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THE
Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

NOVEMBER, 1874.

ADJOURNED MEETING OF SYNOD.

When the Synod closed its meetings at Halifax last July, an adjourned meeting was agreed upon, to be held at New Glasgow on the 21st October. It will be remembered that the Basis of Union and the Resolutions accompanying it were approved by our Synod in July; but it was necessary to submit the question to Presbyteries and Sessions in terms of the Barrier Act. The adjourned meeting was held in order to receive the returns to the remit of Synod on Union, and to take whatever additional steps might be necessary. It was also agreed that ordinary business might be transacted. The Synod of the Sister Church met at the same time, at the same place, and it was desired that every step in advance should be taken *pari passu* by both bodies.

The Synod met accordingly, in James Church, New Glasgow, at 10 o'clock, on Wednesday, the 21st October. Rev. P. G. MacGregor preached a most appropriate and effective sermon, which will be printed (by the request of Synod) in our next issue. The changes in the Roll since July were but few. The attendance was large, there being 83 ministers and 51 elders present. The Synod continued in Session till Friday the 23rd. Several matters of minor importance were attended to, and the decisions in these cases will in due course be published in the Minutes. We have room only to notice, at length, the action taking respecting Union.

From the Reports of Presbyteries, Ses-

sions and Congregations, it appeared that 9 Presbyteries, 107 Sessions and 107 Congregations had reported in favor of Union, and that no Presbytery, Session or Congregation had reported directly in opposition to the remit; though three Sessions and Congregations had taken exception to one or two of the resolutions, and one had recommended delay.

It was then moved by the Rev. Dr. Waters, and seconded by the Rev. Geo. Christie,—

“That the Synod finding that all the Presbyteries of the Presbyterian Church of the Lower Provinces, with the exception of one not yet heard from, have reported in terms of the Barrier Act in favor of Union with the Canada Presbyterian Church, the Presbyterian Church of Canada in connection with the Church of Scotland, and the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, and that 107 congregations and 107 sessions have also reported in favor of said Union, desires to express its gratitude to God, for the unanimity and harmony which have prevailed, and the happy issue which has been reached: and the Synod is accordingly prepared to take what further steps may be necessary in order to an early consummation of the Union with the other negotiating Churches.”

When this Resolution was unanimously adopted, the Synod engaged in a Prayer of Thanksgiving, led by Rev. Dr. McCulloch. A deputation was then sent to the Church of Scotland Synod to inform them of the action thus taken. Subsequently, a deputation from the Sister Synod addressed our Synod, and stated that the resolution in favour of proceeding with the Union had

been adopted by them by a vote of *twenty-six to seven*.

A Conference of the two Synods was held on Friday morning which lasted nearly an hour and-a-half. It was deeply solemn and impressive,—long to be remembered with delight. Praises were sung, prayers offered, and appropriate resolutions adopted, expressing gratitude to God for the prevailing unanimity, and pledging a higher and more thorough consecration to the service of Christ. The two Moderators, Messrs. Duncan and McGregor, presided. The two Clerks, Messrs. McMillan and Falconer, acted as Secretaries. The two Synods seemed to be perfectly fused into one in the genial warmth of brotherly love. The prevalent feeling appeared to be one of regretful wonder,—“How could we stand aloof so long!”

The Resolutions adopted with devout enthusiasm, and perfect unanimity were as follows:—

“1. That this Conference place on record their sense of their gratitude to the Great Head of the Church for having conducted both Synods to such a point in the pathway towards Union, as that this happy meeting should be possible, and should have taken place as it has done this day.

“2. That this Conference at this its first meeting desires to publicly to express absolute allegiance to the Lord Jesus Christ, and to pledge itself unreservedly to his service.”

It is expected that a meeting of the four Negotiating Churches will be held next Summer, either in Montreal or Toronto, to consummate the Union. Let us pray that no obstacle may yet arise to obstruct the movement: let us speak, think, feel, and act in such a way as will aid the glorious aim our churches have in view.

The deputation from the Sister Synod announced to ours that Rev. Allan Pollok, late of New Glasgow, had been unanimously chosen by the Synod to occupy a chair in our Theological Hall at Halifax. It is hoped that Mr. Pollok will be able to undertake the highly responsible office to which he has been called, with little or no delay.

An Appeal against the action of the Cape Breton Presbytery in reference to

Sydney Congregation occupied a considerable proportion of the time of Synod. It was decided “to sustain the Protest and Appeal, and reverse the action of the Presbytery in so far as the petitioners are censured thereby.” A petition connected with the same case was referred to the Presbytery the following assessors to be associated with them; Revs. W. Duff, Dr. Bayne, A. McL. Sinclair, John MacKinnon.

A petition from Amherst was read, signed by 27 persons, asking for supply of preaching from this Synod in concert with the Sister Synod. The petition was referred to the Home Mission Board with instructions to take action in concert with the Board of the other Synod.

A slight change in the rates was proposed by the Committee on the Insurance of Churches, and stating that they had agreed to form a Guarantee Fund to provide against any loss that might occur before the Fund should be large enough to meet the same. The proposed change was approved and the thanks of the Synod tendered to the persons who had so kindly agreed to give their guarantee in view of possible loss.

At the request of the Supplementing Committee the Synod instructed Congregations to send in their contributions to this Fund, as far as possible, before the 15th December next.

As it is expected that the Synod will meet next year in one of the Upper Provinces, special liberality will be required in making contributions to the Synod Fund.

FORWARD IS THE WORD.

An eminent Methodist minister, Rev. Dr. Eddy, who died on the 4th October, had devoted his life to preaching the Gospel and promoting Missions to the Heathen. His death-bed was one of the most gloriously triumphant on record. For more than an hour of the last night of his life, he uninterruptedly spoke of the great needs of the church, and the imperative demands on Christians to take

advanced ground. Some of his emphatic expressions were: "Forward is the Word—no falling back: we must take the world for Christ. Say so to our people. God calls us louder than thunder on the dome of the sky; the Lord strikes the hour: we must throw down our gold in the presence of God."

This was said by a good and true man who knew that he had only an hour or two to live on earth. It is thus that the dying saint looks upon a dying world. Here is an impressive lesson for us. Surely now if ever, "Forward is the Word" for the Presbyterian Church—forward in every good work. God strikes the hour for us as He never sounded it before. He calls us aloud to do more for the dying Heathen—to do more for the desolations of our own land—to do more as ministers and people, whose work-day is short and passing swiftly away. O God give us eyes to see and minds to understand our opportunities, and grace to make good use of them!

THE HARVEST.

Blessed be God, the bountiful Giver of all good, for the plenteous harvest which He has given to reward the husbandman's toil. From the far East and the farthest West come the same glad-tidings of abundance on every hand. Lands that lately pined in the tortures of famine are now rejoicing over fulness of bread. A few—a very few—spots are suffering through some local calamity; but their wants can be abundantly supplied by the hand of charity. Truly, God has not left Himself without a witness in given His creatures a most fruitful season.

Our own happy Provinces share richly in the general bounty. Neither the farmer nor the fisherman has toiled in vain. Fields and orchards, forests and seas have yielded their spoil to the hand of industry.

See too what beauty, what loveliness, has mingled with all our blessings! Not to speak of the flowers, and of the golden umbrage of our forests,—what wealth of unspeakable splendour is in our autumnal mornings and evenings,—days and nights!

This season seemed to be exceptionally beautiful,—its skies so fair and serene, and its winds so soft and gentle: the violence of destructive storms being far off.

The harvest is gathered now: the flowers have faded; the leaves have fallen; the air is filled with the wailings of chilling winds and sad with the sobbings of late autumnal rains. There is beauty still—beauty, such as lingers on the pale faces of the dead when we bid their unheeding forms our last farewells;—enough of beauty and of life to give us hope of the glories of another summer.

Such is life. Of how many must it be said, the harvest is past, and the summer is ended and *they* are not saved. Reader, what is your harvest like? Have you sown in spring, watered in summer, garnered abundantly in harvest? Have your fields preached their rich parables to you from day-to-day? What do they *now* say to you?

We need not write in detail of the rich lessons of the season. The fields which the Lord has blessed, are now barren and cold; but what they yielded is carefully and gratefully treasured for the dark and trying days of winter. The fields where no sower went out to sow are bare too, but they have yielded nothing to enrich the farmer's barn and store houses. As men sowed, so did they reap. He who sowed sparingly has reaped also sparingly: he who sowed abundantly has won an abundant harvest.

As in the material world so in the spiritual. God is the great Husbandman: we are His husbandry. And the question now, when God has so richly blessed us in things temporal and spiritual, is, what shall we do for Him? How shall we show forth our love and gratitude? He give us plenty in order to test us. Prosperity is often a severer test of character than adversity. Let it be noted that taking the country as a whole, we are being tried now by prosperity. Reader, how do you stand that trial? Is your harvest that of the barren fig-tree, or the rocky field, or the trodden way-side? God forbid!

The passing and returning seasons with their many variations are God's witness to an unbelieving world; also God's rich gift to His own children. Let us then not forget the special obligations under which we rest as the objects of His special fatherly bounty. The God of Providence is the God of our salvation.

God's people in the olden time had their great and joyful feasts to express their sense of obligation to their Maker and Benefactor. They came with abundance of thank-offerings to lay before the Lord. Surely we are not less bound than His ancient people to be grateful to Him, and to give tangible expression to our gratitude.

Let the inquiry of each be, Lord what will thou have me to do? How can I help on Thy cause and Kingdom in the world? How can I show my love to Him who loved me and gave Himself for me, and who as the benign Dispenser of all good, has given to us ample means for showing our gratitude to His holy name.

The vast harvest of the moral world is white for the sickle; there is need for labourers to be thrust forth. In our own country, the harvest is white, over-ripe: more labour, more labourers are urgently required. How can you and I hasten the ingathering of the harvest? How shall we return with our burden of golden sheaves at the close of our harvest? Our time is short. Our opportunities are hastening away as an eagle hasteth to the prey. *Now* is our time. Whatever our hands find to do or to give must be done, must be given, with glad alacrity. The Lord of the harvest expects his dues, and grateful hearts are ever ready to avail themselves of every avenue by which they can give expression to their thanks.

As news come to us now of rich material harvests in all lands, how joyful if we could but hear similar tidings of spiritual growth and ripening and ingathering! God has promised; let us plead His faithful word.

DOMINION CONFERENCE.

On the first day of October there assembled in Montreal a Conference of the Branches of the Evangelical Alliance in the Dominion. Delegates were present from four Provinces of the Dominion, and from the United States and Great Britain. From the United States we had four distinguished men, Drs. Hall, Schaff, McCosh and Dabney. From England we had Dr. Donald Fraser, Earl Cavan, Rev. H. Varley, and General Burroughs. From Scotland we had Rev. Dr. Black. It was deeply regretted that the lateness of the season prevented any approach to a fair representation of the "Old Country;" still we were highly favoured. Dr. Fraser is a man of warm heart, vivid imagination, clear head, and ready tongue. Mr. Varley is a very powerful preacher of the gospel. Earl Cavan and General Burroughs are men of prayer and of no mean ability. Dr. Black spoke much and well of the remarkable religious awakening in Scotland.

The themes treated at the Conference were classed as follows: 1. Christian Union, and allied topics; 2. The Church's work and worship, and allied topics; 3. Romanism in its relation to Christianity, and allied topics; 5. Science, Philosophy and Literature in relation to Christianity. Under these heads we were favoured with able papers and addresses. Dr. John Hall spoke of the "Present demands on the Pulpit—unjust and just." He insisted that the grand duty of the ministry is to lead men to be reconciled to God. Dr. Philip Schaff delivered a noble address, showing the doctrinal unity of the Evangelical Churches. Dr. Dabney, of Virginia, read a very thoughtful paper showing that the existence of distinct denominations was not a breach of the Unity of the Catholic Church. Dr. R. F. Burns gave a glowing sketch of the principles and work of the Evangelical Alliance. Dr. Bliss, a venerable Syrian Missionary, gave vivid sketches of God's work in Bible Lands.

Rev. G. M. Grant read a brilliant paper on "The Church of Canada—can such a thing be?" After reviewing the history of the Church and arguing powerfully for

greater union, Mr. Grant concluded with a powerful appeal in favour of tolerance, forbearance, Christ-like charity and true unity. Professor Macknight read a clear and cogent essay on the benefits and evils arising from Confessions. Rev. John Lathern, Halifax, read a very pleasing paper on Hymns as a bond of Christian Union. Rev. George Patterson read a paper on the teaching of our Lord, regarding the Sabbath, and its bearing on Christian work. Mr. Patterson, after showing the nature of our Lord's teaching, and the need of such teaching in the present day, concluded as follows:—

Let the Church, then, only lay hold of the full import of our Lord's teaching, and carry it out earnestly in her practice, and we believe that she will have taken the first step toward the triumph of the Gospel over the evils of modern society. Let her adopt the necessary organization as God's great charitable institution. Let her have proper officers for each department of work, but let her bring out the latent and diversified talents existing in the Church, employing each in its appropriate ministry. As she insists upon her members, according to the Saviour's example, giving a portion of the Lord's Day to attendance upon the public assembly, let her also insist that each, according to his circumstances, follow his example in going about doing good on that day, by seeking the suffering in alleys and attics, on our streets and wharves, in the hospital and prison house—in short, according to our Saviour's enumeration, wherever hunger, thirst, exile, nakedness, sickness or captivity are to be found. And ere long the Church would appear as a new power in the world, and receive a blessing, until there should not be room enough to receive.

Were the thousands of our church members, instead of contenting themselves on the Sabbath with one or two religious services, it may be conducted in a style to afford a refined sensuous pleasure, enjoying delicious strains of music and the words of one that hath a pleasant voice and can play well on an instrument, and, perhaps, spending the rest of the day in idleness, vanity or pleasure—were they, we say, to give a portion of the day, even one hour, systematically to ministrations of mercy; were they found in the homes of the poor, speaking words of sympathy and brotherhood, but words translated into deeds of love, gently ministering refreshment to the suffering on his lonely pallet, where even a cup of cold water may afford refreshment "sweeter than nectarean juices drained in

hours of pleasure," pouring oil and wine into hearts wounded by intemperance—in a word, seeking to relieve all those forms of misery which now swarm under the very eaves of our Christian temple—were the members of the Church generally to be thus employed, it would afford a testimony to the truth of our holy religion more impressive than all the apologies and defences that ever were written. It would so illustrate that "pure religion," properly worship—ceremonial observance—"and undefiled before God and the Father is to visit the fatherless and the widow in their affliction," that men would take knowledge of us that we have been with Jesus. Soon the desolate waste of Christendom would blossom as the rose, and a blessing sevenfold be returned into the bosom of those so employed, and upon the Church at large.

Their worship would be truer, purer, sweeter as the spirit of benevolence to man mingled with all their offerings to God, and a new influence would pervade their week day life. Then should Zion arise and shine, for the glory of God should have arisen upon her. "Is not this the fast that I have chosen? To loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." "If thou turn away thy foot from the Sabbath," it is added, "from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honorable: and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father—for the mouth of the Lord hath spoken it." Then as each passes to meet Him in whose steps they have walked, it would be to hear Him saying, "Enter into the joy of your Lord, for I was an hungered and ye gave me meat," and to enter upon the eternal Sabbatism remaining for the people of God, where they shall enjoy the repose of finished work in the bliss of festal worship, combined with the unresting service of the living creatures before the throne, [Rev. IV. 8.]

Rev. Dr. Cramp read a paper on the duty of teaching the distinctive principles

of Protestantism. Rev. James Bennet read a paper on "Creation and Evolution" which grappled most successfully with the popular infidel theories of the day. It was closely reasoned and indicated a thorough acquaintance with the literature of the subject.

Numerous other papers of great merit were read, to deeply interested audiences. The Conference breathed a spirit of love and Christian forbearance from its opening to its close. The Lord's Supper was celebrated on Sunday afternoon in one of the Presbyterian Churches, and there were present taking part in the services, not merely Presbyterians of different shades, but Episcopalians, Methodists and Independents. Nothing occurred from the opening till the close of the Conference that was at all inconsistent with the objects and the spirits of the gathering. We were glad to see so many Presbyterians present; and we should rejoice were other churches equally represented. The evening meetings were all of a popular character. At one of these, our Missionary, Rev. John Morton, gave a brief account of the Mission in Trinidad.

We congratulate the Evangelical Alliance upon the success of its first Conference in the Dominion, and we hope that this is but the beginning of many such assemblies where God's people of every name may meet together to consult concerning the interests of His Kingdom.

OUR FOREIGN MISSIONS.

We have received an interesting letter from Rev. Dr. Steele after his return to Sydney from the New Hebrides, which must be kept till next number. Mr. Anand's communication appears as promised, thus giving in this and the preceding numbers, papers from all the New Hebridean Missionaries.

We must again remind the whole Church that the time for remitting the Salaries of our Brethren is nigh, and early and special exertions will be absolutely necessary to fulfil our engagements. We trust that the gravity of the situation will

be duly considered by the ministers, as they can most easily move to prompt action the Missionary Committees or Sessions it may be, to whom this business is delegated. Six Hundred and Fifty Pounds Sterling were voted by the Board at last meeting, and all has yet to be received. Is there not cause for instant effort?

SUSTENTATION FUND

The Committee of Synod having under consideration the matter of a Sustentation Fund, have advised that in the prospect of early union, no change in our mode of helping the weaker congregations to be made at present; but have recommended that the supplementing movement should be prosecuted with increased energy. This recommendation was heartily indorsed by the Synod at its late meeting. Simultaneously with our efforts for payment in advance of the salaries of the Foreign Missionaries, there must be a determination equally resolute to liquidate at the New Year, our dues to the workmen on our own soil, to whom the Synod has pledged its promise of payment. To accomplish this, the Synod recommends the 15th December as the date when all contributions should be forwarded.

HOME MISSIONS.

Our Home Missions field awakens our anxiety. We have only four Probationers. They cannot more than half supply our vacancies, and as the catechists have all returned to complete their theological Education, our out-stations are left entirely destitute of regular supply. Those who wish to know where these stations are, and what is their actual condition, may find some information in our Home Mission columns. We publish reports from three of these missionary districts, two in New Brunswick and one in Digby County, N. S. These have all been supplied by Students of the Presbyterian Church of the United States, from New York and Princeton Seminaries, and have all proved them-

selves faithful, earnest, and most successful labourers in the Lord's vineyard. We thank them most cordially for their services.

Every reader will learn, from their reports, how deeply interested they have become in the fields which they have been assiduously cultivating for some months. They ask us, nay they entreat us, not to leave these little congregations to be utterly neglected for some months to come. Let their appeal be answered by Presbyteries and by people; by the former in sending their own members to visit and encourage these little bands, and by the latter in shewing the utmost readiness to spare their pastors for a season, while they are preaching to the scattered sheep who have no shepherd of their own. Neither pastor nor flock will suffer by such missionary efforts.

THE DAYSPRING.

The following paragraph is from the *Melbourne Review* for August:—

The collecting cards for the maintenance of the "Dayspring" are now being issued. Let the response be ready and liberal. So far as concerns the providing of the purchase-money for the vessel, Victoria has been left far behind. While New South Wales has raised £600, and New Zealand no smaller a sum than £1300, Victoria has contented herself with but £400. We trust that our congregations will see to it, that they do all the more, on that account, for the maintenance fund. We are bound by our own agreement, as a church, to raise £500 for that fund. What is done must be done quickly. In consequence of the previous issue of cards for the purchase, it has been deemed advisable not to issue, till now, those for the maintenance. It is of the utmost importance that all the money collected should be remitted to the treasurer not later than the 25th of August.

Our readers will notice first that the *Paragon* is hereafter to be known as "the Dayspring," her name being changed with the concurrence of the Sydney Board of Trade.

Secondly, the children's collecting cards were returnable by the 25th of August. If so, it is more than time that ours should be sent out. They will be issued immedi-

ately, and we trust that our young friends will send along their contributions as quickly as possible, for they cannot reach Sydney much sooner than three months after they have left our hands.

THE SYNOD OF CHINA.

Scarcely less interesting than the proceedings of our own Synod will prove a short abstract of the last meeting of the SYNOD OF CHINA. This Synod was held at Chefoo, commencing on the 5th August and ending on the 14th. It included among its members missionaries from each of the Presbyteries which are now organized, in five of the six coast provinces, and four delegates from other Presbyterian bodies; one from Fukien, the provinces not represented in the Synod, and another from Manchuria. Thus the whole missionary work in China was brought to view on the floor of the Synod; and new plans and new impulses to labour were no doubt obtained from the aggregate of the experience gathered from so wide a field.

In consequence of the heterogeneous character of the membership, being made up of foreign missionaries and native pastors and elders from different provinces speaking different dialects, a great deal of translating was necessary. Hence the transaction of business was less rapid and lucid than in bodies where all speak the same language: and that their mother tongue.

Rev. Dr. Martin, President of the University of Peking, was chosen Moderator. His familiarity with the Mandarin dialect of northern China, and also with the dialects of the central provinces Kiang-su, and Che-Kiang, qualified him in an eminent degree for performing his duties.

A Manual of Rules of Order for deliberative assemblies, embracing many new terms not found in the Chinese language, was finally passed upon and adopted. It is believed that this manual will in the future greatly facilitate the transaction of business in Church courts.

The Committee appointed to translate the standards of the Presbyterian Church, reported the work nearly finished, and it

will probably be passed upon and sanctioned by the next Synod, which will convene in 1878. Initiatory steps were taken by the Synod with a view to securing uniform commentaries on all the books of the New Testament.

The Committees appointed by the last Synod to correspond with other Presbyterian bodies in China, with reference to uniting these bodies in one Presbyterian Church, reported that, while all agree as to the desirableness of securing such a result as soon as possible, it is the general opinion that the time for bringing about such a union has not yet arrived. The committee recommended the formation of a Presbyterian confederation similar to the one inaugurated in India, as the most feasible step towards securing an organic union in the future. This recommendation was adopted.

In connection with the meetings of the Synod, evening conferences were held by the foreign members and other missionaries present, which was full of interest and profit. These conferences resulted in the appointment of a committee to propose and secure, if practicable, a conference of all the missionaries in China.

It was the general opinion that both the Synod and the conferences more than realized the expectations of those who came to attend them.

A few statistics will show the present state of this Synod, and the influence which it may be expected to exert in the future:

Number of foreign missionaries belonging the Synod....	24
Native pastors.....	14
Licentiates.....	6
Candidates for licensure.....	17
Number of native churches.....	23
Whole number of church members.....	1,092
Number received during the last year..	223

LATE SYNODICAL MEETINGS.

The Synods held at New Glasgow, Nova Scotia, from the 21st till the 24th ult., will, we hope, mark a momentous era in the history of Presbyterianism in the Sea-Provinces of our Dominion. Hopefully, yet anxiously, we looked forward to the meetings to be held on those days: and now that they are past we rejoice with trembling. In both Synods the chief matter, looming high above all the rest, was Union. In our own Synod there was complete unanimity. It was most impressive to hear from the Clerk's Table the roll of Presbyteries, Sessions and Congrega-

tions that gave their unreserved assent and consent to the Basis and the Resolutions. There was not throughout the whole bounds of the Synod one Congregation or Session or Minister opposing or objecting to the Basis. No wonder the Synod burst into songs of praise and prayers of thanksgiving. It is the doing of the Lord. Who would have the courage ten or even five years ago to anticipate such a consummation!

In the Sister Synod there was a time of doubt and trial. True, the proposed Union was sanctioned by the Constitutional majority, and more. Three fourths of the Presbyteries and Congregations had approved of it. Yet there was formidable local opposition. New Brunswick, Prince Edward Island, Halifax, were of one mind—unanimous, enthusiastic, for Union. But Pictou Presbytery, or rather a large majority of the Congregations had assumed an attitude of opposition. Earnestly and prayerfully the subject was discussed, and when at last the vote was reached, twenty-six voted for Union, and only seven against it. Of the seven, four were ministers and three elders. It is hoped and believed that these brethren will be able to see their way clear to join their brethren and thus prevent the painful spectacle of separation.

This Synod took an important practical step in the direction of co-operation in selecting Rev. Allan Pollok to be a Professor in the Theological Hall, Halifax.

The minor matters that occupied some time in our own Synod are not worthy to be mentioned alongside of the main subject. The Synod is over now, and we trust that as a token of gratitude to the great Head of the Church, all His servants, all His people, will manifest increased activity and devotion in His service.

REV. L. G. MACNEILL recently received a call from the congregation of Moncton. After much deliberation he declined the call,—under the conviction that his post of duty is still at Maitland. In his decision the Presbytery of Halifax concurred, while they deeply sympathize with the people of Moncton.

A cruise in the Mission vessel among the Islands of the New Hebrides.

BY THE REV. DR. STEEL.

No. II.

On arriving at Port Resolution in the Island of Tanna, the Rev. Mr. Robertson, his wife and child went ashore to the mission house of the Rev. Thomas Neilson, but I remained on board, which I did for the most part all through the voyage. This accustomed me the more to the vessel, and prevented the recurrence of the *mal de mer*. Next day I found Mr. Robertson laid up with fever and ague, to which missionaries are subject on these hot volcanic islands. I had a walk with Mr. Neilson, who showed me kind attention, along the peninsula which encloses Port Resolution, and from one spot saw the islands of Aneityum, Fotuna, Aniwa, and Eromanga—all the southern islands of the group. I visited a sacred spot under a wide-spreading banyan tree—a natural cathedral. The people connect all the events of their lives with sacred observances, and make offerings on their rude altars. We saw a company making their favourite drink, kava. This is made in a very disgusting way by chewing the roots of the pepper plant—*piper methysticum*. After being well mixed with saliva, it is placed in a wooden dish, mixed with water, and very carefully strained with a piece of the cloth-like bark of the cocon-nut tree. A portion was placed in a cup and presented to the chief first, who sucked it through a reed. The chewing process is performed by boys; but the drinking is confined to men. This drink is very popular all over the Pacific. There is an intoxicating element in it, but of a stupifying, not exciting kind, when taken to excess, which is not often done. This plant grows abundantly in Tanna, and the drink is daily made. The same men had a fowl baked in a paste made of bananas, carefully covered with leaves of the same. It looked very juicy and well cooked. The Tannese go as naked now as when Captain Cook was in this part exactly one hundred years ago. His description of them then applies to them still. Mr. Neilson is now quite safe among them, and is respected, but few come to the worship. Much mischief has been done in this port, as in so many other places by white traders.

Contrary winds detained us several days and it rained, so that we could not walk about; but on Saturday afternoon, the 2nd of May, it cleared. I landed with the captain, and Mr. Neilson took us a very interesting walk through the trees to a spot

on the shore where the evidences of great volcanic action were apparent. The rocks looked as if they had been melted, and had run like water. The ripples were marked on the surface.

On Sabbath morning, at half-past nine, I attended the native service. There were about fifty present, thirty men and twenty women. They sang well, much better than the Aneityumese at Mr. Murray's. Mr. Neilson called upon a chief to offer prayer. This man was clad in a soldier's red coat. He had once been a great cannibal, but had been interested in the Gospel, had been friendly to missionaries for many years. He saved Mr. Paton's life in 1862. He is not, however, yet baptised. Mr. Neilson preached very fluently, and called upon me to say a few words, which I did. I was deeply moved to see such a company engage in the service of God. The men were mostly naked, but a few had shirts. One of them had a bonnet. Others had coverings on the head made of the green leaves of the banana, and one had these bound by a piece of fishing net.

An English service was held in Mr. Neilson's at eleven o'clock, when the mission party, the ship's company, and a resident white man assembled. I preached a discourse of consolation to the bereaved from John xi. 35—"Jesus wept." Both Mr. and Mrs. Neilson had recently lost their fathers, as well as their own child, and Mr. Neilson had lost a brother-in-law, who, as their fathers, was a Presbyterian minister. Mr. Neilson was to preach on board in the evening, but as Mrs. Neilson had an attack of fever, he could not come. I therefore again officiated, Mr. Robertson taking the preliminary devotional exercises.

I learned that Tanna is not the native name of the island. It signifies "land." When in 1774 Mr. Forster, who was naturalists to Captain Cook's expedition, inquired the name of the island, perhaps by pointing to the ground, the natives said "Tanna." They say "Tanna Ipara" for their own land; "Tanna Aneityum," "Tanna Immer," for Aniwa; and "Tanna Erronan" for Fotuna.

On Monday the 4th May we sailed from Tanna. It was a beautiful day, and as the wind was light, we went slowly along, and had a very good view of Mount Yasur, the volcano.

"By noon a dusky cloud appeared to rise
But blaz'd a beacon through nocturnal skies."

The sides are covered with lava. A considerable quantity of sulphur is deposited, and is sometimes exported. The springs are hot and sulphuric. The wet weather prevented me from visiting of more closely, and seeing into the crater.

We reached Eromanga on Tuesday the 5th, and anchored in Dillon's Bay. It was with solemn feelings that I landed, and gazed upon the spots where Williams and Harris were killed in 1839, and where Mr. and Mrs. G. N. Gordon were killed in 1861, and where Mr. Macnair died in 1871. The graves of the Gordons and Macnair are visible as the mouth of the river is entered. Mr. and Mrs. Robertson, who now occupy this station, had been absent five months. It was very pleasing to see the welcome they received from their people, and the joy which greeted the baby whom they had not seen before. Most of the natives around Dillon's Bay are Christian. They had taken great care of Mr. Robertson's house and grounds, and had even improved their appearance. Service had been regularly kept up by the Christian teachers, of whom there are ten in different stations. The attendance at Dillon's Bay averages fifty. Mr. Robertson assembled about that number to hear an address from me. It was very touching to hear them singing "Navosdan"—Happy day. He took me a walk up the river. The natives around us were mostly naked, except the women, who wore longer skirts than those on Tanna. The Christian portion are better clothed. The tide goes up only a short distance, when the river rushes over volcanic rocks, and there it is quite fresh. There ships can get water, and the natives have a bathing place. The banks on each side are very high and precipitous. As we went we met a native with a musket. Mr. Robertson asked him to accompany us, which he did, so that we were well guarded. Mr. Robertson has got a new house nearer to the sea, and less exposed to the malaria. He is not strong, but wiry; and his wife and he feel quite attached to their people. When they lost their first baby last year, and Mrs. Robertson's life was in danger, the natives showed great sympathy and kindness. Mr. Robertson's position seems more secure than any of his predecessors.

We left Eromanga at nightfall, so that I did not see much more of the island. We reached Pango Bay in the island of Fate, on the afternoon of the sixth. As the ship's flag was flying, Mr. Annand was soon seen coming in his boat, and shortly after Mr. Mackenzie. These brethren live not very far from each other, though they labour among different languages. Mr. Annand is the first who has settled among the people of the islands of Fila and Mel—a people who have Malay affinities and speak a language somewhat akin to those of Fotuna and Aniwa. The mission house is on the small island of Iririki, where there are no native inhabitants. Mr. Annand and his devoted wife have been

quite alone on this island all the year. The natives have seldom come near them. None would live with them to help in the house. Occasionally they have been hired for thatching, but for the most part, this young couple have had all their work to do themselves. When I saw them, Mrs. Annand was recovering from an attack of fever; and her husband had to be nurse and cook. The chief of Fila was, however, beginning to show more friendly relations, but not caring for the Gospel. Being so much apart from the people has hindered Mr. Annand's acquisition of the language, which is felt to be a great drawback.

The natives of Fila are a bold and stalwart race. They are very greedy, and difficult to satisfy. The women are the most shameless of any I have met. They wear their hair very short, have no covering on their bosoms, and no grass petticoats. All they had on was a calico wrapper. The men wear ornaments. The women paddle canoes and climb up the ship with yams and bananas for sale. Polygamy is practised as at the other islands.

We met some of the natives of Pango—the whole population of which has embraced the Gospel. Mr. Mackenzie had removed his residence to Erakor, where the late Rev. D. Morrison resided, and as it is an island, it is healthier. The village there is Christian. I did not get to his house on this visit, as the ship was on the wrong side. The captain and I walked over the island of Fila. The villages were larger than those in southern islands. They are also better furnished. Indeed people are of a higher type, and if brought under the Gospel would also take a higher place. Their huts enter at the sides, while those in the southern islands are open at the end. They have curious wooden drums set up in sacred places in honour of the dead. These they beat in a most discordant way at stated times, while they call upon the spirits of the departed. They dance around them in the same superstitious interest. We observed more children here than in other places. The natives reside on the island, but have their plantations on the mainland of Fate. Crowds were around our vessel all the time of our stay.

We left on Friday the 8th, and passed quickly round to Havannah harbour—a fine sheet of water.

We are very sorry to see the death announced of Rev. James Nesbit and his wife who were for many years missionaries among the Cree Indians of the Far West. Mr. Nesbit belonged to the Presbyterian Church of Canada.

Revival in Belfast.

It may be said of Belfast as truly as of Jerusalem in apostolic times, "the whole city was moved." Since Mr. Moody commenced his work, people of all grades of society and of all denominations have been stirred up as never before, and the interest continues unabated. The papers of the city record the marked features of Mr. Moody's work, the great blessings attending which are seen on every hand. And, right here, a most gratifying feature of the movement is the happy bringing together of all evangelical denominations to which it has given rise. In all the meetings Presbyterians, Episcopalians, and Methodists are mixed and mingled without distinction. On one occasion the Rev. Mr. Dickson, incumbent of the Mariners' Episcopal Church, being one of the busiest among the inquirers, and on another the Rev. I. H. Deacon, incumbent of Trinity Episcopal Church, occupying the pulpit of Eglinton street Presbyterian Church.

ONE OF THE MOST USEFUL ADDRESSES

given by Mr. Moody since his coming was that delivered at the two o'clock meeting on Wednesday, on "Bible Reading." It was addressed specially to young converts, but older Christians could derive many a useful hint from it. He was very earnest in urging his hearers to make a constant practice of studying the Bible. For this purpose he recommended them to provide themselves with three books—a Bible, "not too good to be marked," *Cruden's Concordance*, and a Scripture Text Book. Let them not merely read the Bible "to ease conscience," but study it "to get food," and mark in it anything they met worth noting. A good plan was to take up a book and spend say six months upon it. He recommended "topical" Bible reading, *i.e.*, reading up a subject in it. Let them take the subject of love, for example, and find out all the Scriptures bearing on that, and study them "till they were full of love." Let them also meet with other Christians for this purpose and compare notes. They would wonder what good they would get from this practice. Mr. Moody then gave examples of this topical study, some of which were very happy. There were, for instance.

"THE SEVEN BLESSINGS OF REVELATION,"

viz., 1. "Blessed is he that readeth and they that hear the words of this prophecy." 2. Blessed is he that keepeth the sayings of the prophecy of this Book." 3. "Blessed are they that do His commandments." 4. "Blessed is he that watcheth." 5. "Blessed are the dead that die in the

Lord." 6; "Blessed is he that hath part in the first resurrection." 7. "Blessed are they who are called to the marriage supper of the Lamb." Then there were the seven "walks" in Ephesians, the four "little things" of Proverbs, and so on. The whole lecture was replete with instruction, and was listened to with the most undivided attention. As to the results up till the present of the work of the past three weeks, not only has there been, as is evident to all, a wonderful stirring of the whole town, but many conversions have taken place. We can only mention a few illustrative incidents.

"LOOKING UNTO JESUS."

During that week two other young men of the same congregation were savingly impressed, and on last Sunday morning a young girl belonging to the same Church, and whose heart the Lord had touched, came into the vestry after service to ask her minister to give her some "work to do for Christ." In the Sunday-school of another of the town churches, three young men appeared last Sunday morning asking to be received as teachers, saying that they felt called on now to do something for their Master. In a third Sunday-school, when minister entered he found a youth talking very earnestly with one of the classes. Inquiring the meaning of this, he was told that this lad, having had his heart changed during the preceding week, had asked permission from his teacher to speak a few words to his fellow-scholars, urging them also to come to Christ. In the same school a female teacher came to the superintendent and resigned her class, saying that such a wonderful change had come upon them that she felt herself incompetent to instruct them. Brought thus to a sense of her own wrong state, she was made anxious about herself, and by-and-by came back to teach again, a changed woman.

THREE SONS OF CLERGYMEN

are among those reported as converted. Another case is that of a young lady who found benefit from one of the two o'clock meetings. Next day she brought her two sisters with her, desiring that they too might share the blessing. They remained for the inquiry meeting, and both "went on their way rejoicing" in a manner which the minister who had been conversing with them says he can never forget, the three sisters now feeling themselves "one in Christ." Another remarkable case is that of

AN ENTIRE ROMAN CATHOLIC FAMILY, who heard Mr. Moody, we believe at one of the open-air meetings, and have left the Church of Rome. These are some of the

cases which have come under our own notice. There are many such.

The meetings are held in the various churches of the city, which are freely tendered for the purpose. Especially was the one held in Rosemary street Church of absorbing interest. Before eight o'clock every seat was occupied, those "who wanted to be Christians" having been invited. This was one of the most deeply interesting meetings which has yet been held. Mr. Moody preached from "What must I do to be saved?" to a very solemn and attentive audience. After a few minutes spent in silent prayer, the Rev. T. Y. Killen led in prayer; another hymn was sung, and then Mr. Moody prayed. The congregation was then dismissed, and those who wanted to become Christians and desired further instruction were asked to come into the body of the church, which was

SPEEDILY FILLED.

Many manifested the deepest anxiety. Some were in great distress. A number of young men were drafted off into two of the adjoining rooms, and addressed by two ministers. The rest were talked to in the church, and when, at ten o'clock, the meeting was closed, many still lingered about those who had been speaking to them, seeking to have their difficulties removed. There must have been several hundreds of these anxious inquirers. The overflow meeting filled Donegall Square Church, and was addressed by the Revs. G. Shaw, C. Johnston, and others. A large number remained for the inquiry meeting.

All this is really but the beginning. What will be the result of this work to Ireland, and not to Ireland alone, the blessed Master alone knows.

PROSPECT OF REVIVAL.

At the National Congregational Council recently held at New Haven, Dr. Eddy read a paper showing reasons to hope for a great and immediate effusion of the Holy Spirit. We give the substance of his statements under the following particulars:

1. There is the clearest evidence that a multitude of Christian people, in this land, are just now, like Elijah on Mount Carmel, bowed to the earth in mighty supplication. I happen to know that Christian women, all over the West have been pleading for many months for a great refreshing. The so-called women's temperance meetings have been in the main meetings for prayer that the Lord will come and rain

righteousness on all the churches, on all the people. And there is now a general expectation in that region of a speedy reviving.

2. The spirit of union and fellowship everywhere apparent is another hopeful omen. The great love-feast of Christendom—the late meeting of the Evangelical Alliance in New York—cannot but be regarded as a distinct intimation of the Lord's purpose to work speedily and mightily through His Church, which is his body—that is to say, his living instrument for the salvation of the world.

3. Knowing, as we do, that the Spirit works in and through the Word, it is encouraging to observe that preaching is becoming more scriptural, more simple, more tender, and more effective; and all this for the very reason that it is growing less metaphysical, less argumentative, less dogmatic and sectarian. It seems clear that God is better known and better preached now than in former years; and that the personal, historical Christ of the gospels, in His purity, His beauty, His dying love, is proclaimed from thousands of pulpits as never before. Surely, Jesus of Nazareth, thus lifted up, will speedily draw all men unto Him.

4. There is a sign of the coming blessing in the new spirit which is beginning to show itself in the laity. Consider how many gifted and even educated men, how many accomplished women are engaged every Sabbath, and not a few on week days as well, in teaching the word of God. And remember that the evangelist whose preaching has stirred all Scotland for the last few months is a plain, homely layman, whose sole power is the gospel of Christ. There could not be a more striking demonstration of reviving life and power in the Church. Would to God that all the Lord's people were prophets!

5. The great work in Scotland, churches and public halls filled to overflowing by crowds eager to hear the simple gospel; tens of thousands congregated in streets, fields, cemeteries; thousands of converts in Edinburgh and Glasgow; a multitude of drunkards reformed; a nation throbbing with a new life; what shall we think? Is not the great revival already begun?

6. Add to this the general feeling, stronger now than it has been at any time since the century opened, that a new era is opening, that vast and wondrous changes are at hand; may we not hope, may we not believe, that God is about to visit his people? Is there not a sound of rain?

7. The consummation of that mystery of iniquity, the Papacy, and the culmination of the anti-Christianism of the age which boldly defies and challenges not only Jesus the Christ, but God the Holy Ghost; these

organizations of evil and unbelief seem to challenge the appearance of the Holy Spirit on the arena with mighty power to vindicate the truth, by great victories over its enemies, and a world wide sweep of reviving and converting grace.

When we contemplate the nature of God, as an overflowing ocean of love and life, of grace and blessing; when we consider well the fulness, freeness and perpetuity of that grace of the Spirit with which the Lord has endowed His Church; when we call to mind the manifold precious promises of larger and yet larger effusions of the Spirit in the latter days; when we listen to the cry of God's elect throughout the world, "O Lord, revive thy work!" when we witness here and there sudden and marvellous awakenings, and at least, one national revival; when the enemies of Christ deny His power, and blaspheme His Spirit; when we behold the world groaning and travailing, and crying for deliverance, may we not say without arrogating to ourselves prophetic prescience, "the set time to favour Zion is at hand; there not only ariseth out of the sea a little cloud like a man's hand, but there is a sound of abundance of rain."

What say our own Churches in New Brunswick and Nova Scotia? Our brethren in P. E. Island have enjoyed a time of unprecedented refreshing from on high. We have the same need and the same full Fountain of Mercy to which we may apply. Are the signs noted above, visible to any extent amongst us?

Home Missions.

Report of Mr. Henry N. Hoyt,
Catechist.

To the Presbytery of St. John:

For a delightful summer's work in a pleasant climate, among a kind people, I am indebted to you; and I assure you whatever may be the result of my labors, the good I have received to body and mind and soul, has been more than sufficient to repay all the work. However successful I may be in life, I do not hope ever to meet so kind and affectionate a people again.

One man—Mr. George Griere—boarded me nearly the entire summer, taking the greatest pains to make me comfortable; placing a horse and wagon at my disposal, and not only receiving nothing for this but paid largely toward my support. Another man—Mr. Matthew Piercy—drove me out each Sunday to Acton, eight miles away, and led the singing for me. Everywhere I was made welcome.

At Magaguadavic, Mr. Wm. Jamieson took the best care of me at his house, was at no small trouble to take me to and from the cars. Would that there were Jamiesons in every church—at the beginning of the summer he attended to the subscription list, and at the end of the summer to collecting them; and by his perseverance collected a sum that for so small a settlement and so short a time, is very large.

I have spent eighteen Sabbaths in the Province—seven at Magaguadavic, one at Brockway, and ten have been divided between Acton and Harvey. I have preached thirty-three times on the Sabbath—four times on week-day evenings, and have held three temperance meetings, all of which have been well attended; and the latter half of the time I have had only crowded houses. One Sabbath I exchanged with Wm. Ross, Catechist, in the Prince William district, he is doing a good work in his field, and was everywhere very highly spoken of. I have had neither Sunday schools nor prayer-meetings, partly because of the large field I had to work in—partly because of those already established by Mr. Johnson. I have received money—

From Magaguadavic.....	\$ 38.64
" Brockway.....	1.20
" Acton.....	24.00
" Harvey.....	49.18
Total.....	\$113.02

Which a little more than pays the whole amount due me. These sums are unusually large for these places. They need permanent supply, which you will give them I doubt not at the earliest moment.

I shall never forget, I shall always pray for, the people among whom I have spent very first labors.

Very truly yours,
HENRY N. HOYT.

Carleton, N.B., Sept. 22, 1874.

Report of Mr. F. J. Stanley,
Catechist.

St. W. CARTINE QUACO, N.B., }
August 29, 1874.

To the Presbytery of St. John:

By request of Rev. J. C. Burgess—I hereby make a written report or statement of my summer's labors among the people in this section.

About three and-a-half months ago, by the direction of your Clerk, I came to this place from New York City, for the purpose of supplying the pulpits at those places—to wit—Quaco, Black River and Tepe-mouth Creek or "Cross Roads."

I made arrangements, and have been blessed in carrying them out, to hold divine

services once a fortnight at each place—except in one instance—that exception, being on account of extra labor in Quaco, one Sunday.

This place, Quaco, numbers 2000 to 2200 population, and situated on a beautiful beach of the Bay of Fundy, 30 miles North East of St. John. Teynemouth Creek about 10 miles from this place, South, on the shore. Black River 18 miles, in the same direction.

Upon my arrival, I perceived the destitute condition of the community in regard to Sabbath schools and prayer-meetings, and the general apathy prevailing among the people concerning the young. I found one Sunday school here—with 30 or 35 scholars—with no Bible class—two or three teachers—no system, and well nigh no life in it.

Immediately I began the work of organizing Schools and Bible classes. At present we have in this community—Quaco—two large new Union Sunday Schools, numbering 65 and 143 respectively: Two good Bible classes, and 1 prayer-meeting weekly: A fine Sunday school library, and nearly all the appliances essential to the conducting of said Schools. The old Sunday school is still at work and has gained much from the Union International Lesson System we have adopted.

At Black River we have an excellent Sunday school—where they have had none for 30 years before.

The number of Presbyterian families—not all members of the church, but adhering to Presbyterianism—in this district of 20 miles would probably reach 24 or 27. Then there are quite a number, who do not profess anything concerning religion; but who would doubtless become interested in their soul's welfare did they have the subject presented to them by a true servant of God. This last named want I have endeavoured to meet to some extent; but it requires some one to be here all the time.

To this end—as well as the numerous other ends—I would lay an urgent claim for a minister to be sent here immediately on my departure about the 10th of Sept. This is a very important field. The sheep have been here years without a shepherd—and they have scattered far and wide *spiritually*.

Strong was the Presbyterian body here 25 years ago, from all evidence brought to light, but without a pastor, or even preaching once a month or once in two months, they have gone hither and thither as the winds blew. They can be strong again, I am confident, if looked after. Many are the young men and women now standing with folded hands—and scores of precious lambs in the community to be trained “in the nurture and admonition of the Lord.”

At present—the Baptist denomination predominates. It is the fervent prayer of many, that you will duly consider the claims and requests of these people, and that God will enable you to devise means by which the “bread of life” may be broken unto those perishing hungry souls. At least once in two or three weeks, if possible, may they have divine services. And their Sunday schools—now organized and flourishing, be continued by the minister being with them.

The people are very liberal—their subscription lists are at your disposal, by which you can see they more than fully paid me my stipend for four months, so that I am not to call on the general treasury for anything.

It is sincerely hoped, that you will deliberate faithfully on this subject, for the people have almost *unanimously* desired me to say, that they earnestly wish to have a supply, if not a regularly stationed minister, and that they will do all in their power to support him.

Report of Mr. D. C. McIntyre, Cateceist.

To the Secretary of Home Mission Board:

Having been appointed to the Mission Stations of Bay View and Bear River, I began services on the first Sunday in May. I found the people of both places very kind and courteous, ready to take a stranger in, and make him feel at home. I boarded at Bay View at the well known Mission house of Mrs. Wm. Turnbull, where I received every possible kindness—and that without expense. The people of Bay View are always glad and willing to attend the services of the sanctuary. It is very encouraging to preach to them the Word of Life as they listen very attentively. The people are industrious—very little drinking. The Sabbath day is respected. Very few places in Nova Scotia where the Sabbath is better kept than in Bay View. That arises from the fact that Presbyterianism was first taught then.

Bear River is an ambitious little place. Manhood is struggling there. Everybody appears to be making an honest living—and what can be said of no other village I saw in Nova Scotia, there are no intoxicating liquors sold—which at once opens the secret of their industry and perseverance.

Our Methodist Brethren very kindly gave us their handsome church to hold our services. Our numbers in Bear River are very small, but on the whole the services were well attended, which made it encouraging work.

The Rev. Mr. Gordon, of Bridgetown and Annapolis, who has a large heart that can feel for a student—very kindly exchanged with me for three Sabbaths. On the first Sunday of September, he dispensed the Lord's Supper at Bay View, which was a time of refreshing—I was also relieved in my work by spending 4 Sabbaths at Bedford and Fall River.

I preached 13 Sabbaths at Bay View and Bear River—20 Sabbaths in all in Nova Scotia, and I hope my humble efforts have not been without the divine blessing.

The people of Bear River are anxious to build a church for the Lord, and it is to be hoped every encouragement, not encouragement in smooth words, but that the real genuine assistance in prayer, and money will be given them, that they may be enabled to go on with their good work.

And I sincerely hope that some arrangement will be contrived, that the Board will be able to send some supply during the winter—say once a month—and not allow the church, the same as last winter, to remain with bolted doors from September till May, not even once opened to have an airing.

In the west Presbyterianism is neglected, let some new life blood be thrown into it. There is truth in Presbyterian doctrine to make it triumph wherever planted and watered. Because it is founded upon the Word of God, the infallible rule of faith and practice. Wishing and praying for success in the great work of bringing souls unto.

I am yours,

D. CASWELL MCINTYRE.

New York Union Seminary, }
Sept. 23th, 1874, }

Acadia Mission.

Report of Collecting Tour.

Whilst carrying out the instructions given me by the Committee, I endeavoured never to lose an opportunity to do good to my fellow countrymen, and thanks be to our heavenly Father, I have been the means by which a large number have received many of those blessed invitations and heard those precious promises which are contained in the glorious gospel of our Lord and Saviour Jesus Christ. French and Irish Roman Catholics have crowded the houses in which public discussions were held, and when fear (judging from appearances) caused a priest to decline a challenge, and to forbid his people from coming to hear me, the feeling of independence manifested itself to such an extent that most of them came, and some of them took

an active part in the discussion. But I will now confine myself to the work performed among the English population. I commenced collecting about the middle of June, and visited a few congregations in in Truro Presbytery before the meeting of the Synod. Afterwards I went to P. E. I, and preached and delivered addresses in all the Presbyterian congregations except two. Several places I had to visit twice on account of mis-understanding. I then proceeded to Cape Breton, and the appended list will give the names of the places visited. I am glad to say that my expectations have even been surpassed in a pecuniary point of view; but my success has been still greater in the way of enlisting the sympathy of the people towards the mission. If some of the collections were small, want of intimation and mis-understandings which were unavoidable were the causes. Meetings were generally largely attended, in most instances Roman Catholics were present, and the deepest interest has been manifested. The kindness shown to me was exceedingly great, and I now take this opportunity to thank most sincerely all parties concerned. I would give names, but it would take too much time and space. A proof of this is that I have travelled over 700 miles on P. E. I. without incurring any more expense to the mission than three or four dollars. Cape Breton and Nova Scotia have manifested their kindness in a different way and in a very tangible manner.

From the deep interest shown towards the mission, we have every reason to hope that with the help of God it will succeed.

I have now to continue collecting till the necessary sum be received to complete the Grand Falls church. Let us pray that God may open the hearts of his people, and that I may soon return to preach the glad tidings of salvation to my dear fellow countrymen who are now perishing for the want of spiritual food.

Yours in haste,

M. R. PARADIS.

New Glasgow, Oct. 24.

The appended list shows the amount collected in each place:

A Wright, Moncton.....	\$ 1 00
Col. Bass River, Rev. A. Cameron....	10 00
J. W. Fulton, Bass River.....	1 00
J. Little, ".....	1 00
Col. Economy.....	13 75
Five Islands.....	7 30
Parrsboro'.....	7 05
Friend, Economy.....	5 00
" " J. McK.....	1 00
Col. Portauquique.....	3 95
Fawleigh Village.....	26 59
Clifton congregation.....	23 04
Friend, per Rev. E. Ross.....	1 00
J. K. Munnis, Halifax.....	2 00
Friend, ".....	1 00

CHARLOTTETOWN.

Rev. Mr. McNeil and son.....	1 50
D. Campbell.....	2 00
Mr. Lockerby.....	1 10
Judge Young.....	10 00
A. L. Brown.....	5 00
J. W. Morrison.....	5 00
R. Brown.....	1 00
C. V. McGregor.....	1 00
Friend.....	2 00
Hyndman Bros.....	5 00
James Duncan.....	10 00
J. F. Robertson.....	2 00
J. E. McLean.....	1 00
Col. Gray.....	10 00
Peter Gregor.....	2 00
Mrs. J. McPherson.....	5 00
Mrs. W. Raining.....	2 00
“ John McPhail.....	1 00
A Friend.....	2 00
“.....	50
“.....	24
Miss G. McLeod.....	1 00
Mrs. D. Stuart.....	1 50
Mrs. Stirling.....	2 00
A. McKenzie.....	1 00
W. H. McLaren.....	2 00
Friend.....	2 00
“.....	2 00
John Scott.....	1 00
Mrs J. Scott.....	1 00
Ch. H.....	1 00
Mrs. McGee.....	2 00
A. B. McKenzie & Co.....	2 00
G. D. Davison.....	5 00
John Ross.....	1 00
John Dorsey.....	2 00
R. K. Jost.....	1 00
J. D. McLeod.....	2 00
Friend.....	60
J. B. Alchorn.....	50
W. Boyle.....	1 00
J. McFarland.....	2 00
Geo. Munn.....	1 00
Alex. Anderson.....	2 00
Wm. Wyatt.....	1 00
D. McKinnon.....	2 00
Mrs. D. Laird.....	2 00
Geo. Henderson.....	2 00
Friend.....	5 00
D. Currie.....	5 00
P. MacGowan.....	1 00
J. P. Nash.....	1 00
R. James.....	1 00
Miss McDonald.....	2 50
Mr. Watson.....	2 00
J. D. Mason.....	5 00
Col. St. Peter's Bay, (South).....	8 00
“ “ (North).....	5 83
“ Dundas.....	2 44
“ Georgetown.....	7 50
Friend, “.....	1 00
D. Gordon “.....	2 00
J. Hamilton, “.....	1 00
J. Smith, “.....	1 00
M M'Donald“.....	1 00
Mrs. Westaway, Georgetown.....	2 00
Col. Murray Harbor.....	20 26
“ “ South.....	8 75
Mr. McKenzie.....	1 00
Geo. McKay, Clifton.....	1 00
Col. New London.....	1 95
“ New Glasgow.....	12 60
Two Friends, per W. H. Brown.....	1 50
Col. North Rustico.....	3 28
“ Cavendish.....	12 18
Mr. Bagnal.....	1 00
Col. Summerside.....	20 45
“ Strathalbyn.....	12 00
“ Bedeque.....	10 00
“ Malpeque.....	26 56
James Ramsey.....	5 00
Per Rev. R. airKd.....	8 00
Col. Kensington.....	6 00
Thomas Simms.....	2 00
Messrs. F. and P. McNutt.....	2 00
D. Campbell and son.....	1 12
Col. Lot 16.....	5 45
“ Tyne Valley and Friend.....	4 10
“ Lot 14.....	7 70
“ Alberton.....	13 03
Mrs. J. Weeks.....	5 00
Mrs. Cameron.....	2 00
John Gordon.....	1 00
W. Hardy.....	1 00
G. K. Montgomery.....	2 00
Hon H. Bell.....	5 00
Col. Tryon.....	12 22
“ West River.....	7 67
“ Clyde River.....	9 71
“ Brookfield.....	5 00
“ Bonshaw.....	5 12
W. Mutch.....	3 00
Mrs. Mutch and daughter.....	1 50
Col. Belfast.....	27 81
“ Valleyfield.....	18 00
“ Montague Bridge.....	3 25
“ Orwell Head.....	26 43
“ Birch Hill church.....	9 06
“ Friend, Bedeque.....	0 36
CAPE BRETON.	
Col Knox Ch., Baddeck.....	15 62
“ Forks, Baddeck.....	5 45
D. McCurdy, Baddeck.....	4 00
J. Watson.....	0 50
J. Hart.....	4 00
D. Dunlop.....	2 00
Col. Hunter's Mountain.....	3 78
“ Middle River.....	3 85
“ Knox Ch., Boularderie.....	9 18
“ Bras d'Or Ch., Boularderie.....	8 81
R. G. Ingraham, Sydney.....	5 00
A. G. McLean.....	1 00
Alex. Fraser, “.....	1 00
A. McLennan, “.....	1 00
M. McKenzie, “.....	1 00
D. McLennan, “.....	2 00
Mrs. D. McLennan, “.....	2 00
Miss A. McLennan, “.....	2 00
James McLennan, “.....	1 00
F. Falconer.....	1 00
Geo. K. McKeen.....	1 00
Jas. McKenzie.....	5 00
John A. McKenzie.....	2 00
S. Burns.....	1 00
J. McVicar.....	1 00
A. Morrison.....	50
M. Morrison.....	50
A. McQuarrie.....	50
J. C. Hill.....	1 00
Mr. and Mrs. Archibald.....	2 00
J. A. Craig.....	50

D. Matheson.....	1 00
W. Woodhill.....	50
N. L. MacKay.....	5 00
S. Brookman.....	2 00
P Brookman.....	2 00
W. H. Liscomb.....	1 00
J. Richardson.....	1 00
E. Liscomb.....	50
Mrs. A. D. McDonald.....	50
Friend.....	1 50
".....	2 00
".....	1 00
J. E. B.....	2 00
A. M. Dougall.....	1 00
Wm. Buchanan.....	4 00
M. Bradley.....	1 00
Some Body.....	2 00
Duncan McKenzie.....	4 00
M. McLeod.....	1 50
A. Friend.....	2 00
Mrs. D. Campbell.....	50
Joseph Dobson.....	2 00
Miss J. Maclean.....	50
D. A. McDonald.....	34
A. G. McDonald.....	98
D. MacDonald.....	1 00
Mrs. A. Campbell.....	75
R. MacDonald.....	20
Jas. Macvicar.....	50
E. T. Mosely.....	4 00
N. McLennan.....	1 00
John McLennan.....	1 00
John Woodhill.....	1 00
John Campbell.....	2 00
Wm. McGregor.....	1 00
Dr. McLeod.....	2 00
A. Morrison.....	1 00
Friend.....	50
J. H. Campbell.....	1 25
Dr. Burns.....	2 00
A. J. McKeen.....	1 50
Col. Sydney Mines.....	31 04
Little Bras D'or Church.....	13 40
Col. Cow Bay.....	62 70
" Thos. Jones, C. Bay.....	4 00
" Little Glace Bay.....	19 28
" West Bay.....	24 00
Rev. W. G. Forbes, W. Bay.....	2 15
Col Port Hastings.....	8 69
Friend.....	2 50
".....	1 00
" Cove Head, P. E. I.....	
Mr. Shaw ".....	
Col. Brackley Point Road.....	5 98
" De Sable.....	2 75
Per Rev. J. G. Cameron, Bay Fortune	10 00

but two mail days in the year from the islands, as the traders have refused to carry letters for us. Possibly some of them may yet favor the missionaries in future, but now they refuse to do so because the *Paragon* will not carry any freight for them. This only applies to vessels going from the islands, for the Post Office authorities compel all vessels leaving Sydney for these parts to take a mail. They cannot get a clearance from port without giving the proper notice at the Post Office.

WORD FROM HOME.

The *Paragon* arrived here from Sydney on the 6th of May, bringing a large mail and the year's supplies. However, some things that we expected did not come, viz., the *Presbyterian Witness*, and the *Princeton Review and Presbyterian Quarterly*." I wrote from Sydney for them, but perhaps you did not receive the letter. I would be much obliged to you if you would order them for me, and pay the same, charging it to my account. We wish to keep ourselves informed as to what is doing in the outer world and this we cannot do without the *Paper and Review*.

Your letter of Nov. 19th, 1873, came to hand, thanks for the news items and "God speeds."

A SHORT FURLOUGH.

We have just returned from a voyage south, where I was attending the meeting of Synod and Mrs. A. was enjoying the hospitality of Mrs. Paton. We have both returned thoroughly recruited; being as strong and well as when we reached the islands last year. One of Mr. McKenzie's elders remained in charge of our station during our absence of five and a half weeks, which was longer than we had expected owing to bad weather. We found all well on our return, the natives friendly and some of them even glad to see us back. Having brought three natives from Aneityum and Eromanga to help us with our work, we enter upon our second year, under favorable aspects.

REVIEW.

This brings me to speak of the past year's work. It has been more of a negative than a positive kind. We have done nothing like teaching or preaching among these people, except so far as our presence among them has done it. We have not even gained enough of their language to carry on conversation in it, to any extent, yet those best acquainted with the work here say that we have done fully as well as could be expected. I must confess that before going to Synod I was somewhat discouraged with our field, but after comparing notes with others, and hearing their opinions, we were cheered and greatly encouraged to perse-

Our Foreign Missions.

Letter from Rev. Joseph Annand.

IRIRIKI, EFATE, NEW HEBRIDES, }
July 1st, 1874. }

Dear Mr. McGregor:

The *Paragon* will call here in a few days on her way to Sydney, and I must make the most of the few hours still at my disposal before mail day. We have now

vere. The very fact of our being able to hold our ground on a station, where teachers have not preceded us is considered here as a hopeful sign for the future

MANIFOLD DIFFICULTIES.

Of course among such a people we can not reasonably expect to see much improvement for several years. The language must be reduced to a written form, and instruction given, before the heart can be touched by the Spirit of God. How many obstacles Satan puts in our way; what almost insuperable difficulties have to be met and overcome before a heathen people can be Christianized! Could you but see the horrible depths to which they have sunk, and hear the language of their social meetings, you would feel constrained to ask:—"Can these bones live?"

DEAD AND DEGRADED.

Our people, like the rest of the islanders, are perfectly satisfied with their condition. They have no aspirations after anything higher than the mere gratification of their sensual appetites and passions. They love their abominable practices, their religion and their revelries. They are well enough acquainted with the Gospel to know its restrictions, to understand that accepting it they must abandon many things in which they now take supreme delight; while on the contrary they know little or nothing of the Gospel's blessings. Is it any wonder then that they oppose us, and seek to keep away that which they firmly believe brings sickness and death to many.

BAD INFLUENCES.

The influence of the traders helps to confirm them in their erroneous views of the truth. Liquor is now used by these white heathen to enable them to carry away the natives. Every kind of deceit and treachery is employed to destroy these poor wretches. Five sixths of our young men have been away laboring among white men, in Queensland, New Caledonia and the Fijis for periods ranging from one to five years; and so far as as I can learn not one of them has been benefited by his absence from home; but on the other hand I could give you abundance of evidence shewing that they are much the worse from their contact with white men, notwithstanding what Anthony Trollope may say to the contrary.

OUR WORK.

These natives have as a rule had all their dealings with dishonest traders and planters, so that the missionary must spend some time among them before he can convince them that he too is not a deceiver. Their confidence must be gained before

anything else can be done, and that is no easy matter. However, it is to overcome all these difficulties, to gain their confidence, to teach them the blessings of the Gospel, and impart to them its glorious truths, so as to elevate them to Christianity, that we are here.

OUR HOPE.

To accomplish this we stand not in our own strength. "Our sufficiency is of God." We feel that He will bless us in His work! Brethren, pray for us, that we may enjoy the double portion of the Spirit! We have an important field, worthy of more talents and piety than we possess. The number of our people is not perhaps over 500, but many of them are youths and children—the material we so much need for the future church in these islands.—The great discouragement in many parts of Efate and elsewhere is the scarcity of children, but of this we cannot complain. Our people are the most influential on this side of Fate; and they are a terror to many of the inland villages. Were our isles to embrace the Gospel the strongholds of the enemy on Fate would be nearly gone. We hope to be able to report some progress by the next mail.

OUR LONELINESS.

Our hands have been almost tied thus far from want of servants or helps to get the place in order. We had no aid whatever since December last until we returned from Synod meeting. The work on a new station is so great that we could not find time to visit the people very often, and when I had time and could leave Mrs. A. alone, I dreaded the work of drawing up my boat on my return. The anxiety and labor, together with exposure to this malarious climate, proved almost too much for Mrs. A.'s strength. On the 8th of April she took "remittent fever" pretty severely, being confined to her bed for over four weeks, and part of that time completely helpless. This increased my labours and anxiety. All the work devolved upon me, there not being a soul about the place, besides ourselves, save when some savage visitor made his appearance. Mrs. McKenzie spent two days with us, but not being well herself she could not remain longer. It is under such circumstances that one feels the loss of the advantages of civilization and the loneliness of mission life. However, the Master was very near and greatly comforted us both even in the midst of affliction.

It was my duty to send the Minutes of Synod to you this year, but to save a great deal of writing the Clerk is sending a copy of them with Dr. Steel for publication in Sydney, and a printed to copy will be forwarded to you. There is little news of

importance from the field. Mr. Goodwill leaves us this year. Mr. Paton returns to the Colonies for 16 months. Mr. Copeland for three months to visit his family. There has been more than the usual amount of sickness among the mission families during the past season, but all are pretty well recovered now. We are sending forth an appeal for more laborers this year. The Synod has been overtured to allow the use of cocoa-nut water at communions to those wishing to adopt it; the matter lies over till next year. Some of us would like to have the opinion of the Board before voting on such a question. Seeing that there is no hope of getting a printer for the work here, the Synod have requested the brethren on Efate to apply to their respective churches to supply them with a press—one press for Efate. There are two of us belonging to your Board, and only one to Victoria, but as there is some prospect of a second being with us from that Church before long, we only ask you for a sum that will cover half the cost. Say about (£30) thirty pounds sterling. It is estimated that a good little press with outfit will cost us £60. If your Board consent to give the half please forward to Dr. Steel to be applied by him to its object.

JOSEPH ANNAND.

**Minutes of the New Hebrides
Mission Synod, 1874.**

ANELGAUHAT, ANEITYUM, }
June 8th, 1874.

1. The New Hebrides Mission Synod met this day at Anelgauhat, Aneityum, the station of the Rev. J. D. Murray; present—Revs. Messrs. Inglis, Paton, Copeland, Neilson, Watt, Milne, Goodwill, Murray, Robertson, Macdonald, and Annand.

2. The retiring Moderator, Mr. Milne, opened the Synod with praise, reading the Scriptures and prayer, and then read an address on the encouragements to Missionary efforts generally, but with a special reference to the New Hebrides.

3. Mr. Goodwill was appointed Moderator the ensuing year.

4. Mr. M'Kenzie of Efate was absent, but the reason assigned for his absence was accepted as satisfactory.

5. The Rev. Dr. Steel, of Sydney, Agent of this Mission, being present, was invited to take a seat as member of the Synod, which he did accordingly.

6. Reports were given in by all those members on whom appointments had been laid at last meeting of Synod; those appointments had all been fulfilled; the reports were received and approved of, and the members thanked for their diligence.

7. It was reported on behalf of Mr. M'Kenzie, that 400 copies of the Book of Genesis in the Efate language, left in manuscript by the Rev. Mr. Cosh, had been printed in Sydney, in English type, under the editorial care of Mr. Cosh, and that the Auxiliary of the British and Foreign Bible Society in Sydney, had paid for the printing and binding of them, and that the books had been taken to Efate in the *Paragon*.

8. It was reported by Mr. Milne, that 300 copies of a small Scripture, in the Nguna language, had been printed in Sydney, at the expense of the Synod of Otago and Southland, and had been *Paragon*.

9. That the thanks of the Synod be tendered to the retiring Moderator, for his opening Address, and that he be requested to furnish a copy of it for publication, in such of the periodicals of the Churches supporting this mission, as may afford room for its insertion.

10. The Rev. Dr. Steel having addressed the Synod, it was unanimously agreed that a vote of thanks be conveyed to him, for his very excellent, suggestive, and encouraging Address. The Moderator then cordially thanked Dr. Steel for his Address, and assured him that his visit had given great pleasure to every member of the mission, and that all his suggestions would be carefully considered.

11. The Clerk read a report, which he had received from the Convener of the Mission Ship Board in Sydney, in which it was stated that the Board had purchased the *Paragon* for £3000, and had expended about £500 extra, in alterations and fittings, to render her suitable for mission purposes. That, in order to save a heavy expenditure, two members of the Board, viz., Messrs. Goodlet and Learmouth, had come generously forward and purchased the *Paragon* for the mission, at their own risk, till funds were obtained to pay for the vessel,—that the Board propose the legal trustees of the vessel to be, the Rev. Dr. Steele, Sydney, the Rev. J. Cosh, A.M., Balmain, and James M'Bain, Esq., M. L. A., Melbourne,—and that the Rev. Mr. Cosh has been appointed agent for the vessel, at a salary of £50 a year. The report was received and approved of as highly satisfactory. The thanks of the Synod were unanimously accorded to the Board, for the important services they had rendered to the mission.

12. That, as in the good providence of God, a new vessel had been obtained for the mission, and one altogether so suitable for the work, and also sent down here free from debt, the Synod would devoutly record their gratitude and thankfulness to God, for his goodness to them in this

respect; and their obligations to Churches, the Schools, and the many friends that by their contributions have enabled them to purchase the vessel.

13. That a vote of thanks be given to Messrs. Goodlet and Learmouth, for the prompt and generous manner in which they came forward to the assistance of the mission, in purchasing the *Paragon* at their own risk, when mission funds were not available for that purpose.

14. That a vote of thanks be given to Captain Banks, Marine Surveyor, Sydney, for the important services he had rendered to the mission, in connection with the purchase and alterations of the *Paragon*.

15. The thanks of the Synod were recorded to Dr. Steel for acting gratuitously as agent for the vessel till the appointment of Mr. Cosh, and for the highly satisfactory manner in which he had performed the duties of that agency; and also the agency for the mission during the past year.

16. A vote of thanks to Mr. Cosh was also recorded, for his valuable services to the mission vessel.

17. The Synod appointed the Rev. Dr. Steel, Sydney, Rev. James Cosh, A. M., Balmain, and James M'Bain, Esq., M.L.A., Melbourne, to be the trustees of the mission vessel and to hold the legal ownership of the same on behalf of this mission.

18. That the trustees of the New Hebrides Mission ship, viz., Rev. Dr. Steel, Sydney, Rev. James Cosh, A. M., Balmain, and James M'Bain, Esq., M. L. A., Melbourne, are hereby empowered to claim from the Rev. Dr. M'Donald, Emerald Hill, the Dayspring Insurance Fund amounting to £3200, more or less, at present in his hands, and the Rev. Dr. M'Donald is hereby empowered to pay over the said Insurance Fund into the hands of the said trustees unconditionally, and accept of their receipt as legal quitance for the same.

19. Mr. Inglis read a paper, giving a full history of the Dayspring Insurance Fund. The Synod expressed their high satisfaction with the paper, and requested Mr. Inglis to send copies of it respectively, to the Rev. Dr. M'Donald, to the ship Board in Sydney, and the Conveners of the several Mission Committees, interested in this mission, also that a copy of it be retained among the permanent papers of the mission. Mr. Inglis said he would place a copy of it among the permanent papers of the mission; and if he could find time to write them, he would send abridged copies to the parties named.

20. Messrs. Paton, Copeland, and Goodwill, having each given in a report of what was done by them, unitedly and separately,

in the colonies, to assist in raising funds for the purchasing of the *Paragon*; these reports were received, and the brethren thanked respectively for their services.

21. Reports were then given in by all the members on the state of their respective stations. These reports, while all indicating the difficult nature of the work, and the formidable obstacles to be encountered, and many of the discouragements that have to be overcome,—all showing that there is much cause for humiliation and prayer to God for his blessing,—nevertheless gave evidence of steady progress, and of much that was encouraging in the state of the mission, and calling for thankfulness to that God who is ever mindful of his covenant, and ever faithful to his promise.

22. Mr. Macdonald was authorised to apply to the Presbyterian Church of Victoria to bear the expenses of printing 200 copies of a primer in the Efate language of about sixteen pages.

23. Mr. Copeland made application to be allowed to proceed to Sydney in the mission vessel in December, to visit his family, whom he had left there. The request was granted.

24. A minute was read from the New Hebrides Mission Committee of the Presbyterian Church of Victoria, in which it was stated that it was their wish, that Mr. Paton, on account of the state of his health, should return to the Colonies after his visit to the islands. Mr. Paton concurred in this request, and wished to go up with his family in the *Paragon*, in July or December, according as his health might require. The Synod cordially agreed to this request in the full hope that a period of rest, and a course of judicious medical treatment, will, under the blessing of God, restore Mr. Paton to his wonted health and strength.

25. Mr. Watt made application for leave for himself and Mrs. Watt to go up to Sydney for the benefit of their health, in the *Paragon*, on her first voyage, and to return by her on the same voyage. The request was granted.

26. Mr. Inglis made application for leave for himself and Mrs. Inglis' to proceed to Tanna in the *Paragon* when the vessel comes back from the north; also, should Mrs. Inglis' health require it, that they be allowed to go up to Sydney by the *Paragon* in December, and return by her to Aneityum in March. Both these requests were granted.

27. Mr. Watt was appointed to take the general superintendence of the mission on Aniwa during Mr. Paton's absence.

28. Mr. Goodwill laid before the Synod the following plan in connection with his return to Santo, suggested in part by the

Secretary of the Foreign Mission Board of his Church, viz.—That he leave Mrs. Goodwill and the children in the Australasian colonies, and that he remain in Santo during the winter months, returning to the colonies to spend the summer there; provided, say four or five families can be procured from some of the Christian islands to accompany him.

This plan was unanimously disapproved of by the Synod, as being in part impracticable, and not likely to advance the work.

Further, the Synod being very desirous to retain Mr. Goodwill in the mission, unanimously recommend him and his family to try Erromanga, and as soon as convenient to open a new station there; Erromanga being at least as healthy as Santo; as having also the nucleus of a Christian population to begin with; and as supplying the necessary assistance on the island.

Mr. Goodwill having expressed himself as decidedly averse to settle on Erromanga, as advised, on the grounds of Mrs. Goodwill's health, and for other reasons, the Synod felt themselves most reluctantly shut up to accept Mr. Goodwill's resignation as a member of the Mission. The Synod expressed their sincere sympathy with Mr. and Mrs. Goodwill in their present trying circumstances, and they hope that another field of usefulness may be soon opened up for them elsewhere.

29. Mr. Inglis gave a report from the committee appointed to take steps in order to obtain a printer for the mission. The report stated that application had been made first to the National Bible Society of Scotland, and subsequently to the Foreign Mission Committee of the Presbyterian Church of New South Wales, but in both cases without success. It was agreed, in accordance with suggestions made in the report, that Mr. Murray be requested to bring into operation the printing press at his station, for the printing of small books, and that the brethren on Efate and Nguna consult together, as to what can be done to obtain a small press, for printing elementary books for their island.

30. As the members of the New Hebrides Mission are grieved to observe that a taste for intoxicating drinks is rapidly increasing among the natives of this group, and as they have strong reason to believe that these drinks can be obtained by natives at every, or nearly every, trading and whaling establishment on the New Hebrides, the Synod appointed deputations of their number to wait upon the proprietors of these establishments, and also upon the heads of firms in Sydney, connected with the New Hebrides trade, and respectfully but earnestly call their attention to the subject, to point out to them the evils and dangers, arising both to the natives and the white

residents, from their supplying intoxicating drinks to the natives; and to urge upon them, not only to refuse these drinks themselves, but to use their influence to prevent persons in their employment, and vessels calling at their stations, from supplying drink to the natives, and urging upon them as Christian men, to assist, by every means in their power, to prevent intemperance among the natives; as all experience has proved that intemperance is one of the greatest hindrances in existence to the Christianising and civilising of native races.

31. A communication was read from the Rev. Dr. Steel, Sydney, agent of this mission, which stated that the sum of £100 had lately been placed in his hands, to be invested for the endowment of a native teacher. The money belonged to a young lady, one of the Sabbath scholars in his congregation, the daughter of one of his Sabbath school teachers: the money is invested at 5 per cent., and the payment will be available next year: moreover, it would gratify the parents of the deceased young lady if the money were appropriated for the support of a teacher on Erromanga.

The Synod was much gratified by the communication, a vote of thanks was accorded to Dr. Steel for the interest he had taken in this matter, and the clerk was instructed to write to the parents of the young lady, and convey to them the thanks of the Synod for this generous and seasonable benefaction.

32. Reports being given in on the so-called "labour question," it was unanimously agreed that these reports be condensed into one general report, and brought before the public,—that the commodore on the station be supplied with full, accurate, and definite information,—that the colonial governors, and the French Governor in New Caledonia, the Secretary for the Colonies, and both Houses of the British Parliament, be memorialised on the subject, showing that there is little if any diminution of the evils connected with the traffic, praying for its total suppression among the islands, and its total abolition in all British colonies, and that the British Government be petitioned to communicate with the French Government and urge its suppression on New Caledonia.

33. Mr. Inglis presented an overture, craving permission for himself, and for those who might wish to adopt the same practice, of using the liquor of the cocconut, instead of wine, in the ordinance of the Lord's Supper, as is done by a large number of missionaries in the South Seas. It was agreed that the overture lie over for consideration till next meeting of Synod, in 1875.

34. It was agreed that a Concert for

prayer for a special blessing on this mission, be observed in each mission family on this group, every Wednesday evening at half-past seven o'clock.

35. It was agreed that an urgent appeal be made for more missionaries, and that Messrs. Paton, Copeland, Milne, and Annand, be appointed to consult together on this subject, and prepare an appeal, to be addressed to the different Churches supporting this mission.

36. That the *Paragon* leave Anelgauhau harbour, wind and weather permitting, on the evening of the 17th instant, and call at Aname, Futuna, Aniwa, Port Resolution, Kwamera, Dillon's Bay, Erakor, Efla Harbour, Nguna, and Havannah Harbour; that she remain in Havannah harbour four days for a mail, and take her departure thence for Anelgauhau harbour, calling at all the stations occupied by missionaries on her way south, arriving at Aneityum say about the 16th of July.

That she leave Anelgauhau harbour for Sydney say about the 18th of July, arriving there say about the 5th of August, and leave Sydney again for Aneityum say about the 20th of August, arriving here say about the 4th of September.

That she leave Anelgauhau Harbour say about the 9th of September, and call at Aname, Futuna, Kwamera, Port Resolution, Aniwa, Dillon's Bay, Erakor, Efla Harbour, Havannah Harbour, and Nguna; and, if required, also visiting Mitaso, Makuru, and Santo.

That on her way south she call at all the stations occupied by missionaries, visit round Erromanga, under the direction of Mr. Robertson, and arrive at Anelgauhau Harbour say about the beginning of November.

That she leave Anelgauhau Harbour say about the 10th of November for Nguna, and call at all the stations occupied by missionaries on her way south for the last time this year, arriving at Anelgauhau, say about the beginning of December.

That in all her voyages, missionaries, teachers, natives, goods, and mails be landed and taken on board as may be necessary; and ample time allowed for doing all the work of the vessel deliberately and thoroughly without hurry and confusion, according to the instructions of the Mission Ship Board.

That the vessel take her departure from Aneityum for Sydney say about the 5th of December, arriving there say about the 25th of December.

That she lie in Sydney under the direction of the Mission Ship Board from the date of her arrival, and take her departure from Sydney for Aneityum on the 25th of March, 1875.

37. That in all ordinary cases, when the

vessel is lying off and on at a station, the boats do not remain on shore later than one hour before sunset.

38. Mr. Macdonald was authorised to proceed with his arrangements for obtaining a new house, the estimated cost of which is about £120.

39. Mr. Annand was authorized to proceed with his arrangements for having his house roofed with corrugated iron, the estimated cost of which is £25.

40. Mr. Watt was authorised to proceed with his arrangements for having a much needed addition made to his house, the estimated cost of which is about £30.

41. That Mr. Murray shall go in the vessel as a deputation to consult with and assist the brethren, when necessary, on the first voyage after return from Sydney, and that Mrs. Murray and their child shall accompany him, for the benefit of their health.

42. That Mr. Murray shall prepare the Annual Report of the mission vessel, and Mr. Watt a report on native teachers.

43. That the meeting of Synod for 1875 be held at Anelgauhau, Aneityum, as soon as possible after the arrival of the mission vessel from Sydney.

44. On Tuesday the 16th of June the Moderator concluded the meeting of Synod with an appropriate address, singing, prayer, and the apostolic benediction.

Every sederunt was opened with singing, reading the Scriptures, and prayer, and closed with prayer. A considerable part of the first sederunt was spent, as usual, in devotional exercises.

JOHN GOODWILL, *Moderator.*

JOHN INGLIS,
Clerk of Synod Mission.

News of the Church.

PRESBYTERY OF TRURO.—The Presbytery of Truro met at Economy on the 29th Sept. for Visitation. The following finding was unanimously adopted:—The Presbytery express very great gratification at the plain evidence that the Congregation is steadily advancing. They note with special satisfaction the absence of arrears, and the increased liberality in contributing to the schemes of the Church. They would at the same time urge upon the congregation the necessity of making yet more adequate provision for the pastor's comfort.

At the last communion season ten names were added to the roll. And during the year about \$286 have been contributed to the Schemes of the Church and for other religious purposes—in this section.

Eight Sessions and Congregations forwarded reports favorable to Union. One reported "no decision."

It was agreed to adopt the Synod's recommendation anent Systematic Beneficence. The Presbytery was laid out into four sections of three congregations each, and a commission consisting of three ministers and respective elders, were appointed to visit the several congregations, to enquire into the working of "the scheme" where it is already in operation; and to encourage its adoption where prudent and practicable.

The following is the arrangement:—Section 1st to comprise the three Stewiacke Congregations, the Rev. J. Sinclair, *Convenor* of the Commission; 2nd. Truro, Clifton, and Coldstream, the Clerk, *Con.*; 3. Onslow, U. Londonderry, and Great Village, the Rev. J. H. Chase, *Con.*; 4th. Springside, Economy, and Parrsborough, the Rev. A. Cameron, *Con.*

The Five Islands section of the Congregation was visited on the following day—
"The Presbytery approved the diligence and care manifested by the various parties appearing before the Court. Sympathize with the difficulties inseparable from so large and widely scattered a congregation, and encouraged the brethren to greater effort especially in the directions of Prayer-meetings and Sabbath Schools, and increased liberality and punctuality in business arrangements." It may be noted that nearly as much has been raised for the Schemes of the Church within the present year as was contributed by the whole congregation three years ago. The Presbytery agreed to meet during Synod at the call of the Moderator.

J. LAYTON, *Clerk.*

PRESBYTERY OF PICTOU.—The Presbytery of Pictou met in New Glasgow on the 13th Oct. The Rev. A. McL. Sinclair, Moderator.—The Rev. Robert Cumming accepted the call presented to him by the congregation of Glenelg, Caledonia, and E. R. St. Mary's. The call was largely signed and perfectly unanimous. The stipend promised is \$900 with the prospect of increase. The Presbytery is to meet for his induction in Glenelg Church, on the 28th Oct. After an appropriate and excellent sermon by Rev. Thos. Cumming, from Ezekiel 37: 16, 17, the two congregations of Primitive Church and John Knox's Church were united into one congregation under the pastorate of the Rev. Mr. Walker, to whom the united congregation tendered in the usual manner a cordial welcome. Their Sessions were also united into one Session. Each of these congregations had a highly honorable record during their separate existence. The influence of their example was felt and acknowledg-

ed throughout the whole Church. Their union was not a matter of necessity, for each was able to maintain ordinances, and perpetuate its own existence, but it was argued by those who took an active part in promoting this Union, that in a small town like New Glasgow, and in the presence of the other Presbyterian Churches there, the union would be for the glory of God and the interests of religion. This Union will relieve the Presbytery from some of the difficulty in its way of taking steps to organize a congregation at the Vale Colliery, and thus secure for the large population collecting there the stated ordinances of religion.

It is the earnest prayer of the Presbytery that the high expectations entertained concerning this united congregation, shall be to the utmost realized. They would say of it in the language of Holy Writ, "Peace be within thy walls and Prosperity within thy palaces."

JOHN MACKINNON.

A VENERABLE MINISTER.—At the Montreal Conference, we met Rev A. Henderson, a Presbyterian minister, who has completed the 91st year of his age, and the 64th of his ministry. He is senior pastor of St. Andrew's, up the Ottawa Valley. He is clear headed, and by no means feeble in body. His voice is strong and clear and his intellect active. He attended the ordinary meetings of Conference and most of the Prayer-meetings. He belonged to the United Presbyterian Church, and is now a member of the Canada Presbyterian Church. He is one of the oldest, if not the most aged Minister in the Presbyterian connection in the world.

NEW PRESBYTERIAN CHURCH AT BRIDGEWATER.—This Church was dedicated to the worship of God on the 18th ult. Rev. W. Duff, the patriarch of Presbyterianism in Lunenburg, preached the opening sermon, at 11 a. m. The pastor, Rev. P. Morrison, preached in the afternoon. A large meeting was held in the evening at which addresses were delivered and services conducted by Rev. Messrs. Miller, MacNab, Duff and Hunton, (Lutheran.) All the services were appropriate and deeply impressive. The Church is a large and beautiful building—no finer to be seen outside of Halifax. It cost \$8,000. The people generally, and particularly the Building Committee, with Mr. Kemp, the builder, at their head, manifested most praiseworthy spirit and liberality in accomplishing the arduous undertaking. We congratulate pastor and people on the "beautiful house" which they have devoted to the service of God, and pray that in this sanctuary they may long enjoy the blessings of His presence.

Intelligence.

A Chinese Presbytery.

Mr. Mackenzie of Swatow has been visiting Amoy after a lengthened interval, and sends home a very graphic account of what he saw. Here is his description of a meeting of the Amoy Presbytery:—

“On the 22nd of April the Presbytery met in Tekchhinkha Chapel, in Amoy, and I, for the second time, enjoyed the privilege of being present. In 1865 I was at Baypay at one of the earlier meetings of the Amoy Presbytery, on which occasion there were 7 or 8 foreign missionaries, 2 native pastors, and 7 or 8 elders. Now in 1874 there were only 5 missionaries, but there were 3 Chinese pastors, and 14 or 15 elders. It was a goodly sight that Chinese Presbytery, telling of healthy growth, and of healthy indigenous growth. One of the native pastors, being the retiring Moderator, preached a good sermon on the text, John xv. 3; then Dr. Douglas was chosen Moderator, and the Presbytery constituted. A native pastor was Presbytery Clerk, and he was ably assisted by a very intelligent and promising licentiate; and it was quite a sight to see the business way in which they went to work—calling the roll, calling for the elders' commissions, &c. I had the honour of being associated, and on the second day of the proceedings addressed the court shortly, giving some account of the way in the Swatow region. The Amoy and Swatow dialects are so closely allied that the greater part of what I said was readily understood, and I was able to make out all that was said by the brethren. It was somewhat amusing to hear Dr. Douglas addressing me, conveying the fraternal regards of the Presbytery and their sympathy with us at Swatow, &c.; and saying all this in Chinese, not in our own mother tongue! I felt deeply interested in all that was done at the meeting of Presbytery. It occupied part of two days—that is, the afternoon of Wednesday and the forenoon of Thursday; the two ‘sederunts’ occupying fully seven hours, and showing a good amount of earnest work. An admirable paper was read by Pastor Yiap, of the Tekchhinkha Church, on the inhuman practice of binding women's feet; and the several congregations will soon have this matter brought before them in such a way as is likely to lead to the Christians setting themselves decidedly against a custom so irrational and so cruel.

“Then a report was given in by the Sustenance Fund Committee appointed at the previous meeting of Presbytery. This subject thoroughly interested all pres-

ent, and was discussed in a way that showed much appreciation of its importance. Almost all the Chinese elders spoke on the subject, and seemed pleased that a plan for the fund had been drawn up. A deputation, consisting of Mr. Swanson and two native pastors and elders, was appointed to visit the congregations and report to next meeting of Presbytery.”

From Formosa.

Rev. G. L. Mackay, the Missionary of the Canada Presbyterian Church in Formosa, writes to Rev. Mr. Reid, Toronto:

The inhabitants are farmers and fishermen. From 6 to 20 attended service here since I began to preach until a few months ago. They said that it was very difficult to come here every Sabbath, because they could not always get a boat to cross the harbour, and on that account would like to build a chapel for themselves. The difficulty I knew well from experience, as I had to stand many a time two hours under a burning sun or torrents of rain waiting for a boat. I told them to build a chapel themselves, and thus show what their motives were. In two months they built a splendid chapel in the centre of the plain, and on the 22nd March I opened it, and preached to a crowded house. The building was not plastered, however, until last week. The enemy thus seeing the work steadily advancing, resolved on an attack. Accordingly, last Saturday, a sorcerer, pretending to be under the influence of a spirit, led an idolatrous procession in front of the chapel, cut the tip of his tongue with a knife, performed numerous superstitious rites, made an attempt to destroy the wall in front of the chapel, then left in rage. All these doings did not move a single hearer of the Gospel. Blessed be Jehovah of Hosts! When there my attention was directed to a large stone on the side of the hill, which the people began to worship this year. I wanted to see it, but it is evident the blind devotees would rather see me in the bottom of the sea. I set out however, and was followed by an immense crowd, who seemed displeased. Arriving at the stone, they gathered around it as if ready to protect the poor god, for they said he was afraid of “Western Barbarians.” This is a God, but not a graven image, for the chisel and hammer were never used to give it any definite shape. hard, solid, dead, and lifeless, there it stands. Surely their ten thousand gods failed them when they call upon this rock to help them. One poor deluded idolator came and worshipped when I was there. He called upon the rock in piteous tones to help himself and family, as they were in great want.

Poor Formosa! groaning under gross ignorance and superstition. The Lord remember us in mercy—the Lord send help from above.

About the end of last month I went down to Sin-Kang, and on account of the great heat my burden-bearer and helper had great difficulty in making the end of our journey. As the sun was nearly direct above our heads, and as there was not a breath of wind, I have no doubt it was trying to the flesh. Occasionally we travelled over beds of sand, which seemed to try the flesh still more, but what of that? One look towards Calvary is always sufficient to make us ashamed of our unfaithfulness, and make us shout aloud for joy. Arriving at Tek-chham a greater number than I noticed on any former occasion filled the place where we intended to halt for the night. I had not half enough medicines with me. One of the richest men in the city came with a sedan chair, and invited me to leave such a miserable halting place and go with him, as he had good accommodation. His kind invitation, however, I could not accept, because the poor people would not go to his house, and I could not therefore be amongst them. Another rich man, of the literary class, pleaded that I should go with him, as he wished to give me something for having cured three of his family. I told what I did was without price, and if he wished to show his gratitude, to do so the possessor of all things above and below—to fall on his knees and call upon the true God to forgive his sins.

India.

In the *Calcutta Christian Intelligencer*, the following are given as the results of the recent Indian census:—

“We learn from it that the number of people under the rule of the Lieutenant-Governor of Bengal amounts to 66,000,000, or more than double that of the population of Great Britain and Ireland. Of these 66,000,000, about 38,000,000 speak Bengali, 20,000,000 speak Hindustani, 4,000,000 speak Oriya, 2,000,000 Assamese and 3,000,000 the aboriginal language. The last-mentioned languages, in most cases, previous to the arrival of missionaries, had not been reduced to writing; but now in most of them a literature is in course of preparation. Classified according to religion, 43,000,000, or nearly two thirds of the whole are Hindus; 21,000,000 Mussulmans, and it is a singular fact, to which the Lieutenant-Governor calls attention in his Administration Report for 1872, that in this province alone there are more Mussulmans than in any other single country, not excepting Turkey itself. There are also about 3,000,000 who, but little influ-

enced by their Hindu or Mussulman neighbours, remain true to the religion of their forefathers. And as it is these races which have enlisted the sympathy of missionaries so largely during the period of which we are writing, and from whom a very large proportion of converts have been made, it is most interesting to learn that, rather than diminishing in numbers as they are brought into closer contact with civilized people, they seem to be far more prolific than those who have long enjoyed a higher or lower form of civilization.

“It also states that, taking all protestant Societies, ‘the number of *European ordained agents* in Bengal in 1871, was precisely the same (106) as in 1861; but the number of *ordained Native agents* has been doubled, from 16 to 32; whilst the number of *unordained Native agents* has increased still more rapidly, from 185 to 398.’ Further, ‘there has been a decided growth in the number of Native Christians during the ten years. In 1861 there were 20,518 Bengali Christians; in 1871 there were 46,968; whilst the number of communicants rose from the same period from 4620 to 13,502.’ He also mentions the encouraging fact that in 1871 ‘no less than 8937 rupees (about £893) was contributed to the maintenance of Christian worship by the native Christians of Bengal.’”

Turkey.

As the result of forty-two years of labour by American missionaries in Turkey, there are seventy-six evangelical Churches among the Armenians, with four thousand and thirty-two church members; there are fifty ordained native pastors, and fifty-six educated licensed preachers; one hundred and twenty-eight Sabbath schools, and two hundred and twenty-two common schools. Let those who speak of the inutility of foreign mission note the figures. “A little leaven leaveneth the whole lump.” Here is sufficient seed-sowing to work a spiritual revolution in the entire Turkish Empire. When we add to this the number of seminaries of a high grade that have been established for the education of youth of both sexes, we can scarcely compute the result that, with God’s blessing will be apparent fifty years hence.

Moravians.

It may be interesting to some to hear that the ship *Harmony* has set out for the one hundred and fourth time on her annual voyage to Labrador, with five missionaries as passengers. This ship and a small schooner are the only means of communication the missionaries in Labrador have with Europe. Hence their arrival is

eagerly looked for, as they not only bring them letters from their relatives and friends, and the European news in general, but also the provisions on which they have to subsist till the following summer, as the inhospitable shores on which they reside provide them with scarcely anything but fish and seals.

Christians in India.

One of the Church of England missionaries describes as follows the quality of the Native Christians of India:—

“As in the pagan world during the first days of Christianity, so now in Bengal, the upper ranks of society seem to have ignored the great religious movement which has been slowly gathering strength around them. Our wealthy rajahs and great landowners have, in the pride which riches beget, and the listlessness which ease engenders, hitherto persistently turned a deaf ear to the sound of the gospel trumpet. The Bengal Church, therefore, consists of men drawn almost entirely from the middle and the aricultural classes. The number of educated and respectable Christians is comparatively speaking, very small. It will not be much beyond five hundred at the most. Some of this number have, by their superior intelligence and ability, risen to positions of influence and respectability. One of them is now occupying the foremost rank in the literary world of Calcutta. Several have been in England to complete their professional studies, and, after successfully passing the necessary examinations, have come back to their country as assistant-surgeons of Her Majesty's Army, and barristers of the High Court of Judicature, Fort William. A goodly number are engaged in the work of education, a few are deputy-magistrates and munsiffs, some are ministers of churches, and not a few are given to evangelistic work among the heathen. Many are employed in Government offices. A respectable number have passed with credit the university examinations for degrees. But by far the overwhelming majority of Bengali Christians are cultivators.”

From the Census returns it appears that in Madras Christianity is increasing at a greater rate than either Mohammadanism or Hinduism.

A Missionary to China.

The October *Record* of the C. P. Church contains an account of the ordination of Rev. J. B. Fraser, M.D., as Missionary to China. Besides the members of the Presbytery of Toronto, there were present several members of the Foreign Mission Committee, and others, including Rev. W. Fraser, of Bond Head, and Rev. R. D.

Fraser, of Cookstown, the father and brother of the missionary. The Revd J. G. Robb, B. A., of Cook's Church, preached and presided. Mr. Robb preached an appropriate and able sermon from James v. 16. “The effectual fervent prayer of a righteous man availeth much.” He spoke first of the power of prayer, and secondly of the prayer of power, describing the quality of acceptable and effectual prayer. Mr. Robb afterwards put to Dr. Fraser the prescribed questions, which having been answered, the ordination prayer was offered by Rev. W. Fraser, of Bond Head, the father of the missionary. Rev. Prof. McLaren, Convener of the Foreign Mission Committee, then addressed in appropriate terms the newly-ordained missionary. At the conclusion of his address he presented Dr. Fraser, on the part of the Foreign Mission Committee, with a copy of the Holy Scriptures, and also with a copy for Mrs. Fraser, referring to the self-denial of the wives of the missionaries, and to the importance of the labours which devolve on them. Principal Cavan addressed the congregation, pointing out the necessity of the Church making greater efforts for the prosecution of missionary work, urging a higher measure of liberality on the part of the members of the Church, and exhorting them with their contributions to offer up their prayers to God for the outpouring of His Holy Spirit. The meeting was one of great interest. Dr. Fraser and his work, we doubt not, will be remembered by many who were present at this ordination and by others.

The Foreign Mission Board has called Mr. A. Gilray to engage in the Chinese Mission.

Heathen Cruelty.

An occasional act of heathen cruelty occurring at the present time in India shows how great the deliverance is which the Gospel is working out for that land. At Mulkapua, in the protected state of Kalapur, two persons, one of them a priest, recently decoyed a child twelve years of age into a heathen temple. Here they murdered him and then burned his body with betel nuts and camphor before the image of the goddess Karle, in order to induce the deity to reveal to them hidden treasures in the neighbouring hill. The crime was detected, the remains of the child discovered by his parents, and the British authorities had the priest tried and executed. Near Mulkapur, where the cruel deed was done stands the old fortress town of Panally, in which the Presbyterians are about commencing a mission. One of its towers was built over the remains of a maiden buried alive, in order to make it impregnable; and

within its walls still stands the stone image of the goddess Karle, before which multitudes of human beings, especially women, were sacrificed.

BOND HEAD.—Rev. W. Fraser of Bond Head, Ontario, recently completed the 40th year of his ministry. The Congregation presented him with a well executed Portrait of himself.

The religion of Jesus Christ is altogether a practical thing. Just consider how we are taught anything else that is practical. It is not by hearing or reading about making shoes that a man becomes a shoemaker, but by trying to make them.—*Augustus Hare.*

A hypocrite neither is what he seems, nor seems what he is. He is hated by the world for seeming a Christian, and by God for not being one. On earth he is the picture of a saint, but in eternity the paint shall all be washed off, and he shall appear at the judgment in his true colors. God only knows whether we are what we seem.

STATEMENT OF ACCOUNT.

FOREIGN MISSIONS.			
		Debt.	Credit.
Oct. 26.—Credit.....	\$2252 60		
Debt.....	2405 10	\$242 50	
Crerar Reserve. In cash.....			\$236 00
DAYSRING AND MISSION SCHOOLS.			
" Credit.....	\$ 974 44		
Debt.....	156 71		\$17 73
HOME MISSIONS.			
" Credit.....	\$1864 75		
Debt.....	1198 23		726 47
SUPPLEMENTING FUND.			
" Credit.....	\$1658 45		
Debt.....	1803 75	\$145 30	
MINISTERIAL EDUCATION.			
" Credit.....	\$4137 95		
Debt.....	3639 10		497 86
ACADIA MISSION.			
" Credit.....	\$473 22		
Debt.....	468 30		4 92

NOTICES AND ACKNOWLEDGMENTS.

Theological Hall.

NOTICE TO STUDENTS.

The Introductory Lecture to the approaching Session of the Theological Hall, will be delivered by Rev. Professor McKnight in Chalmers' Church, on Wednesday evening, Nov. 4th, at 7½ o'clock.

The examinations for the "Hunter Prizes" will take place on 16th November—In Greek—The Gospels of Luke and John, and from 1st Ep. to Timothy, to the end of the Epistle

to the Hebrews. In divinity—Hodge's Systematic Theology, Vol. II. from 455 to the end.

For first year Students, for best Exam. in Greek, \$40.

For Students of second and third year, Exam. in Greek and Theology, First Prize, \$50; Second, \$30.

NOTICE TO SESSIONS.

The following resolution of Synod is published by direction of the Board of Superintendence: "That the Sessions of the various congregations of the Church, be enjoined to give the people an opportunity of contributing to the fund for Ministerial Education, and to urge them to faithfulness and liberality in the matter; and that a member of each Presbytery be appointed with special instructions, to watch over the interests of this fund."

By order of the Board,

P. G. MCGREGOR, Sec'y.

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

FOR FOREIGN MISSIONS.

E. Branch, F. R., Pictou, per Rev. A. McL. Sinclair.....	\$35 00
D. McNaughton, Toney River.....	4 00
John Meek, Rawdon.....	2 00
Richmond, N. B., per Rev. K. McKay.....	20 00
Maitland cong., per Rev. L. G. McNeil.....	\$47 04
Young Men's Soc.....	15 96
Arch. Wingood, Bermuda.....	63 00
Harbour Grace, Newfoundland, per Rev. A. Ross.....	20 00
Buctouche and Shediac, per Rev. J. D. Murray.....	50 00
Blackville and Derby, per Rev. T. Johnstone.....	8 79
Bass River, N. B., per Rev. J. Fowler.....	20 00
Clifton, 2nd Col., per Rev. J. Byers.....	7 00
Mrs. G. Munro, New York.....	13 93
M. C. W. Alberton.....	10 00
Per Rev. J. Morton:—	2 00
Col. Truro Congregation.....	28 42
Clifton.....	9 00
Eliza Thompson, Onslow.....	5 00
Col at Noel.....	1 00
Mohone Bay.....	15 00
Bridgewater.....	12 62
Branch and Riversdale.....	\$30 60
Lockeport.....	4 00
Austin Locke, Esq., Lockeport, donation.....	34 60
Dublin Shore.....	9 00
Lower LaHave.....	4 00
St. David's Church, St. John.....	4 08
Vale Colliery, (no notice).....	11 63
Miss Addie S. Seaboyer, LaHave, per Rev. D. McMillan.....	32 00
Economy.....	12 20
	3 00
	4 00
	\$180 00
Ladies Sewing Circle, Middle Musquodoboit.....	30 00

DAYSPRING AND TRINIDAD SCHOOLS.

St. John's Ch., Halifax, Juv. Miss. Association, for Mr. Morton's Schools	\$20 00
Harbour Grace, Newfoundland	90 00

HOME MISSIONS.

Bedford, per H. Blanchard, Esq.	\$13 36
D. McNaughton, Toney River	2 00
Mrs. George Muuro, New York	20 00
Arch. Wingood	5 00
Musquodoboit, Upper Settlements	\$20 00
Hutchinson's Set., Sewing Circle	4 00
Higgin's Set.	2 00
Middle Set.	20 00
	\$46 00

Blackville and Derby	10 00
Yarmouth	11 50
Carleton, N. B.	9 00
Bequest of late Robert Gunn, of E. R. St. Mary's, per Alex. Fisher	248 30

SUPPLEMENTING FUND.

E. Branch, E. R., Pictou	\$ 25 00
D. McNaughton, Toney River	2 00
Primitive Church Col.	155 43
Arch. Wingood	10 00
West River and Hermon Churches, Rev. G. Roddick	23 00
Upper Stewiacke	6 87
Buctouche and Shediak	13 33

MINISTERIAL EDUCATION.

E. Branch, E. R., Pictou	\$30 00
Lower Silmah, Miss. Ass.	5 67
Arch. Wingood, Esq.	8 67
Interest on \$2000 for ½ year	60 00
Harbour Grace	20 00
Interest on \$1800 for 1 year	72 00
Knox Church, Pictou	25 00
West River and Hermon churches	23 00

ACADIA MISSION.

D. MacNaughton, Toney River	\$ 2 00
Arch. Wingood	5 00
Blackville and Derby	8 60

MR. CHINIQUY'S MISSION.

J. Meek, Rawdon	\$ 1 00
Hutchinson Set. Sewing Circle	1 00
Presbytery of Cape Breton	20 00

GRAND FALLS CHURCH.

Cilton, per Rev. J. Byers	\$6 80
Mrs. Clark	1 00
Mrs. Craig	1 00
	\$ 8 80

SYNOD FUND.

Brown's Creek	\$ 8 16
United Cong., New Glasgow, no exp.	12 00
Prince Street, Pictou	10 00
Salem, Green Hill	8 00
Sherbrooke	14 00
Stewiacke Cong., (Brown's)	8 00
Noel	8 00
South Cornwallis, no exp.	4 00
North Cornwallis	7 00
Blackville and Derby	18 00
Annapolis and Bridgetown	9 00
La Have	8 00
Yarmouth	12 10
Poplar Grove	16 00

Springfield, N. B., no exp.	3 00
Carleton, N. B.	10 00
Windsor	10 00
Truro	8 00
Musquodoboit Harbour	4 00
Nerepis, N. B.	4 00
West Cornwallis	2 25
Grand River, C. B.	8 40
Gabarus and Framboise, C. B.	7 00
Cavendish, P. E. I.	4 25
Summerside, P. E. I.	15 00
Lake Ainslie	6 00
Dartmouth	10 00
Glenelg, St. Mary's	6 25
Bass River, Rev. Mr. Fowler	10 00
St. Stephen	7 00
Lochaber and Union Centre	5 00
Central Church, N. B.	4 00
Tatamagouche	8 00
Chalmers Church	6 00
Wallace	8 00
Mt. Stewart and West St. Peters	7 30
Richmond Bay, P. E. I.	6 00
Great Village	10 00
Riverside, Londondery	8 00
Merigomish	8 00
Glace Bay	13 40
Bedeque, P. E. I.	2 00
Princetown, P. E. I.	10 00
Mabou, C. B.	10 25
Buctouche and Shediak, etc., per Rev. J. D. Murray	4 00
Shubenacadie and Lower Stewiacke	5 00
Kennetcook and Gore	9 00
Springville, Pictou	4 00
Earltown, West Branch	6 00
Springside, Stewiacke	5 00
Antigonish, no exp.	5 00
Maitland	4 35
Sydney, C. B.	6 00
Brown's Creek, 2nd col.	15 00
Hopewell, no exp.	4 00
Newport, no exp.	3 00
Covehead	4 00
St. John, (Halifax)	15 00
Alberton, P. E. I.	10 00
St. Ann's and North Shore	9 00

PAYMENTS FOR "RECORD."

The Publisher acknowledges receipts of the following sums:—

D. Sinclair, Goshen	\$ 1 46
A. Wingood, Bermuda	3 00
Rev. J. Murray, New London	10 99
R. W. Frame, Brookfield	4 95
M. A. McCurdy, Clifton, col.	12 00

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 a single copy for two years.

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

Ten copies and upwards, to one address, 45 cents per copy, and every eleventh copy free.