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

APRIL, 1872.

THE RELIGIOUS WORLD.

In the United States there are now prevailing many gracious revivals. Large numbers have been added to the churches, and there has been great activity in religious work. This is especially true of the Presbyterian churches. Missions, home and foreign, are receiving daily increasing attention. The effort to establish a Sustentation Fund meets with success. The liberality of the Christian people continues unabated.

Mexico, as will be seen in another page, shows remarkable evangelical progress. That country, so fearfully tormented with almost ceaseless civil wars, is at last welcoming the glad tidings of the pure Gospel. Other countries of Central and South America are also showing signs of improvement.

Before leaving this Continent let us note the hopeful work still going forward among the French Canadians in connection with Father Chiniquy's missionary and evangelistic labours. British America has a great work to do in evangelizing the French; and Father Chiniquy is nobly leading the van.

In Scotland there are most praiseworthy efforts in church extension. The leading denominations are engaged in raising large amounts for the erection of new churches in the great cities, especially in Glasgow. Fears were expressed some time ago that the Union controversy would hinder evangelistic work. Happily this danger has been averted. We regret to state that

the keenness of the Anti-Union controversy is hardly if at all abated. What the end will be we cannot tell, but the present state of feeling forebodes disruption in the Free Church. The United Presbyterians and the Reformed Presbyterians will have little or no difficulty in accepting the terms of Union agreed upon. The only advance likely to be made this year is to recommend that the ministers of the different negotiating churches shall be eligible to settlement in congregations in connection with any of the three. The supreme courts of each church will likely endorse this proposal; and thus an important step will be taken towards practical union.

✓Rev. Dr. Wallace, of Old Greyfriars, Edinburgh—Dr. Robert Lee's successor—is accused of being a rationalist, and an out and out disbeliever in the system of doctrine contained in the Confession of Faith. It was in his pulpit that Professor Jowett, the Oxford Rationalist, and Dean Stanley the Broad Churchman, preached. There appear to be a few and only a few in the Church of Scotland who sympathize with Dr. Wallace. Pity there should be any.

Much attention has been attracted by Dean Stanley's Lectures on the Church of Scotland, which were at once a plea for Church Establishments and for negativism in religion. *r. c.* Rainy, of the New College, replied to him in three masterly and admirable lectures in which he nobly vindicated Scottish Evangelism and the Scottish Church ideas. Scotland never had a more competent champion than Dr

Rainy to grapple with cultured and conceited Anglican Broad Churchism.

In England there is much excitement in connection with proposed reforms in the Established Church. An earnest agitation for disestablishment is being conducted by Dissenters, led by Mr. Miall. On the other hand a "Church Defence Association" has been organized under the patronage of leading lords, spiritual and temporal. Convocation has met and has had under consideration some changes in the Prayer Book; but no definite conclusion has been reached. An effort will be made to legalize the shortening of the services. An attempt is also being made to get rid of the so-called Athanasian Creed, especially its damnatory clauses. The best friends of the English Church are eager to reform it; for it cannot long stand as it is. The reformers ask for greater liberty in the use of the Prayer Book—for lay representation in the government of the church—for the abolition of simony and other crying abuses. Parliament has rejected a bill proposed by the Earl of Shaftesbury to facilitate church discipline.

The Romeward movement among the High Church section of the English Church is as notable as ever; and there appears no power to correct it. The Judgments of the Privy Council are generally treated with contempt. The "Broad Church" movement is as lively and strong as ever,—Dean Stanley being its leader. His theory, and that of his school, is that an Established Church should comprehend the whole nation whatever the diversity of beliefs—Roman Catholic, Presbyterian, Baptist, Independent, Socinian, Mahomedan.

The most impressive religious service of the century took place on the 27th February. All through the British Isles the people offered up Thanks to God for restoring to health the Prince of Wales. The Queen and the representatives of the nation worshipped in St. Paul's Cathedral, and the day was observed in London with unusual demonstrations of popular good will. "We thank God for a Queen who thanks God, and for all in every place who thank God with her. Would only the whole

nation partook of their spirit! Britain would not be less great if all her people knew and assumed their fit attitude before Him who doeth according to His will in the armies of Heaven and among the inhabitants of the earth."

In Ireland the Presbyterians are engaged in earnest missionary and church extension efforts. No branch of the church shows greater vigor in the cause of evangelization at home and abroad. They have risen nobly in defence of national education and in opposition to the arrogant demands of the Church of Rome. The Episcopal Church in Ireland is becoming more decidedly Protestant since it has been disestablished.

In France there is a movement that promises to be of great importance. M. Michaud, Vicar of the Madeleine, has revolted against the Archbishop of Paris and taken the same stand with Fathers Dollinger and Hyacinthe. The Archbishop is an Ultramontane of the strictest type, and he insisted that all the clergy should not only acknowledge publicly the dogma of the Papal Infallibility but should believe it in their hearts. M. Michaud found that he could not believe the dogma. Others sympathize with him, but it is still doubtful if more than very few will have the courage to take their stand with the Vicar. However the defection of two such men as Fathers Hyacinthe and Michaud, is itself significant and encouraging. Evangelical movements in France are meeting with encouraging success.

In Germany there has been a very sharp contest between the civil authorities and the Ultramontanists. Bismarck has with rare and refreshing boldness met the enemy right in the front and denounced the schemes of the priests. In Bavaria, the centre of the "Old Catholic" movement, the Government has managed to defeat the Ultramontane party. Several new churches have been opened for the use of the excommunicated followers of Dr. Dollinger.

In Spain there are symptoms of progress and revival. Evangelical work in Rome has suffered by the sudden death of Rev. Dr. Lewis, who long laboured in that city,

and whose experience and counsel were of the greatest value. Gavazzi is doing a good work in Rome. Recently a public disputation was held, in Rome between leading priests and evangelicals. The priests had obtained the permission of the Pope to engage in the discussion. The question in dispute was whether Peter had ever been in Rome. Gavazzi carried all before him. The effects of the discussion may be inferred from the fact that the Pope has forbidden the priests to engage in any more contests of this description. It is surely something to be thankful for, that there are in Rome some half dozen Protestant congregations, numerous free secular schools, and a Branch of the British and Foreign Bible Society.

Foreign Missions present no peculiarities requiring note. Dangers that threatened in China appear to have passed away for the present. Japan is becoming more accessible, although there are still some thousands of native Christians pining in prisons. In India education is making immense progress, and Christianity is its most important element.

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### THANKS TO THE CHILDREN.

A few months ago you were asked to provide not only \$1000 towards the ordinary expenses of the *Dayspring*, but another thousand for the renewal of her sails, cordage, masts and deck. As these repairs were necessary for the usefulness and safety of the *Dayspring*, the Board of Foreign Missions were persuaded that you would do all that was expected from you, and directed the whole money to be remitted before it was all in hand.

This was done, and the Board wish you to be informed that the \$2000 sent on to Melbourne have all been raised, and a good balance beside; and they further desire their thanks expressed to you that you have done this good work so cheerfully and quickly. You have exceeded their expectations.

You will also be glad to hear that the *Dayspring* has completed her 8th year of service, and has returned once more safely

to Melbourne, bringing thither Dr. Geddie and his daughter Mrs. Neilson, Mr. and Mrs. Inglis, Captain Fraser, with Mrs. Fraser and family. When you think of the flag of the *Southern Cross* hanging half mast high, and the dead body of Bishop Patteson beneath it wrapped in native mats crimsoned with his blood, you will feel grieved at this great affliction, and doubly thankful for the news which this *Record* conveys of the safety of the *Dayspring* and of all whom she carries. It was reported six months ago that she was lost, but now we are assured that she arrived safe in port a few days after the New Year. Praise the Lord for His goodness.

You will be sorry to learn that Captain Fraser who has hitherto navigated her with so much skill and care, lays down his command of her, and leaves her at Melbourne; but many of you may have an opportunity of seeing and hearing the Captain when he returns to see his friends, and we trust that another suitable man may be found in Melbourne for the important charge.

We wish you also to know that during the past year another has been added to the little mission fleet of the church of Christ. The sloop or cutter *Elfe* has been provided by the Presbyterian Church of the United States for the use of their missionaries at the island of Corisco and on the Monda, Gaboon and Bonite rivers on the West Coast of Africa, and south of Old Calabar where our own United Presbyterian missionaries have been labouring for a quarter of a century.

The following extract from "the Foreign Missionary" will shew why she was provided, and for what purposes:

"Heretofore, the missionaries in their journeyings have been exposed to the rays of a tropical sun, to tornadoes accompanied by violent rain, so prevalent on this western coast, and to the malarious night air in open boats, and sometimes when the circumstances were peculiarly trying, we were reminded of the forests of masts in New York Harbor, and wondered if there was not one "small ship" to wait upon the Saviour in Africa. Then, too, when we have traversed a hundred miles of ocean, and reached a tribe never before visited, young men have crowded our boat begging to be taken with us to enter our school, and

we have been obliged reluctantly to turn them away because there was no room; and once when the missionary took more on board his boat than its capacity would warrant, they were picked up by a kind English captain, who was much surprised to find an American missionary obliged to sail in this way, facing the dangers of that coast, so dreaded by men of experience. This captain transferred our boat's crew and passengers to his own vessel, and put them down near the island; he also provided them with life-preservers, and left them with the injunction never to venture on the sea again in such a craft; but we did venture again and again, for the bricks must be made even if the straw were wanting. Now the same journeys may be performed with comparative ease and safety. By means of our cutter we may traverse hundreds of miles of coast, travel up and down the Monda, Gaboon and Bonite rivers, thus obtaining access to more than twelve tribes north of the island, and many more south.

"We may also visit our sub-stations more frequently, and organize others as stepping-stones towards reaching the interior.

"Now, when making our tours, we may spend our nights in the clean little cabin of the *Else*, a palace in comparison with the miserable smoke huts of the natives, where heat, mosquitoes and other insects render sleep out of the question. When worn down with care and toil, and compelled to seek change, we may go aboard the cutter and be conveyed speedily and safely to some sister station, where we may find rest and new energy for the prosecution of our work, for we are not superhuman, and must sometimes faint under an accumulation of disadvantages, and this means of recuperation may prevent our utter failure. Or a trip out at sea may prevent the necessity of such frequent 'oscillations' between the continents, which are to ourselves so undesirable."

You will notice that her name is not so significant and suitable as the name of your own, and it is proposed to change it to "Majénjina" which, in the musical language of a tribe on the coast, means "Morning rays." This is really the name of your mission vessel, indicative of its character as a herald of the gospel day, blest messenger of the rising of the Sun of Righteousness over that distant land, with healing in its beams. Thankful that all who have sailed in her during the past year have been preserved from shipwreck, pray that during the present year she may carry her precious

freight of missionaries to the New Hebrides, and to their respective islands and mission stations with perfect safety.

P. G. MCGREGOR,  
Sec. B. F. M. of P. C. L. P.  
Halifax, March 22nd.

## CHOICE OF THE WELL-WATERED VALLEY.

BY REV. A. FALCONER.

Our attention is here, at once directed, to the choice of Lot. A strife having arisen between his herdmen, and those of Abram, the latter, disregarding his own secular interests, and prompted by the spirit of peace, proposed that their encampments should separate, and generously placed the choice of locality in the hands of Lot. How beautiful it is for brethren to dwell together in unity! but where this is difficult, or impossible, a peaceful separation is also beautiful, as it prevents living together at variance. But what of the conduct of Lot? Being the youngest man, and the nephew of Abram, did he generously decline this noble offer, and refer the choice back to his uncle? No! without the slightest delicacy, he eagerly grasped at the anticipated benefit, and chose the richest portion. "Lot lifted up his eyes, and beheld all the plain of Jordan that it was well-watered everywhere. . . Then Lot chose him all the plain of Jordan."

Now in this choice two or three features indicate themselves.

1. A want of Christian magnanimity. We have just seen, what true nobleness of soul characterized the conduct of Abram in this matter. Lovely indeed, was the proposal that came from him; unlovely its acceptance, on the part of Lot. He seems to have shown little or no deference, or respect to his uncle in the whole transaction, and to have parted from him without the slightest reluctance.

And is it not to be regretted that professing Christians are still too often marked by a want of magnanimity? Christians beyond all others, should be generous in their treatment of their fellow men. If true nobility of soul is to be found anywhere, it should surely be under the Chris-

man name. Meanness of nature is far enough away from the spirit of true religion. That spirit is not everlastingly standing upon the outer edges of its rights, and insisting that not one of these rights shall in the slightest degree be invaded. It sees not merely "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure," but also, "whatsoever things are lovely, whatsoever things are of good report." Dishonorable conduct, overreaching practices, on the part of a professor, must greatly damage the Christian name in the estimation of an honorable man of the world. The ungenerous, the undignified, the petty, the mean, should never stain the action of the King's noblemen.

2. A spirit of covetousness also manifests itself in this choice of Lot. Why did he so ungenerously accept Abram's offer, and choose the plain of Jordan? The answer is clear from the words: "Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well-watered everywhere." And can there be anything wrong in such a choice, some will be prone to ask? Is a man any less a Christian, for admiring the natural beauties of scenery, or entering his plough in a mellow soil rather than among stones? Surely not. Man is at liberty, nay more, it is his duty to undo the heavy burdens that may be resting upon him in this world. He is justified in making himself as comfortable as possible, nay, in securing wealth, if he can honestly do so. Bodily mortification is no part of religion. It is however one thing to be rich, and another, and quite a different thing, eagerly to desire riches, and to bend all our energies and efforts to that end, utterly regardless of consequences. And there seems to be little doubt, that this eager grasping after gain—this intense worldliness—was one of the ruling passions, in the mind of Lot, when he chose that rich valley.

That this form of Lot's sin still prevails, there can be little doubt. Is not ours decidedly an age of materialism? How many make the acquisition of wealth, the first and highest end in life, taking little or no account of anything else? The warning

of our Saviour is as much needed to-day, as when it fell from his lips, "Take heed, and beware of covetousness." This sin presents itself under so many specious forms, insinuates itself on so many occasions, and may be indulged in with so little danger of losing our reputation, that there is a loud call for prayer and watchfulness against it. When in any step in life, mental, moral, and spiritual profiting, is deliberately sacrificed to worldly gain, such an one should pause and ponder. There is great danger that he should be led along troublous paths. We do not say, that he will not sometimes secure his object. The termination may not be always like that of Lot. "Verily I say unto you, they have their reward." But if he be one of God's people, who is indulging this sin, he may lay his account for a thorny and briery way.

3. There is further observable, in Lot's conduct, a lack of Christian prudence. That Lot knew when he made his choice that he was settling down in a godless land, there can be little doubt. It is said that "the men of Sodom were wicked, and sinners before the Lord exceedingly." Indications of that wickedness were probably open to his view. And this being the case, how highly injudicious his conduct? How great a risk to himself and children, to venture such evil association!

And what of the consequences in this instance? That Lot himself spiritually suffered, is a fair inference, from the offer which he afterwards makes to save his guests. It is true that it was made under great mental confusion and anxiety; but surely such an offer could not have been made had not his spiritual instincts been somewhat marred by the evil practices of the place.

But from what is supposition, let us turn for a moment to what is recorded fact. His wife and family fell in love with this unholy community; and when he pressed upon his sons-in-law "Up get you out of this place for the Lord will destroy this city—he seemed as one that mocked." But as his sons-in-law would not hear, he is commanded to leave them, and take his wife

and two daughters, who were with him, without any further delay, lest they should be consumed in the overthrow of the city. Even still he lingers, while things are hastening to their awful crisis. At length, almost by force, he is brought without the city. We shall say nothing of his pleadings to live in the "little city," instead of fleeing to the mountain as commanded. As to his wife, with a sad and mournful heart, she takes her departure. A lingering desire for the spot and its possessions, clings to her. In her flight, she looks back, is struck dead, and remains upon the spot, a monument of Divine vengeance.

A terrible night scene brings up the close of Lot's career. Let the veil of silence drop over the drunkenness of the father, and the disgraceful conduct of his two daughters in that lonely cave in the mountain. Of the remainder of his life, we know nothing. He is lost amid the darkness of the Mountains of Moab. That he was a good man, we are not disposed to doubt, for Peter calls him the "just Lot;" but that he displayed a great lack of Christian prudence in his choice, is clearly manifest, and we have seen the results.

And does not this incident, thus read in thunder tones, a lesson to the heads of families, in the choice of habitations for themselves and their children? In certain quarters there has been, and perhaps still prevails, a strong disposition, particularly among the young, to wander elsewhere in search of a fortune—and to seek it in "well-watered plains." Now it may not always be easy to decide how far a man should go in surrendering religious privileges when he has to select some path in life. Sometimes we must indeed, "sojourn in Mesech, and dwell in the tents of Kedar." But in choosing a habitation or calling in life, we should most assuredly, keep an eye to the place of the altar and the sanctuary. Christian parent! young man setting out in life! take warning, lest disregarding these things, you reap Lot's harvest, from your well-watered plains. It is often heart-rending to see how in our times, local habitations, the choice of pursuits, educational accomplishments, and alliances in life, are

selected and formed, by professing Christians, for themselves or families without any regard to religious prudence. Parents will plant themselves and their families down in a very Sodom, because it is rich and well-watered; they will encourage the intercourse with their families of the godless and the blasphemous, because he is rich or honorable; they will adopt a calling in life, though it has all the satanic atmosphere of a dramshop around it, because thereby they can make money. Need we wonder that under these circumstances vital religion is often at so great a discount, and that religious families so frequently melt away into the world?

### PROTESTANT AND ROMISH MISSIONS.

Dr. Butler, a Missionary of much experience in India, has contrasted the Missionary operations of Protestant and Roman Catholic Churches in heathen lands. He shows plainly that there is little reason for the boasts that we sometimes hear of Papal success among the heathen. The membership which they boast of is under different conditions from membership in Protestant missions, and their relative increase is correspondingly significant. Romanism teaches that her baptism regenerates and gives church membership. Protestantism, on the contrary, teaches the heathen his need of personal repentance and faith in Christ, and admits to baptism only as a privilege and evidence of this grace. Romanism puts her baptism in the place of conversion, or rather, makes it equivalent to it, and leaves the deluded soul to give evidence of the error in an unregenerate life.

No attempt is made by Romish Missionaries to instruct and educate their converts. The Protestant Missionary translates the Holy Scriptures into the language of the people, also prints Christian tracts, and goes forth into their bazaars and melas, and preaches the Gospel to them, denouncing their idolatry as a crime against the second Commandment of Almighty God. He calls upon them to forget their images and pictures, their holy water and praying

heads, and come to Christ for salvation by grace alone. But the Romish missionary does not, and dare not do this. He works mostly at home: converts are brought to him by others, and he sacramentally regenerates them, whether they be infants abandoned by their parents, or adult proselytes. The epitome of their labors is furnished by one of themselves in the following language: 'Hearing confessions, administering communions, confessions of children before first communion, baptisms of the children of Christians, of adult pagans, baptizing dying pagans, marriages blessed, extreme unction, administering masses for the living, for the dead, and for the Propagation of the Faith Society.'

They sometimes disguise themselves, travel at night, conceal their movements from the native authorities, wear the native dress, and live in isolated communities. The Protestant Missionary, on the contrary, is known and read of all men, has no disguise or occasion for it, speaks openly to the world, moves among the heathen without suspicion or fear, his life and that of his family being in their presence.

The zeal of the Romanist is deserving of the warmest recognition: but the results are not of much value.

According to the published statistics of Romish missions, taking their own figures, even the highest of them, the following table shows the relative strength of Protestant and Catholic missions throughout the world:

	Ordained Missionaries.	Native Helpers.	Total Christian laborers.	Scholars in School.	Expenditures in 1871.
Prof Miss Rom. Miss.	10,111	20,279	31,258	626,378	\$7,468,818
	16,276		6,276	181,259	\$991,646
Majority in favor of Prot	2,845	20,279	24,982	445,122	\$6,477,571

\* Probably.

Only in one item does the claim of the Romanists exceed the well established results of Protestant missions, viz,

Attendants on worship, or "Population:"	
Romish .....	8,731,062
Protestant.....	2,941,377

Majority in favor of Papists.....5,789,685

It is a curious circumstance that the Romish priests always try to compromise with heathenism, and often disguise themselves as priests of the tribes and people among whom they labour. They thus secure any number of "hearers" they may see fit to desire. But for real civilizing, christianizing work, the balance of advantage is immensely on the side of the Protestant Churches.

### KNOX COLLEGE, TORONTO.

The following interesting article appeared a short time ago in the *Presbyterian Advocate*:—

In April, 1844, on the occasion of his visit to Kingston as a delegate from the Free Church of Scotland, Rev. Dr. Burns, then of Paisley, was waited on by six out of the seven theological students of Queen's University which had been opened two years previously. They heartily expressed their desire and design to cast in their lot with the Free Church. The Canadian disruption followed in July thereafter.

On the 8th November, 1844, Knox College was started in a small brick house in a back street in Toronto with some fourteen students. The Rev. Andrew King, of St. Stephen's, Glasgow, who had come out with the Rev John McNaughton, of Belfast, on a mission from the Free Church, (better known afterwards as Dr King of Halifax) was induced to act as interim Professor of theology. Associated with him was the Rev. Henry Esson, formerly of St. Gabriel street Church, Montreal, a Church which bears on its venerable walls the date 1792, and may be counted the cradle of Presbyterianism in Canada. That able and accomplished father held the somewhat comprehensive professorship of "Mental and Moral Philosophy, Classics and General Literature."

Dr. Burns came to settle permanently in the Province in May, 1845, and for two sessions held the Professorship of Theology along with the laborious Pastorate of Knox Church, Toronto. About the end of 1847, Dr. Willis entered on his duties as Theological Professor (made Principal in 1857) from which he retired at the First General Assembly of our Church in 1870. The Rev. R. McCorkle of St. Ninians, the late Revs. Alex. Gale and Wm. Ristori, acted as temporary Professors in the department of Theology, Classical Literature, and Hebrew and Exegetics, at different times. Dr. Burns occasionally supplied in various capacities prior to his appointment in 1856 as Professor of Church.



History and Apologetics, when he demitted his pastorate. Professor Lyall, of the Halifax College, gave efficient service for some time in his own department.

In 1853 Professor Young, now Moral Philosophy Professor in the University of Toronto, and one of the first Metaphysicians on this Continent, Professor Esson (deceased).

Since 1864 the Rev. Dr. Proudfoot, of London, Wm. Gregg, of Toronto, Robert Ure, of Goderich, D. Inglis, of Hamilton, and Cavan of St. Mary's, served as lecturers in different branches.

In 1866 John Cavan was appointed to the chair of Exegetical Theology; and in 1871, at the General Assembly held in Quebec, the Rev. David Inglis, of Hamilton, was appointed Professor of Systematic Theology. Knox College had but hired houses to meet in, during the earlier years of its history, till Elmsley Villa, which had been the residence of Lord Elgin when Governor General, was purchased, with an acre of ground—an eligible site. A large addition was made to it, to serve as a boarding-house—over half of the students have been thus accommodated at a reasonable rate—under the management of parties appointed by the College Board. The boarding-house keeper assumes pecuniary responsibility, furnishing, &c., at his own expense, but receiving a moderate allowance as care-taker of the College.

The general business of the College is managed by a large Board appointed annually by the General Assembly, while the internal arrangements with reference to teaching, &c., are under the control of the Senate, which is similarly appointed.

The chairs are filled by the open vote of the Assembly, nominations being made by the respective Presbyteries. The salaries of the Professors were raised at the Quebec Assembly last June to the sum of \$2,000 a year; but till then, they had not risen above the low figure of \$1,600.

Knox College has, as yet, but a very small endowment, and has been entirely dependent on the collections and subscriptions taken up every year from the congregations of the Church.

A movement is now on foot to raise \$250,000, to be divided in equal proportions between our Colleges in Toronto and Montreal.

During the first 20 years of her history there have been licensed a hundred and twenty-six of the students of Knox College, and a large number since. Angus McColl, of Chatham, Robert Wallace, of the West Church, Toronto, and the late John McKinnon, of Carleton Place, were the first three students sent into the field; they were licensed by the Presbytery of Toronto on the 9th Sept., 1845, Dr Burns presiding.

Some of the graduates are missionaries in the Far West—some are laboring in Fatherland, and far hence among the Gentiles. Some are in glory. Many are filling leading posts in our Church; one has just been appointed Professor of Theology in the Theological Seminary of the great Presbyterian body at Chicago.

### REV. JAMES WADDELL'S FAREWELL LETTER.

The last Pastoral charge of Rev. James Waddell was Sheet Harbor. Declining health compelled him to resign his charge. His Farewell Letter to the congregation, at the date of Rev. A. B. Dickie's ordination and induction, is now before us, and we have great pleasure in laying it before the church. In it our departed Brother, though dead yet speaketh,—speaketh words of tender counsel that apply to other congregations as well as to the congregation of Sheet Harbor:

*Dearlly Beloved,*—When, through the good hand of God upon me, I was unfitted for public service and was constrained to withdraw from the scene of my labours among you, it was no ordinary aggravation of my trials that I had neither strength of body nor of mind to meet with you for parting counsels and a farewell service. On this my mind was set. I wished to review the period of our labours together, to note our failures, acknowledge our transgressions, make confession of our sins, seek forgiveness of God and of one another for our offences, mark the tokens of Divine favour we had enjoyed, and deduce lessons for our improvement and for our mutual guidance in the future. But in this I was disappointed, as I had often been before, by the increase at the time of my infirmity and suffering. God, who in his very faithfulness hath afflicted me, did not indolge me to hold a parting service nor even to take leave of friends at their own homes as I wished and intended. I know that he doeth all things well, but it did not occur to me that he was reserving for me an opportunity of sending to you greetings in circumstances so much more cheering as is the present occasion. Had we met to take leave of each other, I should have reflected upon the frowning aspect of Divine Providence, not only to me as an unfaithful servant in the vineyard, but I should have called your attention to your own share of the responsibility connected with the closing of your temple doors, and the removing of your candlestick of ordinances out of its place. I would have reminded you of the

call to repent and do the first works, and seek by constant prayer and cordial striving together for the faith of the Gospel to rebuild your waste places, and maintain among yourselves the continuous and regular dispensation of the ordinances of Divine grace; and it is just possible that I might have given expression to some fear lest anything should occur to cause divisions and offences among you contrary to the directions which ye have learned, and prevent you for a time at least from going up together to the house of the Lord. Now I am privileged, and I bless God that it is so, to address you in the language of congratulation and thanksgiving, and to join you in giving praise to God that you have, so far, been enabled, in one spirit and one mind, to strive together for the faith of the Gospel, and have been indulged to obtain the object of your choice as the ambassador of Christ to you—that to-day your eyes see your teacher, and that you have the prospect of the permanent enjoyment of fellowship with Christ and with each other in the public institutions of his grace.

This day is to you full of interest, solemnity and responsibility, and they who are set over you in the Lord, are with you to guide your exercise, administer to you fitting counsels, and join you in your prayers. I need not say it would afford me pleasure to be with you, too; and you will not consider me obtrusive when, even in the midst of your services, I come to you in this manner, and bid you God speed in your new arrangements.

Your mutual duties as minister and people will be set before you, and pressed upon your attention by those who are in authority over you; and I have every confidence in your young Pastor that he comes to you an earnest and a faithful labourer, and will declare to you the counsel of God. Receive him as his Master's servant and your servant for Jesus' sake, and give earnest heed to the word from his mouth.

Let the Word of God come to you with authority as the rule of your lives. The question for you to consider in relation to Christian duty is not what others do, nor what you would like to do, but what the Lord requires you to do. He may, he will demand of you often that which it is difficult to accomplish, but he will not require of you anything that he has not promised to enable you to perform. Trust Him and remind Him of His promises. Where your own weakness leads you in contemplation of arduous duty to exclaim Who is sufficient for these things, remember that our sufficiency is of God, and agonize and persevere, pray till you are made more than conquerors through him that hath loved us. Feel that you are a peculiar people, a chosen generation, and that you are set as lights

in the world, and are as a City set upon a hill that cannot be hid. Have no fellowship with the unfruitful works of darkness. Let the resolution of Joshua be a ruling principle of your lives, and say, as for me and for my house we will serve the Lord. Walk in the statutes and ordinances of the Lord blameless, and say to all around you, both by precept and example, We are journeying to the place of which the Lord hath said, I will give it you—come with us and we will do you good. Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in His sight through Jesus Christ, to whom be glory for ever and ever. Amen.

From yours, ever affectionately,  
JAMES WADDELL.

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#### British American Book and Tract Society.

The Fourth Annual Report of this Society is now published and exhibits an amount of work accomplished, and a degree of prosperity enjoyed, that cannot but prove gratifying to every friend of evangelical religion. The Society was formed in 1867, with a capital of about \$3000. By means of this capital, with the aid of Colportage, and through the Depository, the Society has distributed Religious Publications, by sale and grant to the amount of more than \$70,000, including 48,826 Bibles and Testaments, nearly 600,000 Religious Periodicals, 6,000,000 pages of Tracts, and scores of thousands of the best religious books published.—With the additional aid of the sum annually contributed for Colportage more than TWENTY-EIGHT YEARS of labor have been performed, and nearly 70,000 Family Visits made by the Colporteurs of this Society. They distributed Bibles and other religious publications to the amount of \$28,315.76—1,561.59 of which were given away gratuitously.

Last year the receipts of the Society from all sources amounted to \$30,487. The expenditure amounted to \$30,178. Two million pages of tracts were distributed last year. Probably there were never so many Bibles and Testaments distributed in one

year in this Province, viz., 29,428. No fewer than 275,000 periodicals have been issued from the Depository,—all of them of a pure and religious character. Pilgrim's Progress continues to be in great demand, 4,450, having been disposed of in one year. The Report contains very interesting accounts of their labours from Colporteurs. These men have done and are doing a good work which no other agency now in the field can accomplish. The Report contains thanks to the christian public for their hospitality to the Colporteurs and an appeal for its continuance.

We note among the announcements of the Report that the following five books, neatly bound, can be had for *One Dollar*: Doddridge's Rise and Progress, Boardman's Great Question, Baxter's Saint's Rest, Baxter's Call, James' Anxious Inquirer.

The Society secures the countenance and hearty co-operation of christians of all Evangelical denominations. Its efforts in disseminating evangelical literature deserve to be successful. We hope that our readers will co-operate in the good work of the Society whenever opportunity offers.

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### "THE SCRIPTURAL FORM OF CHURCH GOVERNMENT."

This is the title of a neat little volume of 200 pages by Rev. C. C. Stewart, M. A., Owen Sound, Ontario,—published by James Campbell & Son, Toronto. The sum of all that Mr. Stewart has to say he puts concisely on the first page, as follows: 1. The Lord Jesus Christ, sole King and Head of the Church has given Officers both for the establishment of a complete system of Church Government, and also for the carrying out of that system. 2. He has not left it to any man or body of men to devise what scheme they may see fit; the one He has given is for all; and no one has a right to add to it or take from it. The volume consists of nine chapters. The first shows who constitute the Church and whence her prerogatives arise; explains how she comes to be divided into denominations, and what denominational differences amount to, and combats the errors of Romanists, High

Churchmen and Plymouth Brethren, as to what is meant by the Church. The subjects are treated concisely and with great freshness and vigour. The second chapter treats of the ministry, vindicates the practice of having a ministry distinct from the private membership of the church, and confutes the theory of the Plymouth Brethren on this subject. Chapter third treats of the ministry and shows the unsoundness of the Prelatical theory. The fourth and the three succeeding chapters discuss the various officers and courts of the church—their functions and privileges. Chapter eighth treats of the Headship of Christ; and the ninth shows the principle according to which we must regulate church affairs, "Whatever is not sanctioned is prohibited."

The volume as a whole is very creditable to the author, and contains much sound Scriptural teaching. It is not tedious; it is perfectly intelligible. There is an honest, earnest, unshrinking attempt to deal with every difficulty in the enquirer's path. We should like to see Mr. Stewart's work circulated throughout the bounds of our own church. We very cordially recommend it, as a whole, although we do not endorse every proposition or admit the cogency of every argument he brings forward. Mr. Stewart is, we understand, a young man; the production of such a volume, so logical, so comprehensive, so manly and correct in style, and so scriptural in doctrine is highly creditable to him, and full of promise for the future.

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### REV. G. CHINIQUY'S MISSION.

The work of the Lord is still prospering in the hands of this noble veteran. Writing recently to Rev. P. G. McGregor, he says:

"Your kind letter of the 22nd Jan., with its precious contents, \$63 is just received. And I hasten to send back to you something still more precious and glorious than the gold and silver of the world. Since the week of prayer a real shower of spiritual blessings has come from Heaven upon this missionary field, and I hope that our dear sisters and kind brothers of Nova Scotia, who have done so much for these missions, will help us to thank the God of our Salvation when they will read that public and

brave declaration of so many new converts from Popery. It is my hope that, before long, I will have to send you still many more names of the redeemed ones whom Jesus is taking away from the dark dungeons of Popery. Many, yes! many more among the Roman Catholics of the vicinity are inquiring and anxiously saying: "What must I do to be saved?"

"Is it not a cause of constant rejoicings that our merciful God has called us to work in such a glorious cause? And will not all our noblehearted brethren of Nova Scotia, who have come to our help, thank the Lord also for having been chosen as the blessed instruments of the conversion of so many. But, I dare say, this is only the beginning of a most glorious work. For every convert is soon the instrument of many other conversions. As soon as they have found Christ, they give no rest to their parents, brothers, sisters and friends, till they have brought them also to the feet of Jesus! They write to Canada letters, which sometimes are read by kindred families, and which shake the Church of Rome more than hundreds of us could do.

"Nobody can tell the incalculable results of these daily conversions on the Romish Church of this Continent. Many Priests give public expressions of their fears and discouragements. Let us continue to pray and fight, dear brethren, and the great Captain of our Salvation, will give us the most glorious victory we have ever seen. Let us not shrink from the small sacrifices which are to be made in this great battle, but let us look to the blood shed by Christ, in order to understand better that we do very little, when we compare our little, very little sacrifices, with what the great victim has done and sacrificed for us.

"I ask the God of the Gospel to pour his most abundant blessings upon those who have sent me these \$63, which have really come in a day of need. May He bless you and all those ministers and people who pray for us and help us by their gifts to conduct this mission."

Accompanying this letter is a copy of the declaration of eighteen converts to their Bishop, abjuring the Church of Rome and showing their reasons from Scripture for so doing.

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### MEXICO.

The area of the country is 658,000 square miles, equal to fourteen States of the size of New York. Its population is about 8,300,000, of which 1,000,000 are whites, 4,000,000 are Indians, and 6000 negroes. The remainder are of a mixed race originating from these different classes.

### GOVERNMENT.

The country is like that of the United States—a union of States in a federal representative Republic. The Legislative power is vested in a Congress, consisting of a Senate and Chamber of Deputies. Deputies are chosen for two years, one for every 50,000 inhabitants. Each State and the Federal district elect two Senators, and a number equal to all the States is elected by the Senate, Deputies, and Supreme Court conjointly. The executive power is vested in the President, whose constitutional advisers are the Secretaries of Departments.

Seven-eighths of the inhabitants are occupied in agriculture and grazing. Manufactures are still very limited.

Mexico has ever been distinguished for its mineral wealth, which constitutes the basis of its foreign commerce. The annual product of silver at other mines is about \$50,000; gold, between two and three million dollars. There are also valuable mines of quicksilver, iron, and copper.

The soil of Mexico is noted for its richness and fertility, although much of it is unfit for cultivation. The value of agricultural products is estimated at nearly \$200,000,000.

### EDUCATION.

Popular education has been hitherto unknown. Until recently the great mass of the people have been kept in entire ignorance. Within a few years several States have established primary schools, and private schools have been opened in the cities. The facilities for acquiring an education are being rapidly increased, and it is reasonably hoped will soon become universal.

### RELIGION.

Great changes have taken place within the last two years in the religious life of the people. By a former article in the Constitution, "*the religion of the Mexican nation is, and shall be, perpetually the Roman Catholic. The nation protects it, and prohibits the exercise of any other whatsoever.*" In 1850 the property of the Church was estimated at \$70,000,000. The annual revenue was \$20,000,000.

With such a vast money power, the Church was enabled for a long time to control both political and religious affairs. No part of this enormous sum was expended in education, charity, or the improvement of the great masses of the people. It was used to support the pageantry of an establishment, and to maintain a priesthood whose influence was and is but a moral leprosy in society. But there are indications of a brighter chapter in their religious history. The Government has thrown off the yoke of Rome, abolished the convent

system, established religious liberty, and confiscated all church property not used for worship.

#### A BETTER SEED SOWN.

A deep and truly religious awakening is in progress. The American and Foreign Christian Union, though not long in the field, have already set up a printing press, established a weekly religious paper, gathered forty congregations, employed twenty-six laborers, and circulated a hundred thousand pamphlets. Four converted Catholic priests are laboring with great zeal and success among their countrymen in the city of Mexico. The people hear them with great eagerness, and converts are rapidly increasing.

Disinterested and impartial American residents in the city of Mexico give assurance that the readiness of the people to receive evangelical truth is so remarkable as to render this one of the most promising fields of usefulness in the world. It is estimated that not less than one hundred and fifty Protestant congregations are to be found in different parts of the Republic. In no country have so great results followed so small an outlay of effort.

## Our Foreign Missions.

### TRINIDAD MISSION.

#### Fourth Annual Report, 1871.

*To the Board of Foreign Missions Presbyterian Church Lower Provinces B.N.A.*

In reviewing the past year, I feel that the Church has reason to be encouraged, as every branch of the work has advanced.

In the conclusion of my last report I spoke of public interest in Coolie education being awakened. And when I look back at the state of feeling and ideas current when I came here four years ago, and think of the help that has been so freely given us this year, I am filled with surprise and thankfulness. At the end of 1868 the Government could not see their way to help Coolie schools. Early in this year San Fernando school was started under an arrangement by which Government provided nearly three-fourths of the funds, and they promise farther assistance, which we hope will cover all expenses for 1872. Marabella, Union, Esperanza, Picton and Palmyra schools, with an average daily attendance of 104 children, are supported by these Estates. Looming at no great distance in the future are two new schools for Couva, also supported by Estates. Teachers, too, have been forthcoming, which is a matter for great thankfulness.

#### SCHOOLS.

Iere school was the only one under my care during the first half of the year, and Soodeen was then the teacher. In June he was transferred to Esperanza school, and Thos. W. Cockey, after three months previous preparation, took his place. During those three months I gave much attention to instructing him and Soodeen. They both made excellent progress and both have managed their schools in a satisfactory manner. The number of children in Iere village is smaller than it was a year or two ago; and some of the larger children, once our scholars, are now regularly employed the whole day. The average daily attendance is therefore small; but the work done in the school this year has, I believe, been of more importance than that of any previous year. The majority of the children are now sufficiently advanced to make some use of what they have learned, which will tend to make a favourable impression on their countrymen. Two young men, Hautoo and Juraman, could now take charge of Estate schools, and several of the boys would make excellent monitors.

Esperanza school was opened in June.—On that Estate there are very few free Coolies—few therefore who have been as much as five or six years in the Island. The people consequently are poorer, speak less English, and are more bigoted than in the neighbourhood of San Fernando. Notwithstanding, the school has succeeded, principally through the faithfulness and prudence of Soodeen. On Dec. 22nd, we had an examination of the school. Mr. Frost, Attorney for the Estates, and a number of others were present, and expressed themselves highly pleased with the progress made by the children. They also spoke warmly of the diligence, patience and kindness of Soodeen. I visited this school twice a month, leaving San Fernando at 7 o'clock, A.M. by steamer, and returning at 6 P.M.

In August a school was opened on Palmyra Estate supported by the proprietor, John Spiers, Esq. Joseph Annaje, of whom I shall speak hereafter, took charge of it. I was at first doubtful how his recent conversion would affect his influence. It does not seem to have awakened any prejudice. Indeed I think that their respect for his Brahmanhood lingers and influences them still. He has secured a very good attendance, and has some remarkably smart boys. His diligence has been commendable and his conduct becoming. As there is no Ward school near, Creoles are admitted to this school. It has hitherto been held in a ward of the Estate hospital, but I hope better accommodation will shortly be obtained.

## SABBATH SCHOOLS.

At Iere and Palmyra the children assemble on Sabbath mornings, and the attendance has been very good. At Iere Benjamin Balaram, a few other young men and some of our scholars now at work, attend more or less regularly. But at Esperanza Soodeen has had considerable trouble to get anything like a good attendance on Sunday. The Sabbath Schools are conducted by the teachers, and the time is devoted entirely to religious instruction. At Iere and Palmyra I have been able to visit them frequently and assist, or inspect, but the management and responsibility I lay on the teachers. Thomas has also assisted me in conversing with the Coolies after service, reading tracts, &c., and sometimes in instructing enquirers. Soodeen reads the Hindi scriptures to the patients in Esperanza hospital, and when weather and roads permit to those in Sevilla hospital also.

## PREACHING.

I have not been laid up a single Sabbath during the year, and have only been out of the field one Sabbath—Jan. 15th—which was spent in Port of Spain, on account of San Fernando school business. My engagements on Sabbath have, as a rule, occupied every hour of the day. Iere has had one English and one Coolie service regularly. During the first half of the year Lothians and Palmyra had a service every alternate Sabbath, and Malgretoute every Sabbath. In the wet season Lothians and Malgretoute get less service and Palmyra and the Sabbath schools more attention. Latterly I have attended in the afternoon at the San Fernando school, and held a service varied in its character according to the character of the audience. San Fernando vacant congregation also came in for a share of service, principally in the evening. At Couva I held meetings in the Esperanza and Sevilla hospitals—the attendance averaging 35 in each. In this way I filled up the day when visiting the Esperanza school. Eight times during the year I preached to the convicts at Irois Forest in Hindustani and English. In this connection I have to acknowledge the kindness of the proprietors of the Gulf steamers, who have since July allowed me a free passage when on mission duty.

The meetings with the Coolies at Iere were well attended, and often very interesting. Sometimes conversation was carried on or tracts read and explained for an hour after the services. The meetings on the Estates have been of varied interest. Seldom openly opposed, I was often aware that our message was secretly hated by some—particularly by Mohammedans. But manly opposition is not so trying as cool, carnal indifference. And too often we have

been listened to attentively by those who follow the world too greedily to have any heart for higher things.

## BAPTISMS.

During the year I had applications for baptism from a goodly number. Some seemed to have interested motives, and drew off when the nature of Christianity and of baptism was explained to them. Some were too indolent or too indifferent to persevere. In such cases one is generally able to see that the parties are not really in earnest. To awake them to earnestness is our aim; but in this we are not always successful. Two who came to us and at first opposed what we taught them, through reading the Scriptures were led to earnest enquiry. After a course of instruction in which they showed much diligence and received the truth with eagerness, Joseph Annajee and Benjamin Balarām were on the 30th July received into the Christian church by baptism.

On the following Sabbath John Kanyāpā and Margaret Terude Kanyāpā were first married and then baptized. This man is a Madras Coolie, and can read his own language well. I supplied him with tracts and the New Testament, and spoke to him as best I could in broken English. He gave up the follies of his countrymen—began to pray with his wife in the evening, and after a time I received him as a candidate for baptism. In the meantime I sought to win his wife. She joined him in coming for instruction, and on August 6th they were both received into the Christian church. I have obtained for him the entire Scriptures in Tamil. Three candidates for baptism remain, one hopeful, the others doubtful.

Kantoo and Juraman, two young men who attend school are well instructed in the Christian faith, and avow both to us and to their countrymen their cordial acceptance of it; but they desire some delay in baptism on account of their wives. Kantoo used to object to much that he was taught. Indeed, at first we had prudently to keep back much lest we should drive him away. As his mind expanded he became more courageous in looking at the whole subject of religion. Very slowly was he led on—not at all like Aziz or Annajee. With the twofold object of improving him in reading Hindi and getting him to weigh the claims of Hindūism and Christianity, I read with him a tract entitled "Dharm Tula"—Religion weighed. The influence of this tract on his mind was excellent. One passage strikingly illustrates the folly of idol worship by picturing a child making an image of clay and calling it his father, and the indignation of the father at this. Another passage compares a man seeking to know the way

of life with certainty from the Puranas to a man asking the road to Calcutta and told by one it is South, by another no, it is North, and by a third no, they are deceiving you, it is South West. Over such passages Kantoo laughed immoderately, and laughed away his respect for Hinduism. When we had finished reading it he begged me to let him take a copy home as he wished to read it again by himself and get all the meaning out of it. Accordingly, he read it over at home to his wife, and as a result his own conviction of the truth of Christianity was strengthened and his wife's prejudices somewhat softened.

A single copy of another excellent tract fell in my way. It is entitled, "An Exposure of Hinduism," by Dr. Wilson, of Bombay, translated from the vernacular of Bombay into Hindi. Like "Dharm Tula," it is rather a small volume than a tract. After reading and re-reading it with great delight myself I turned it to account in instructing Annajee and Balaram. Yellow with smoke and age it caught Kantoo's eye, and what he heard out of it impressed him. Able now to read the Devanagari fluently, he asked me to let him have it in loan. I did so and he is now diligently studying it. The instruction of these young men and of inquirers has occupied not a little time. It is a great satisfaction however to see them attending so regularly the means of grace and walking consistently.

I subjoin a tabular view of the attendance at schools, and a statement of accounts. All the donations to the Iere school were made very early in the year, and except one were given unasked. That one was asked last year but did not reach me till the year's accounts were closed. I have not collected for the Iere school this year because we were able to make ends meet and I wished to leave the field clear to collect for the new church. For the same reason though the expenditure on the Iere church was heavy I have not collected for it outside of the Iere congregation; but have called on the neighbouring Estates to contribute to the new church.

During the past four months the new church has cost a very considerable amount of time and labour. But as there will be a joint report of that work when it is finished I forbear entering into particulars here.

#### CHANGE OF RESIDENCE.

In June Mrs. Morton was taken very ill with fever, and had to be carried to San Fernando. When she had recovered medical men forbade her to return during the wet season, and expressed a decided opinion against her returning to Iere at all. And the end of the year finds us here under a

temporary arrangement sanctioned by your Board.

Respectfully submitted,  
JOHN MORTON.  
San Fernando, Dec. 30th, 1871.

#### IERE SCHOOL ACCOUNTS.

##### Income.

Balance Jan. 1st, 1871.....	\$ 5 00
Balance of contributions of St. John's Sab. School Association, 1869 and 1870, (undrawn by oversight).....	19 20*
Contribution of St. John's Sabbath School Missionary Association, 1871.....	38 40*
Balance of donation of San Fernando congregation.....	31 00
Gregor Turnbull, Esq., Glasgow.....	48 00
A Friend.....	5 00
H. B. Darling, Esq., "The Lothians".....	25 00
Miss Liddle, Port of Spain.....	10 00
John Morton.....	18 40
	\$200 00

##### Expenditure.

Five months Sootden at \$18.....	\$90 00
Seven months Thomas at \$14.....	98 00 \$188 00
Balance Dec. 31st, 1871.....	\$12 00

\* Spanish dollars, equal to \$20 and \$40 Nova Scotia Currency.

Received from San Fernando congregation in recognition of service given.....	\$90 00
Paid for Rent.....	\$59 00
Paid Iere School Fund.....	31 00 90 00

#### IERE CHURCH ACCOUNT.

Incidental expenses, lamps, oil, &c.....	\$23 00
Repairs of church.....	40 49
Contributed by Creoles.....	\$35 40
Contributed by Coolies.....	26 98
John Morton.....	1 11 63 49
Repairs caused by the destructiveness of Termites or white ants.	

Expenses to Irois during first half of year and \$22.40 for Annajee's free paper, met privately.

Name of school	No. on Roll.			Av. daily attendance			Opened.
	Coolies.	Creoles.	Total.	Coolies.	Creoles.	Total.	
Iere.....	24	24	48	13	13	26	March, 1868.
San Fernan lo.	120	120	240	42	42	84	Feb. 20, 1871
Esperanza.....	30	30	60	18	18	36	June 21, 1871
Marabella.....	24	6	30	13	3	16	June 15, 1871
Union.....	22	23	45	12	9	21	June 15, 1871
Pietou.....	25	20	45	14	10	24	Sep. 14, 1871
Palmyra.....	25	12	37	19	6	25	Aug. 2, 1871
In all.....	270	161	431	131	28	159	

SAN FERNANDO,  
Jan. 23rd, 1872.

REV. AND DEAR BROTHER,—

I am rejoiced to hear of the readiness shown by friends to assist the Coolie Church. It is advancing fast, and attracting a good deal of attention. I see before me, however, a greater work than the building of the church, I feel the weight of that work daily resting on my heart. How is the church to be filled? How is it

to be made the birth-place of souls. I have been preaching much lately, and sometimes I see people moved by the word when it is pressed home—the tear even stealing down the cheek; but the strong man is not easily dispossessed. The tear may soon dry, the heart again grow cold and no saving work be accomplished. Bearing to this people a message in their own tongue that must prove either a savour of life unto life or of death unto death to them, I feel pressed in spirit and constrained to say, “who is sufficient for these things.” While desiring ever to remember that “our sufficiency is of God,” I would earnestly entreat the members of the church to remember the responsibility to the heathen in this particular matter. Missionaries and churches are lifeless machinery without the Spirit of God. Having counted us so far faithful as to send us here, let not the church be faithless to us. Only discomfort and fruitlessness can attend our work without the presence of the Divine Spirit, and if the Spirit is not honoured and sought with earnestness, we need not expect manifestations of his mighty power. I would ask then, at the beginning of a new year, and in view of the opening of the new church, that the church at home hold up our hands and travail for the souls of this people. “Brethren pray for us, that the Word of God may have free course to be glorified.”

Ever yours sincerely,

JOHN MORTON.

#### Letter from Aziz Ahmud.

We publish the subjoined letter on account of its peculiar interest. The writer, eighteen months ago was a Mohammedan, but has since that time become an inquirer into the truth of Christianity, an applicant for baptism, a member of the church and a Christian teacher. His conduct has been consistent, and he has proved himself most useful to Mr. Grant and to the mission. The letter was called forth by a few lines addressed to himself expressive of desire for his welfare and Christian progress; and the reply shows not only his own zeal, but the liberality, at least the willingness to help the good cause, of those for whom Messrs. Morton and Grant are diligently and successfully labouring.

SAN FERNANDO,  
Feb. 23d, 1872.

REV. AND HONOURED SIR,—

I have been quite pleased and have got great honour by getting a letter from you. May God Almighty help you always to

speak words of kindness to the poor. Kind words do much good. Thanks be to God through our Lord Jesus Christ that I am well and have many unspeakable privileges to thank him for. By good and wise counsel of Rev. Mr. Grant a collection from Coolies has been taken every Sabbath since February until ending of the year 1871, which Coolies, both bond and free, have given to help on the mission work and to let you know that we are thankful to you for sending our missionaries with the bread of life. This collection has come to \$38.52 and is wholly from Coolies. This sum of money is very worthless and very little indeed, but we beg you to look at it as Jesus looked at the old woman's two mites. I, Aziz Ahmud have been treasurer and report and send the money to you by direction of Rev. Mr. Grant. It is when I looked at our gift to God on one side, and God's gift to us on the other side, that it seems small and mean.

REV. P. G. MCGREGOR.

#### NEW HEBRIDES MISSION.

##### Letter from Rev. Dr. Steel.

MELBOURNE, DEC. 30, 1871.

Rev. and Dear Sir,—I beg leave to send the annual statement of accounts in my hands. Owing to the non-acceptance by the Rev. D. Blue of his appointment—I started the year with a good balance in hand. I was thus enabled to pay the extra sum of £152 14s. 6d. to the Rev. Dr. Geddie, whose family have been living in this Colony, and also to pay £75 14s. on behalf of Mrs. McNair.

The *Dayspring* will need much extra expense this year; but I think, after conference with Dr. Macdonald, that there is every probability of the whole being met. This is a great matter when so much is required. I expect that Victoria will provide a very large sum. New South Wales will, I think, provide £400. My own Sabbath School has collected over £20 for the *Dayspring*, in addition to the usual sum. Indeed, my scholars last year collected over £80 for various objects.

I trust we may get a good Captain since we are to lose the services of Capt. Fraser. I have conferred on this subject also with Dr. Macdonald. I have exchanged a month with one of the brethren in this city, and thus have had opportunity of seeing Dr. Macdonald. I had also the pleasure of seeing Mr. Macdonald—the young missionary to be sent out by the Victorian Church. He seems vigorous in body and fervent in spirit. He has also, been busy at his studies, both medical and theological.



I hope that, with the new band from Nova Scotia, the ranks of the Mission may be well recruited this year. There is much need for two missionaries on Fate, where many white men are now settling. And if Dr. Geddie, as is desirable, stay in Victoria during 1872 to get the Old Testament to Job printed, he may get his place supplied on Ancityum.

The church in this Colony is very vigorous, and has some very active and earnest men. It has a great field and a most hopeful future. There is greater population in smaller territory than in New South Wales, and the Presbyterian element stronger. Here the proportion is 1 in 6. In New South Wales it is 1 in 10, and far more widely scattered. Indeed the Presbyterian Church in Victoria is stronger than the Episcopal, and has more ministers, though not possessing so large a population as the Episcopal. There are more populous towns in this Colony, which command the abilities of gifted men, and can reward them too.

January 1st, 1872.

After returning from a tour through Victoria, I have learned that the sum of £400, less 4s. for stamps, has arrived through Messrs. Leishman, Inglis & Co.

I return to Sydney this week. The *Dayspring* has not yet arrived. I fully expected her to be in port before I left. I intend to see Mrs. Geddie to-day at Geelong. I am yours, very sincerely,

ROBERT STEEL.

REV. P. G. MCGREGOR,  
Sec. P. C. L. P. B. N. A.

#### Arrival of the "Dayspring."

77 MACLEAY ST., SYDNEY, }  
19th January, 1872. }

*My Dear Sir*,—The *Dayspring* arrived at Melbourne on the day I left, the 3rd Jan. We met half an hour after I sailed—so that I had not an opportunity of seeing the Captain or brethren. Dr. Geddie, Mrs. Neilson, and Mr. and Mrs. Inglis came with her. The latter return by her again.

I hope the new Missionaries may arrive in time to go by the *Dayspring*, and so early as not to detain her.

A new Captain must now be got. It is a difficult matter, but I trust that in Melbourne one may be secured.

Yours very truly,  
ROBERT STEEL.

REV. P. G. MCGREGOR.

## News of the Church.

### Presbytery of P. E. Island.

The Presbytery of P. E. Island met at Covehead on the 27th ult. Having met for Presbyterial visitation of the congregation in that place, the questions of the formula were put by the Moderator, to the minister, the elders, the session and the managers. The answers to these questions showed commendable diligence on the part of all concerned. Rev. James Allan has been settled at Covehead for nearly a quarter of a century. At the time of his settlement, he had charge of West St. Peter's, Mount Stewart, and St. Peter's Road, along with Covehead and Brackley Point. What was then one congregation, has since grown into three, each of which has a minister. Mr. Allan has three Bible classes, at each of which there is an average attendance of about thirty. There are also three Sabbath Schools, with twelve teachers, and an average attendance of fifty-two scholars. The weekly prayer meeting is well attended. The sum contributed last year to the schemes of the Church and other religious purposes, exclusive of the amount raised for support of ordinances, &c, amongst themselves, was about £30, and the salary paid their pastor was £127. They feel that this sum is inadequate, but considering the number of families—only forty—the rate per family is higher than in the majority of our congregations, being a little over three pounds. The members of Presbytery expressed themselves well pleased with the state of the congregation in general; they regretted, however, to find that there are some arrears due the pastor, and urged them to take immediate steps to have these paid. Presbytery also recommended the congregation to adopt the scheme proposed by Synod, of raising all moneys for religious and benevolent purposes by weekly Sabbath collections, and appointed Messrs. Frame and A. Cameron to meet with the congregation on the 19th March, to aid them in carrying out the foregoing recommendation.

On the following morning, the Presbytery met in Zion Church, Charlottetown. A Conference on the state of religion within the bounds of the Presbytery was held, when encouraging reports were received from Bedeque, St. Peter's East and Bay Fortune, from Charlottetown, New London, Mount Stewart and West St. Peter's, Bonshaw and Tryon, Murray Harbor, Brookfield and West River. The Clerk was instructed to make out from these a general report of the state of religion within our bounds, and transmit it to the Convener of the Synod's Committee on that subject.

Rev. Mr. Allan submitted a motion of which he had given notice at a former meeting, in reference to a Lottery, advertised in some of the newspapers. The motion was adopted by Presbytery, and is as follows:

"The Presbytery express their regret at perceiving in the public papers, an advertisement from what is represented as a Farmer's Association, or the holding of a Lottery, to procure funds to purchase a Model Farm. The Presbytery, while sympathising with any good object, must in duty, deprecate the employment of means immoral, un sanctioned by the word of God, calculated to excite a spirit of gambling and otherwise demoralizing in their tendency, and hereby call on the people placed under their charge, to discountenance them in every possible way."

The Clerk was instructed to apply to the H. M. Board for a probationer to labor within the bounds of this Presbytery, after the opening of the navigation.

J. M. McLEOD, *Presby Clerk.*

On the 13th and 14th Feb., the Presbytery of P. E. I. met at Princetown, New London North and South, and at Summerfield, for Presbyterial visitation. The congregation of Princetown, for more than half a century, under the pastoral charge of the late Rev. John Kier, D. D., now under that of Rev. Robert Laird, is one of the largest and best country congregations in connection with the Synod. They have recently erected a new church which for design and finish is equalled by few on this Island. This congregation has long been noted for its liberal contributions to the schemes of the church, and last year the amount contributed was £113 2s. 6d. There are here, five Bible classes with an average attendance of one hundred, and six Sabbath Schools with twenty-four teachers, an average attendance of two hundred and ten scholars, and a library containing 700 vols. Under the faithful and zealous labors of their devoted pastor, aided by a noble staff of elders, the spiritual state of this congregation seems to be in a flourishing condition. The members of Presbytery tendered them such words of counsel and encouragement as they deemed necessary; and with respect to their financial affairs, earnestly urged upon them the adoption of the scheme recommended by Synod, of raising all moneys for religious and charitable purposes, by Sabbath collections; and now that their Church is finished and out of debt, to take immediate steps to increase salary of their pastor, at least, to the *minimum* sum agreed upon by Synod, and to report at an early meeting of Presbytery.

In New London and Summerfield, the congregation of Rev. A. Cameron, the

Presbytery were also gratified to find that spiritually and financially matters are progressing favourably. Though Mr. Cameron has a very extensive field of labor, and is not physically robust, yet his pulpit and pastoral duties are well attended to. He conducts three Bible classes, which are attended, on an average, by over one hundred. Prayer meetings and Sabbath Schools are also kept up in the congregation. Mr. Cameron gives the one half of his services to New London North, and the other half is divided equally between New London South and Summerfield. The whole congregation last year raised for the various schemes of the church the sum of £65 13s. 0d., besides giving their minister a salary of £180, with the free use of a manse and glebe.

Until a few years ago New London South and Granville formed a separate congregation, for many years under the pastorate of Rev. A. Sutherland, more recently under that of Rev. Mr. McDougall, now, provisionally, under Rev. A. Cameron's charge. A desire having been expressed by several of the members of this congregation for a larger supply of preaching than they now receive, and in a language which the gaelic-speaking portion of them can understand; it was, after making full inquiry, resolved to recommend this congregation as formerly constituted, to take active steps for the purpose of ascertaining the amount which they can now contribute for the support of a minister among themselves, and to report the result to Presbytery at an early day. Rev. R. Laird was appointed to meet with them, and aid them in carrying out this recommendation.

#### Presbytery of St. John.

This Presbytery met on the 7th Feb. for Visitation of St. David's Congregation. The following are a few facts gleaned from the Report:

Contributions to the schemes of the church were for industrial Education, \$20; Home Missions, \$30; Supplement Fund, \$44; Foreign Mission, \$30; Day Spring, \$20, in all \$154.

The Trustees report the salary \$1000; it is as much as their present means will enable them to give; they pay promptly each quarter; the people meet their liabilities promptly; funds raised by pew rents and collections. They meet for business once a month and oftener if needed; number of families 177; about 100 contribute; There are about 800 adherents; twenty-one accessions to the communion roll during the year; 80 copies of the *Record* are taken; 175 children attend the Sabbath school; there are 23 teachers in the school and 423

volumes in the library; gross amount raised was \$2,746.42; debt on church property \$2,400; raised during the year \$215 towards the debt, besides \$700 paid for improvements.

The following is the finding of the Presbytery:

They express the great gratification they feel because of the unflinching perseverance with which the various departments of church work have been carried on in this place since the last Presbyterian visitation, and they record their gratitude to God for the measure of success that it hath pleased Him to give to that work. They mark with pleasure the energy and zeal of the pastor; the earnestness, intelligence, and labours of the elders; and the order, promptness, and business habits of the Trustees. They rejoice to learn that the Sabbath school is so efficiently conducted and attended by such large numbers. With such office-bearers and Christian workers the congregation could not but prosper in all that appears to the eye of man, and the Presbytery rejoices and gives thanks to the Head of the Church for the prosperity which is apparent. Nor would they overlook the efforts put forth during the past year to renovate and beautify the interior of the sanctuary which is now more in keeping with the taste and means of the members than it was before. They regret, however, to hear that the prayer-meeting is so thinly attended and would call attention to the affirmation that has been made on high authority, and in the conviction of this Presbytery a true affirmation, that the attendance and devotional feeling of the prayer-meeting furnish not a bad index of the measure of spiritual life which prevails among the members. They would recommend the pastor to give attention to the work of Catechising, a mode of instruction which though somewhat old fashioned in the eyes of some is still as needful, probably in the condition of this Province at the present and in view of the tendencies that are abroad far from needful, and as profitable in result as ever it was; and the pastor and session to establish and carry on cottage or class meetings throughout the entire congregation, in order that both the devotion and knowledge may be promoted in a healthy manner. They would moreover call attention to the insufficiency of the pastor's income which is by no means adequate to the requirements of his family, and is not a fair index of the increased and increasing measure of prosperity which God has given and is giving to this people; still further to the smallness of the contributions which are given to the schemes of the church, the amount being comparatively meagre and there being little, if any growth in that department since the last Presby-

terial visitation held there. The Presbytery mention these things in the spirit of affection and of faithfulness, having a deep and unalterable conviction that by attention to these kindred topics and an earnest seeking on the part of the members for the blessing of God to rest on the means of grace enjoyed and on the various evangelistic agencies that are at work, a far greater growth of gifts and graces would be experienced and better evidence furnished to the world that this is a portion of the Church of Christ on earth.

On the 22nd Feb. the Presbytery ordained Rev. Kenneth Mackay and inducted him into the pastoral charge of Richmond.

### Presbytery of Halifax.

The Presbytery of Halifax met in Poplar Grove Church on Tuesday. An hour—from 11 to 12—was devoted to prayer, praise and suitable addresses. In connection with the Thanksgiving for the recovery of the Prince of Wales. A large number of our citizens joined in the exercises of this hour which were concluded by singing "God save the Queen." Professor Currie reported with respect to Fort Massey Church that he had moderated in a call in the usual way, and that the call was in favor of Rev. Edward Annand. The call was signed by 61 members and about 30 adherents. The number of members on the Roll of the new church is 108. After investigating fully the circumstances of the case the following motion was carried:—"The Presbytery taking into consideration the whole circumstances of the congregation, and having ascertained that the minority refusing to sign the Call is large and influential, consider it unadvisable to sustain the Call, and decide accordingly." The moderator and Clerk were instructed to notify members of Presbytery according to the Roll for supply of Musquodoboit Harbor when other supply cannot be obtained. Sessions are directed to take the "State of Religion" into consideration and report to the Clerk before the 1st. of April. The Presbytery will nominate one for Moderator of Synod at their next meeting, to be held in Poplar Grove Church, on the 4th Tuesday of April.

### Presbytery of Pictou.

The Presbytery of Pictou met in John Knox's Church, New Glasgow, on the 20th inst., and was constituted by the Rev. Alexander Ross, Moderator.

The Edict for the induction of the Rev. Robert Cumming into the Pastoral Charge of John Knox's Church, was returned certified as duly served by the Rev. Mr. Mowitt. The Rev. Mr. Patterson preached a very

instructive and appropriate Sermon from 1. Cor. II. 1-4.

The Rev. Mr. Ross narrated all the steps taken in connection with the Call of Mr. Cumming, put to him the questions of the Formula, offered the induction prayer, declared him inducted into the pastoral charge of the congregation, gave him the right hand of fellowship as did also all the members of Presbytery.

As the congregation retired they welcomed in the usual manner at the door their newly inducted pastor. Mr. Cumming enters with encouraging prospects on his new field of labor. He has undertaken the charge of a united, pious and kind-hearted people, who will sustain him in every good work. On his part, they have good reason to be thankful to the Great Head of the Church for sending them a pastor, who, by his talents proved himself popular throughout the Church, and as a pastor in another field of labor a workman needing not to be ashamed, capable of rightly dividing the word of truth. It is to be hoped that this pastoral relationship shall be enduring and abundantly blessed.

Supply of preaching was arranged for the vacant congregations.

The Presbytery agreed to hold their next meeting at Fisher's Grant, on Tuesday, March 12th, at 11 A. M., for Visitation and ordinary business. The Rev. Robert Cumming to preach.

JOHN MACKINNON, *Clerk.*

#### Presents to Ministers.

Rev. D. McKinnon, Parrsboro, received a Purse of \$24 at Christmas. About the middle of February members of the congregation in Parrsboro brought into his wood yard more than a year's fuel. A donation visit was made to Mr. McKinnon at Maccan, at Mr. R. W. Read's house. After a sumptuous Tea provided by the ladies, a Purse was presented to the Pastor containing \$57.80.

At Bass River Church, on the 28th Feb., a very kind and appreciative address was presented to Rev. A. L. Wyllie, with a set of silver mounted harness, cost \$30. This unexpected act of kindness is in full keeping with the part procedure of this people, and of all parts of this congregation. The people of Lower Londonderry congregation have been characterised by kindness and liberality to their present pastor during the whole time of his sojourn among them.

The Presbyterian Congregation of Dundas have presented their pastor, Rev. A. Maclean, with a Set of Harness, Winter Overcoat, Hat and Gloves, and Mrs. Maclean with a purse of Money.

The Waterville Section of Rev. J. B. Logan's Congregation recently presented

their pastor with a purse of Fifty-six dollars, as a testimony of affection. The surprise and gratification of the receiver were not greater than the happiness of the contributors. In former congregations the other sections have similarly shewn their appreciation of Mr. Logan's fidelity and zeal.—We are happy to learn that the purely voluntary or free-will offering of support is working well, and raising the congregation above all financial embarrassment.

LAST winter two of our Congregations lost their places of worship by fire. We are glad to say that both Congregations are now able to worship in new buildings. The new Central Church, West River, Pictou, was opened for public worship on the last Sabbath of February. It is a handsome structure and cost \$4200. Calvin Church, St. John, is so far rebuilt that the Congregation are able to worship in the basement. Being a brick church, large and elegant, it could not be completed as rapidly as a wooden building. Now is an appropriate time to lend a helping hand to Calvin Church.

#### Presbyterianism in Boston.

Many members and adherents of our Church have a deep personal interest in the prosperity of Presbyterianism in Boston. Members of our families—young men and young women—sojourn there; and considerable numbers take up their abode there permanently. Boston is a centre of heterodox influence and opinion. Hence the need that Presbyterian orthodoxy should be fairly represented there. Our brother Rev. G. M. Clark and our venerated father, Dr. Blaikie, are doing good service there. The successful labors of the Rev. Mr. Dunn are widely known. We note with pleasure that a Presbyterian Church is now opened in a central part of the city, within easy reach of the principal hotels, viz., in Springfield Street. The Pastor is Rev. W. A. McCorkle, D. D. Strangers visiting from the Provinces are cordially invited to attend.

#### Liberal Bequests.

The late George Kerr, Esq., of Chatham, N. B., a member of the "Church of Scotland in New Brunswick" has left the following Bequests, in the following terms:

"To the Synod of Nova Scotia and New Brunswick in connection with the church of Scotland, the sum of Sixteen Hundred Dollars, to be invested at interest, and the produce to be annually applied in equal portions, in aid of the Students of Divinity and of the Home Missions of the said church."

"To the Synod of the Presbyterian Church of the Lower Colonies, the sum of

Two Thousand Dollars, to be invested at interest, and the annual interest to be applied in equal portions in aid of Students of Divinity and the Home Mission of the said Church."

"In the event of the two Churches uniting, my desire is, that the legacies should go into the funds of the United Church to be applied as above."

#### Another Testimony.

We recently received a handsome contribution to several religious objects, with the following statement:

"Having been induced in May or June last to adopt a system in giving for missionary or religious purposes, I find that since that time I have put aside \$70, (without missing it) whereas otherwise \$15 would have been about the sum I would have given. If of any advantage to the cause you may use this remark, only suppressing my name."

#### Sunday School Union of New Brunswick.

We omitted notice at the proper time of the anniversary of this Institution held in St. John, Hon. S. L. Tilley, Minister of Finance, in the chair. Several of the ministers of the city addressed the meeting, which proved to be one of sustained interest from the commencement to the close. John Bryd, Esq., contributed his share to the efficiency and success of the anniversary.

#### Bible Society Meetings in New Brunswick.

We see notices of Mr. Russell's progress as Agent of the British and Foreign Bible Society, in visiting the Associations and Branches in all parts of the sister Province. The meetings have been well attended, and the published notices of proceedings at Moncton, at Hampton, at Barnesville and other places, show that this old and honoured Institution retains its place in the hearts of God's people throughout the country.

#### Aged and Infirm Ministers' Fund.

It was expected as well as desired, that the special effort resolved on for this fund, would be made a year ago. At last meeting of Synod, the Committee explained causes of delay, and the Synod then directed that the effort should be prosecuted and completed, if possible, within a year from that time. Three-fourths of that year are gone, and the time remaining is short, and yet sufficiently long for the successful accomplishment of the object if it be attended to at once. It is pre-eminently a measure

for Elders and Laymen to advocate and work, and we have no doubt that if Presbyteries would invite their co-operation, *especially*, it would be cheerfully given.

At a meeting of the Synod's Committee, held two months ago, it was agreed that the Secretary correspond with Presbyteries which had not yet taken any action in the matter, and it is surely not too much to expect a cordial and an early response.

A thousand dollars have been subscribed in Halifax a few weeks ago, and more will be forthcoming; Pictou and New Glasgow have done their part; Lunenburg, Kennetcook and other congregations from the country have sent in their share, and all have assumed that the movement would be general. We trust that this expectation will be realized, and that the willing hearted will come forward in every congregation and ask their Pastor for an opportunity of contributing to a fund which commends itself highly to our people, with very, very few exceptions.

#### Financial Report of Poplar Grove Church for 1871.

##### I.—FOR CONGREGATIONAL PURPOSES.

Weekly Collections, on forty-eight Sabbaths, for Minister's salary, interest on debt, Church officer, fuel, gas, shingling of roof, &c.....	\$2156 24
Three Sacramental Collections, for the poor and Sacramental expenses,	145 48
Subscriptions towards payment of debt on Church.....	1146 50
	<hr/>
	\$3443 22

##### II.—FOR SCHEMES OF THE CHURCH.

Foreign Missions.....	\$172 00
Home Missions.....	50 00
Mission Vessel "Dayspring" (Sabbath School).....	58 50
Supplementary Fund.....	80 00
Education Fund.....	60 00
Synod Fund.....	25 00
Acadia Mission.....	30 00
Coolie Church, Trinidad....	20 00

##### III.—FOR OTHER OBJECTS.

Halifax City Missions.....	110 00
Young Men's Society, for Miss McVicar's support.....	160 00
Ladies' Rel. and Benevolent Society.....	69 83
	<hr/>
	\$335 38

Total for all purposes.....\$4233 56

#### An Interesting Missionary Meeting

Was held on Wednesday evening last in the school room of St. David's Church. Rev. Samuel Houston, President of the Association, in the chair. The report of the year's home missionary work of the Free Presbyterian churches engaged was read, and was, upon the whole, encouraging. The adoption of the report was moved by

Mr. James Tufts and seconded by Mr. John Stewart, in excellent speeches. A resolution pledging the Association to continued efforts was moved by Rev. Neil McKay, seconded by Mr. Elder, and supported by Mr. Welsh and others. A resolution in favor of the employment of a Bible Woman was adopted. The Rev. Mr. Houston was re-appointed President, after a mild protest against the nomination on his part. The other office-bearers were also appointed.—*Advocate*.

## Other Missions.

### Sandwich Islands.

Seventeen years after the commencement of the mission a wonderful religious movement affected the entire native mind, and more than a fourth part of the adult population was then added to the Church. More than one-fourth are now members of the Church. 800 were received as communicants in 1868. They contributed nearly \$30,000 in gold the last year, for various Christian objects. They sustain seventeen missionaries in foreign fields. They are as truly a Christian people as the citizens of this country, and have ceased to be considered a missionary field. The entire cost of missions in the Sandwich Islands, has been \$1,250,000 for sixty years of labor. The annual commerce of the Islands is now \$4,000,000. Present church membership 14,000; whole number from the first, 68,000.

### Tahite.

Converts from this island were chiefly instrumental in the great work. In less than twenty years Christianity had become the only religion in most of the numerous islands westward, through the space of nearly three thousand miles. Cannibalism has given place to order and Sabbath-quiet, and the institutions of the Gospel.

### Feejee Islands.

The mission was commenced in the year 1835, and within thirty years of its commencement, one hundred thousand, or about one-half of the inhabitants, were in possession of the Scriptures in their own language, and according to latest intelligence, ninety thousand attend public worship, including the Sabbath-school children, and there were twenty-two thousand church members. The Feejeean preachers numbered 662; there were also 1000 teachers, and 36,000 in schools.

An English officer speaking of a religious

service he attended on one of these instances, says, "I was very much impressed by the scene before me. Only fifteen years before, every man I saw was a Cannibal. Close to me sat the old chief, Bible in hand, who was, twenty years back, one of the most sanguinary and ferocious of this terrible land; and within twenty yards of me was the site of the fatal oven, with the tree still standing, covered with the notches that marked each new victim."

An affecting contrast to all this is seen in islands and districts which have not been reached by the Gospel. There the natives continue to devour one another, to bury their sick alive, to strangle their widows, murder their infants, and prosecute their treacherous and cruel wars.

### India, Then and Now.

The well known English Baptist missionaries Carey, Marshman, and Ward, arrived at Calcutta in 1799, and were ordered by the East India Government to leave India, and they found refuge in a Danish town sixteen miles distant. Orders were given to other missionaries not to preach to the natives, nor to allow their converts to preach, nor to distribute books or tracts, nor to take any step to induce the people to embrace Christianity. In 1812 the first American missionaries, Hare, Judson, Newell, Nott, and Rice, arrived at Calcutta, and were ordered away, though they subsequently found means to evade the order. An English missionary who accompanied them was forced to return to England.

At one time, through the influence of the missionaries, the temples in the Madras Presidency began to be deserted and go to decay. The Government then took them under its protection, appointed priests, received offerings, disbursed expenses, and restored new vigour to the dying system. In times of drought the Brahmins were ordered to pray for rain, and paid money for their expenses. European officers joined in salutes to the idols. Soon temples in one district were entirely managed by the English officers of Government. In 1852 they paid \$750,000 for repairs of temples for making and consecrating new idols for priests, musicians, painters, watchmen and dancing women. Villagers were summoned to draw the idol car, by the collector, and whipped if they refused.

The great bulk of Englishmen in India insisted that an attempt to evangelize India would cost England the loss of the Indian Empire. Mr. Wilberforce believed that nine-tenths of the members of the House of Commons would vote against any motion the friends of religion might make.

But the Sepoy rebellion of 1857 was a

rich blessing, though terribly disguised. It destroyed the influence of caste. It broke the Moslem power. 2000 native converts endured prosecution;—some of them unto death. To crown all, the reign of the East India Company was brought to a close, and Sir John Lawrence, one of the ablest and best of the Christian men in India, was placed on the vice regal throne.

Missions in India now have the protection of the English Government. No less than twenty-five different missionary organizations, American and European, are now at work in India, Burmah, and Ceylon. The whole country is open to effort, and intelligent natives do not hesitate to express the belief that Christianity will become the religion of the country.

Especially is this great field open to the efforts of Christian women, in behalf of their down-trodden sex. Twenty years ago no zenana could be entered by even a female missionary. Now their presence and efforts are desired and sought for.

There is now an actual native church membership in India and Burmah of 70,857.

#### Missions in Syria.

Dr. Jessup, a veteran Presbyterian Missionary at Beirut, Syria, writes that on a recent Sabbath thirteen new members were admitted to the church, from five of the different sects of the land. Twelve more are applying for admission. One prominent Maronite of that bigoted Papal sect who had never known a missionary, but had had a Bible in his house for years, had a dream for three successive nights, calling upon him to ask forgiveness of the Protestant missionaries, and labor for the erection of a Protestant church in his own quarter of the city. He has since that time been a regular attendant on Protestant worship, and seems to be fully in earnest and determined to endure persecution faithfully to the end. As far as we can see, he is a thorough-going Protestant, and as well grounded in the faith as some who have been Protestants for years. Three of those recently admitted to the church are baptized children of Protestant parents, and are thus the second generation of Syrian Protestants. Several of the College students are applying for church membership, and the state of feeling among the young men is unusually hopeful.

The neighborhood prayer-meetings still continue interesting, and are the means of bringing the truth into contact with men and women of all sects. We are now preparing to begin an enterprise long talked of—that is, the opening of a new place of worship in that quarter of the city east of the Damascus road. There are already

ten Protestant families there, and not a few of the Greeks and Greek Catholics in the vicinity are very urgent for the establishment of evangelical worship there. I am almost amazed at the extent to which evangelical light pervades the nominally Christian communities here. The Greek Church in Beirut will go over *en masse* some day to Protestantism, if the light continues to spread in the future as it has in the past ten years. A prominent Greek said a few days ago "You Protestants need not trouble yourselves about converting Syria. Our children are all going to be Protestants, whether you will or not. The Bible is doing the work."

Another Greek was visited recently by a priest who came to receive the confession of the family previous to the Mass. The priest said: "My son, I have come to hear you confess." "All right, your reverence. I have a big score to confess to-day." "Go on, my son." "Well, I do not believe in the worship of pictures." (This is a cardinal point in the Greek Church). "No matter about that, as long as you are an Orthodox Greek." But I do not believe in the Invocation of the Virgin and the Saints." Ah! you do not? Well that is a small matter. Go on." "Nor do I believe in Transubstantiation." No matter about that, it is a question for the theologians." "Nor do I believe in priestly absolution." "Very well, between you and me there is room for objection to that, so no matter as long as you confess." "But I do not believe in confession to a priest." Here the priest became somewhat confused, but finally smoothed the matter over, and said, "No matter about that." The man then replied, "What business have I then in the Greek Church? Good morning, your reverence; I have done with the traditions of men."

The growing enlightenment of the people is greatly alarming the priesthood of all sects, and they are setting themselves and taking counsel together how to check the growth of Protestantism. Every species of arrogance and private petty persecution is resorted to, but where the truth has taken root, nothing will avail to check it.

Were there entire liberty of conscience here, and were the power of persecution and oppression taken out of the hands of the clergy, there would be an astonishing movement towards Protestant Christianity.

Two young men of good families in Beirut, and both of the Greek sect, have been turned out of their homes within a fortnight by their own parents, for attending our church and prayer meetings, but they both stood firm, and have now been asked to return home again. One of them brought his father to church last Sunday, and his sister to Sabbath school.

## Religious Intelligence.

### The Free Church.

It is proposed to establish a regular Mission in the Holy Land, in the region of the Lebanon. The children of the church are asked to contribute a New-Year's Offering of a £1000, to erect the necessary buildings, and it is hoped that these will shortly be occupied by an ordained Scottish minister. We look upon this enterprise with great interest. It will give us a direct connection with the country which is the Christian's fatherland, and it will help to put a final stop to the persistent efforts made to disparage the school work which has so long been going on among the Mountains.

The Jewish committee is on the outlook for a missionary to take the place of Mr. Moody at Pesth. Somehow the conversion of Israel has not had of late the place it used to occupy in the thoughts and heart of the church. We have been so much engrossed with other things that the "grafting in again of the natural branches" has not been deeply interesting us; although no one who reflects on how the bringing in of the Jews is associated in the Word with great blessings for the Gentiles, can for a moment imagine that it is safe for us to treat this work with indifference. The condition of our own mission at present is well worth considering. Mr. Moody leaves the Pesth institution in a state of high efficiency, and proceeds to labour in Prague, which is, in some respects, the most important sphere for Jewish work in the world—being called, in fact, "the Oxford of Judaism." Mr. Van Andel, on the other hand, carries his energy to Amsterdam, and there enters upon the labours of Dr. Meyer. While Mr. Tomory and his associates in Constantinople are appealing for help to erect new missionary premises, which have been rendered insufficient by the very success which has attended their efforts.

Dr. Duff's evangelistic lectures appear to be bearing their expected fruits. The ordination, a fortnight ago, of Mr. Hector for Calcutta is the last of a pretty long series of events of the same kind which have taken place of late. At least seven of our recently licensed Free Church students have, within the last six months, devoted themselves to foreign missionary work. We are glad to learn, also, that there is a revival of interest in the Colonies, our Committee having more applications for appointments from suitable men than they can at present meet. Our friend, Mr. Bruce of Auckland, will be glad to hear this.

There is a good attendance at all our

Colleges this year. The number of matriculated students is, in *Edinburgh*, 118; in *Glasgow*, 84; and in *Aberdeen*, 32. Of these about 40 speak Gaelic. The specially interesting thing, however, is, that in New College there are no fewer than 20 strangers, viz., 7 from Ireland, 1 from Wales, 1 from Canada, 1 from United States, 4 from Nova Scotia, 3 from Bohemia, 1 from Hungary, and 1 from the Scottish United Presbyterian Church.

### United Presbyterian Church.

An association has been formed, consisting of about 300 U. P. elders, in Glasgow, whose object "shall be to aid in the efficient discharge of the duties of the eldership; to extend the Church of Christ especially among the non-church-going population of Glasgow; and generally to confer on matters affecting the welfare of the U. P. Church. Between £3000 and £4000 have already been subscribed to a fund of £10,000 for evangelistic services and aiding church extension in the city and suburbs. The Elders' Association has come to the conclusion that four or five U. P. Churches should be planted at once in various localities in Glasgow. As similar associations have already been formed by brethren of the Free and Established Churches, the hope may reasonably be entertained that the churches are wakening to a sense of their duty, and that as a result of it the dark places of Glasgow will soon be illuminated by the preaching of the Word.

Several of the existing U. P. Churches are at present engaged in the erection of new places of worship in Glasgow. On the South side of the city new churches are being erected in Cumberland Street (Mr. Fraser's) and in Elgin Street (Messrs. M'Rae and Jackson's); in the centre of the city in Duke Street (Mr. Crawford's), and in Albert Street (Mr. Brunton's); and in the north side of the city in Carrington Street, Great Western Road (Mr. Pirret's), and at Springburn (Mr. Johnstone's).

It is pleasing to bear witness to so much activity, but in a city where, on the most reliable statistics, it is demonstrated there are 100,000 Roman Catholics, and 130,000 living in total neglect of gospel ordinances, it is all required, and even the combined exertions of all the Protestant Churches in Glasgow would scarcely be able to overtake the ignorance and indifference which prevail to so frightful an extent.

The following ordinations have taken place—Mr. James George, at Gateshead-on-Tyne; Mr. Jhon McRaith, at Aberchirder.—Mr. John Young has been licensed.



**More Loss of Life in the South Seas.**

The Australian mail, of date Melbourne, December 4th, has brought tidings of several massacres of whites, in revenge, it is supposed, for the malpractices of those engaged in procuring labourers for Fiji and Queensland. On October 31st, four European planters of Fiji, named Warburton, Kington, Robson, Whittaker, are reported to have been killed by some natives of the Solomon Islands, or, as they are sometimes called, the New Georgia Archipelago, a large group of islands 700 or 800 miles to the north-west of the New Hebrides. These natives seem to have been lured or kidnapped on board a labour schooner, and found an opportunity of rising against and slaughtering their captors.

On September 9th, Mr. J. Meldrum, master of the schooner "Cambria," was murdered by the natives of Suva Island. After he was killed a shower of spears was thrown into the boat that brought him ashore, and the crew of five wounded, one of whom died shortly after he was taken to the schooner.

The master of the schooner "Lavinia" reports, that in consequence of a steamer from Fiji having kidnapped eight women from the Island of St. Christoval—a large island in the south of the Solomon group—the natives were so enraged that they murdered a European left on the island by the brig "Aurora" to collect trade, and had attacked the boat of the schooner "Traveler," and that in the *melée* the second mate had been accidentally shot by one of his own men.

The *Melbourne Argus* states that the Secretary of State has addressed a circular despatch to the governors of the Australian Colonies, intimating that it was proposed to introduce into Parliament a Bill to prevent the seizure and carrying away from their homes, against their consent, of natives of islands in the Pacific, and requesting them to ascertain whether the Colonial Governments would be prepared to defray the expenses of prosecutions instituted, with their concurrence, under the proposed measure. In replying to this despatch, the New South Wales Government express their approval of the Act suggested, but consider that, in addition to making the offences proposed to be provided against, felonies, it would be well to render vessels engaged in the prosecution of such offences seizable as for a violation of the Slave Act.

**From Australia.**

The January number of the Australian *Christian Review* announces the death of Rev. George Mackie of Melbourne, a most useful and popular Presbyterian minister.

He was but 48 years of age. He was Moderator of the General Assembly.

The same paper contains the following notice:—

The "Dayspring" may now be looked for any day from the islands, if, indeed, she does not reach Port Phillip Harbour before this issue of the *Review* gets into the hands of our readers. She was appointed to leave Anceyrum for the colonies on or about the 1st December, and she seldom takes more than a month in getting up to the colonies. We are glad to hear that a quiet movement is taking place among the Sabbath-school teachers and other friends of the mission to present a testimonial to Captain Fraser on the occasion of his last visit to Melbourne in command of the mission vessel, and we most cordially commend the object to all interested in the good cause. Captain Fraser deserves well of all friends of the New Hebrides Mission, and it is right that at the end of his connection with the "Dayspring" he should get a substantial assurance that his services have been appreciated.

**United Prayer in the month of May.**

Christians in England and the Continent have agreed to unite in prayer during the month of May for the following objects:

"I.—*Prayer for the Reformed Churches.*  
—(1), 'That the doctrines of salvation, of our fallen state, of faith in the expiation of the Cross, of justification, regeneration, and the grace that flows from possessing them, may become more living in every Protestant, by the grace of the Holy Ghost; (2), That the communion of each of us with Christ should be true, that each Protestant should be able to say with St. Paul—Christ dwelleth in me, and that having the mind of Christ we should glorify the Saviour and win souls to Him; (3), That the Head of the Church, to whom all power is given in heaven and earth, would graciously banish from the Church the errors of infidelity, rationalism, and superstition, and give repentance to the acknowledging of the truth, so that faith, charity, and concord may be restored to the Churches of the Reformation.'

"II.—*Prayer for the Conversion of the souls of Roman Catholics, especially of their ecclesiastics and dignitaries.*

"III.—*Prayer for Particular Countries.*  
—For France, that it may reject every religious system which places the traditions of men on an equality with the Word of God, and that its unbelief may be changed into true faith. For Spain, that its present state of inquiry may pass into full gospel light. For Italy, that its new freedom and opportunities may be followed by an awakening of conscience and renewal of

heart amongst the people generally. For Germany, that the conflict now engaged in may develop real spiritual life, and lead to a new Reformation. For America, that in its Protestant countries the light may shine more brightly, and in the Roman Catholic ones a great and effectual door may be opened to the preaching of the Gospel. For England, that the tendency to Romanizing in Church and State may be checked, and scriptural holiness diffused among the people. For Ireland, that the present subjection of the majority of the people to Romanism may be broken. For Holland, Switzerland, and 'Protestant France,' that living faith in the Word of God may there triumph over human systems of unbelief.

"IV.—*Prayer for Mission Fields.*—(1), That where the heathen or newly-converted Churches have not been misled as to Christianity by the idolatrous usages of Rome, they may be saved from the evil; (2) That where the missionaries of Rome confront our missionaries, the power of supreme grace may cause the truth to prevail; (3) That such heathens as have under Romish influence embraced a perverted Christianity, may be led to renounce all that is of heathenism and all that is corrupt, and to seek and find the truth as it is in Jesus in all its fulness; (4) That such heathens as have rejected the Cross of Christ to embrace a Christless Christianity, may be led to bow at His name who is King of kings and Lord of Lords."

The Rev. Dr. Duff has specially requested that the accompanying addition may be made to the requests for prayer, under the heading of Prayer for Mission Fields:—"That special supplications be made for the speedy and complete overthrow of all the mighty systems of Antichristian error, such as Mahomedanism, Hinduism, Buddhism, Confuciusism, Taoism, with every form of Pagan idolatry and superstition;" as without this many missionaries will feel themselves left out, who have only to contend with the most gigantic forms of heathenism, superstition, witchcraft, &c., &c."

"*Suggestions for carrying out the above.*

"1. That the week beginning Sunday, the 19th May, and ending the 25th, should be set apart for special prayer by Christians throughout the world for the above objects.

"2. That not only where practicable public meetings for prayer should be held but that everywhere private and social prayers should specially be offered up.

"3. That the subject of intercessory prayer should form a prominent topic in the sermons preached and addresses given on Sunday, the 19th May.

## The Growth of Presbyterianism.

Presbyterianism has now spread wherever the English tongue is spoken. The six ministers of 1560, in Scotland alone, have as their successors three thousand ministers. In Ireland there are about 600 ministers and congregations. In England there are at least 250. In the Dominion there are upwards of 500 ministers and churches. In Australia, New Zealand, Africa, West Indies, &c., there are about 500 more. All the Presbyterian Churches in the United States put together number 7200. The Presbyterian Churches that look back to that Assembly at Edinburgh in 1560 as their mother Assembly, number in all about 12,000 ministers and churches—living in the British Isles, in the United States, in British America, and in the Isles of the Southern Seas. As our readers are aware, Dr. Blaikie proposes Edinburgh as the place where the first meeting of the Ecumenical Presbyterian Council should be held, as it is the dear Jerusalem of the Presbyterian Churches. "It would be a grand and stirring thing," he says, "if in the very chapel where Knox first met with his handful of comrades, and from the very desk where he rose to ask the blessing of God, the voice of thanksgiving should rise in the name of 12,000 congregations for the conspicuous answer to that prayer, and for the marvellous expansion vouchsafed to the little band whose soul was moved with the desire to spread abroad the pure and blessed evangel of Jesus Christ."

## Polynesia.

Sixty years ago there was not a solitary native Christian in Polynesia; now it would be difficult to find a professed idolator in Eastern and Central Polynesia. On the return of the Sabbath, a very large proportion of the population attend the worship of God, and in some instances more than half the adult population are recognized members of Christian churches.

## Illustrations of Sabbath School Lessons for May.

### FIRST SABBATH.

*Golden Text*:—Jesus said unto her: I am the way, and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this? John 11: 25, 26.

Robert Bruce, a Scotch minister, sat at his breakfast-table one morning. Having eaten a boiled egg, "he turned to his daughter, and said, I think I am yet hungry: you may bring me another egg."

He then grew thoughtful a moment, and musing a little, added, "Hold, daughter, hold! my Master calleth me!" Here his sight failed him, but, calling for a Bible, he requested his daughter to place his finger on, "I am persuaded that neither life nor death shall be able to separate me from the love of God which is in Christ Jesus my Lord." He then said, "God be with you, my children! I have breakfasted with you, and shall sup with my Lord Jesus Christ this night!" These were his last words; and, without a groan, he at once started on his flight to everlasting glory.

A lady once asked Mr. Wesley, "Supposing that you knew you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?"—"How, madam!" he replied; "why just as I intend to spend it now. I should preach this evening at Gloucester, and again at five to-morrow morning; after that, I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me; converse and pray with the family as usual; retire to my room at ten o'clock; commend myself to my heavenly Father; lie down to rest, and wake up in glory."

#### SECOND SABBATH.

*Golden Text*:—Even a child is known by his doing, whether his work be pure, and whether it be right. Prov. 20: 11.

On the side of a mountain, near one of these natural bridges, (across a ravine) made of a great rock, so common in Switzerland, lived a little child, whose mother had often told her just what I have been telling you, about Him who pitied us and poured out his life's blood that he might wash away the black stains of sin on our souls. But her father was not a Christian. He never gathered his loved ones around the family altar. He was kind to provide for the good of his children in this world, but he seemed to care nothing about their laying up "treasures in heaven." One day, when about to cross this deep ravine upon the rock, the mother saw that it was just ready to fall. The frost had loosened it. She told her little child that if she ever crossed it again it would fall, and she would be dashed in pieces. The next day the father told his child that he was going over to the other side across the bridge. She said to him it was not safe, but he only laughed at her. He said that he had been across it before she was born, and that he was not afraid. When the dear little thing saw that he was determined to go, she asked if she could go with him. While they were walking along together,

she looked up full in her father's face, and said: "Father, if I should die, will you promise to love Jesus, and meet me in heaven?" "Pshaw!" said he—"what put such a wild thought into your head? You are not going to die, I hope. You are only a wee thing, and will live many years." "Yes, but if I should, will you promise to love Jesus just as I do, and meet me in heaven?" "But you are not going to die. Don't speak of it," he said. "But if I die, do promise, father, you will be a good Christian, and come up and live with Jesus and me in heaven." "Yes! yes!" he said at last. When they came near the crossing-place, she said: "Father, please stand there a minute." She knew that her father was not prepared to die. She loved him dearly, and was ready to die for him. Strange as it may seem, she ran and jumped with all her might upon the loose rock, and down it went with the little girl! She was crushed to death. The trembling father crept to the edge and, with eyes dim with tears, gazed upon the wreck. Then he thought of all his little child had told him about how Jesus had died to save us. He thought he never loved his child so much. But he began to see that he had far more reason to love Jesus, who had suffered much more to save him from the "bottomless pit." And then he thought of the promise he so carelessly made to his daughter. What could he do but kneel down and cry to God to have mercy upon him?

#### THIRD SABBATH.

*Golden Text*:—But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. 4: 5.

Suppose I say, "A tree cannot be struck without thunder:" that is true; for there is never destructive lightning without thunder. But, again, if I say, "The tree was struck by lightning without thunder." that is true, too, if I mean that the lightning alone struck it without the thunder striking it. Yet read the two assertions, and they seem contradictory. So, in the same way, St. Paul says, "Faith justifies without works;" that is, faith alone is that which justifies us, not works. But St. James says, "Not a faith which is without works." There will be works with faith, as there will be thunder with lightning; but just as it is not the thunder, but the lightning (the lightning without the thunder), that strikes the tree—so it is not the works which justify. Put it in one sentence,—*faith alone* justifies, but not the faith which is alone. Lightning alone strikes, but not the lightning which is alone without thunder; for that is only summer lightning, and harmless. F. W. Robertson.

## FOURTH SABBATH.

*Golden Text*:—Incline my heart unto thy testimonies, and not to covetousness. Psalm 119: 36.

M. Foscue, the French millionaire miser, in order to make sure of his treasures, dug a cave in his wine-cellar, so large and deep that he could go down with a ladder. At the entrance was a door with a spring lock, which, on shutting, would fasten of itself. After a time, he was missing. Search was made for him, but of no purpose. At last, his house was sold. The purchaser, beginning to rebuild it, discovered a door in this cellar, and, on going down, found him lying dead on the ground, with a candle-stick near him; and, on searching farther, discovered the vast wealth that he had amassed. He went into the cave, and the door by some accident shutting after him, he perished for want of food. He had eaten the candle, and gnawed the flesh off both his arms. Thus died this avaricious wretch in the midst of the treasure which he had heaped together.

The New York *Evangelist* describes an occurrence in that state, which serves well to illustrate the evils of a covetous disposition. The writer of the account was an agent for some benevolent cause. He says, "I called on a gentleman, who made me a generous contribution. When I asked, 'How much do you think Mr. — will give me?' 'I don't know,' said he; 'but could you hear that man pray, you would think he would give you all he had.' I called on him, and to my surprise he would not contribute. His covetous desires after wealth had hardened his heart. While he had been in moderate circumstances he was liberal; now he was rich, but hated to give. As I was about to take my leave of him, I said to him, 'As I came to your house, I asked a man what he thought you would give. I don't know, said he; but could you hear that man pray, you would think he would give you all he is worth.' The man's head dropped; tears gushed from his eyes. He took out his pocketbook, and gave me seventy-five dollars. His heart relented and his purse opened."

A similar circumstance occurred in my own experience. I called upon a man for a donation, who told me he was hard run for money; but in view of the importance of the cause, if I would call the next morning he would give me twenty dollars. At the appointed time he met me with a smile, and said, "The Lord has doubly paid me already. About ten years ago a man ran away from here, owing me forty dollars. Soon afterwards I heard of his death; and as I never expected any thing from him, in destroying useless papers I destroyed his bond. But to my surprise he called on me

this morning and paid the debt and interest." "Well," said I, "as the Lord has provided the sacrifice, I think you can afford to give it all." Said he, "I will give you twenty more next year." In a year I visited the town again. A friend observed to me, "You will not get much from Mr M—— this year." "Why?" said I. "Because he has just got a fortune of \$15,000, and he is very poor now." I soon called on him, when to my surprise he began to apologize about hard times, and wound up by handing me one dollar, which I refused to take, and reminded him of what had occurred the year before, and of his own promise. After a struggle between duty and avarice, he gave me ten dollars. By the next year his fortune was nearly doubled again, and he could only give one dollar.

## NOTICES, ACKNOWLEDGMENTS, &amp;c.

The Treasurer acknowledges receipt of the following sums for the Schemes of the Church within the past month:—

## FOREIGN MISSIONS.

Middle Stewiacke, South side River.....	\$4 60
Do. North side.....	6 30
Do. South Branch.....	3 40
Shelburne, per Rev. S. Archibald:	
Shelburne.....	\$6 82
Lockeport, col. by Miss Beckwith	6 00
Do. col. by Miss Hoffman.....	2 50
Jordan River, col. by Miss E. Martin.....	2 00
Upper Ohio.....	2 00
Lower Ohio.....	2 00
Salt Springs, N. B.....	2 20
Golden Grove.....	2 00
Grand River, C. B.....	15 00
Loch Lomond.....	5 00
S. S. Grand River.....	1 00
Anon, Truro, per J. F. Blanchard.....	1 25
Miss Jane Logan, per J. F. Blanchard.....	2 50
J. Henry, Salisbury, N. B.....	1 00
Lat <sup>o</sup> Mrs. Robert Barnhill, Onslow, per Rev. Mr. Chase.....	6 50
Rev. Mr. Millen's congregation.....	15 00
Arch. Wingood, Hamilton, Bermuda.....	20 00
Clifton, per Rev. J. Byers.....	27 01

## COOLIE CHURCH.

Mrs. David Lowe, Moser's River.....	2 00
Arch. Wingood, Hamilton, Bermuda..	5 00

## DAYS PRING.

Shubenacadie, col. by Miss Clara Kirkpatrick.....	10 70
Brookfield section of Rev. E. Smith's congregation:	
Col. by Maggie Ryan.....	\$0 70
“ Jessie Harvov.....	1 16
“ Jane Downing.....	0 80
“ Mary Frame.....	1 81
“ Maggie Dunlap, Halfway Brook.....	3 79
	8 26

## Kennetcook and Gore:

Col. by Mary J. Burton.....	7	06
“ Richard McLearn.....	3	17
“ John McLearn.....	1	63
“ Daniel Anthony.....	2	46
“ Lydia C. White.....	2	59
“ Alonzo Ettinger.....	1	25
“ Hiram Ward.....	2	17
“ David Dodds.....	1	17
“ Marjery Grant.....	1	82
“ Ellen Grant.....	2	00
“ Emily Grant.....	2	68
“ Two Friends.....	2	00 30 00

## Maccan:

Col. by Miss Fanny Read, Athol,	2	20
“ Bessie A. Adams,		
Millvale.....	3	12 5 32
Grand River, C. B.....	15	00
Loch Lomond.....	5	00 20 00
Bedeque, P. E. I.:		
Col. by Miss Mary Anderson...	5	00
“ Elizabeth Cairns ...	2	66
“ “ Lydia Auld and J.		
Cairns.....	6	82
Col. by Master James Flavel...	4	36
“ Miss Adelaide Cole....	4	61
“ “ Jessie Maria Clarke. 6	40	
“ “ Helen Hooper.....	4	00 33 85
W. and M. A. Henry, Salisbury.....	1	00

## HOME MISSIONS.

Middle Stewiacke, South side..	\$4	60
Do. North side.....	6	30
Do. South Branch.....	3	41 14 31
Shelburne.....	5	10
Lockeport, col. by Miss Beckwith	4	00
Do. col. by Miss Hoffman. ....	2	00
Upper Ohio.....	1	25
Lower Ohio.....	1	25 13 60
Grand River.....	15	00
Loch Lomond.....	5	00
S. G., Grand River.....	1	00 21 00
Saltsprings, N. B.....	3	09
Golden Grove.....	1	00 4 00
Miss Jane Logan, Truro.....	2	50
Late W. C. Smith, Truro, per J. F.		
Blanchard, \$40 N. S. Cy.....	38	33
Rev. Mr. Millen's congregation.....	15	00

## SUPPLEMENTING FUND.

Saltsprings, N. B.....	\$4	25
Hammond River.....	1	80
Golden Grove.....	2	40 3 45
Grand River, C. B.....	5	00
Loch Lomond.....	5	00 10 00
Truro, additional to Thanks col. of		
\$100.....	3	89
Sheet Harbour.....	9	41
Bedeque, P. E. I.....	1	50
Rev. Mr. Millen's congregation.....	15	00

## EDUCATION.

Springside Sewing Circle.....	10	00
(This sum was credited by mistake last		
month to the Supplementing Fund.)		
Bedeque, P. E. I.....	16	00
Meser's River, Sheet Harbour.....	2	49
Grand River.....	\$15	00
Loch Lomond.....	5	00 20 00
Dividend from Building Society ...	245	28
Rev. Mr. Millen's congregation.....	10	00

## SYNOD FUND.

Grand River, C. B.....	\$15	00
Loch Lomond.....	5	00 20 00
Rev. Mr. Millen's congregation.....	5	00

## ACADIA MISSION.

Shelburne.....	\$11	25
Upper Ohio.....	4	00 15 25
J. Henry, Salisbury, N. B.....	1	00

## MR. CHINQUY'S MISSION.

Arch. Wingood, Hamilton, Bermuda..	5	41
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The Treasurer of the Presbyterian Ministers' Widows' and Orphans' Fund, acknowledges receipt of the following sums paid to him since 21st Dec. 1871, the date of last published account:

Interest collected on Deposit on Interest Receipts, Bank of Nova Scotia	\$102	00
Two £3 stg. Coupons Provincial Debentures.....	29	20
Dr. McCulloch.....	20	00
Six months interest on \$1000 N. S. Cy	20	20
Rev. A. Farquharson.....	20	00
Rev. D. McNeill.....	40	00
One year's interest on \$400 N. S. Cy.	23	36
Dividend \$5 per share on 2 shares B. N. Scotia stock.....	10	00
Rev. Mr. Millen.....	66	24
Dividend on 30 shares Union Bank stock, 4 per cent.....	48	00
Dividend on 4 shares People's Bank stock, 4 per cent.....	3	20

Canada Currency.....\$391 20

## HOWARD PRIMROSE.

Treas. P. M. W. & O. F., P. C. L. P.  
Pictou, 6th March, 1872.

## PAYMENTS FOR THE "RECORD."

The Publisher acknowledges the receipt of the following sums:—

A. K. Graham, Five Islands.....	\$	1 50
Robert Hill, West Bay.....	5	60
Matt. A. McCurdy, Clifton.....	1	86
H. Smith, Newport.....	7	50
Rev. D. McKinnon, Parrsboro'.....	2	00
J. F. Oliver, Westville.....	5	00
Rev. J. Munro, Wallace.....	14	50
Alex. Cumminger, Melrose.....	5	00
Rev. Dr. King, Scotland.....	1	20
Rev. J. H. Chase, Onslow.....	1	00
Rev. R. S. Patterson, Bedeque, P. E. I.	4	00
Mr. Peter Smith, Bedford.....	3	39
Halifax.....	5	50

## THE HOME AND FOREIGN RECORD

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

## TERMS.

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

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