000 are thus needed, of which sum \$500 will be forthcoming from the Colonial Committee of the Free Church, leaving in round numbers \$1,500 to be raised during the next two months. It is evident that all the stronger congregations should make immediate arrangements for taking up their collections on or about the first of December, and forwarding them *before* the 1st of Jan.

The recommendations of the Supplementary Committee passed Synod—we think unanimously—and each member, whether minister or Elder, should feel all the obligations of a personal pledge to move in this matter without delay. And if we have thousands of men of business who make it a point of honour not to be twice called upon for payment of any debt, should not the Church, as a whole, shew that she feels the full force of the inspired charge, "*Owe no man anything?*"

The impossibility of making up any deficiency from other funds in the Treasurer's hands will clearly appear from the subjoined statement, shewing their condition at the present time:—

	<i>In Fund.</i>	<i>In Debt.</i>
Foreign Mission.....	\$1,084 70	
"Dayspring".....		\$458 27
Home Missions.....	810 14	
Supplementing Fund.....		453 73
Education—Current.....		356 85
Acadia Mission.....		291 62
	<u>\$1,894 84</u>	<u>\$1,560 47</u>
Balance on hand.....		334 37

Is the country exhausted? Is the Church crippled in resources? Is the land smitten with dearth, or the nation by war, or the people by pestilence? Are the principles spread out by the Systematic Beneficence Committee on the pages of the *Record*, and other periodicals unsound? Have they been tried and found to be fallacious? They have not been on any extensive scale tried. Had Christ's people been laying by them in store weekly, and at intervals forwarding their offerings, the Lord's Treasury would have been replenished, and no necessity would have existed for special appeals, lest the year should at its close bring dishonour on the fair-name of the Presbyterian Church of the Lower Provinces.

We shall be happy to publish good long lists of contributions to all the schemes in the December and January numbers of the *Record*, alike from congregations and from individuals.

THE GREAT WAR.

Events have taken place within the last three months which must prove forever wonderful and memorable in human history. Who can but weep over the horrible carnage and ruin of the battle-fields in miserable France! Thousands upon thousands have fallen, slain by their brother-men; league after league has been strewn with the killed and the wounded. Mourning, desolation and woe have been spread over millions of families. The pen cannot describe, the imagination cannot picture, the mind cannot realize the dismal story of this great war. What a fearful exposure of the corruption of the human heart, and the essential lawlessness ever of so-called Christian nations! Jealousy, envy, pride, hate, have in this nineteenth century of ours culminated in all the agony and woe of the bloodiest campaign the world has ever seen. Nations in their pride gave up God; and God in His justice gave them up to their own wild folly and rage.

It is but too apparent to all the world that infidelity, Romanism, and Atheism have of late prevailed to an alarming ex-

tent both in France and Germany. Christianity was generally identified in public estimation with Popery. It was rejected alike in spirit and in form. The prevailing religion in France was—we may say is—Ultramontane Popery shading into sentimental Renanism. There is no question that the Ultramontanists eagerly urged on the war with the hope of humiliating Protestant Prussia and keeping Southern Germany separate from the Lutheran and Calvinistic North. Rampant infidelity, godless imperialism, a fanatical devotion to "glory," combined with Ultramontanism to make the war popular while there was any hope of its being successful. But He that is mightier than the mightiest on earth rebuked the pride of those who delighted in war. Imperialism perished at Sedan. Infidelity, alas, has not yet perished; but it is less bold and rampant than heretofore. Ultramontanism has met with a terrible shock—the severest perhaps that it has ever experienced.

Year by year the Pope and his Councilors have been unwearied in their declarations that the Temporal Sovereignty is essential to the right discharge of the spiritual functions of the Pope. The great Passaglia was given over to the clutches of the Inquisition for propounding a theory for the separation of the two powers. The most illustrious theologians of the Roman Catholic Church are in disgrace for the same reason. The French Emperor, the statesmen of Italy, the foremost thinkers of the age, have tried to devise some means for the separation of the secular from the spiritual; but to every overture, for compromise or surrender, there was but one answer from the Pope, *NON POSSUMUS*.—He would be Sovereign of Rome at all hazards. He would be the infallible head of the Church, and the infallible ruler of the State.

As Napoleon the chief defender of the Pope, the chief supporter of the Papacy, fell with all his proud array of French chivalry into the hands of Protestant Prussia, so the Pope's kingdom was swept away before the advancing forces of the excommunicated king of Italy. The Reforma-

tion itself was not so palpable a home-thrust to the Papacy as this war has proved. Four weeks ago Presbyterian ministers were not allowed to worship God in their own hired houses in the Pope's city. If there was to be Protestant worship it had to be conducted outside the walls of Rome. The Inquisition was rampant in all its traditional secrecy and atrocity. It is not many months indeed since English ladies were suddenly expelled from Rome because they were readers of the Bible. No other spot on earth was so vigilantly guarded against every breath of religious liberty, and every syllable of evangelical truth. The priest's rule was there in the full blossoming of its perfection, to show the world what sort of rule it must be! Mercenary soldiers were gathered from far and near to defend the Pope from his own subjects. The lowest criminals were transformed into an army of policemen to do the Papal bidding. Life, property and liberty were all alike insecure—were at the mercy of a most pitiless tyranny. Yet, this is the Model Government which Popery would extend to the whole world! This is the power which has collapsed in consequence of the present war.

Thanks be to God that this hoary and cruel despotism is now overthrown—fallen, swept away from among living realities—that it has become a hissing and a byword throughout the world. The dungeons of the Inquisition are once more flung open to the light of day. Mourning captives are released. Men and tender women and little children often pined and perished in those dungeons by command of one calling himself the Vicar of Jesus Christ. In 1848 when these dungeons were opened, there were found in them ghastly relics of numerous victims—the scalps of women and the limbs of children that had perished in darkness. We have not yet heard if similar sights have greeted the eyes of the Italian liberators on the present occasion. How delightful the thought that the great city of Rome is now at length free to the Bible, free to the Evangelist, free to the humble worshipper of Jesus Christ!

The Pope's temporal power perished

amid the loud acclamations of the people of Rome. They thronged the streets in their holiday attire; they shed tears of joy; they embraced the feet of the horses on which the rough northern soldiers rode; their houses were illuminated night after night as in honour of a great national triumph. Thus fell the "infallible" Pope of Rome! Thus has he fallen amid curses, and laughter of fierce derision, and tears of inexpressible joy. The judgment of God has descended with tremendous weight upon Antichrist. His fanatical followers in all lands mourn in anguish over the blow that has been struck—struck, too, by Roman Catholic Italy,—struck just three short months after the Infallibility was decreed!

Thus we see that war is a messenger in the hands of God, doing His bidding, overthrowing, overturning, destroying, so long as God gives commission to that effect. It has its lessons to teach in Germany, North and South,—where the people have been awakened to unwonted earnestness with regard to the salvation of their souls. The places of public worship are crowded as they have not been since the days of the Reformation. Protests against the decisions of the late Ecumenical Council are being numerously signed in the Roman Catholic sections of Germany by leaders of thought and action. There is at least a probability of an extensive Reform movement among the Roman Catholic German States—especially is such a movement imminent in Bavaria. The Bible is being sought after and read with unprecedented avidity.

France has had a terrible awakening from her debauched dream of material well-being and vain-glory. Never was a proud nation more suddenly humiliated to the dust.—Before the war she was notoriously a gay, cynical, corrupt, unbelieving nation. Her people were so given to lying that they believed in nothing except the lying Gospel according to Renan, the lying pretensions of Ultramontanism, the lying sciences of Taine and Compté, the mock-Cesarism of Napoleon, and the fanatic socialism of Red Republicanism. The change already wrought

by the realities of war is very notable.—Theatres are closed; churches are thronged; devotion is not frowned down or sneered at; and the Bible and good books have an unprecedented circulation.

The nations who are spectators of the war are also learning important lessons from what they behold. Thrones built on violence and iniquity have been overwhelmed in ruin. Kings are not saved by the multitude of their hosts. The avenger smites the tyrant sooner or later, however hoary and venerable his tyranny. A power that ignores God and shuts out God's truth, and persecutes God's people, is sure to be destroyed by the breath of God's mouth.—We have seen within the past four months events that would make half a century illustrious. On the 13th July the Bishops of the Roman Catholic Church united in their final vote in the Council, giving to their Pope the attribute of Infallibility. Two days after that vote, negotiations between France and Prussia ceased and a state of war commenced. The first act of the "Infallible" Pope was a futile attempt to stop the war,—a war between the Emperor who for twenty years maintained the Temporal power of the Pope, and the principal Protestant monarch in Europe. Caesarism in the State, and centralized Infallibility in the Church stood together and fell together. The connection between the fall of Napoleon and of the Pope was not arbitrary or accidental. The liberty wherewith God endows his people is forever at war with error and wrong and oppression in Church and State. Whoever plants himself as an obstacle in the way of truth and right will be overwhelmed and overthrown as Louis Napoleon and Pio Nono have been. Thanks be to the King of kings and Lord of lords that He is making His righteous judgments manifest in the earth, and avenging the blood of His servants the witnesses for the truth, who have fallen by reason of the machinations and the cruelty of Rome and her supporters. The hour of just judgment has come. We have lived to see a part at least of the doom of the mystic Babylon!

What shall we render to the Lord for the peace and comfort of our own lot?—

The lines have fallen to us in pleasant places; we have a goodly heritage. Our cities are not subjected to bombardment, starvation, fire and sword; our fields are not trodden by the feet of foemen; our food is not devoured by a hungry soldiery; our homes are not saddened by wailing over husbands, sons, brothers slain in battle.—Let us bless God for His great mercy towards us, and let us show our gratitude by earnest efforts to advance the kingdom of the Prince of Peace. The wide world is open now to the colporteur, to the missionary, to all sorts of evangelistic enterprises. Rome itself is now free and open to the Gospel. There is joy in Heaven, there should be great joy in all christian lands, over this glorious consummation. Let us hasten by every means in our power the overthrow of the kingdom of Satan and the universal triumph of the Gospel of Jesus Christ.

CHRISTIAN LIBERALITY.

It has been well said that if the glorious work of evangelizing the world is ever performed, it must be by generations of Christians *trained* to large, frequent and conscientious giving from their youth. We are happy to notice that this training is going on. In religious Magazines and Records, in published sermons and tracts, the subject is much more frequently discussed now than at any previous time. The Society, of which Dr. Cather is agent, has kept the subject pretty constantly before the Christian people of Great Britain. The increase in the number of free places of worship in London and New York, and from those downward, is surprising to those who have not marked the progress of the change, and gratifying to those who have.

We have offered these remarks to introduce to notice some little works on the subject, which may be procured very cheaply from Mr. McBean, of the British American Book Store in Granville Street. We notice—

First, "Giving made easy and pleasant." 16 pages, by Rev. John Ross of Hackney.

This little work embraces the following points:

I. The thing to be done—the support of places and ordinances of worship—the propagation of the Gospel in the world, and the relief of human indigence and suffering.

II. The persons to do it. “Those who feel the power of the Gospel.” Upon these the obligation rests—devolves—as a sacred duty—as their high and holy privilege.

III. The best way of doing the thing desired. The rule “as God hath prospered us.” The way, not by pew rents eked out by subscriptions, &c., Rather, 1. By weekly storing; and 2. By weekly giving.

IV. The Incentives to its performance. We subjoin the observations under this head intact.

These incentives abound in 2 Cor. viii. and ix. The noble generosity of the poor and afflicted Macedonians, “For to their power,” &c.—the voluntary self-sacrifice of Christ for us, as prompting ours for man’s good and His glory; “Ye know the grace,” &c.—The fitness of a general provision, according to every one’s ability; “That there may be equality”—personal consistency; “That, as I said, ye might be ready,”—the certain return of what is devoted, when needed by the giver; “And God is able,” &c.—and the force of this evidence of Christian character to convince the world and to glorify God; “For the administration,” &c. Motives terminate in the infinite beneficence of God, the climax of all love and sacrifice. “Thanks be unto God for his unspeakable gift!”

Among other motives,—it is homage rendered to God, and a means of grace to man’s spirit—the proof of the sincerity of worship; it gives a sense of possession combined with stewardship;—it secures the widest co operation, with the highest integrity and fullest means;—it makes needful provision beforehand; it secures the payment of what is due, as no other plan does;—it cherishes constant affection to the Saviour’s cause;—it adjusts every man’s measure of offering by his own assessment;—it nourishes the feeling of gratitude for good received;—it strengthens spiritual life and joy in the soul, through sense of consistency and Divine favor;—it fosters in man a habit and character of bountifulness;—it is a pause weekly, from the creature’s action of receiving, for the Godlike action of giving;—it is a safety-valve for the perilous condition of prosperity, using for the most purposes a part of the gains which, when retained, make man’s heart as cold

and hard as the gold he idolises and stores. In a word, it enables us consciously to live day by day as by a Divine Father’s love and bounty, rather than as by our own thrift and sagacity; invigorating spiritual life during the week, and by interweaving the labours of the six days of toil with the worship of the Sabbath, working up a woof of eternity into a warp of time, whose texture and title is “Holiness to the Lord.”

Do not general financial measures savour too much of worldly clap-trap? of lures to abstract from others, in order to save ourselves? of exhibitions promising value in entertainment to be afforded by performers? Can they fail, so far, to be a reproach on earth, a scorn in hell, and a wonder in heaven?

To store for God affectionately and liberally, is to invest earthly gains with a perpetual worth and lustre, and to sup and wither natural avarice, by nourishing Divine bountifulness. It is, literally, to store up immortal treasures in heaven, rather than perishable ones on earth. It is truly to give to God, and not to self, the heart’s throne, and to make His glory, and not our own, life’s object!

V. How to Commence and Pursue this Method with success.

Let its claims, as God’s own plan, be candidly investigated by ministers, officers, and members of Churches. Let them treat it with hope and confidence. Let them prompt their friends to enquire into it candidly. Let them regard it as tending to aid them with needful supplies, and ease them of weighty anxieties and responsibilities.

Beloved brethren, ministers of Christ! It is for you to call the attention of believers to its practice, and, setting the example yourselves, thus to obtain the blessing of the Holy Spirit on His own institute.

Honored friends, elders, wardens, deacons, and other officers of our Churches! You hold office for this very thing. You exert vast influence. It is for you to move in this matter, to arrange for its practice, and to lead it off by liberal contributions. Esteemed fellow-Christians! It is for you to practise it with vigour and punctuality, and so to realise the luxury of plenty, with freedom from worldly expedients: Let old and young, rich and poor, who have, or earn anything, lay aside God’s portion of the same weekly. If their Church defray associated claims by weekly contributions, let them drop in her treasury such part of this general fund as these joint objects require, reserving the rest for private distribution. Let boxes be placed conveniently near the sanctuary door to receive these gifts. Those who conscientiously furnish appropriate funds, will find no difficulty in duly distributing them.

This plan, is one and simple, obviating

complicated plans and agencies. But think not to effect anything of value without detail—spring to your home at a leap—perfect your day's labour at a stroke—keep your accounts in columns of gold only—if you can. We must descend to small but oft-repeated acts to attain large results. Our affected superiority to little things prevents our enjoyment of large ones. Our assumed greatness excludes us from the blessing enjoyed by the lowly. Victory was not with Saul's sword, but David's pebble! God enriches the earth with *frequent drops*, rather than *occasional floods*! *Weekly copper and silver* will more easily and amply fill God's treasury, than ever did *quarterly or annual gold*!

Second, Christian Beneficence, by Rev. John Ross, 4 pages.

Third, Storing for God, by Rev. John Ross, 2 pages.

Fourth, A tenth for the Lord by Blind Johannes, 4 pages.

Fifth, Uncle Ben's Bag! How it is never empty, 32 pages.

Sixth, Biblical Catechism on Dedication of Property, 8 pages.

A dollar or two laid out to dispense these through a congregation must pay ten-fold, and possibly fifty fold in contributions received, besides the greater good done to those who, led to try, will find in increasing measure the blessedness of giving lovingly, constantly and systematically to the Lord.

THE AMERICAN BOARD.

The Annual Meeting of the American Board of Foreign Missions was held at Brooklyn a fortnight ago. There was a large attendance of members. An unusually large number of missionaries from different parts of the world, who have been called home for various reasons in the providence of God, are now in the United States, and many of them were present—This was, on some accounts, a meeting of unusual interest, and perhaps of some little anxiety, on account of the change which has taken place during the past year in the relations of some of the Churches to this time-honored and eminently useful missionary society. The union of the two branches of the Presbyterian Church, has merged the two General Assemblies into a common

missionary organization, which will henceforth be the chief organ through which the Presbyterians will co-operate in carrying on the work of Foreign Missions. At the same time, arrangements have been made for the transfer of some of the Missions of the American Board to the Presbyterian Board. These arrangements have been made in perfect accord between the two Boards, and will be consummated only with the free consent of the Missions interested. Overtures by the Presbyterian Board to the Syrian and the Gaboon Missions, for such a transfer, made with the full consent of the American Board, have been accepted by those Missions, and they will henceforth be sustained by the Presbyterian Church. The Nestorian and American Indian Missions are also to be handed over to the Presbyterians. The New School Branch of the Presbyterian Church co-operated with the American Board for thirty years; and that this co-operation should be amicably and cordially terminated is greatly to the credit of all parties concerned.

The American Board is now supported almost wholly by the Congregationalist Churches. It has Missions in India, China, Africa, Turkey, Polynesia and South America. It has won glorious triumphs in many of the high places of Heathendom.

SANDWICH ISLANDS,

Our readers will remember that the Puseyite section of the Church of England sent a "Mission" to the Sandwich Islands, headed by Bishop Staley. The Mission was as close an imitation of Romanism as could be attained to. It failed, and the Bishop has returned to England disheartened. He has published his views of the causes of failure. Unconsciously he pays the highest possible tribute to the Christian missionaries who have wrought so very nobly and successfully in those Islands for the past fifty years. He says:—

"We saw ourselves confronted by two powerful rival communions—Congregationalism and the Roman Catholic Church.—The former was to all intents and purposes

the established religion of the kingdom.—The island was divided into parishes, each with its manse and settled minister, and raising a total income of £4,000 a year for the maintenance of their pastors. * * * We found a complete system of native common schools at work, every Hawaiian child taught in its own language reading, writing and arithmetic, and the principles of Christianity as held by the American Congregationalists."

Well may the *New York Observer* remark on this strange confession:—

This is truly a remarkable obstacle to success in missions! The Bible and common schools and general education are strange hindrances to be mentioned by one who professes to be a minister of the Gospel. But if they stood in his way, he might have gone a little farther among the islands of the sea, and he would have found plenty of real heathen to whom he could proclaim his doctrines and unfold his plans for their salvation. This, however, would not suit his purposes. He must needs go to interfere with the labours of those who had preached the Gospel in its simplicity, and try to persuade their sheep to leave their shepherds and the fold. He aimed at supplanting the doctrines of the Cross and the simple rites of the New Testament with mummeries, and by his own confession, he found the people too well instructed to be led away. So may signal failure attend all who go upon a similar meddling and false mission.

NEGOTIATIONS FOR UNION.

We thankfully record the pleasing fact that the negotiations at Montreal for a Union of all the Presbyterian Churches in British America, were conducted in a most amicable and brotherly spirit. We subjoin the authorized Minutes of the proceedings:—

MINUTES OF THE JOINT COMMITTEE OF THE PRESBYTERIAN CHURCHES IN THE PROVINCES OF BRITISH NORTH AMERICA, ON THE SUBJECT OF UNION.

At Montreal, and within St. Paul's Church there, on the 28th September, 1870, the Committees appointed on the subject of Union by the Supreme Courts of the following Churches, viz.: The Presbyterian Church of Canada in connexion with the Church of Scotland—The Canada Presbyterian Church—The Presbyterian Church of the Maritime Provinces in connexion with the Church of Scotland, and the Presbyterian Church of the Lower Pro-

vinces met, according to the call of their respective Conveners of these Committees.

Present, The Rev. Dr. Cook, the Rev. Principal Snodgrass, D.D., Ministers, with the Hon. Alexander Morris, Mr. James Croil, and Mr. Neil McDougall, Elders of the Presbyterian Church of Canada in connexion with the Church of Scotland; The Rev. Dr. Taylor, the Rev. Robert Ure, the Rev. Dr. Topp, Ministers, with the Hon. John McMurrich, Mr. David Mackay and Mr. Thomas McRae, Elders of the Canada Presbyterian Church; The Rev. Allan Pollok, the Rev. G. M. Grant, and the Rev. Donald McRae, Ministers, with the Hon. John Robertson, the Hon. John Holmes, and Mr. James J. Bremner, Elders of the Church of the Maritime Provinces in connexion with the Church of Scotland; The Rev. Dr. Bayne, the Rev. James Bennet, and the Rev. G. Christie, Ministers, with Mr. Henry Webster, and Mr. David Laird, Elders of the Presbyterian Church of the Lower Provinces.

The Rev. Dr. Cook was appointed Chairman, and Rev. Dr. Topp, Secretary.

The meeting was constituted with prayer by the Rev. Dr. Taylor.

Extract minutes of the Supreme Courts of the various Churches appointing the Committees were read, as also the letter of Rev. Dr. Ormiston of Hamilton, on the ground of which, and of the sentiments expressed therein, the said action of these Churches was taken.

The Chairman opened the business by referring to the desirableness and expediency of Union between the Churches represented by this meeting, inasmuch as they hold the same doctrine and government and discipline.

I. All present were of opinion that for many and strong reasons, it was desirable to have a union of the Presbyterian Churches within British North America, and that there was on the ground of principle no obstacle to said Union, if it were accomplished on the basis of the Holy Scriptures, as the Supreme Standard of faith and manners, with the Westminster Confession of Faith, as the Subordinate Standard, it being understood, that full liberty of opinion in regard to the power and duty of the civil Magistrate in matters of religion, as set forth in said Confession, be allowed; and 2. That the use of the Shorter Catechism be enjoined as an authoritative exposition of doctrine for the instruction of our people.

II. With regard to the name by which the United Church shall be known, it was proposed and unanimously agreed to, that the name should be "The Presbyterian Church of British North America."

III. The meeting also resolved to record.

their opinion that this United Church should maintain fraternal relations with Presbyterian Churches holding the same doctrine and government and discipline—and that ministers and probationers should be received into the Church subject to such regulations as the Church may from time to time adopt.

IV. It was also agreed that the general polity, laws and forms of procedure be settled by the United Church, and compiled from such rules as may have been in force in the respective Churches, or from other books of Presbyterian law and order—and that in the meantime, Church Courts conduct their business according to the recognized principles and forms of the Presbyterian Church.

Adjourned to meet at 3 o'clock and closed with prayer.

JOHN COOK, D. D., *Chairman.*
ALEXANDER TOPP, D. D., *Sec'y.*

At 3 o'clock, same day and place, the joint committee met and was constituted with prayer by the Rev. Dr. Bayne. Sederunt as before. The Rev. Dr. Cook, Chairman, the Rev. Dr. Topp, Secretary.

The minutes of the previous meeting were read and sustained.

V. There was now submitted for the consideration of the meeting, the question of the application of the 'Temporalities' Fund in the hands of the Presbyterian Church of Canada in connection with the Church of Scotland. The unanimous opinion was, that the vested rights of the present beneficiaries of the Fund must be conserved. The matter of a Sustentation Fund was brought up in connection with the question now under discussion. After lengthened deliberation, it was resolved that, whilst a general Sustentation Fund may not be in the meantime practicable, though highly desirable, the efforts of the United Church should be strongly directed in favor of Home Missionary or Church Extension purposes. And as to the future appropriation of the 'Temporalities' Fund, as vested rights gradually lapse, it was thought best to express no special opinion at present, inasmuch as the decision on the subject rests with the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland.

VI. With regard to Modes of Worship, it was, after some conversation on the subject, resolved, that the practice presently followed by congregations in the matter of worship should be allowed, and that further action in connection therewith, be left to the legislation of the United Church.

VII. The subject of Collegiate Education was then taken up. There was full expression of sentiment thereon; but the hour of adjournment, 5 o'clock, having ar-

rived, the meeting adjourned and closed with prayer.

JOHN COOK, D. D., *Chairman.*
ALEXANDER TOPP, D. D., *Sec'y.*

At the same place, on the 29th Sept., 1870, the joint Committee again met, and was constituted with prayer by the Rev. James Bennet.

Sederunt as before. The Rev. Dr. Cook, Chairman, the Rev. Dr. Topp, Secretary.

The minutes of previous meeting were read and sustained.

The subject of Collegiate Education was resumed, and consideration of the same continued till the hour of adjournment, 1 o'clock.

The meeting then adjourned and closed with prayer.

JOHN COOK, D. D., *Chairman.*
ALEXANDER TOPP, D. D., *Sec'y.*

Same day and place, 3 o'clock. The joint Committee met and was constituted with prayer by the Rev. Donald McRae.

Sederunt as before. The Rev. Dr. Cook, Chairman, the Rev. Dr. Topp, Secretary.

The subject of Collegiate Education was resumed.

Several motions were proposed, but the further consideration of the subject was deferred.

The meeting then adjourned at 5 o'clock, and closed with prayer.

JOHN COOK, D. D., *Chairman.*
ALEXANDER TOPP, D. D., *Sec'y.*

At same time and place, on the 30th September, 1870, the Joint Committee met and was constituted with prayer by the Rev. G. Christie.

Sederunt as before. The Rev. Dr. Cook, Chairman, the Rev. Dr. Topp, Secretary. The minutes of the two previous meetings were read and sustained.

The meeting resumed consideration of the subject of Collegiate Education, when the following motion proposed by the Hon. Alexander Morris, and seconded by the Hon. John Robertson was unanimously adopted, viz.: The Joint Committee resolve to recommend that the earnest attention of the United Church should be given at the earliest possible moment to secure the maintenance in thorough efficiency of a Presbyterian University, and of such Theological Halls as may be found requisite to provide the necessary facilities for the education of the Ministers of the Church in the various Provinces of British North America.

The matter of a Widows' and Orphans' Fund for the United Church was then taken up, when it was unanimously agreed to recommend the establishment of an efficient

Widows' and Orphans' Fund for the United Church, to which all Ministers and Congregations will be expected to contribute, and that in the meantime the services of an actuary be secured to value the different Funds now in existence, and to submit an equitable plan for the establishment and future management of the Fund.

The meeting appointed the following committee, viz.:—The Chairman and Secretary, with the Conveners of the respective Committees, the Hon. Alexander Morris and the Hon. John McMurrich, to prepare a document embodying the results of these meetings which might be submitted to the respective Churches.

Adjourned and closed with prayer.

JOHN COOK, D.D., *Chairman.*
ALEXANDER TOPP, D.D., *Sec'y.*

At Montreal and within St. Paul's Church there, at 5 o'clock 30th September, 1870. The Joint Committee met after adjournment and was constituted with prayer by the Chairman.

Sederunt, the Rev. Dr. Cook, the Rev. Principal Snodgrass, D.D., Hon. Alexander Morris, Mr. Croil, Mr. Sheriff McDougall, the Rev. Dr. Taylor, the Rev. Dr. Topp, the Rev. Robert Ure, Hon. John McMurrich, Mr. David Mackay, Mr. Thomas McRae, the Rev. Allan Pollok, the Rev. G. M. Grant, the Rev. Donald McRae, Hon. John Robertson, Hon. John Holmes, Mr. James J. Bremner, the Rev. Dr. Bayne, the Rev. James Bennet, the Rev. G. Christie, Mr. Henry Webster and Mr. David Laird.

The Rev. Dr. Cook, Chairman, the Rev. Dr. Topp, Secretary.

The minutes of the former meetings were read and sustained.

The members of this Committee, in bringing their deliberations to a close desire to record their great satisfaction at the entire harmony of sentiment which has prevailed among them on the subject of Union, and generally with regard to all matters of detail affecting the practicability of the contemplated Union, and now in the belief that the hopes of the negotiating Churches wilt, through the blessing of God, be realized, unanimously resolve to report to their respective Churches that the following articles be recommended to be adopted as the basis of Union for the United Church to be known under the name of "The Presbyterian Church of British North America."

1. That the Holy Scriptures of the Old and New Testament, being the infallible Word of God, are the supreme standard of faith and manners.

2. That the Westminster Confession of Faith shall be the subordinato standard of this Church, it being understood, 1. That

full liberty of opinion in regard to the power and duty of the Civil Magistrato in matters of religion, as set forth in said Confession, be allowed; and 2. That the use of the Shorter Catechism be enjoined as an authoritative exposition of doctrine for the instruction of the people.

3. That this Church shall maintain fraternal relations with Presbyterian Churches holding the same doctrine, and government and discipline, and that Ministers and Probationers shall be received into the Church, subject to such regulations as the Church may from time to time adopt.

The joint Committee, in order to bring the other matters considered by them under the notice of their respective Churches, resolve to report, as they hereby do, by transmitting the minutes duly signed and attested.

The Committee unanimously resolved to meet at 8 o'clock this evening to engage in religious services, in prayer and thanksgiving to God for the spirit of unity and brotherly love, poured out upon them in all their deliberations.

Adjourned and closed with prayer.

JOHN COOK, D.D., *Chairman.*
ALEXANDER TOPP, D.D., *Sec'y.*

At same place and date, 8 o'clock, p. m. The joint Committee met and was constituted with prayer.

Sederunt, the Rev. Drs. Taylor, Snodgrass, Bayne, Topp, the Rev. Messrs. Christie, Grant, Pollok, McRae, Hon. Alexander Morris, Messrs. Croil, Mackay, Webster, McDougall, Laird.

The Rev. Dr. Taylor, Chairman, the Rev. Dr. Topp, Secretary.

This being a meeting mainly for devotional exercises, Mr. Pollok read the 47th chapter of Ezekiel, after which the Rev. Dr. Jenkins being present was requested to engage in prayer. After one or two addresses from Members, the Chairman read part of 17th chapter of John, and Mr. Christie afterwards engaged in prayer.

The Committee then unanimously resolved to record their thanks to the Trustees of this Church for their kindness in granting them the use of it for their meetings, and also to the Christian friends in Montreal, who have with so much heartiness and generosity extended their hospitality to the members of these Committees.

After singing the last two verses of the 72nd Psalm, and after the benediction by the Chairman the meeting was closed.

WILLIAM TAYLOR, D.D., *Ceairman.*
ALEXANDER TOPP, D.D., *Secretary.*

It would be unreasonable to expect that all obstacles and difficulties could be surmounted at once; or that the proceedings of the Committees would give perfect satis-

faction on all hands. But all who love our Zion will note with gratitude the excellent spirit manifested by the representatives of the different churches. It was worth while to prove to ourselves and to the world that the right fraternal spirit prevails throughout all our branches. Difficulties and obstacles, approached in the right spirit, will vanish sooner or later,—sooner perhaps than the most sanguine could venture to hope.

LETTER FROM REV. CHARLES CHINIQUY.

Our readers will deeply regret to hear that both the church and the school belonging to Rev. C. Chiniquy's congregation at St. Anne's, Kankakee, have been destroyed by fire—evidently the work of an incendiary. This great loss has compelled Mr. Chiniquy to leave his work in Lower Canada and hasten to the rescue of his old congregation, his first love. The following letter, written to Rev. P. G. McGregor, will speak for itself:—

ST. ANNE, KANKAKEE CO.,
ILLINOIS, 27th Sept., 1870.

Rev. Mr. McGregor :

DEAR BROTHER IN CHRIST,—I have just received, through the hands of Col. Haultain, your kind letter of the 27th Aug., with the \$73.50 sent by our christian friends of Nova Scotia for our missions—and I hasten to thank again and bless you all for this new token of your inexhaustible charity. There is a real pleasure to fight the battles of the Lord, when we are cheered up by the thousands of dear brethren and sisters who give us such proofs of their christian feelings.

Allow me to tell you also that, without those evident marks of sympathy, poor human nature could hardly bear the trials through which it pleases God to make me pass. Is it not strange that, last year, just at this season, I had to shed tears of sorrow over the desolation of my dear converts, who had entirely lost their crops; and this year, when we are not yet recovered from that terrible loss, I am called to see the ruins of my dear College, and my still dearer Church, which, at ten days distance, have been destroyed by fire! Really my heart was broken with a desolation that no human words can express, when yesterday, Sabbath, I had to address my poor people, standing around me and weeping with me

on the still smoking ruins of our church! and when we were weeping, and that, desolated, we were crying to the Lord, and saying: "Oh, Lord, have mercy on us," we were hearing the songs of joy of the Romanists who hope that this is the death blow of this great Evangelistic movement! They say of us: "Now, they have no church and no means to build one, they have no school and no place to teach their false religion to their children; they will be forced to come back to us, our nuns will teach their daughters, and our Jesuits will soon bring back their young men and their boys to our holy church of Rome!"

Last night was for me a sleepless night. I could not shut my eyes. I wept and prayed. Oh! if my tears had not flowed with abundance my heart would have burst. But how sweet it is, in these dark hours of desolation, to hear Jesus whispering into our ears, "Come unto me all ye who are heavily burdened, and I will comfort you! Everything ye will ask of my Father in my name, He will give it unto you. Abide in me—and I will abide in you!"

The first thing I do, after this night of tears and prayers, is to tell you and the noble hearted friends I have in Nova Scotia, Prince Edward Island, New Brunswick and Cape Breton, the new trials through which I have to pass, and say to you:

"Brethren—what must I do?" Alone, I cannot build up again the walls of my dear Zion! If left alone, our dear children will surely sooner or later fall into the hands of the priests and the nuns, who are already preparing all their snares to entrap them! You have already done so much for us. I have so often asked your help, that it seems to me a shame to begin again to speak to you of the awful desolation which is upon us!

But, you have been so kind towards me. You have shown so much pleasure in helping me in my past necessities, that it seems it would be ungrateful in me to believe that your admirable charity is exhausted, and that you are tired to give your hands to this great work of the Evangelization of the French Canadian people!

For my part, I am not tired to fight for the Lord! Though several times hail of stones has fallen upon me thick and fast,—though I have been bruised by them more than once,—though I have been cursed a thousand times, and covered with mud more than once,—though I have been several times condemned to death, and that I have heard the poor deluded and furious Romanists crying against me: "Kill him, Kill him,"—though I have several times expended my last cent, and that I have

been very near to expend my last drop of blood in the battle I am fighting against Rome,—I feel ready and happy to continue the struggle till the last day of my life. It is so pleasant to take away those precious souls from the feet of the Pope of Rome to the feet of Jesus! There is such a joy in my head when I hear those multitudes of converts from Popery, singing the praises of the Lamb who has been slain for them, and who has saved them by his death!

But you, Protestants, who are fighting Rome at a long distance, and who are kept by the hands of Providence far away from the field of danger; you will perhaps never realize what we, have to suffer, where the Great Captain of our Salvation calls us to be at the front of the battle.

I thank God that Rome leaves you in peace, when she sends her blind multitudes to curse us and strike us, that you are safe in your happy homes, when we are bruised by the stones,—that you are tolerated, respected and feared, when we are assailed and covered with mud and in danger to be slaughtered,—that you can praise the Lord in your beautiful churches, when my poor church is a heap of ruins at the order of the Pope!

But if we have to shed tears, when you rejoice; if we are ruined, when you are rich; if we are in constant danger of death, when you are in peace—will you bear me; if in this dark hour which is over me and my dear converts, I say to you again—“Brethren, in the name of Jesus, pray for us—do not forsake us—help us again to the extent of your noble hearts and the means the God of Heaven has put into your christian hands.”

Believe me, yours forever,
Grateful brother in Christ,
C. CHIRQUY.

P. S.—I will send you one volume of my answer to the grand Vicar of London, for every one who will give or raise one dollar to help me to build my church; and, besides that, my photograph (twelve inches large), to every one who will give or collect \$5.

Mr. Chiniquy's work in the province of Quebec was prospering wonderfully when he was called away to Illinois. Hardly a week passes without a number of Roman Catholics recording their conversion to Protestantism. The *Aurora* and the *Montreal Witness* have recently published protests, signed by at least three hundred converts. It is a great trial to the converts at St. Anne's to lose their place of worship, but thousands will come to their help.

INVITATION FOR WEEK OF PRAYER THROUGHOUT THE WORLD.

January 1-8, 1871.

BELOVED CHRISTIAN BRETHREN THROUGHOUT
ALL NATIONS,—

The time has arrived for again addressing you on the subject of the annual Week of Prayer which has hitherto been largely and increasingly blessed, and for earnestly inviting you, in prospect of the approaching New Year, to make arrangements for its observances.

Events have occurred during the present year which appear more than ever to indicate the duty of all Christians to unite in contending for the sacred truths held by them in common, and in more devout aspiration to the Throne of Grace for greater love among themselves, and more combined action for the spread of the Gospel of Christ throughout the world.

The so-called Ecumenical Council at Rome has proclaimed a dogma utterly opposed alike to the letter and spirit of the Gospel, and to both civil and religious liberty, that unless arrested by Divine grace in answer to united prayer, would threaten the bulwarks of our holy faith, and impede the progress of Divine truth as opposed to all vain pretensions.

Whilst we address you, war has broken out between nations professedly Christian. This calamity has necessitated the postponement of the General Conference of Christians in New York, to which the children of God in all lands had looked forward with much interest and prayerful expectation of blessing; but although 'the waters roar,' and 'the mountains shake,' and 'the kingdoms are moved,' 'God is our refuge and strength, a very present help in trouble, therefore will not we fear.' 'The Lord of hosts is with us, the God of Jacob is our refuge.'

Beloved Brethren, these and other circumstances, especially the remembrance of Divine mercies vouchsafed in answer to united prayer, call upon us, as many as may be graciously spared to enter upon the New Year, to inaugurate its commencement by such devout and combined prostration at the mercy-seat of God, as may ensure to us the fulfilment of the promise of strength and protection. In this spirit and faith, let us all, of whatever language and denomination, unmindful of our minor differences, cordially unite, as well at other times as more especially during the Week of Prayer, in pleading with our own Father in heaven, in the name of our one Lord, Redeemer, and Intercessor, invoking the same Divine blessings, and that the time may speedily arrive when the whole earth shall be filled with the glory of the Lord.

'O THOU THAT HEAREST PRAYER, UNTO THEE SHALL ALL FLESH COME.'

The following topics are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 1.—Inspiration of Holy Scripture: Its sufficiency and sole authority for religious faith and practice.

Monday, Jan. 2.—Grateful review of the past, calling for renewed confidence, and for increased devotedness.

Tuesday, Jan. 3.—For National Mercies; for kings, and all in authority; for soldiers and sailors; for all who have suffered in recent war; and for the blessings of peace.

Wednesday, Jan. 4.—For the Children of Christian Parents; for a blessing on home influence and on all teachers; for early dedication to God; and for more labourers in Christ's service.

Thursday, Jan. 5.—For the Baptism of the Holy Spirit on all who profess and call themselves Christians; for the Conversion of the Jews; and for the removal of all hindrances to the spread of the Gospel.

Friday, Jan. 6.—For the Increase of Charity, and of all affectionate communion and co-operation among all in every land who love the Lord Jesus Christ in sincerity.

Saturday, Jan. 7.—For Christian Missions; for the better observance of the Lord's Day; and for a blessing on Christian Literature.

Sunday, Jan. 8.—Faith, Hope, and Love—essential witnesses for the truth.

Home Missions.

We have received several reports of Home Mission Work during the past summer, from young men employed as Catechists and evangelists. We publish in the present number Mr. McKay's notices of his work at Margaree, where he evidently received a most cordial welcome from an interesting people who have proved their earnestness by meeting all the expenses of the missionary, and by going to work to provide themselves with places of worship at both preaching places. At present we regret that no farther supply can be sent to this promising mission field; but we are sure that the Board of Home Missions will embrace the earliest opportunity of sending a man of the right spirit to follow up the faithful and productive labours of Mr. McKay.

The work done in the erection of Churches, and in the payment of the missionary, shews what may be accomplished when a few active and earnest souls lead the way. Until farther supply of preaching is forthcoming, we trust that the people will not forsake the assembling of themselves together for prayer, fellowship and edification.

Mr. K. McKay's Report of Summer in Margaree.

On arriving, I found that the two stations where I was expected to labour were about 22 miles distant from each other—one at the head of the Margaree river, and the other by the shore, about two miles from its mouth. The former station is called the "Big Intervale;" the latter, the "Harbor." Along the river between these extremes there are two Roman Catholic Chapels and three Churches, belonging respectively to the Methodists, Baptists and Congregationalists.

BIG INTERVALE.

At this place I found a Sabbath School and weekly prayer meeting in operation, due principally to the efforts of Mr. Isaac Murray, whose name is well known to the Board by his liberal donations to the Church. These were continued; and, in addition to the Sabbath services, I held a weekly Bible-Class for the benefit of the young. The meetings on Sabbath were always well attended, special interest being manifested in the Sabbath School.

Here there are about 36 families professing attachment to our Church. These, and quite a number belonging to other denominations, I have once or twice visited. Though there are only two or three heads of families in full communion with the Church, most of them observe family worship, and most of the children are baptized.

Previous to this summer, there was no Church at this station. A few days before I arrived among them they erected a frame. By the first of July, it afforded us a place of shelter in which to hold our meetings; and before the first of August the outside was neatly finished.

Considering the small number who took an interest in the work, and the comparative newness of the settlement (the first settler being still living), the effort made to provide a place in which to worship the God of their fathers, deserves praise and encouragement. With a little aid from generous friends of the cause, they would be able to complete the inside during the coming winter.

THE HARBOUR.

Here there is a small, old Church; there have been no regular religious meetings of any kind for a number of years. An occasional visit from delegations to the Island was all the means of grace here enjoyed; and these were so rare that, for the two years previous to summer of 1869, this Church was not opened for religious worship;—not even a footpath pointed the way to the House of God, which is at some distance from the road. Could it be expected *here* to find spiritual life in a flourishing state? In this Church I preached every second Sabbath morning, and conducted a Sabbath School in the afternoon in the schoolhouse. After a time the Sabbath School was kept open every Sabbath. A Bible-Class and a prayer meeting were also conducted on the Monday and Tuesday evenings following the Sabbath service.—At first the attendance on all meetings was comparatively small. In the course of a few weeks a marked improvement was manifest, and especially at the Sabbath meetings. About the beginning of August, it was found that a larger Church was necessary; and accordingly, at a meeting called to consider the matter, it was agreed to proceed, during the coming winter, to erect a new and more commodious building. Trustees were appointed, a more suitable site selected, and upwards of four hundred dollars subscribed by those present.

Here we have about 26 families, all surrounded by Roman Catholics. They require encouragement, as they had begun to consider themselves abandoned by our Church. While the Church has been asleep, with regard to the interest of this field, Satan has been busy sowing his tares, by means of the liquor traffic, which will require more than human power to root out.

GENERAL REMARKS.

In both stations there are encouragements to prosecute the work. Many appeared anxious to have the services of a Catechist during the whole summer. They are beginning to hope for better things in the future, than they have enjoyed in the past. All expenses were promptly paid, and provision made to bear the expenses of service for the remainder of the summer, if that could be obtained. I doubt not that in the course of a few years a prosperous, self-sustaining congregation could be built up in Margaree, if duly cared for till their two new Churches are completed.

This river is during the summer months the great resort of fishermen from all parts; and it should not, at that season especially, be without *fishers-of-men*.

I need scarcely say that I received uni-

form kindness at all times among all denominations. Of the kindness of one—"Gaius, mine host"—I should speak, did I not know that he looks not for *praise* as his "reward."

As often as I could I preached, or attend meetings, in the three Evangelical Churches above-mentioned. A Young Men's Christian Association was organized during the summer. Its meetings are held in the different Churches. This, I trust, will form a bond of union, which hitherto was wanting in this place.

Before leaving, which I did on the last week of August, I was requested by a leading member of the Methodist body, to make known publicly that their Church was at all times open to any Presbyterian minister who visited Margaree.

While regretting that I am not able to speak of fruit gathered during the four months I spent in Margaree, I trust that some good seed has fallen into good ground which shall yet bring forth fruit.

In concluding this report, I would again humbly bring before the Board the importance of cultivating this long-neglected field, assured that if Paul plant and Apollo's water, God in due time will give the increase.

All of which is respectfully submitted.

K. MCKAY.

Princeton, N. J., Oct. 10th, 1870.

Our Foreign Missions.

TRINIDAD MISSION.

Letter from Rev. John Morton.

HERE VILLAGE, Sept 3, 1870.

Rev. and Dear Brother,—For the past two months the weather has been excessively wet and hot, and I have not been able to get through with my work at all to my satisfaction.

About two miles and a half from this there is a rising settlement of Coolies. Governor Gordon matured a plan for settling Coolies on crown land, giving them ten acres of land instead of a return passage to India. Under this arrangement a tract of crown land across the Guaracara river is being settled entirely by Coolies. I was invited by some of them to come over to the settlement to see them; and just before the heavy rains set in I did so. In the depth of the wet season the road must be all but impassable; and even when I went I met a number of deep narrow streams which the horse had to clear at a bound. The land is very good; and the Coolies in-

stead of cultivating only rice and corn, as they generally do in the neighbourhood of the Estates here, are cultivating a great variety of vegetables—tannier, yams, cassava, bananas and plaintain—which will be much better for them than a rice diet. They have falsified the common notion that Coolies cannot be induced to fell the virgin forest and make farms. They told me they had given up all thought of returning to Calcutta, and were well satisfied with their circumstances.

A lot has been left by Government for a school house, and another for a church; and as the settlement advances it would be very important to place among them a good steady person to act as teacher and catechist.

A lot has also been left for a police station. I advised them if they needed a shop to have one, but as a body determinedly to oppose a rum shop being set up. If they left rum alone the police station would not be needed, and they would live in peace.

The settlement of Coolies in the Colony is a point of great importance, and missionary labour among them is more likely to be permanently productive than among the new Coolies. Their prejudices have worn off, they have forsaken their country, and this is a step toward their forsaking the false gods of their country.

There are three sugar Estates quite near this settlement, so that the people can get employment whenever they wish.

Before leaving the settlement rain began to fall and I reached home wet. The result was an attack of Intermittent Fever. Week before last another wetting brought on an attack of Remittent Fever which lasted four days, and left me quite prostrated,—but I am recovering my strength. July and August, our most trying months, are now past. Last week the sun passed over our heads going south and we may hope soon for fresher breezes and more bracing weather.

Last week a vessel left for Calcutta with between 300 and 400 Coolies. A second and probably a third will leave by the end of the year. Indeed, it is estimated that 1000 Coolies will leave Trinidad this year. It is two years since a vessel left before, and in the meantime probably 2000 have arrived; still such an exodus is a calamity to the Island and a source of discouragement to us. Few of our friends have left by this vessel, but I fear that the next vessel will take a number.

Three weeks ago, when the roads were almost impassable here, I visited a number of Estates in the neighbourhood of San Fernando. Mr. Lambert accompanied me to meet with the Creoles as he has for years been in the habit of doing. Our

meetings were held wherever opportunity offered—under a mango tree, on the shady side of sugar works, and on one Estate on a grassy bank close by the Coolie altar with its bamboo pole and white flag fluttering above us. We were everywhere well received. Mr. Lambert when visiting these Estates to meet the Creoles, has been preparing the way for a Coolie missionary. For although, on account of the language, he could really do but little for the Coolies, yet the kindly word, and shake of the hand, have not been without effect. And I am quite sure that on the Estates visited by Mr. Lambert a missionary would not meet with the opposition which I did on some of the Estates in my circuit. Then, too, travel is very easy in the neighbourhood of San Fernando, there being at least twelve estates with gravelled roads to them within four miles of the town. Add to this the number of Coolies congregated in and about the town and you may judge how important a position San Fernando is.

A very daring attempt at fraud came under my notice about two months ago. The clerk of a Coolie shop keeper—a Spaniard—forged several notes for various sums. I brought this case, as one of many, under the notice of Governor Gordon and the leading officials, and suggested as a remedy the passing of an ordinance making it necessary that Promissory Notes and Receipts when signed with a cross should be signed before and attested by a Commissioner of affidavits. The Attorney General has since introduced such an ordinance. You can scarcely imagine to what an extent fraud, false charges, and even forgery are carried by the Coolies against one another. The consequence is that they have utterly lost confidence in each other, and no man trusts his neighbour. The better disposed among them lament this state of affairs. And I trust that the proposed ordinance, by checking fraud and litigation, will assure the well-disposed Coolie who has property, and thus encourage others to buy land, build houses and settle in the Colony.

Another curse which vexes our soul from day to day is rum. Rum-shops are soon broadcast over the Island—numbers of them for every church and chapel. They flourish principally on the hard earned money of the labouring classes, and I am sorry to say that many of the Coolies are falling before the temptation. In their favour the old argument of Demetrius the silversmith is always sure to be produced—they pay each £25 stg. per annum into the Treasury; besides, the excise duty on rum, manufactured in the island last year, was about \$42,000. How shall the Christian world answer for its share in the liquor business?

"We must follow the custom" is a settled maxim of Hindunism; and initiated Hindus will have to trample upon this and many other notions of their countrymen, before they submit to be, as they express it in English "christened again." With children, particularly those born here, the case is different. We could have baptized many of them, and they would have been regarded as Christians, both by their parents and countrymen. But I did not feel very sure of my ground. Your Board gave me no advice, or direction; and the Synod simply referred the matter to the Presbytery here. The Presbytery with unhesitating confidence entrusted the matter to my prudence and common sense, and with great generosity threw the entire responsibility upon my shoulders. Up to the present however I have not seen my way clear to baptize any children. Adults too have applied for baptism, but with such views as made it impossible for me in faithfulness to them, and to the truth, to comply. For example, a Creole stopped me in the street and told me he wanted me to baptize a child. I asked whose. He replied Baquian. I knew Baquian—a Chinaman—and I answered, "but Baquian is not married and I will not baptize the child of any man living in that way." "Oh," said he, "it is Baquian himself, not his child I mean. He has been very sick lately and I would not like to see him die and be buried like a mule. I will stand his god-father, and he is quite willing to be baptized in any church I like." Neither Baquian's compliant disposition, nor his mode of living, nor his proposed god-father's views of baptism were at all satisfactory.

While we are not cast down, it is quite right the church should know that we meet with many things to discourage us. To think that after Selal had been two years at the school, and a year and a half of that time with us; and that after all the pains we had taken with him, and sacrifices we had made to advance him, he should turn out no better than a thief and a liar, is a grief and discouragement which must be felt to be understood.

You will perhaps remember that some months back, at his own desire, his parents took him home; but he continued to work for us during certain hours of the day and attend school. Since that time his conduct has not been very satisfactory. But we were confounded this week to discover that he had opened my purse and stole three shillings sterling, and to find, that with a face unblushing as sunlight he maintained his innocence till the proof of his guilt was thrust upon him. It appears, too, that this was not his first offence. Next week he leaves us to work in the cane-field in the

morning and come to school in the afternoon. It is sad to think that the last we heard of Henry Martyn, was his having run away to escape the punishment of theft. I had lost sight of him for some time, when I came across in San Fernando his Bible and Hymn Book. On enquiry I heard of his misconduct, and that he had left these among other things behind him.

All these things teach us two things. The reality of the heathenism with which we have to deal; and the absolute need of a more effectual agency than the merely human. The worldly wise say the Creoles are a lying, faithless race; their conversion is hopeless. And truly it is, except God work with us. But He will work if the earnestness of our seeking give Him no rest.

"More things are wrought by prayer than this world dreams of, therefore let thy voices rise like a fountain for me night and day."

Yours, very sincerely,

JOHN MORTON.

REV. P. G. MCGREGOR,
Sec. Board Foreign Missions. }

News of the Church.

Presbytery of Pictou.

The Presbytery of Pictou met in John Knox's Church, New Glasgow, on the 20th Sept., and was constituted by the Rev. William Maxwell, Moderator. There was a good attendance of ministers and elders.

Commissions from the Session of Salem Church, appointing Mr. John Brown; from the Session of Hopewell, appointing Peter Ross, Esq.; from the Session of B. B. E. River, appointing Mr. Duncan Cameron; and from the Session of West River, appointing Mr. James Ray, their respective representative elders both in Presbyteries and in Synod during the ensuing year, were read, sustained, and the names of these brethren added to the roll. The Revs. Thomas Cumming, and K. J. Grant being present, were invited to sit as corresponding members.

The Rev. W. Maxwell reported that according to appointment, he had preached in Merigomish Church, on the 13th inst., and moderated in a call, which came out unanimously in favor of the Rev. A. R. Garvie—that it was signed by 270 members and 122 adherents—and that the stipend promised is \$600 with Manse and Glebe. Mr. Maxwell's conduct was approved, and the call sustained.

The Rev. Alex. Stirling was appointed to labor at Goldenville and Wine Harbour

during all the time he is appointed to this Presbytery.

The Presbytery agreed to hold their next meeting in James' Church, on Tuesday, Oct. 25th, at 11 A.M., for ordinary business.

Presbytery of Halifax.

This Presbytery met in St. John's Church at 2½ o'clock, on Tuesday, Oct. 4th. The attendance was large. The congregation of Windsor applied for moderation in a call. Rev. J. B. Logan was appointed to preach and moderate in a call on Wednesday evening the 19th Oct., at 7 o'clock. The Newport congregation also applied for moderation. The Presbytery postponed the granting of their petition till next meeting. An address to Rev. J. L. Murdoch from the Windsor congregation was read. It conveyed sentiments of warm attachment to their late pastor and disclaimed any ill feeling in connection with their desire for his retirement from the Pastorate. The address was accompanied with a purse of \$227. The Presbytery expressed satisfaction with the address and ordered it to be kept *in retentis*. Rev. R. Wilson was appointed to supply Windsor, St. Croix and Newport for the month of October; the Lord's Supper to be dispensed at Newport on the forenoon of the 4th Sabbath of Oct. Leave of absence for four weeks was granted to Rev. D. S. Gordon. Mr. Thomson, Student in Theology, was examined for next Session of the Hall. His examinations were sustained.

In the evening the Presbytery met for the visitation of the St. John's congregation. Rev. E. A. McCurdy preached an able and appropriate discourse. The Minister, the Elders, the Session, and the Managers, all gave a remarkably encouraging account of their work and of the position and progress of the congregation. Fifty members have been added to the communion roll this year. There is one Bible Class numbering 35. There are 195 pupils in the Sabbath School,—and 18 teachers. The sum of \$120 was contributed to the schemes of the church. The minister's salary has been increased \$100 a year for the past three years, and this augmentation is to be continued for some years to come.—Eight years ago the congregation commenced its work. It was then small and weak. It is now large and flourishing, and rapidly disincumbering itself of debt. Spiritually and financially, the congregation presented a very favourable appearance to the Presbytery. Dr. King, and Messrs. Sedgewick, Cameron, McGregor and other members of Presbytery expressed their delight with the condition of the congregation, and offered valuable suggestions with regard to the future. Rev. E. Ross, who was present as

a corresponding member, also spoke briefly. The Presbytery adjourned to meet in Popular Grove Church, on the first Wednesday of November, at 10 o'clock.

Presbytery of P. E. Island

This Presbytery met in Zion Church, Charlottetown, on the 7th inst. Members present: Revds. A. Campbell, Moderator, *pro tem.*, I. Murray, A. Munro, H. Crawford, R. Laird, Clerk, W. R. Frame, and J. G. Cameron, ministers; and Mr. R. Lawson, elder. Rev. A. R. Garvie was invited to sit as a corresponding member. Certificates were read and sustained from the Sessions of Richmond Bay East and Summerside, and Cascumpec, testifying respectively the appointment of Messrs. Thomas Bréhaut and William Wells, as their representative Presbytery and Synod elders for the current year. The Presbytery having been informed that the members of the Kirk Presbytery were in waiting to enter into conference, it unanimously resolved to receive the sister Presbytery. On being introduced, Rev. Alex. McLean, Moderator, briefly addressed the Presbytery. He was happy to find himself in the position which he now occupied.—He had labored seventeen years in connection with the Presbyterian Church in these Provinces, but had never been present at any meeting of a Presbytery of this Church. He said the prospects of union had been brightened by the recent news from Canada, that the Committee had agreed on a basis of union. They were now present to confer on matters of a personal and local character. The Moderator having responded to this address, the Presbytery adjourned for the purpose of holding a conference with the sister Presbytery.

When the Presbytery again met, a paper was received from Zion Church congregation, containing resolutions relating to a call for one to be pastor, including the appointment of Professor Anderson, and Messrs. W. Mutch and W. H. Hyde, as commissioners from the congregation.—After considering the paper, and hearing the commissioners, the Presbytery unanimously agreed to grant a moderation in a call, and appointed Rev. W. R. Frame to preach in Zion Church, and moderate on Wednesday, the 19th inst., at 7½ o'clock.—The Presbytery agreed to meet *in hunc effectum* in connection with the contemplated call on the third Thursday of October, the 20th, in Zion Church, at 2 o'clock. The Clerk was directed to apply to the Home Mission Board for two Probationers for the winter, in addition to Rev. A. Stirling's services. Revds. R. S. Patterson, R. Laird, and W. R. Frame were appointed a Committee to prepare the draft of an

Address to His Honor the Lieutenant Governor, William Cleaver Robinson, Esq., now arriving, on his assuming the government of this Colony. The Presbytery adjourned to meet in Zion Church on the first Wednesday of November, at 11 o'clock.

R. LAIRD, Clerk.

Presbytery of St. John.

The Presbytery of St. John met in St. Stephen Presbyterian Church, on the 11th Oct. The Rev. S. Houston preached a very able and practical sermon from 1 Cor. xii. 7,—the leading idea enforced being the responsibility of every church member, and the duty of all members as well as office-bearers to work in the Master's cause.

The Presbytery was constituted with prayer by the Moderator. Sederunt—Rev. S. Houston, Moderator, Revs. John Turnbull, Wm. Millen, N. McKay, Clerk, and Samuel Johnson, ministers; and Judge Stevens, John McLeod, Thomas Robinson, and John E. Orr, elders.

The Rev. John Home was, on motion, associated with the Presbytery as a corresponding motion.

Before proceeding to the immediate business of the evening, His Honor Judge Stevens, in very complimentary and touching terms, moved the thanks of the Presbytery to Rev. Mr. Houston, for his singularly beautiful and impressive discourse.

The motion was unanimously carried, and the thanks of the Presbytery conveyed to Mr. Houston, by Rev. N. McKay, in graceful and appropriate terms. The *St. Croix Courier* says.—

The visitation of St. Stephen congregation was proceeded with, Judge Stevens and Mr. Robert Clark giving information in reference to the working of the church both spiritually and financially, additional information being furnished by Rev. J. Home. After conference the Presbytery came to the following conclusion:

"Resolved, That in view of the fact that the congregation has been upwards of two years without a settled pastor, the progress made is highly satisfactory, and the efforts made to liquidate the debt on the church property and otherwise to provide for the maintenance of ordinances are most praiseworthy; and with the prospective full organization of the congregation, and the settlement of a fixed pastor, the Presbytery feel that under its spirited leaders a prosperous future awaits this congregation."

The Presbytery was occupied chiefly with routine business yesterday forenoon. The Rev. Neil McKay was commissioned to dispense the sacrament of the Lord's supper at Baillie, next Sabbath, and the Rev. Mr. Home was appointed to supply Mr. McKay's pulpit in St. John.

Wednesday afternoon there was a visitation of St. James' congregation by Rev. S. Johnson, and Judge Stevens, delegates from the Presbytery.

The same evening the Presbytery met at Waweig, and on Thursday and Friday visited the congregations at Bocabe, Didegnash, and Bay Side.

PRESBYTERIAN CHURCH, ST. STEPHEN, } October, 12th, 1870. }

The Presbytery met and was constituted.

A memorial from the Rev. J. D. Murray relating to the propriety of holding a communion service and forming a communion roll at Buctouche, was read, and the matter was remitted to the Kirk Session of Moncton, with instructions to use their discretion in the premises—the Presbytery approving the proposal of dispensing the Lord's Supper at Buctouche and forming a communion roll.

A letter from Mr. D. T. Blair, Fredericton, was read, asking for the services of Rev. W. Stuart for six months. It was agreed to recommend the proposal to the Home Mission Board, it being understood that the Presbytery assume no pecuniary responsibility in the matter.

The Moderator brought under the notice of the Presbytery definite rumors which he had heard at Glassville of the irregular administration of sealing ordinances there by a person claiming to be a minister of this Church. On motion, it was remitted to the Kirk Session of Glassville to make enquiry into the facts and report to this Presbytery.

The application of the Rev. John Home to be received as a minister of this Church was then taken up, and an extract minute of Synod ament the case was read. Mr. Home stated his readiness to be guided by the Presbytery in respect to the enquiry which the Synod had instructed them to make; his fullest consciousness of innocence in respect to rumors which had been irregularly brought before the Synod, and his readiness to meet his accusers face to face.

Judge Stevens stated that he knew Mr. Home most favorably; that he had heard rumors about him before he came here at all, which was very damaging to his character; that he (Judge Stevens) had taken the trouble to make strict enquiry into these rumors and could not trace any of them to any reliable authority, and that he believed they had not the slightest foundation; that Mr. Home had been here, in a manner, on trial for two years, and that nothing could be brought against him. He strongly admonished upon the injustice of attaching importance to vague rumors which usually had their origin in calumny, and against which no man's character was proof.

Having heard these statements the Presbytery deferred the further consideration of this case till a future meeting.

The Presbytery then adjourned to meet at Waweig this evening at half-past six p. m., and the meeting was closed with prayer.

WEWIG PRESBYTERIAN CHURCH, }
October 12th, 1870.

At 6.30 p.m., the Presbytery met according to adjournment, and was constituted.

The assemblage was very limited owing to the incessant rain of the afternoon and evening; but the Presbytery resolved to proceed with the visitation of this section of Mr. Millen's charge as intimated.

The Pastor preaches the gospel faithfully, does not hold diets for catechising, but visits his people from house to house once a year, and many of them more frequently; visits the afflicted attentively. Conscientiously attends Presbytery, but regrets that since the Union he has not been able regularly to attend the meetings of Synod. He administers baptism in an orderly way. Has no Bible-class. The Elders visit to some extent among the people, but not as much as they ought. Always visit and pray with the sick when asked. They attend meetings of Session and other Church Courts when appointed, as far as practicable; but they seldom attend or take part in prayer meetings.

The number of Elders is not sufficient, and they have no special districts allotted. No incompetent person is admitted to ordinances. They have contributed to the principal schemes of the Church to the amount of \$33. There is an increasing interest in religious things, and there are other hopeful indications of progress.

There are about 26 paying families and about 36 families in some way connected with the Presbyterian Church. There are some, but not many, who never attend religious ordinances. There are 24 communicants, of whom, seven were added during the last year. There were nine baptisms last year. There are occasional week evening preachings; but no weekly prayer-meetings.

The sum promised the pastor from this section is \$168. It has not been regularly paid. It is raised by pew rents, and the Trustees could not tell how much was paid during last year. It was paid to the pastor by the holders of pews in small sums to suit their convenience. (Rev. Mr. Millen stated that he had received from this section from \$112 to \$115 last year.) The rents are payable half-yearly, but there is no proper system of collecting them.

After lengthened conference the Presbytery found as follows:—"In view of the facts now elicited the Presbytery find that

while there is much faithful and exhausting toil on the part of the pastor, and some self-denying effort and loving co-operation on the part of the people, there is at the same time a lack of thorough organization and vigorous work in contributing and collecting means for ministerial support. The amount paid the pastor is too small, and ought to be forthwith increased; and the Presbytery would earnestly and affectionately urge upon the congregation the duty of faithfully and punctually discharging the obligations they owe to God, to their pastor, and to the church at large. The Presbytery would also affectionately urge the propriety of exercising a greater degree of Christian consistency in attending to sealing ordinances and point out the obvious duty of those who seek baptism for their children to seek the other seal of the New Covenant for themselves. The Presbytery is encouraged by the kindly Christian spirit manifested on all hands to hope that, by the blessing of God, the needful improvements will be speedily accomplished."

The Presbytery then adjourned to meet at Bocabec the day following at 11 a m.

BOCABEC, 13th Oct., 1870.

The Presbytery met according, and after sermon by the Moderator was constituted. The visitation of this section of Mr. Millen's charge was then proceeded with.

The pastor gave the same answers here that he had already given at Waweig.

The general state of religion is a subject of much anxiety, and there is little to indicate that it is in a prosperous state. Our own people are not so regular in their attendance upon ordinances as they ought to be.

There are some 24 families contributing to the support of the ordinances in this section. Over 32 call themselves Presbyterians, some of whom very seldom attend service. They assign poverty and various other causes for their neglect.

There are about 25 communicants. There have been no accessions from the ranks of the young for some time. The Lord's Supper is dispensed here once a year, and the preaching of the Word every alternate Sabbath morning, with occasional week-day services. In the absence of the pastor the church is closed. There is no strictly Presbyterian Sabbath School in the congregation. There are *Union Schools* in which many of the teachers are Presbyterians. The congregation has greatly suffered from death and emigration, and the population is decreasing.

The amount promised the pastor is \$200. The obligation is irregularly discharged; the greater number paying directly to the

Minister. The salary is raised by subscriptions payable half-yearly.

After Conference and deliberation the Presbytery found as follows:—

“That while there is much in the mutual attachment of pastor and people which forms ground of congratulation and encouragement, the Presbytery would affectionally recommend the ordination of additional elders, greater attention to the organization and care of Sabbath Schools, a more liberal support of their esteemed pastor, and the adoption of a better method of raising and collecting funds. The Presbytery would also enforce the obvious obligation of Christian consistency resting upon parents who seek baptism for their children that they seek the other great New Testament sacrament for themselves. The Presbytery, further, sincerely sympathize with this section of the Congregation in view of the losses they have sustained by deaths and removals, and desire to encourage them to endeavor by increased energy and liberality on the part of those who remain, to repair, by God’s help, the losses to which, in His all wise Providence, they have been subjected.”

ST. GEORGE, Oct. 14th, 1870.

Mr. Houston having been appointed by the Presbytery to visit the St. George section of Mr. Millen’s congregation, proceeded there on Friday, and having preached, called for the representatives. The Rev. Wm. Millen appeared as pastor.

The pastor stated that there is no session in this section, and a communion has never been held here,—some go to Bocabec, a distance of 11 miles, to communion. He also stated that this section of the congregation extends over a district eight miles long by five wide; that there are about 20 contributing families in connection; that attendance on public worship is better this year than last, sometimes as many as a hundred being present; can report nothing very marked in the state of religion; that the interest seemed deeper six or seven years ago than it does now, several families from the Pennfield district having attended then and do not come now; does not know the reason, unless it be that in the interval since then stated supplies were given at times to this place and services were held at Pennfield; and hence when preaching was brought to their doors they turned lazy and would not go to a distance; that removals by death and otherwise of some of the most active and public spirited members have been of great disadvantage in many ways.

The Trustees answered that the promise which they made to Mr. Millen was \$104 annually; that the engagement was at first

for one year, and so it continued on the same terms; that their promise had been fulfilled to the letter, so far; that they raised the salary by pew rents and subscriptions; that the highest annual subscription of a family is \$5.50.

The deputy of Presbytery then proceeded to give advice on the state of matters that was manifest. He urged the desirableness of holding a communion and forming a session at as early a period as convenient, and consequently the formation of a communicants’ roll; pressed upon the heads of families present the advantage of having a Sabbath School where the children may be taught the way of salvation and the distinctive principles of the Church; also the necessity of holding cottage prayer-meetings, but especially that they should meet for prayer in the Church on the Sabbath that Mr. Millen is not there; and enjoined the pastor to take order that as soon as possible baptism be administered to the infants of communicants only, or where one at least is a communicant. He also dealt plainly with the Trustees and others present as to the measure of liberality reported, expressed himself as entirely dissatisfied with the fact that \$5.50 was the highest annual subscription, especially as it was a patent fact that twice or thrice that amount is spent annually by many farmers on tobacco and drink; and concluded by pointing out how their business may be conducted with more system and efficiency. From the disposition shown there is good reason to believe that many if not all these recommendations will be carried out at once. Arrangements were being entered into that very day as to the starting of a Sabbath School, one valuable female teacher having been secured; and the idea of the prayer-meetings to all appearance, commended itself to those that were present.

Conference of Presbyteries.

A Conference of the two Presbyteries located in P. E. Island met, according to mutual agreement, in Zion Church, Charlottetown, on Friday, the 7th inst. Rev. A. McLean, Belfast, was chosen Chairman, and Rev. R. Laird, Clerk. The members of Presbyteries present were, Revds. A. McLean, T. Duncan, G. Stewart, and J. McColl, Ministers; and Dr. Mackieson and Messrs. Allan Stewart and Alex. Robertson, Elders of the Church of Scotland Presbytery; and Revds. A. Campbell, A. Munro, I. Murray, H. Crawford, R. Laird, W. B. Frame, and J. G. Cameron, and A. R. Garvie, corresponding member, Ministers; and Mr. R. Lawson, Elder, of the other Presbytery. After prayer by Rev. A. Munro, the Conference was duly opened, and Rev. I. Murray addressed it in favor of the

general principle of union and co-operation. The Chairman had previously stated, when introduced to the P. E. I. Presbytery, that the recent Conference of delegates in Canada had resulted in the adoption of a basis of union. This was very gratifying, and adapted to encourage the Presbyteries to go forward. Rev. T. Duncan said he conceived three subjects were before the Conference, about which it might properly consult, viz.: First, co-operation in pastoral work; secondly, Education; and thirdly, the *Presbyterian*. He moved that this Conference, considering the present circumstances of this Island, and in view of the near approach of union among Presbyterians, deem it desirable that there should be co-operation between the Presbyterians in pastoral work. The motion was seconded and unanimously agreed to. Rev. R. Laird moved that, in view of the foregoing resolution, this Conference agree to appoint Committees to visit localities in which members and adherents connected with both Presbyteries reside, with the object of ascertaining their views, and arranging that divine service be conducted in such places only by Ministers of one of the Presbyteries, it being always understood that nothing shall be done to injure the interests of any party concerned. The resolution was adopted. On motion of Rev. W. R. Frame, the Conference appointed Revs. T. Duncan and I. Murray, and Messrs. R. Lawson and A. Stewart, Elders, a Committee to visit Clyde River and St. Peter's Road, with the view of carrying out the resolution of Conference, to report at a future meeting. Revs. A. McLean and T. Duncan reported the number of subscribers obtained for the *Presbyterian* in their respective congregations. As the number was still insufficient, and two congregations had not specially reported, the publication of the paper was still delayed. The Conference closed, to meet at such time as may be agreed on.

R. LAIRD, Clerk.

The congregation of Merigomish has given an unanimous call to Rev. A. R. Garvie to be their pastor. The congregation of Windsor also have given him a very harmonious call.

The congregation of Prince William, N. B., has given a unanimous call to Mr. Samuel McCully to become their pastor.—The congregation of Chatham are about to call Rev. R. Wilson.

The congregation of Chalmers Church, Halifax, at their Annual meeting held on the 19th ult., resolved unanimously to raise the funds necessary for congregational purposes by collections on the Lord's Day,—thus doing away with pew rents.

Yarmouth Congregation.

Our *Record* being limited in size, and making its appearance but monthly, we are unable to publish half that we desire to lay before our readers. We have therefore reluctantly to decline insertion of congratulatory addresses generally. But as the best of rules must have exceptions, we have pleasure in noticing the completion of a twenty-one years' pastorate by Mr. Christie in the Presbyterian congregation of Yarmouth, and in publishing the people's address expressive of cordial affection and confidence, and rendered all the more eloquent by the accompaniment of a purse of \$115.

The post occupied by Mr. Christie is both important and difficult. During the greater part of the years past it has been an *out-post*, though now happily its Presbyterian neighbours have increased; and we know that these twenty-one years leave behind them a record of pastoral fidelity and labour for the congregation and for the body generally, well entitled to honourable mention in the periodical literature of this Church. The address, as follows, was read on the 21st ult. by Mr. Robert Black, the oldest member of the Session, and the purse presented in the name of the Committee.

To the Rev. George Christie:

DEAR PASTOR,—Twenty-one years have now elapsed since you accepted the charge of the Presbyterian congregation in Yarmouth. We consider the occasion a most suitable one for presenting to you some expression of our sentiments of respect and esteem. We recognize you as a servant of Christ in the Gospel; and we trust we have profited by your labours among us. You have been to many of us a guide in seasons of perplexity and trial, praying with and for us, instructing us publicly and from house to house, administering words of consolation to the afflicted, and doing all that man can do to shed light on the path which leads down to the dark valley, and then ascends to the better world beyond.

We thank you for your labors of love and faith, and would humbly express our hope that we may profit more and more from your instructions; while we pray that you may long be permitted to labor in your sacred vocation, and with even more signal tokens of the divine blessing than heretofore.

We embrace, in this expression of our respect and esteem, Mrs. Christie and all your family, praying that they also may be long spared to live in the hearts of your congregation, and continue to be, as in the past, a comfort to you.

With these our affectionate congratulations, we request you to accept, as a token

of gratitude and respect, the accompanying purse, containing one hundred and fifteen dollars, with the prayer that goodness and mercy may follow you and your household all the days of your life; and that you, now enjoying the consolations of that Gospel with which you have endeavoured to instruct and comfort the people of your charge, may obtain the reward of the good minister of Christ, who has turned many to righteousness, and dwell in the House of the Lord forever.

In the name and in behalf of the congregation.

ROBERT BLACK,
NATHAN HILTON,
J. A. ELLIS,
T. O. GEDDES,
F. A. WEBSTER,
WM. BURRILL,
CHARLES DODDS,
W. W. LEWIS,
WM. PENDRIGH.
Committee.

To the above, Mr. Christie made a verbal reply, thanking the Committee and the congregation through them for this very kind expression of their feelings and the liberal donation with which it was accompanied. While grateful for the more tangible token of their esteem and approval of his labors, he said that he valued still more highly the evidence afforded by the address; that he enjoyed the affection and confidence of the people among whom he laboured.

Both for himself and Mrs. Christie, he would reciprocate the feeling of attachment to them, and desire for their best interests both in time and eternity. He had been with them in many a season of affliction, and truly sympathised in their trials, while he had also at other times participated in their enjoyments.

This expression of kind and affectionate sympathy would, he hoped, encourage him to labour for them with greater zeal; while he trusted that they all, having accomplished their work upon the earth, might be permitted to enter into the rest and the enjoyments prepared for them that love and serve God.

We notice with pleasure that Mr. J. F. McCurdy, son of the late Rev. John McCurdy, of Chatham, has won a prize of Fifty dollars, given by Charles Scribner, the New York Book Publisher, to the best Hebrew Scholar at the Theological Seminary at Princeton, New Jersey.

Mr. McCurdy supplied Fredericton acceptably during the vacation, will probably be licensed next spring, and will we hope take part in the Home Mission work of the Lower Provinces.

The following is from the Newfoundland *Express* :—

MCGILL COLLEGE, MONTREAL.—The competitive examinations for the scholarships and Exhibitions recently established in the Faculty of Arts, were held in McGill College on September 14, 15, 16, and 17. In the list of successful candidates we find the name of Mr. Charles J. Harvey, eldest son of the Rev. M. Harvey, St. John's, Newfoundland, who has gained an Exhibition, value \$125, and also a Governor General's scholarship, value \$80.

Missionary Meeting.

A farewell prayer-meeting in connection with the departure of Rev. K. J. Grant to Trinidad, was held in New Glasgow, on the 10th ult., J. W. Carmichael, Esq., M. P., in the chair. The time was occupied in prayer and praise, with addresses designed and adapted to intensify missionary feeling and effort, by Rev. Messrs. Stewart, McLachlan, and Grant, and by Mr. A. Patterson. Collection \$40.

For the Children.

There are many excellent monthly papers published for children; but there are two little Magazines that deserve special commendation,—the *Children's Record* of the Free Church, and the *Juvenile Record* of the United Presbyterian Church. The price is a half-penny per number, or sixpence a year. They cannot be procured in this country for less than double this price, but they are cheap even at that. One or both can be ordered through the British American Book and Tract Society, 66 Granville Street, Halifax.

IN MEMORIAM.

Duty, gratitude and love, require that a special notice of the late Mrs. Charles D. Hunter be inserted in the *Record*.

She was no ordinary woman, and she was no ordinary Christian. Having descended from a Christian family, she showed from her early womanhood that the promise held good, "I will be your God and the God of your children;" for her father's God was her God, and she deliberately and devoutly walked in the steps of her father's faith and holiness.

It was, however, from being connected with Poplar Grove congregation, from its origin to the end of her life, that her Christian character fully developed itself. She identified herself with it; and it was through the interest she took in its temporal and spiritual prosperity, that her character as a Christian was matured,

adorned and completed. She was distinguished for the ornament of a meek and quiet spirit, which in the sight of God is of great price; and her meek quietude was often most powerfully felt in the early struggles of the congregation. Nevertheless, she was a persistent Christian! She had, in reference to Poplar Grove Church, one thing to do: in her own measure, she determined that it should be built up a holy temple to the Lord. And, though never obtrusive or officious, her persistency provoked the zeal of her brethren, when their hearts began to droop and their hands to fail in doing good.

Hers, too, was the character and the blessedness of the peace-maker. As much as possible, she lived peaceably with all. Her considerate, continuous, unostentatious, practical sympathy with the poor and the afflicted in the flesh, were really proverbial. She was an imitator of Christ in His manner of good-doing, and to the letter obeyed His injunction, "When thou doest thine Alms, let not thy right hand know what thy left hand doeth;" and because of this, the blessing of those that were "ready to perish" came upon her, since she made the heart of the widow to sing with joy. And her sympathy was the parent and nurse of her liberality. To do good and to communicate she forgot not, and knew, as only the liberal Christian knows, whether rich or poor, how true are the words of the Lord Jesus, "It is more blessed to give than to receive."

Her love to the Sabbath and the sanctuary was manifest. She did what all Christian ladies ought to do in the management of their household—prepared for the Sabbath—and it was thus to her a delight in being able to attend to devotional worship. The manifest outgrowth of this love for the Sabbath and its services was her love to the ministers of the sanctuary. She loved them for their own sake, and the sake of their Master, and the sake of their work; and never perhaps in the history of our Church, or any Church, has a Minister of Christ been better able to tell of the past love, and the fruit of such, than he under whose ministry she sat and learned for so many years, and who stood by her bedside when she fell asleep in Jesus.

Such is but an imperfect sketch of the character of one of our honourable women. Let those whom she has left follow her as she followed Christ. Let them consider one another, and "provoke one another to love and to good works," and they, too, will have this testimony. "Blessed are the dead who die in the Lord:" they rest from their labours, and their works follow them.

Religious Intelligence.

The Canada Presbyterian Church.

The College at Montreal was opened on the 5th ult. Dr. R. F. Burns delivered a lecture on "Certain Phases of Modern Infidelity." He reviewed the attitude and tendencies of Deism, Pantheism, Atheism, Materialism. There were twelve students present and four more were expected. Professor M'Vicar stated that although there are, by the act of Synod, only three of the seventeen Presbyteries of the church attached to the College for financial support, yet they have already an endowment subscribed of about \$30,000, of which \$20,000 is paid and invested; they have 17 scholarships of from \$50 to \$60 each, a library of over 3,000 volumes; 39 students enrolled; and a total annual revenue last year from all sources, exclusive of payments to the Endowment Fund, of \$,555, leaving a balance in hand at the close of the sessions of \$607.

Energetic efforts are being made to increase the Library. Mr. M'Vicar adds:—

The missionary labours of our students during the summer might next be properly remarked upon. Suffice it to say that 15 of their number were so engaged, four of them French and English speaking students. Two of these laboured in Nova Scotia and New Brunswick, and two in Ontario and Quebec, and we have had the most cheering evidences of their success. They have not only brought Roman Catholics to the Saviour, but they have also drawn out the sympathy and liberality of our people among whom they laboured, in favor of this department of our work. In proof of this I may mention that the congregation of Valleyfield has sent in \$30 in payment of some two or three weeks services; and Indian Lands, Lochies, Vandleek Hill and other places are about to do likewise. Today I received a letter from Oakville, Ont., from a friend, who withholds his name, enclosing \$20, ten for the general funds of the College, and ten for the training of our French students. We have now twelve French students in course. Those are destined, along with our other students, to do a great work in our land, and beyond it.

Lest it should be hinted in any quarter that our staff of instructors is totally insufficient to train young men for the ministry, let me only say that we have McGill College for Arts, and to Theology I devote my entire time and energy. Professor Coussirat is similarly employed, and we have associated with us Rev. Mr. Gibson as lecturer in Exegetics; Dr. De Sola, as lecturer in Hebrew; and this winter the

services of a competent Classical and Mathematical tutor have been secured.

The *Record* contains an account by Dr. Topp of a visit he made recently to Fort William, at the head of Lake Superior for the purpose of organizing a missionary station there. He succeeded in his object.

The Canada Church has a Mission among the Indians of the Great West, far beyond the Red River. One of their missionaries is the Rev. James Nisbet. The following extract from a recent letter gives a strange glimpse of Indian life:—

“Now, I must tell you about a singular character who, with a number of his followers, visited us at seed-time. I once met with him at Carlton, but was then only a few minutes in his company. He is known by a name that in English means “the four souls.” Perhaps the name is intended to indicate how much superior to ordinary men he is thought to be; and doubtless his followers consider him to be something far above common. He is a great Indian orator, and reads in the Cree Syllabic very fluently. He pretends that he got the power to read directly from God. Of course I doubted that statement, and I fished out of him that this miraculous ability had a very ordinary origin, for he acknowledged to me that there was a man teaching him to read for ten days, but that at the end of that time the man was killed; then he prayed to God to enable him to read, and all at once he got an answer to his prayer, and he has been able to read ever since. Even ten days’ teaching might suffice to give a man of his ability a start in the Cree Syllabic; it is so simple—every character having its own definite sound—he would only require to get acquainted with the forms of these characters; practice would do the rest.

“To a certain extent, the man knows the Christian religion, and to a certain degree he seems to have embraced it; so far, at least, as abandoning the common superstitions of the heathen, professing to worship the one true God in the persons of the Father, the Son, and the Holy Spirit, and inculcating many of the principles of morality. He may be called almost a Christian; but I fear there is much he must give up before he can be regarded as a Christian indeed.

“On the day after he and his party arrived here, he told us he wished his people to have a meeting with us; so, after dinner, they mustered in regular procession at the tents, headed by the great man himself, armed with his pipe of peace, with flat wooden stem about three feet long, profusely decorated with silk ribbons, strips of ermine skins, and little bells, such as you see on babies’ rattles. The boys fired a salute with their guns, then the whole

company marched in solemn procession to our house; when before the door, they drew up in a long line, and other three salutes were fired; then the procession marched into the house, filling the dining room and hall. Of course, the first business on our part was to make them an offering of tobacco, the established pledge of peace among Indians; then there was the formal filling and lighting of the pipe of peace, after the great man had gone through the usual manœuvres with it—pointing it upwards and downwards, to the east, west, north, south, &c.; then, taking a few puffs himself, he marched round the company with it, the men taking a puff or two, and the women stroking the top of the stem with the hand and then stroking their heads.

“Then came an explanation of the coloured figures on the flat wooden stem of the peace pipe. At the top was a carved figure to represent God the Father, next was one to represent the Son, Jesus Christ, next was one to represent the Holy Spirit; then there was one to represent man, and, last of all, one to represent the devil as put under God and man; and all intended to set forth that peace should exist among all people. Then the pipe was placed in my hands, and I had to hold it all the time of the great man’s oration, which, in fact, had very little in it beyond a statement of what he had heard about this place, and of the kindness of the missionary and his people to the Indians; that he hoped he and his people would share a little of that kindness, and that they would get a taste of the things that grow out of the ground; that Indians and white people should always be friendly; that he was always friendly with the whites, and he taught all his followers to be the same, &c., &c. He did not enter into anything like an explanation of his religious principles and belief, but only stated that he teaches his people all that he knows himself, and that he wishes to learn more, so that he may be able to teach them more.”

Mr. Nisbet in his reply explained the Ten Commandments, and the work of our blessed Saviour, and furnished the “great man” with books which would instruct him further. He also gave his visitors material “comfort” and they left him well pleased.

United Presbyterians.

The Theological Hall Missionary Society held recently a public meeting in Edinburgh to give an account of the Students’ work during the year. Professor Harper presided. The report showed that the amount raised by the society, exclusive of special donations, had been £860. The contributions were to be devoted to the training of

Spanish Evangelists, and these raised the ensuing year to aid the missionaries at Nussarabad, and in relieving them from the liabilities they had incurred in consequence of the famine in India.—The Rev. Dr. Turner gave some of the missionary experiences which he had gathered together during his thirty years of missionary work. In combating the argument put forward by Sir Samuel Baker, in giving his account of the discovery of the sources of the Nile, that the philanthropy of the missionaries would waste their energies in trying to elevate the savage till commerce had first worked in his enlightenment, Dr. Turner adduced a few few facts taken from his experience at Samoa. He and his fellow-missionaries had there given the beginnings to mercantile growth, and stimulated its progress. He instanced the sale to the natives of 10,000 Bibles, translated into the native tongue, for 9s. whereby the missionaries had been enabled to reimburse to the London Missionary Society the entire cost of the work, and to instil into the native mind the first principles of commerce, and a taste for their cultivation. At first the Bibles had been paid for in produce, and were now paid for in coin. Between £2000 and £4000 had gone to the Foreign Mission Society, and that sum represented £6000 worth of native produce, which under various designations passed through the hands of the merchants. He thought they would perceive to what an extent the advancement of Christianity tended to the increase of commerce. He believed that there were now some £50,000 expended annually by the Samoans, in order that they might appear like other people in the House of God on the Lord's day, and that represented £100,000 or £150,000 worth of native produce. The missionary press was now engaged multiplying religious literature for the Samoans, and was now turning out, amongst other works, 500 copies, in large type, of the New Testament for the aged; 15,000 hymn-books; 7000 copies of notes on the psalms, extending (each book) to over 100 pages; and elementary works on natural history and natural philosophy. In Samoa they had an institution for the training of native missionaries, and they had now there 86 students. Since it was opened, 1143 students—including their wives, who lived and studied with them. The institution was self-supporting, as each student cultivated a plot of land which was assigned to him during his four years' residence. For the last five years there had been expended about the place £250, or about £50 a year, and that means that each student had cost about 25s. during his four years' course. That was paid by the people, who had moreover given of a voluntary contribution to the London Missionary

Society, during the last ten years, £10,715. The field of labour had been extended for 1500 miles to the west, and about 600 miles to the north-west, and further advance would be made.—Rev. Mr. Martin next detailed a few of his missionary experiences in Rajpootana, and endeavoured to destroy any illusion that might be in the students' minds as to the peculiar difficulty of that mission from the supposed astuteness of the Brahmins.

Free Church.

The Sustentation Fund for the first quarter of the current year shows an increase of £2,723.

Dr. Murray Mitchell writes from India: "I do not think I sent you the prospectus of a new periodical—the *Bengal Christian Herald*—which will be the organ of a large body of educated native Christians. Its object is threefold: First, the promotion of the interests of Indian Christians; secondly, to contribute to the spread of Christianity; thirdly, to support all measures, whether political or social, that tend to the regeneration of India. I have no doubt you will watch with deep interest (as we shall all do) the course of this paper. Certainly the native Christians, connected with different Churches, are already sufficiently numerous and enlightened to render them influential in the community. Each of the sections of the Brahmō Somaj has its organ; the educated party, which cares little for religion of any kind, have theirs; the bigoted Hindu party have also theirs; and it is high time that our educated native brethren should speak out clearly and strongly on important questions. May the new paper exercise a mighty power for good amidst the chaos of warring principles that we witness around us!"

Rev. Robert Moffat, the African Pioneer.

This eminent Missionary, one of the oldest, if not the very oldest, in the field, is now in England, after spending more than half a century in Africa. He has met with a most cordial welcome. At a recent meeting in Edinburgh he thus described his African experiences:

The natives would sometimes come up to them shouting and vociferating, and shake their spears at them. The difficulty was solved at last, however. One of their wisacres came to the conclusion and told them that they were runaways from their own country, and that they would bear anything rather than go home and be hung by the neck. But they cared not for this, knowing as they did that they were doing the work of God. They persevered and prayed, and tried by every possible means

to instruct them, and a very difficult task it was to do so. They would come into the place of worship and ask what he was talking about; and they would bring their skins with them and prepare them in the chapel. To hinder and prevent the spread of the Gospel the natives left no means untried. The people were entirely ignorant of writing; and it was very puzzling to them for one to write a letter to a person at a distance and receive another in reply. They were very much put about at times to get a letter sent, and had great difficulty in getting a carrier. The natives thought that it would speak on the road. A man said to him that he would not carry it in his hand, but would put his spear through it and carry it over his shoulder, and he had to assure him then that it would neither speak nor cry on the road. What now was the state of matters? They had now a reading population, where formerly this ignorance prevailed. The people had got possession of their own language, but it was a matter which cost a great deal of labour, and required perseverance. To learn the language he was obliged to leave his family and live with the natives for a number of months, preparing skins with them, and living exactly as they did, except that he prayed every evening. He could assure his hearers it was by no means a pleasant life. By the time he returned to his family he was able to open his mouth and speak to the natives in their own language. It was indeed glorious to be able to do so. He began to hope then that he would see one book of the New Testament printed in the language. One thing which retarded him in the work of preparing the Scriptures was, that he had never sat at the feet of a Gamaliel, and was not prepared to act as a translator. He did all that in him lay to get some one to come out to undertake this work, he offering to help to the utmost in his power. All his efforts had failed; and seeing that it was useless to expect any one would come out, he set himself, heart and soul, to the work of study. He got perfectly fascinated with it in the course of time, and worked unremittingly. The result of all this labour had been that he got a portion of the Scriptures into the native language, and they were now disseminated over hundreds of miles of the country. There was an eager demand for them everywhere, and in some parts there were a great many native teachers—men and women—who, though not trained for the work, read the Scriptures to and prayed with their neighbours. Such simple service had been largely crowned with success. Mr. Moffat then detailed some interesting cases of conversion, and described the primitive condition in which he found the people in some of the districts

His wife had made a nice gown for the queen of a certain tribe; but instead of using it she sold it for a sheep to another tribe. Traders had called at this place, but could not dispose of so much even as a handkerchief. Since the people had been brought under the power of the Gospel and civilised, there passed through yearly at this same place 60,000 pounds of British manufacture. There was a time when the missionary waggon was the only waggon in the country, and now there were scores of them among the people, even in the far interior where their brother missionaries resided. There was a time when the missionary plough was the only plough, and now scores of them might be seen; and there was a time, happily gone by, when the wives were little better than slaves, and laboured on the land. At one time the women were to be seen, with their babies on their backs, working in the fields under the burning sun, and at night returning home, with a load of firewood on their heads, to cook for their lords and masters. He took the women's side, and used to set an example to the men; but notwithstanding that the females were his greatest enemies. The queen had determined upon expelling them, and one day she led out her army of women and tore down the ditch, letting the water, on which they were dependent, run to waste. Latterly she became converted and died a Christian. Although he had suffered much, and laboured like a galley-slave, he would willingly spend his life in that great field. He had received most affectionate letters from the people of the country, all regretting deeply the absence of him and his family. He had much pleasure in acknowledging and thanking the meeting for the kindness and hearty welcome accorded him—to use a native expression, "it made his heart white as milk."

Missionary Intelligence.

Presbyterian Church in the United States.

Since May 1, 1870, no fewer than fourteen missionaries have proceeded from the United States to foreign fields as missionaries of the Presbyterian Church. Of these, nine are new missionaries, the other five, of whom one is a physician, are returning to their cherished work. With these are ten ladies, two of whom are unmarried, and who are going to India, to be employed in laboring among the women of that land.

On the first of May there were 84

foreign missionaries connected with the Board. When these new missionaries sail there will be 93, and this does not include those who are transferred from the American Board. In 1865, the Board had 63 ordained foreign missionaries, and 4 native ministers; to-day it has 93 foreign, and 16 native preachers, and when certain missions and missionaries are transferred to the Board, the number will be considerably increased. This enlarging force, while gratifying to contemplate, brings it increasing responsibilities. Those who are going for the first time, or returning to their former posts of labour, must have their expenses paid, and when they reach the field must be supported. Such expenses must be met by the Church, and the increase must be considered, and provision made for it.

General Assembly of Italian Churches.

Of the thirty-three churches represented in the Assembly, twenty are sustained by the *American and Foreign Christian Union*. Of the twenty-five members of the Assembly, eleven are evangelists supported by this Society, and acting as pastors of its churches. Besides these, there are nine evangelists connected with the Union's missions in Northern and Central Italy. There have been many difficulties attending the work, arising from the imperfect education and training of the native labourers, and the occasional admixture of immature views received from various sources. But an examination of the scheme of doctrines unanimously adopted by this First Assembly (in which the Union labourers took a leading part) as the basis of its organization, must satisfy every intelligent friend of the work in Italy that its foundation and life rest upon the essential truths of the Word of God, and therefore that the work is of the Spirit of God.

A Call from the Gaboon.

The Rev. Albert Bushnell has an article on this African mission in the *Foreign Missionary*. Under the patronage of the American Board it has existed a little more than twenty-eight years, during which night of toil it has accomplished a vast amount of pioneer preparatory work in reducing native languages to a written form, translating and publishing in them, educating native youth from different tribes and sowing broad cast the seed of Gospel truth in all the region round about Gaboon. For wise reasons, in connection with the reunion of the Presbyterian Church, it has been transferred, and now under the auspices of the re-organized Presbyterian Board, in

this jubilee year of the Church is about entering upon an enlarged and more vigorous prosecution of the work of Christ in equatorial Africa. Mr. Bushnell says:—

In addition to our work among the natives, we have important opportunities of usefulness among foreigners, who need the Gospel not less. Our field is from the river Moondak, a few miles north of Gaboon, where the field of the Corisco missions begins, southward to the Congo 400 miles, and eastward as far as we can explore. Is it not one of great strategical importance? Important in view of the perishing multitudes who inhabit it, and of the scores of millions in the "regions beyond," where Christ has never been named?

Is it not important also in view of the labor expended, the sacrifices endured, and the precious lives sacrificed, to initiate the work? Those who have given their lives to this cause have died, joyfully expecting that the work would be carried on. The dying words of Henry Martyn Adams seem still ringing in my ears, "Africa shall be redeemed! Brethren, glorious times are coming! These people will be converted, and all this land shall be the Lord's. These hills back here shall all be holiness to the Lord! Go on, brethren, be not discouraged, for I see glorious things in reserve for this mission! It will be sustained! Tell Christians in America that it will." Christians in America, shall these dying predictions be realized? Shall the seed sown in tears spring up, and the whitening harvest be gathered? Shall Ethiopia now stretching out her hands unto God, receive the Gospel which is the only remedy for her numerous woes? Shall our ascended Redeemer see of the travail of His soul, and be satisfied, by these benighted millions for whom He died being gathered into His fold? Fathers and mothers of our re-united Church, will you give your sons and daughters to this work? Young men and women who have enlisted under the banner of the Great Captain, will you go and unfurl it on the banks of the Gaboon, the Congo, and on the highlands of Ethiopia? Please carry these questions to your closets, and there read the Saviour's last command, and with sincere desire, inquire, "Lord, what wilt Thou have me to do?" and see if you do not hear the voice of His Providence in unison with His Word saying, "I will send thee far hence to the Gentiles."

The Work of the Moravians.

The Moravians were the first Christian society who employed the newly-invented art of printing for the promulgation of the Holy Scriptures in a living language among the people. The first edition was published

in Venice about the year 1470, being the oldest printed version of the Bible in any European language. Before the commencement of the Reformation in 1517, the Moravians had already issued three editions of the Scriptures.

They have ever devoted themselves to both home and foreign missions; wherever they are 'the poor have the gospel preached unto them.' The centre of every settlement, whether in town or country, is its well-appointed, well-taught boarding and day school for the young of both sexes; and the possible event of every Moravian's after-life is, that that brother or sister may be called to become a missionary abroad.

The instructions given by the elders to their missionary brethren have ever been 'that they were to preach chiefly to such as had never heard of the gospel—not to build upon foundations laid by others; not to disturb their work, but to seek the out-cast and the forsaken.'

The manner in which the mission work of the Moravian Church is supported is a matter of interest and importance. In the year 1868, for example, the whole amount required for this purpose was £17,113 16s. 10d.

The sources of revenue upon which the missions depend are the usual ones of annual contributions and donations, legacies and their interest; and lastly, though not least, one principal aid consists in the fact that the missions themselves contribute largely to their own support, some of them being entirely self-sustaining. Were it not so, the extensive work which is going on in foreign countries would have to be curtailed at once. A large sum is annually raised by the missions; partly by the voluntary contributions of the converts, especially in the West Indies, and partly from the profits of mercantile concerns and trades carried on in some of the mission provinces, especially Surinam and South Africa.

Many missionaries, like the tent-maker Paul, are not ashamed to aid the cause by the labor of their hands; they receive no fixed salary while in the service, but 'a decent and comfortable support;' besides which they have a right to have their children educated at the expense of the Church, and they may look to a pension when sickness or old age shall overtake them.

Up to the year 1852 the Moravians had sent out 1,947 missionaries, male and female—so that, taking the annual average of those who go out now as missionaries at twenty, the whole number sent forth by the Church of the United Brethren in the hundred and thirty-seven years of its missionary enterprise will amount to 2,287.

The following is a comparative view of

the several missions, and the number of their converts and missionary agents:

MISSIONS.	Stations.	Missionaries.	Native Agents.	Converts.
1. Greenland.....	6	24	48	1,734
2. Labrador.....	5	32	34	1,087
3. North America.....	3	6	287
4. St. Thomas & St. Janeiro.....	5	12	46	2,729
5. St. Croix.....	3	8	78	3,128
6. Jamaica.....	14	31	224	12,357
7. Antigua.....	8	22	174	6,234
8. St. Kitts.....	4	10	64	3,225
9. Barbadoes.....	4	8	60	2,388
10. Tobago.....	2	5	40	2,004
11. Musquito Coast.....	6	13	10	771
12. Surinam.....	12	69	24,330
13. South Africa.....	11	52	219	8,765
14. Australia.....	2	7	1	77
15. Thibet (Mongolia).....	2	6	7
Total.....	87	305	998	69,123

Were all our Churches as faithful and enterprising as the Moravians, how different would be the moral aspect of the world this day! Thanks be to God the missionary spirit is spreading. Our Sabbath School children are doing more for the extension of Christ's kingdom in heathen lands than our fathers and grandfathers did. Coming generations will advance beyond our standard as our generation has outstripped that which is gone. God grant that it may be so!

Northern India.

The Rev. J. M. Alexander, of Mynpoorie, writes:

You will be glad to hear that at our regular communion last Sabbath four persons were added to our little church. Three of these were young persons who had received baptism in infancy, and have now openly professed the Lord Jesus before the world. The fourth was a case of peculiar interest, and deserves special mention, as in her the church has received a member from the ranks of heathenism, and like a lost sheep, she has been received into the fold of Christ's own people, and all in answer to the prayers of a man of God, her own husband.

Miss M. A. Jerrom, who has been laboring some years in connection with the Lodiana mission, though mainly supported by friends in England, sends interesting incidents of zenana work at this station. She writes: 'The way in which doors have been opened in zenana work in Lodiana is truly wonderful. We can only say 'it is

the Lord's doing, and it is marvellous in our eyes."

Mr. Carlton, of India, writes that two families had come out from the heathen and joined a Christian community under his care. They had been reading Christian books, and are intelligent people. Mrs. Chatterjee, has two flourishing girls' schools at Hoshiyarpore. One for the Mohammedans contains nearly one hundred girls.

China.

Rev. J. S. Mellvaine, of Peking, speaks of the baptism by Rev. Dr. Martin, of a young man from Ningpo, who is intelligent, well informed, and gives promise of usefulness. Rev. S. Dodd, of Hangchow, mentions in his letter of Aug. 5, the baptism of three persons, and their admission to that church on profession of their faith. Rev. J. Butler, of Ningpo, writes of the uneasy feeling among many native Christians after the massacre of Tientsin, and of their unshaken adherence to the truth. He says, "A week ago yesterday a woman joined the church. While before the session she was asked the question, 'Are you not afraid to join the church now when we hear it said on every hand that we are all going to be killed?' Her reply was, 'They may kill the body, but the Lord Jesus will take my soul to Himself.'"

NOTICES, ACKNOWLEDGMENTS, &c.

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

FOREIGN MISSIONS.

J. M.	\$2 00
St. John's Church Juv. Soc., for Coolie School.....	10 00
Bridgewater, additional to \$3 71.....	12 12
Springville.....	20 00
Sab. School, E. R., St. Mary's, 1 qtr....	2 15

HOME MISSIONS.

J. M.	\$2 00
Springville.....	14 00
Bedford.....	26 50
Ladies' Sewing Circle, Knox Church, Pictou, for Mission to Cape Breton..	10 00
Per Rev. Wm. Grant:	
Lake Ainslie.....	\$5 75
Little Narrows.....	6 00
Malagawatch.....	6 85
West Bay.....	3 00
Fall River and Waverly.....	21 60
.....	30 00

SUPPLEMENTING FUND.

J. M.	\$2 00
Dartmouth.....	28 20
New Mills.....	12 27

Ladies' Sewing Circle, Half-way Brook, Middle Stewiacke.....	1b 00
Springville.....	18 00
Leitch's Creek.....	\$2 75
Gabarus and Ball's Creek.....	7 25
.....	10 00

EDUCATION.

J. M.	\$2 00
Interest on \$100 for a year.....	6 00
Springville.....	15 00

ACADIA MISSION.

Moser's River, (Sheet Harbor Cong). ..	\$2 67
A. Campbell, Esq.....	12 00
Samuel Archibald, Watervale, per Rev. J. Thompson*.....	2 50
J. M.	2 00
Ladies' Society, East Branch, East Riv. ..	8 00

FOR ST. PETER'S CHURCH, C. B.

Ladies' Sewing Circle, Knox Church, Pictou.....	10 00
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*ERRATUM.—In last No. Samuel Archibald, Waterville, \$2.50 for Home Missions, should have been as above, for Acadia Mission.

The Treasurer of the Presbyterian Ministers' Widows' and Orphans' Fund, P. C. L. P. acknowledges receipt of the following sums since 22nd July, 1870:

Rev. G. M. Clark, Boston.....	\$20 00
" J. McKinnon.....	20 00
" J. D. Murray.....	20 00
12 months interest on \$240.....	14 40
Rev. Jas. Fraser.....	20 00
" Thos. Sedgewick.....	20 00
" Ed. Grant.....	20 00
Interest accrued on Deposit on Jnt. Rcts. per Bank N.S.....	3 12
6 months interest on \$300.....	24 00
6 do. dividend on 30 shares Union Bank Stock.....	42 00
6 months dividend on 4 shares Peoples' Bank Stock.....	3 20
Donation, per George Campbell, Esq., Truro.....	20 00
*Rev. Thos. Downie.....	15 00

\$241 72

HOWARD PRIMROSE,

Treasurer P. M. W. and O. F., P. C. L. P.
Pictou, Oct. 27, 1870.

THE HOME AND FOREIGN RECORD.

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

TERMS.

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

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

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

These terms are so low that the Committee must insist on the payment in advance.