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THE
Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES

DECEMBER, 1871.

THE HOME AND FOREIGN RECORD FOR 1872.

With our present number we close the eleventh volume of the *Record*. We believe that it has done good service to the church by diffusing information concerning our own work at home and abroad, and giving also a fair outline of the missionary enterprises of sister churches. Our circulation has been gradually increasing; but it is still very far short of what it should be, considering that it is the authorized organ of the church, containing the Reports of our Boards and Committees, the proceedings of Synods and Presbyteries and the statistics of our congregations. The *Record* should be received regularly by every family in our church. Its contents should be familiar to our people so that they may intelligently contribute to the funds of the church and appreciate every call made upon them.

The Committee of Publication urgently appeal to every Minister, Elder, Missionary Collector,—to every church worker—to aid in an earnest effort to double the circulation of the *Record* for 1872. Such a circulation would at once prove a sign and a cause of prosperity throughout our beloved Zion. The effect on all our Synodical Schemes would be most beneficial; for it is a well known fact that where a church's periodicals are most widely read the church's treasury will be most liberally supported.

TERMS FOR 1872.

The lists for 1871 will be cancelled at the close of the year. The orders must be renewed before you can get the *Record* for

1872—except in the cases where single subscribers have paid for two years in advance. Renew your orders then with as little delay as possible. We should like to have them in a week before the end of this month. Our terms are as follows—

Single copies by mail.....\$0 60
Five copies to one address..... 2.50
Eleven copies to one address..... 5.00

And so on. For every ten copies paid an additional copy is given free.

RENEW YOUR SUBSCRIPTIONS.

Our friends often forget to send in their orders for the new year under the impression that their old order will do. This is not right. It is a rule with the Committee—a rule that has on the whole worked very beneficially—that orders must be renewed year by year before the Publisher is at liberty to issue the copies.

Send the money with the order if possible. This will save book-keeping and trouble incident to old accounts.

POSTAGE

The Postage is *always* paid at the Halifax Office by the Committee, subscribers therefore receive the *Record* free of postage.

THE PRESBYTERY OF ST. JOHN

Has taken a most effectual method of securing a good circulation for the *Record* within its bounds. At Presbyterial Visitations, which in that Presbytery are very frequent, questions are asked as to the number of copies taken and the efforts made to increase the number. We most respectfully suggest that other Presbyteries might advantageously follow this example.

MINISTERS

Can do a great deal to promote our circulation; but we do not desire to lay any fresh burden upon them. Could they not set some of their active young men or young women, or two or three of their Elders to the work of canvassing for the *Record*?

SABBATH SCHOOL TEACHERS

Should also assist, as the claims of the Sabbath School work are fully recognized in the *Record* and met as far as our space will permit. The Lessons for the coming year are to be prepared with more than usual care; and experienced Teachers promise to furnish us with valuable hints from time to time.

Our FOREIGN MISSION work is enlarging, and the interest of the church must keep pace with it. The work of the Lord at home and abroad is full of interest. All should know something about it. To be ignorant of the progress of the Redeemer's Kingdom is to suffer incalculable loss. The *Record* is intended to furnish cheaply to the members and adherents of the Presbyterian Church of the Lower Provinces such ecclesiastical and religious information as should command their deepest interest. To advance its circulation is to benefit individual members and to strengthen the Church as a whole.

 OUR FOREIGN MISSION.

"The missionary work of the church, for conventional reasons, is divided into Home and Foreign. The taking care of our own land is a duty, as upon its moral and religious character, depends the spiritual welfare of other countries. The relation of these two causes, the home and foreign, is very close and intimate, as they act and react upon each other. How prominent each as a work should be, and how much of the church's strength should be given to each, it is difficult to say; but one thing is true, the foreign does not occupy that place in the affections, liberality, and plans of the church, to which its vastness and its importance entitle it. Its reflex influence upon the church is great, its power over the

heart and life of those interested in it is marked, while the commands to come into vital sympathy with it are many and varied. The leading idea of the aggressive or evangelistic character of the church is foreign rather than home missions. It is a going out—a going forth into regions beyond, that is to mark her life. The position of the christian and the church, the character and the burden of prayer, apostolic precept and example, take in the whole earth for Jesus; and as the conquest of the world was committed by him to his own, nothing less than this should form the burden of effort. But instead of the ringing cry 'ulterius,' 'ulterius'—further, further! which formed the motto of the Roman conqueror, and is the blood bought motto of the church, we find a disposition in many hearts to confine this cry to the bounds of our own land, while there are some within her pale who boldly declare, 'we do not believe in foreign missions.' The tendency to push this cause more and more into a corner is obvious though not so designed by the *steady legislation or action of the church.*"

Thus writes a careful observer of the religious movements of the Presbyterian Church of the United States, in the Foreign Missionary periodical of that body for August, and he sustains his statements by such facts as the following: That whereas half a century ago, there were three church schemes, Home Missions, Foreign Missions, and Education, now there are six or seven for home work, and only one for the whole work abroad, when that work has been vastly enlarged; that while formerly a monthly concert for prayer for the conversion for the heathen was general, now it has been abandoned in many cases, but more generally, home calls have usurped the place and time that were dedicated to pleading for the world's evangelization; and finally that in the week of prayer, now observed in response to the call of missionaries in India to the christian church to devote the first of the year to earnest prayer for the Holy Spirit to awaken the church to its great work, and for the progress of that work, and which was so promptly and

cordially welcomed by christians, home wants have so importuned for a place, that only on one day is there generally any place on the programme to put up petitions for the dying heathen.

We have always carefully guarded against setting one department of our missionary work against another. We feel the work to be one, and that it ought, with all the appliances in our possession, to be pressed onward in all directions. We regard the time, however, the close of the year, as auspicious for a brief review of our position on the Foreign field, that the church may, at the least, lose none of its interest in this great work.

Two missionaries have sailed last month for Britain, and having arrived there in safety, will sail for Melbourne this month per steamer *en route* for the New Hebrides. These with Mr. Robertson, from the Synod of the Maritime Provinces, will occupy the posts left vacant by good men who have fallen. We have reason to be thankful that other Presbyterian bodies have been drawn in to aid in the occupancy of these islands, and that if these fulfil their proportion, there will be, as the Mission Conference desires and expects, 20 missionaries on the group in four years.

Besides we have been led to send first one and then a second missionary to the Coolies of Trinidad, and God has blessed the labours of His servants there, so that they send a united call for a church to be erected at San Fernando. Nothing hinders us from making an urgent appeal on behalf of this effort but a consciousness that the regular fund, from which salaries are paid, should be first replenished, and special efforts taken up next, and we confess we do not wish the *Record* for December to consist wholly of appeals for funds.

But is not the present state of the Foreign Mission Fund an indication of waning interest in the work? Certainly not. It shows that our people have not noticed that even when our missionaries have diminished in number our expenses have not decreased. The amount which is absolutely necessary for the support of two missionaries in Trinidad; would have sup-

ported four in the New Hebrides, a few years ago. Further, the two out-going missionaries to the New Hebrides receive each £30 Stg., per annum, beyond what their predecessors received when they left our shores. Dr. Geddie, doing work both in the New Hebrides and Australia, with his family in the latter, has to be paid what will enable him to live and associate with his brethren in that colony, and this is the salary of two missionaries. That the British and Foreign Bible Society will repay in part the expense of editorial revision of the Old Testament in Aneiteumese is probable or certain, but that future action affords nothing to the Treasurer at present.

But while we think it is true that our people have not examined the needed outlay, still we think the deficiency may be traced to the rather sudden sending out of two missionaries, a measure announced after the usual collections were sent in, and carried out without the usual visitation of the churches, which with other useful effects, had a most reviving influence on the missionary exchequer.

When the facts of the case are examined by the people and weighed the response will come, and this is our reason for laying facts before them with plainness and frequency. The present state of the accounts has already appeared. The following is a statement of what the whole expenditure for the year will be. The ordinary can be stated, the extraordinary is known only in part:—

ORDINARY EXPENDITURE.

Salary of Dr. Geddie, at present	£300
Salary of Rev. J. D. Murray..	150
“ Rev. J. W. McKenzie..	150
“ Rev. John Morton....	250
“ Rev. K. J. Grant.....	250
Stg. ...	£1100 5353 33
Dayspring's maintenance....	£250 1216 67
Allowance to Dr. Steel to Secretary and expenses.....	300 00
	\$6870 00

EXTRAORDINARY.

1. Outfit and travel of two Missionaries and wives.....	1400 00
	\$4,270 00
2. Aid to Mr. Grant's church.....	
3. Repairs of Dayspring.....	

Seventy dollars each for 120 congregations will give \$8,400, and all of this and more will be required if any response be made to Mr. Grant and to the appeal of Rev. D. McDonald, for Dayspring, which may be seen in another column.

But are our people able to meet this with all the other demands made on their liberality? A probationer lately sent us \$10, one seventh of what is expected of a good sized congregation, and he gives to other objects as well as to this one.

A friend from the country sends us the following fact about giving which will go far to answer this question. One of our rural charges being vacant for a year received regular supply from its Presbytery. At a congregational meeting held it was unanimously agreed to take up a collection every Sabbath to pay for the Supply received. One man jotted down partly from curiosity what he dropped into the box. At the end of the year to his great amazement he found that he had contributed no less a sum than nineteen pounds. Previous to this time he had subscribed four pounds for the support of the Gospel, but under the system of weekly giving he had contributed nearly five times that amount and still felt none the poorer. "How powerfully, adds our informant, "this illustration appeals to all to adopt the system so strongly urged by our vigilant Committee on Systematic Beneficence. If the principle of systematic giving was generally adopted by our church members and adherents then we would have an overflowing treasury, our credit would not be 'at stake,' and our Foreign Mission and Acadia Mission Funds would be repleted."

The writer has just received \$4 in a note signed "an old smoker" with these words, "saved from tobacco." "Let those who use the obnoxious weed do the same, and it will be of great benefit to the schemes of the church." What do you pay for the support of the Gospel in your settlement? was asked an adherent of our church and a distant relative possibly of our correspondent. One dollar was the reply. Now what is your bill for tobacco at the end of the year? Reply, about six dollars.

Such facts as these, for they are facts, not fiction, show that there are mines of wealth in the church untouched, and that self-denial for Christ's cause is scarcely known, we mean only to a few. To some they are well known, and these are our cheerful, prayerful hearty givers who will in numbers come to our aid and relieve the anxieties of the friends of our Zion.

THE SUPPLEMENTING FUND—AN APPEAL.

BY REV. THOMAS SEDGEWICK.

We wish to make a few remarks upon this Fund, and the best way of introducing the subject is to call attention to its present position. This was brought before the Church by the Treasurer in the *November Record*, but it is necessary that it should be done again. Stated briefly then the Fund is at this date (Nov. 15th) \$160.39 in debt, while immediately after the New year about \$1500.00 will be required to meet the grants recommended by the Committee and adopted by the last Synod. It is further to be kept in mind that while in past years the Treasurer was able to supply any temporary deficiency from the surplus funds of the Foreign Mission, that resource is available no longer. (See statement in last month's *Record*, already referred to). In these circumstances there is but one or other of two things to be done—either our people must come up, and that immediately, to the help of this scheme, to the amount of \$1500.00—for there is no other source from which it can be begged or borrowed; or the supplements granted can be paid only partially or not at all.

Now let us look somewhat closely into the latter of these alternatives, and see what the meaning of it really is. These supplements are granted, after the most careful examination, to about 33 congregations in New Scotia, Cape Breton, Prince Edward Island, and New Brunswick. All or nearly all of them are small and widely scattered, or if not, are in circumstances which render some external aid a necessity. All or nearly all of them are contributing as liberally as can fairly be expected of them. As roughly gathered from the last Statistical

Return the rate per family in 22 supplemented congregations is \$11.45, while in the remaining congregations, which receive no supplement, it is \$10.82. They are dependent upon these grants for the stated supply of gospel ordinances among them. Take them away or reduce them and we fear that many of them, before long, will be as sheep scattered upon the mountain, without a shepherd. And is this a result to be contemplated with equanimity by any true-hearted lover of Zion?

Or look at this alternative in another point of view. Consider how the withdrawal or partial payment of these grants will affect the brethren labouring in these congregations. The average yearly supplement granted is in each case about \$100, but even with this aid the stipends are miserably inadequate. We may note down a few of them. In 7 cases at least it is at and under \$450; in nine it is under \$500, and in eight less than \$600; and let it be clearly understood that in each of these instances the supplement is included. Surely this simple statement of facts should be enough to show the utter impossibility of even curtailing to say nothing of withdrawing altogether the supplements promised. These brethren have been placed by the Church where they are. She has set them upon the high places of the field. She has made them a promise of some small measure of help, on the faith of which they are depending—and is the Church to repudiate her solemn engagements, and disappoint those than whom none are labouring more earnestly in her service, and who deserve far different treatment at her hand. Indeed we have long thought that the place which the brethren, who are labouring in the home field under such conditions as we have pointed out above, occupy in the sympathies and prayers and liberality of the Church is far from being what it ought to be. To labour on from year to year, as many of them are doing, with no small degree of energy and efficiency, and in the face of difficulties and discouragements of no ordinary kind, should be regarded as a signal display of devotedness to the cause of Christ—we will go further—of moral

heroism of the highest kind. We do not wish to make invidious comparisons—nothing like this is in our thoughts, but we have no hesitation in affirming that to go abroad among the heathen now a days requires an amount of courage and of character greatly less than to be a minister in many parts of the home field. The missionary is supported abundantly, he goes forth amid the prayers and congratulations of the whole church, he is constantly encouraged by the interest he knows is taken in him, by the cordial and far-spread sympathy that is excited in his behalf. But at home it is with many, self-denial and patience from beginning to end. There are no popular hosannas, no crowd to cheer them on, there is nothing of outward excitement, there is only steady, unfaltering, unrelieved, unencouraged labour. And if this witness be true have not these brethren, we ask again, a claim—may a strong and overpowering claim upon that Church to whose service they have devoted themselves? Their difficulties are already too great, their burdens too heavy, their apprehensions of the future too painful—and are these to be increased, and it may be rendered unbearable by even a partial failure on the Church's part to supplement the engagements into which she has entered with them? We cannot believe it.

And therefore we turn to the other alternative, *i.e.*, that our people come up promptly to the help of this scheme. As we stated before not less than \$1500 will be required immediately after the new year, to pay in full the supplements promised. And surely after what has been insisted on above, there is little need of enlarging further. One or two suggestions, however, of a practical kind, may not be out of place—1st—Let congregations come promptly to the front. During the financial year ending May 31st last, 83 congregations contributed to this scheme—a large number certainly, but still leaving a considerable proportion who have done nothing. May we not hope that the present position of the Fund will induce some of these at least to redeem the past by attention to present duty. And of these 83, to whom we may naturally look for help in

the present emergency, only 38 have contributed since May 31st, *i.e.*, during the present financial year. If therefore only the remaining 45 would come promptly forward, our difficulties would be surmounted. On the eve of the battle of Trafalgar, Nelson sent through the fleet that inspiring admonition—which contributed no doubt materially to the victory of the morrow—“England expects every man to do his duty.” Only let such a spirit animate our people, and all will yet be well. Let them remember besides—especially those of them whose lot is cast amid abounding privileges, the condition of their less favoured brethren, who but for the assistance this scheme affords, would “dwell solitary in the wood,” and whose delight in the ordinances of the gospel is no less ardent than their own.

2.—We may call the attention of supplemented congregations themselves to the injunction of last Synod. It is made a condition of their receiving aid that they contribute to the funds of the H. and F. Mission, and the Supplementary and Educational Schemes. Let them, in present circumstances, govern themselves accordingly.

3.—And lastly we would appeal to the liberality of the more wealthy and public spirited members of the Church. We have, blessed be God, such men among us—whose praise is in all the churches. We are well aware of the many calls that are made upon them, but we have often thought that such men as these should make a scheme like this the object of their peculiar care. May we not express a confident hope, that if they ponder the facts brought out in the former part of this article, this appeal will not be made in vain. We remember that at the close of last year, when a similar appeal was made on behalf of this fund, a “business man” responded with a contribution of \$200, another with \$100, and a retired business man with \$25. May many be stimulated by their example, and go and do likewise.

A COMMUNION ADDRESS.

The days and weeks and months that come between our Communion seasons have gone with their hopes and fears, joys and sorrows, good and evil, and in the multitude of God's loving kindnesses and tender mercies we have gathered once more around the Table of the Lord. May our Communion be high and hallowed, fellowship with each other and with the Father and the Son.

The church is spoken of in Scripture as a household. We have all our Father in Heaven; our elder brother is Jesus; we are all brothers and sisters in Christ; the family bond binds us; the family likeness is stamped upon us. Let us love as brethren. Be followers of God as dear children, and walk in love even as Christ has loved us.

The Cross is the family tree. Calvary is the birthplace of our souls. It is pleasant to gather there. We experience joy in visiting after long absence the place of childhood; the hills which we climbed, the streams by which we played, the house in which we were born, the scenes amid which our early years were spent. The rush of awakened associations gives a strange but powerful fascination drawing us to such a scene. The Cross is a far more precious birth-place. There we first opened our eyes and saw Jesus in His beauty; there we first felt the power of the new life. Now, the cross is planted in the centre of this service. The words of the minister point to it; the broken bread points to the “bruised” body on the tree; the wine points to the shed blood; the words of consecration point to the common centre. Every part of the service invites us to gather there. Let us do so with joy, recalling the experience of early years in the Divine life, our first views and feelings, joys and hopes. Let us recall the way by which we have been led hitherto, our progress and our falls—so shall penitence mingle with our gratitude as we sit at the feast.

The wanderer is invited to come home to day. Like lost sheep we have wandered from home. We have been worldly, selfish, unkind and unlovely. We have spoken

words, indulged thoughts, cherished feelings and been swayed by motives unworthy of the high vocation wherewith we are called. Let us come back to the old home, to-day as the prodigal with the penitent cry on our lips, "Father I have sinned against Heaven and in Thy sight and am no more worthy to be called Thy son." The Father wants us to come. He waits to welcome us with the warm embrace and the kiss of love. His voice is, "Come home, weary one, come home. Why wander in the strange land! Why feed on the swine husks more! Come back, here are the best robe, the ring, the shoes and the feast of love and joy." Mark the waiting attitude, the outstretched arms, the yearning heart, the words of welcome. Let us arise and go to our Father, receive His greeting and enjoy His love.

This is the place for the cure of home sickness. You are unhappy, Christian, and you hardly know why. The wealth you gained, the fame you won, the pleasure you tasted have not brought the satisfaction you expected. Sighs come unbidden, you are restless and unsatisfied.

Your feeling is very like that of the child away from home. He is surrounded by every comfort. There is a kind man at the head of the table, but it is not father. There is a dear woman over the household, but it is not mother. There are kind children for playmates, but they are not brothers and sisters. There are toys and attractions on every hand, but it is not home. He weeps as if his little heart would break, sobs himself to sleep and wakes with the same sorrow heavy on his heart. He gets no rest until the distance is passed, and he nestles again in his father's bosom, or feels the impress of a mother's fond kiss, amid brothers and sisters, the toys and scenes of the old house at home. Home sickness, Christian unhappy, it may be that which troubles you. You have been mingling too much with the world and have gone from home and the renewed heart has found no resting place there. You must come back, back to the place of birth, to the bosom of Jesus, to the presence of the Father and to hold Communion with brothers and

sisters in Christ at this home feast. Then your spirit, free and glad, in the smiles of God shall leave its burden and lose its gloom.

Come one and all to the family feast. Come for all things are ready. The provision is just such as the hungry soul requires. Here is pardon, full and free. Here is peace with God, from God, in Jesus. Here is joy, unspeakable, a rill from Heaven. Here is hope, bright, glad, joyous. Here is the beginning of Heaven. Listen to the Master's words, "Eat oh friends, drink, ye drink abundantly oh beloved, from this feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Let us eat and be satisfied as with marrow and fat and our mouths shall praise Him with joyful lips.

TEMPERANCE.

The desolations of Intemperance are undiminished. The lava tide rolls on withering, scorching, and blasting, regions which otherwise would be fair as Eden and lovely as the garden of the Lord. Would that as a Church we were free from all charge of aiding its progress and from the sin of apathy in view of its appalling effects.

Many, nearly all of our ministers have given time, study, and advice, warning and entreating, sermons and lectures, to stay the march of the destroyer. Many of our people have given time as precious and talents and zeal, prayers and tears, for the same end, and some of them have died at their post, after a life's struggle.

And we had thought that by this time the fiery flood would have been dried up, and our children comparatively safe. Alas it is not so. The motion of the insidious element of danger and death is steadily onward, and those who would successfully oppose it must be ever on the watch and at work.

We have a Synodical Committee on Temperance and we would like to strengthen their hands. We have working men and women and children too, in every congregation in the body zealous in this war with vice, and we would like to encourage

them, and this we may do to some extent by noticing christian effort in this department of work in other churches.

First of all we have before us the Annual Report of the Committee of the General Assembly of the Free Church on this subject, and the speeches of William Kidston, Esq., Ferniegair, the Earl of Dalhousie, Dr. Begg, J. Cowan, Esq., Professor Blaikie, D. D., Rev. Sir Henry Moncrieff, Rev. Dr. Nelson of Greenock, and Rev. Messrs. Bain Garroch, Henderson of Crieff, and Gibson of Kirkaldy.

The Report took up the evils and causes of Intemperance, means of lessening the evil, legislation and the duty of the Church, and took strong ground on the duty both of the State and the Church to deal with this great evil earnestly, promptly and decidedly. Mr. Kidston spoke at great length and with great earnestness, his facts well chosen and reasonings conclusive. He was followed by the speakers named, in addresses of varied character, and all remarkable for power, until 12 o'clock (midnight) when this deliverance was agreed to :

"That the General Assembly approve of the Report, and record their thanks to the Committee especially to the Convener (Mr. Kidston). The Assembly is deeply impressed with the alarming prevalence of the sin of drunkenness and the enormous evils which flow from it, as well as of the duty of employing all lawful and scriptural means for the purpose of arresting so mighty an evil. The Assembly strongly recommends all Synods and Presbyteries to appoint Special Committees to deal with this matter within their bounds, and they appoint all the ministers of this Church, in addition to suitable references to this subject in their ordinary ministrations to preach a special sermon on the subject on the third Sabbath of December." The last part of the resolution is recommending measures to abolish feeing markets for servants, which have proved fruitful nurseries of intemperance and vice.

The Report of the Committee of the General Assembly of Ireland noted signs of the steady progress of the Temperance Reformation, the preaching of an annual

sermon in nearly every pulpit of the body on the last Sabbath of November, the enrollment of a good proportion of the Theological Students as Total Abstiners, efforts, not effective as yet, for the closing of Public Houses on the Lord's Day, agitation for the Permissive Bill, and while regretting the loss of the Government Licensing Bill, introduced by Mr. Bruce the Home Secretary, considered its introduction and the able and bold speech of Mr. Bruce in the House of Commons, important steps in advance.

A noteworthy stand against Intemperance is that taken by the Lower House of Convocation of the Province of Canterbury. A Committee of this body has accumulated and published a Book of 192 pages, filled with information respecting the extent of the evil, its probable causes, such as legislative enactments or the absence of these, social or trade usages, supposed medical properties; the consequence of intemperate habits, as affecting morality, domestic happiness, education of working classes, health, crime, pauperism, lunacy, Lord's Day, and finally remedies suggested.

This information has been drawn out by questions addressed to clergymen and nearly all public functionaries likely to throw light on the subject. True, this issue from the press is over a year old. But we have but recently seen it; and we note it because we believe its facts must tell on the public mind.

We would also notice activity in carrying on the Temperance war in our own province. Among other movements in connection with the Sons of Temperance, a prize will be awarded for the best Essay on "The importance of combined efforts in the cause of Total Abstinence from the use of intoxicating beverages, on the part of the clergy of all denominations, and religious public generally, and the responsibility that rests upon them in connection with that cause."

The British Templars increasing in numbers and influence, are moving for Union with the Free Templars of Britain a body to the working energy of which ample evidence was borne by the Speakers in the Free Assembly.

We would prefer seeing our Churches, as such, doing their own work against the god of Intemperance, but until the church does act with more point and power on this matter, we must feel, and do feel deeply interested in the movements of our advanced christian men and women associated with others and working in harmony for what is really the cause of God and of humanity.

We regret that our Committee on Intemperance presented no Report to last Synod, for the opportunity was lost for the appointment of an annual sermon, as on some former occasions. What hinders the ministers, well affected as they are to this cause, to take up the day appointed by the Free Assembly, the fourth Sabbath of December, and, with the festivities of the Christmas Holidays and the New Year in view, sound an alarm against that element in such times of joy which has never ceased to spread lamentation and woe through the land? The time is most suitable, ministerial aid is wanted, and we know of no method in which it can be more effectively given, than by a rousing Temperance Sermon on the last Sabbath of the year.

FRENCH CANADIAN MISSIONARY SOCIETY.

Owing to the absence of Colonel Haultain, the Secretary of this Society in Britain; we did not receive the Report of last year until September; though rather late, we wish to notice the continued energy of this Society devoted to the work of evangelizing the Canadian French in the Province of Quebec.

The Society's work is set forth under three departments, Education, Colportage, and Evangelization. Under the first we have an account of the continued prosperity of the Seminary of Pointe Aux Trembles with its 68 Boys and 41 Girls, with notices of Mission day and Sabbath Schools at various other places.

Under Colportage we have notices of the spheres of labour of ten regularly employed Colporteurs, extending from Ottawa to Metis, a field which contains about three quarters of a million of French Canadian Romanists inhabiting the Province, and

constituting nearly one hundred thousand families.

Under Evangelization we have an account of the most successful labours of Rev. C. Chiniquy last year in Montreal, of Rev. J. A. Vernon, at Johette Trois Rivieres, Quebec, &c., and of Rev. R. P. Duclos, in St. Hyacinthe, and also as far as Riviero Du Loup, 100 miles below Quebec, and notices of the ordination of Messrs. Rives and Dionne, the latter well remembered as one of the French Colporteurs in the Lower Provinces.

The following notice will be read with interest, followed by a statement of the financial results of the visit referred to, which we had no opportunity of publishing sooner:

NOVA SCOTIA AND NEW BRUNSWICK.

Late in the Fall, the Rev. Mr. McEwen of Pembroke, Ont., and the Secretary, made a brief visit to the Maritime Provinces to make known more fully the operations of the Society. They met with a most hearty welcome, and a liberal response, and the hope was frequently expressed that a closer connection might be formed with the Society, which would lead to the employment of one of the Society's missionaries amongst the French Acadians of those Provinces.

The Mission is much indebted to the Rev. Mr. McEwen for the kind and hearty manner in which he left his charge for several weeks, and placed his services at the disposal of the Committee. The delegation have every reason to remember their visit with pleasure and gratitude.

NOVA SCOTIA, \$443.79, LESS DISCOUNT,
IS \$430.60.

Albion Mines—\$11.00; col. at meeting in Sharon Church, \$11.

Colchester—J. Snider, \$1.

Halifax, \$214.65; St. Matthew's Ch, \$75.50; Poplar Grove Ch, \$50; Methodist Church, Brunswick Street, \$40; Chalmers Church, \$30; Pres. Church, Dartmouth, \$17.15; Mr. Murray, \$2.

Hopewell, \$4.02—Col. at meeting, Rev. Mr. McKinnon's Church, \$4.02.

New Glasgow, \$62.31—Col. at United Meeting, in Rev. Mr. Pollock's Ch., \$34.31; Col. James' Church, \$18; John Miller, \$10.

Pictou, \$86.76—Col. Prince St. Ch., \$45.50; Col. St. Andrew's Church, \$18.26; Col. Knox Church, \$17; Anonymous, \$5; Mrs. A. McKan, Roger's Hill, \$1.

Shubenacadie, \$21.50; Col. Presbyterian Church, \$11.10; Orange Lodge, \$10.

Truro, \$35.05—Col. Presbyterian Church, \$35.05.

West River, Pictou Co., \$4; Central Church, per Miss Miller, \$4.

Westville, Picton Co., 3.50: Col. at meeting, \$3.50.

NEW BRUNSWICK, \$360.19,—LESS DISCOUNT, IS \$359.19.

Black Land, Restigouche—D. McNair, J. McMillan, G. H. White, each \$1.

Dalhousie—"N. B.," \$100.

Fredericton, \$8—Lieut. Gov. Wilmot, \$8. Kingston, \$3.48—Collected Presbyterian Church, \$8.48; Miss A. Wark, \$1.

Miramichi, \$4—J. E. M. S., Chatham, \$4.

New Mills—"E. R.," \$100.

Richibuctoo, 10.52—Col. Public Meeting, Town Hall, \$7.52; H. Livingstone, A. Roxburgh, H. Irving, each \$1.

St. John, \$124.19—Col. Public Meeting in St. David's Church, \$20.40; Col. in Calvin's Church, \$20.04; Mr. McKay's Church, \$18; Col. Independent Church, \$7.02; a friend, \$20; J. Robertson, \$10; J. G. Forbes, \$0.73; F. Burpee, J. W. N., each \$5; R. Marshall, \$3; two friends, each \$2; two friends, each \$1.

The closing remarks of the Committee in charge are so excellent in themselves and apply so fully to all the evangelistic movements of our own Church, that we reproduce, and commend them to the thought of the friends of our Home and Foreign Missions; and if well considered they will help to quicken effort and prayer on behalf of our own struggling Mission—to the Acadian French.

"It must ever be borne in mind that we wage a spiritual not a physical warfare; that our weapons partake of the nature of our work, and that our most important successes are those affecting the kingdom of which Jesus Christ said, "it cometh not with observation."

Movements most stupendous, because determining men's eternal destinies may be going on as the result of our labors, of times unknown to any human mind. In the conflicts of nations, and on the battle-fields of earth, the numbers of the slain may be counted, and lists of the wounded furnished with detailed accuracy, whilst towns and provinces wrested from the enemy are substantial tokens of success.

But in the conflict between truth and error, Carist and Satan, of which the human soul is the battle-field, forces more subtle and impalpable are at work, and it is simply impossible for man justly or accurately, during any limited period of time, to measure the progress made in the cause of truth, or to know how far the power of the enemy has been weakened or undermined.

Our is pre-eminently a work of faith.

We may not be permitted to see the result of our labours, but we have this unspeakable consolation, that in making use of the right means in the right spirit, there is an assured victory in God's appointed time. From the faint-hearted and unbelieving we cannot expect much of sympathy or cordial support. To them the time may appear long, *the effort unavailing, the expenditure fruitless.* But amongst those who experimentally know the power of God's weapons and the certainty of God's promises, it will be felt that,

"To doubt would be disloyalty,

"To falter would be sin."

In concluding their report, the Committee earnestly ask for the prayers of the friends of the mission, and considering the past history and present prospects of the work, cannot more appropriately close, than in the words of inspiration: "*Let us not be weary in well doing: for in due season we shall reap if we faint not.*"

THE ROMAN CATHOLIC CHURCH.

The troubles of this body continue unabated. The Pope is continually threatening to leave Rome, and relieving his mind by eloquently cursing those whom he regards as his enemies. The Reform movement in Germany is advancing, but not very rapidly. It has not to any appreciable extent reached the peasantry. The sympathizers with Dr. Dollinger and his party are almost wholly the inhabitants of large towns and cities. It is too much to expect a "Second Reformation" from the present movement. Still it is premature to judge. The meeting of the Reformers at Munich was very large and influential, and the ground which they have decided to take is a vast improvement upon Popery. They acknowledge the authority of Holy Scripture, and claim to be what they call themselves, the "Old Catholics." The Bavarian King and Government support the Dollinger party. Prince Bismark and the Prussian Government are also said to sympathize with the Reformers. The influence of the State is given all over Europe, with slight exceptions, to the opponents of Ultramontanism and Jesuitism. Hence the Pope's anguish and dismay. Since the Munich Congress concluded its sittings a petition has been presented to the Bavarian

Chambers by the Dollinger party, asking the Government what course it intended to pursue with respect to Church questions. The reply was satisfactory. The Minister of Public Works stated that the Catholic Church had been altered by the doctrine of Infallibility—a doctrine dangerous to the State, and the Roman curia regarded the Concordat solely as a convention which might at any moment be cancelled. Specially replying to the petition, he declared that the Government had determined to afford the fullest protection, based on the laws of the country, to all those Catholics belonging to the State who do not accept the dogma of infallibility, and, so far as concerns their property, to protect them in all their honestly acquired rights and positions; that the Government recognised the right of parents to bring up their children in what faith they pleased; that the Old Catholic community would be regarded by the Government as Catholic; and that it was decided to ward off all attacks upon the rights of the State by every constitutional means in its power. The Minister also declared that the Government was willing to consider the Church and State independent of one another, since thereby alone could religious peace be restored and its maintenance for the future be assured. The great drawback, with respect to the movement, is that it lacks the strong and noble spiritual element which was the root of the Reformation of the 16th century. Still, Father Hyacinthe is a most evangelical and earnest man, and the spiritual element may yet come to the surface in connection with the whole movement. Then, and not till then, can we look upon it with unflinching faith and hope.

FRENCH CANADIAN MISSIONS.

For our encouragement in prosecuting the Acadian Mission we reproduce the following statement of facts recently made by Mr. Rivard, Editor of the *Aurore*, a French protestant newspaper:—

“Mission work amongst the French in Canada was commenced about 35 years ago, when services were held in Montreal.

The next year, Madame Feller began a school in a log house near Grande Ligne. At present there are five missionary societies among the French in Canada, viz., the French-Canadian, the Baptist, the Sabrevois Mission, the Methodist and Presbyterian.

The French-Canadian Society employs fifteen or sixteen missionaries, and has a boys' and a girls' school at Pointe-aux-Trembles, nine miles from Montreal. There are about 80 scholars. A third or fourth of the number are Romanists when they come to the school, but all go away Protestant.

The Baptists have two schools; one at Grande Ligne and one at Longueuil, both having 60 scholars. They have 12 or 14 missionaries. Two of their churches are in the States near the Line. The Sabrevois Mission, carried on by the Episcopalians, had for several years only 8 or 10 scholars; but now has 40 or 50. The Methodist employ 6 or 8 missionaries. There is only one minister under the charge of the Presbyterians of the Church of Scotland, and his Church will in two or three months be merged in the other French Protestant church.

Mr. Rivard went on to speak of the results accomplished. 10,000 had become nominally Protestant, though many of them had left the Province of Quebec. Colporteurs travelled from house to house through the country, living often on a meal a day, sleeping on the floor, and suffering persecution. Some, worn out, had retired; others had died in the work; but devoted men were found to fill their places. The *Aurore*, the only French Protestant paper on the continent, has a circulation of 1000, and has been instrumental in the conversion of several persons.

Mr. Rivard also stated that he had compiled a hymn book, of which he was just publishing the third edition—an edition of 3,000. It was therefore a mistake, as he remarked, to suppose that little had been done, though the good seed has, as yet, been chiefly growing beneath the ground, and a few years will witness wonderful growth and progress.

Canada Presbyterian Assembly.

The General Assembly of the Canada Presbyterian Church met last month in Toronto for the purpose of receiving the Report of the Committee on Union. The discussions was long and able. The resolution finally arrived at is to the effect that the Basis be approved and sent down to Presbyteries and Sessions—that an effort be made to raise an endowment of \$250,000 in three years for Knox College and the

College at Montreal—that the Kirk Synod be requested to complete the endowment of Queen's College, Kingston,—and that it be distinctly declared that the General Assembly adhere to its views in favour of non-sectarian education. The Resolution which was favourable to Union, passed by a majority of 60 to 11.

Canada Presbyterian Church.

There are 45 students preparing for the ministry in Knox College, Toronto.—An effort is now being made to raise \$250,000 for the endowment of Knox and Montreal Colleges. It is expected that another Professor will be added to the Montreal College next year. Says the *Monthly Record*:

“The Rev. G. L. McKay, the first missionary of the Church to China, is now traversing the wide Pacific on his way to his field of labor. Many prayers will doubtless be presented on his behalf, that he may be may carried in safety across the ocean, and that he may be made an abundant blessing to the people among whom he may labor. Should any contributions have been made in aid of outfit and passage expenses, it is requested that they be transmitted immediately.”

Professor Young has been appointed to the Chair of Ethics, &c., in the University. The 16th ult. was appointed by the General Assembly as Thanksgiving day.

Presbyterian Church in the United States.

There are nine institutions for the training of the ministry of this church:—Princeton, in Princetown, New Jersey; Union, in New York city; Auburn, in Auburn, in Auburn, New York; The Western Seminary, in Alleghany City, Pennsylvania; Lane Seminary, in Cincinnati; Danville; Danville, Kentucky; the Seminary of the North-west, in Chicago; the German Theological School, in Newark, New Jersey; and the German Theological School of the North-west, located at Dubuque, Iowa. There is also a Theological Department in Lincoln University, which has received its endowment from, and is under the quasi control of the Presbyterian Church.

Several of the seminaries begin the new year with new professors. Rev. Charles A. Aiken, D.D., is called to Princetown. Rev. Thomas E. Thomas, D. D., has already been installed in the chair of Greek Exegesis in Lane; and Rev. Geo. L. Prentiss, D.D., takes the chair of Theology in the Seminary of the North west.

The missionary and evangelistic enter-

prises of the Church are being carried on with unprecedented vigour and success.

Vigorous missionary operations are now being carried on by the Presbyterian Church in the Papal countries of the American continent, and the work seems remarkably encouraging. Mexico in particular appears white into the harvest. The *The New York Christian World* contains the following extract from a letter written by a gentleman in the city of Mexico to a prominent merchant in New York:—

“The scene presented to me a large congregation of Mexicans, both men and women, with their little ones, worshipping God in simplicity and in truth, contrasted strangely with all that I had before seen in Catholic Mexico. Though the indefatigable efforts of Messrs. Riley and Romero, and others, against a fierce and relentless opposition, Protestantism is firmly planted in our sister Republic, so long benighted. And I know personally the Government of Mexico is desirous that success shall follow the work, as a means of advancing her people in civilization and the knowledge of their duties as citizens.”

Our Foreign Missions.

The Out-going Missionaries.

Mr. and Mrs. Murray and Mr. and Mrs. McKenzie arrived in Liverpool after a comfortable and speedy passage. They were at Glasgow at date of writing, and in good health and spirits. They, with Mr. and Mrs. Robertson, companions in travel, had taken passage for Melbourne in the Steamship “Great Britain,” to sail from Liverpool on the 14th of December. If they have a fair passage they will be in sufficient time at Melbourne to spend a month in Australia, and sail in Dayspring, March 12th, the date at present appointed.

Word from the New Hebrides.

We have at length had intelligence of the arrival of the Dayspring among the Mission Stations, and of the gathering of the missionaries in Annual Conference. The brethren met this year at Aniwa. Seven ministers were present—Dr. Geddie, Rev. Messrs. Inglis, Paton, Copeland, Neilson, Watt and Milne with Captain Fraser. Mr. Cash was absent at Auckland, and Mr. Goodwill at Santo.

A letter from Dr. Steel informed the Conference that Mr. Gordon had sent in his resignation as missionary from the Presbyterian church of New South Wales, and that their General Assembly had accepted said resignation. As it is probable that the minutes of the meeting will be published in the *Record* for January, we will not at present furnish any detailed statement except in reference to

THE DAYSPRING.

The meeting being held July 3rd, the course of the Dayspring for the season was determined. A committee was appointed to confer with Captain Fraser respecting the continuing of his service in the Dayspring. The Captain declined, owing chiefly to his rising family, and the expense connected with their education. The Conference recorded the obligations of the Mission to Captain Fraser and voted £220 as payment of expenses of passage of himself and family to Halifax, appointed a Board of Management in Melbourne for Dayspring, consisting of three members, (Dr. Geddie, Rev. D. McDonald, Rev. ———,) and three men of business acquainted with shipping and the requirements of vessels, so that the Board may be a reliable authority.

REPAIRS TO DAYSPRING.

The following minute demands attention:—

"No. 26—A special survey was held on the Dayspring this year in Melbourne; and it was found that it will be necessary, during the ensuing year, in order to maintain the efficiency of the vessel, that she undergo repairs involving an outlay of £1700. These repairs will include new sails, new rigging, new deck, new copper, new bolts and other minor matters. In order to meet this expenditure, that an appeal be made the different churches supporting this Mission to raise respectively a sum equal to their annual contributions for the support of the vessel, and to remit at their earliest convenience, to J. S. Ogilvy, Esq., Treasurer for the D. S. funds, and that Mr. Neilson prepare a circular, setting forth the urgency of this appeal.

"27—That the Dayspring be repaired in Melbourne, that the Agent of the Dayspring and the Board make all the requisite arrangements for having the necessary repairs executed, and for seeing the vessel properly fitted out for sea, and despatched

not later than 12th March, 1872; the agent and the board to engage a suitable Captain."

By the time Mr. Neilson's circular reaches us the money will be wanted in Melbourne, and so Rev. D. McDonald, of Melbourne, the earnest, and we may truly say, indefatigable agent of the Dayspring, anticipates Mr. Neilson's pen by writing at once to the Secretaries of the Mission Boards of the respective churches. We present brief extract:—

"I believe that the repairs are needed, but where is the money to come from? I undertake to say that Victoria will be good for £500 towards maintenance and £500 towards repairs. I dare say that New South Wales will give £200. I am writing to the Rev. Mr. Kay, of the Reformed Presbyterian Church for £250, and now to you for another £250, thus leaving £700 to be made up by New Zealand and the smaller Australian colonies.

"The vessel is to be here in December, and she will not again leave our harbour until these repairs are executed and paid for. Observe, she is fixed to leave on the 12th March. I hope your missionaries may be along in time. Meanwhile send us money. *Bis dat qui cito dat.*"

Evidently what is done to meet this emergency must be done quickly. The Secretary will issue Dayspring Cards as usual, and without waiting for the Board to meet, and will ask the youth of the church to consider the whole case and raise as much more than usual as possible, returning their cards *immediately after the new year*; but nothing will be remitted until the whole case is considered by the Board, and their authorization granted.

General State of the Islands.

We regret to say that this is far from being satisfactory. The kidnapping of natives, though contradicted, is found to be a fact of frequent occurrence, and is producing its legitimate fruits—the shedding of the blood of British subjects.

Dr. Steel writes under date Aug. 9th:—

I send you report of a case that came before a criminal court here, respecting the Polynesian labourers, and in which the Captain has been convicted.

Professor Smith who went by Fiji to San Francisco writes that at Fiji nobody doubted that kidnapping had occurred. Cases arise from time to time to prove this,

and confirm what missionaries have been stating all along.

I hope the traffic will soon cease. The Queensland Government have recently been sending agents in vessels and they report that the natives are unwilling to come, and that there is rather a hostile feeling in many islands on account of the removal of so many.

Again, Sydney, 27th:

Since I wrote you I have heard again from the islands. Sad tragedies are occurring very frequently. You will see the letter I published, which you may reproduce. (Not received.)

The captain, mate, and four seamen of the schooner Jason, have been arrested in Sydney on a charge of kidnapping, and sent to Brisbane. If committed, they will be tried at Brisbane. I think this will arouse the people of Queensland. Good will come out of it.

Captain Palmer's Book:—"Kidnapping in the South Seas," is exciting attention in England. His remarks on all our missionaries are very kind, and deserve to be extracted in the *Record*. He is fully convinced of the evil practices of the traders in labour in the New Hebrides."

The following notices of recent tragedies are from the *Pall Mall Gazette*, of November 3rd:—

The news brought from the South Sea Islands by the last mail is merely a sombre record of massacre. At the island of Sandwich the crew of the *Fanny*, a labour vessel, has been almost entirely cut off, the attack being of the most unprovoked and treacherous description. Two young men from Melbourne, who had settled on Tanna, were murdered for the sake of the goods which they brought with them. These islands are in the New Hebrides group. At the Line Islands, on the Equator, Captain Welsh, of the *Maria Douglas*, and Captain Robertson, of the *Marion Renny*, have both been killed. The latter is a most unfortunate vessel; twice before has the whole of her crew been butchered. In Fiji itself matters seem to be even worse. "Thakomban the First, king of Fiji," clearly sympathizes with the murderers of the two planters, Messrs. Spiers and McKintosh, who were killed while peaceably fishing on the Ba coast of Viti Levu. An expedition has at length been set on foot after much pressure, in order to punish the murderers, but it is upon so small a scale, and has received such doubtful orders from Thakomban, that its easy defeat is predicted by the white population. Should this occur it is believed that all the settlers on that coast will be massacred. The Fijians thereabouts are in direct league with the savage canni-

bal tribes of the mountain districts, and have ever been at feud with the new comers. In all this, be it observed, there is no mention whatever made of an English man-of-war, or of the English Consul whose powers, as Lord Bnfield said last session, have been so enormously increased. Orders have been given that English war vessels should call frequently at Fiji: but, as we have before pointed out, they fail to do so. It is very clear that unless there is some interference a war of races of the most embittered kind will shortly commence between our countrymen and Fijians. That the labour traffic ought to be under control is obvious, and it is impossible to save the natives from being kidnapped or maltreated unless some protection be extended at the same time to men of our own race.

We offer two remarks—1st. The attack on the crew of the *Fanny* may have been unprovoked on their part, but what of their predecessors in the same traffic? The poor Fatese have no means of gaining redress of past grievances, and took their own way, the only way they knew of preventing a repetition of them; and secondly, at neither consuls nor ships of war can extend protection to men of our own race, until these do justice to the natives, and regard their natural rights.

We may add that the two young men murdered on Tanna, Messrs. Ross and Bell, were of excellent character, and had secured the friendship of the natives where they lived and intended to conduct a lawful business, but they unwisely ventured, as we learn, into the interior, and were killed probably by a people hostile to those among whom they lived.

TRINIDAD.

We have heard from both Missionaries by latest mail. We have no room for their letters, which, indeed were not intended for publication. Mr. Morton writes, that: "Thomas was doing well at Iere, so that the school was prosperous. Joseph Annagee at Palmyra, is also doing well, and both he and Benjamin Balaram are attending diligently to the means of grace and improvement. After considerable instruction and some delay which I thought in the circumstances wise, I, yesterday, Nov. 5th, admitted them to

the Communion, so that I feel encouraged in these converts.

Two who attended our School are now very attentive and earnest, in Church and Sabbath-School, but while christians in faith and I may say in practice, they delay seeking Baptism."

The mission families are well—with some exception. Mr. Morton is well and Mrs. M. much improved in health. Mr. Grant, indisposed just at the date of writing, from cold, thought to be temporary. Mrs. Grant well, and Geddes nearly restored from fever, which has followed him at intervals for some time.

Let them all be remembered at a throne of grace!

The San Fernando Coolie Church.

Under the general head of Foreign Missions, we have not given prominence to the Appeal of our Missionaries in Trinidad, for a place of public worship. We hold that the first claim on us is the fulfilment of our pledges, and that we should first make provision to meet regular income of all missionaries, professors and supplemented ministers. But do we feel indifferent respecting this movement in which both our missionaries to the Coolies' shew so deep an interest, or are we doubtful of the ability of the church to meet the case? We are sure that no one in direct communication with the brethren making this request *can* feel otherwise than hearty in wishing them full and speedy success. Thus they write:—

"We have succeeded" says Mr. Grant, of date Nov. 7, quite beyond our expectations in collections for the new church. The Estates pay every fortnight. We, each visit one every Saturday when payment is made. On some we have received as low as \$6.00, but on Saturday, last on an Estate of ordinary size I received \$38.28, a sum larger by \$15 than any previously had given. The sums were placed in my hands just by Coolies as they received their pay. We are going to be much more successful than we expected. Anticipating a hearty response from home, we have put the masons to work and in a few days the foundations will be completed."

"The Church" says Mr. Morton "is to go on, and if I am able I will do as much for it as Mr. Grant, whether it is the will of your Board that we be associated here, (*i. e.* San Fernando) or not. The land is paid for, and the Coolies will do something more yet. Friends of the mission throughout the church will surely come to our aid, when the poor heathen Coolies and our handful of converts have done so well. I believe this Church is a necessity to our success and that any material delay now will prove injurious."

If then the movement be necessary, can the church furnish the \$1000? If that sum were required to carry a contested election, how long would it take to raise it in Halifax, St. John, Charlottetown or St. John's, N. F. How long a time would require to raise it in Picton, Summerside or Dalhousie? and yet an extra of One Thousand Dollars is a burden to the great Presbyterian Body of these Lower Provinces! We confess to a feeling of disappointment that the response is so exceeding tardy. We have received Georgie Taylor's Dollar as the first offering. We have received from the first Sabbath-School, Chalmers, \$25. We have received the first \$20 from an individual, Dr. Hattie; but there are 50 men who could give ten dollars each, and yet deduct nothing from what they give to the regular funds and feel none the poorer; and there are many more who could give fives and ones. We trust the Bermuda boat will not sail in January without carrying at least the first quarter of the thousand dollars. As the December packet will not leave for some days after this number will be published, surely the \$50 on hand will be more than doubled before that date. The quotation under the head of *Dayspring* is as appropriate here as there. "*Bis dat qui cito dat.*"

Rév. Tiyo Soga.

This excellent man, one of the African Missionaries of the United Presbyterian Church, has passed away from a life of great toil and usefulness to the rest of Heaven.

News of the Church.

Opening of the Theological Hall.

The formal opening of our Divinity School this year was connected with the inauguration of Professors McKnight and Currie into their respective chairs of Theology and Biblical Literature.

The Halifax Presbytery at the request of the Board of Superintendence, appointed the induction to take place in Chalmers' Church on the 1st day of Nov. at 7½ P. M. In the afternoon a rain storm began which in the evening became a tempest (second only to the hurricane of a previous week, by which, if we are to credit the *Edinburgh Daily Review*, Dartmouth was totally destroyed), and prevented hundreds who would have attended. Still hundreds came out. Rev. J. B. Logan preached, Rev. A. Falconer, Moderator, offered the induction prayer, Rev. R. Sedgwick addressed the Professors, and the Secretary of the Board the people. Intimation being given of the time of meeting the classes the doxology was sung, and a deeply interested audience again faced the storm.

The number of students, as was anticipated, is small. Only one entered for the first year, but with him are four Dalhousie students taking lessons in the junior Hebrew. The 2nd year students are in Edinburgh, having made up their minds to go, before the Professorial appointments were made. The 3rd year numbers four. Nine receive instruction—five are regular students.

Of students of Theology we have in Halifax 5, in Edinburgh 4, at Princeton 4, in all 13. Seven or eight will be ready for license in the spring, and if all our absent Lower Province men are drawn back to carry on the Lord's work on their native soil, where there are work, welcome and support awaiting them, we may yet see full half of our vacancies filled up next summer. Meanwhile we will expect them, and this we will say to them that never in these Provinces were there at one time so many inviting openings.

The Board of Superintendence

Met in Chalmers' Church Halifax, on Nov. 1st, at 2 o'clock, P. M. Present Rev. Messrs. McKnight, Currie, Cameron, Falconer, Forrest, Simpson and McGregor. A letter was read from Dr. McCulloch stating that he was absent, not to save expense to himself but in defence of his brethren at a distance from the place of meeting, and to assert the principle that the church has no right to amerce her members in the sum of their expenses for doing its own work.

Letters of inquiry from students intending to study for the ministry were referred to the Secretary with suitable instructions.

The Board directed that as Dr. King had declined taking salary after July 1st although his year terminated Oct. 1st, his annuity should commence from July 1st, and Professor Currie's salary be paid from same date.

The subject of enlarging and completing the funds invested for educational purposes so that the interest meet or nearly meet the salaries of our Professors both in Theological Hall and Dalhousie College, as submitted to the Board by Synod was taken up and carefully considered, when the following resolution was agreed to unanimously:

"The Board having looked carefully at all the circumstances of the case as it now presents itself, viz: the fact of the Synod having previously appointed a special appeal to our people during the year for the Aged and Infirm Ministers Fund, the present reduced situation of the Hall itself as respects attendance, the obligations known to rest at present on our city congregations in the Lower Provinces, the position of the church as a whole, negotiating for a Union, which if consummated must greatly affect the management if not the locality of our school of Theology, considers the time inauspicious for making the proposed appeal for capital funds."

The Secretary then shewed from the present state of the funds that he could not immediately meet the payments ordered, and that in addition to interest accruing from invested funds that the sum of \$2500 would be required from the congregations annually.

By request the following details were submitted:

I. NECESSARY EXPENDITURE.

For four Professors, two in Dalhousie College and two in the Theological Hall \$1200 each per ann	\$4800 00
Dr. King's retiring salary settled by Synod	600 00
Agents per centage, Janitor at Hall, fuel, repairs and insurance on two buildings and library.....	460 00
	\$5860 00

II. INCOME.

Interest on \$56,000, being the amount of the Professorial and general Ministerial Education Funds invested	3360 00
Sum required from the people.....	2500 00
	\$5860 00

It was then agreed that the wants of the fund should be fully and clearly stated by the Secretary in the *Record* for December, and that a Circular should be addressed to each minister asking immediate attention to

the necessities of the Board, and an early collection in case none may have been sent recently. It was further agreed to solicit the aid and co operation of Presbyteries in securing collections without delay.

In compliance with the request of the Board the following statement is submitted to shew fully and clearly the wants of the fund :

On the one side of the account we have	
Balance against the Treasurer, May 31st, in D. Cy.	\$848 45
Whole expenditure for salaries since that date.	1588 30
	<hr/>
	\$2436 75

On the other side there was drawn	
from Investment funds a cash balance on hand	\$331 34
Interest Dividends, &c.	918 63
Contributions of 43 congregations	662 90
Balance due Treasurer.	523 88
	<hr/>
	\$2436 75

So far it will be seen that since May 31st we have not increased our debt, but \$1200 are payable on Jan. 1st and \$600 on March 1st. To meet these we require collections without delay. We require the people's proportion. So far only 43 congregations have contributed, and these only at the rate of \$15 40. We know that Primitive Church was \$61, Truro \$48, Sydney \$40, Princetown \$37, and St. John, Halifax, \$30—and last year's account shews Lower Londonderry \$53, Poplar Grove \$66, Calvin Church \$40 and Prince St. \$34. What is now required is that the remaining 80 should move early, and that the stronger charges should all turn the corner of \$30 and go as much higher as they please, so that the Treasurer should be punctual to a day in his payments. The average contributions of all congregations must be \$21. For this the Board appeals with earnestness and with confidence to all the loyal and willing hearted people in every part of the Church. And they trust that their confidence is not misplaced, when they look to all or nearly all the charges who have given nothing since May 31st, to come heartily and promptly to their aid, so that they may carry well through this important work, in which they are merely the servants of the Synod and of the people.

N. B.—We have given no exhibit of the Professorial fund, which shews a balance of \$300 in our favour.

Opening of Dalhousie College.

At the appointed hour on the 31st Oct. the largest room in the College was filled to overflowing. The Senatus and Faculty, having entered, Dr. Ross offered prayer, and spoke well on the progress and difficulties of the College. Professor Johnson then read the introductory to the Arts course,

and Dr. Farrel to the Medical course. Both papers were worthy of the men and of the occasion, and were heartily applauded by students and general audience.

Speeches followed, grave and gay, solid and sparkling, from Judge Stevens of New Brunswick, Hon. Mr. Vail, Rev. A. Simpson, and Hon. William Garvie, who responded to a call from the students.

The number of students in attendance is larger than on any former Session. Although unable to state the precise number, we know that 37 have come up for the first time—that the whole number in the Arts course is about 75, and with the Medical classes, the total must be about 100.

The arbitration respecting the Provincial Building being a fact, and the removal of the Post Office, at an early day, being unquestionable, some increase of revenue became a necessity. Having issued circulars, the Senatus met some friends of the Institution on the 16th ult., and asked for \$1000 a year for five years.

The sum solicited, we are happy to say, has already been promised, and encouraged by success, we learn that the Senatus intend asking for a second thousand, to be raised partly in the country, and we dare say they will succeed. The College is evidently rising in public favour in Halifax and throughout the Lower Provinces.

Presbytery of Halifax: Induction of Professors.

The Presbytery of Halifax met in Chalmers' Church on Wednesday Nov. 1st, at 7 o'clock. After some preliminary business, Rev. J. B. Logan preached an earnest and pointed sermon from Ps. cix. : 94, "*I am Thine*," showing the duty, the privilege and the rewards of devotion of person and service to God. Rev. A. Falconer, Moderator, narrated the circumstances that led to the election of Professors McKnight and Currie to their respective chairs, and then offered the induction prayer, and afterwards gave the brethren the right hand of fellowship and declared them duly inducted. Rev. R. Sedgwick addressed the Professors. He spoke of the high honor conferred on them by the Church—and the sacred trust committed to them; the training of the men who are to occupy her pulpits and thus exercise an influence which can hardly be estimated. He congratulated them in the name of the Church. The manner of their election showed that they are in full possession of the confidence of the Church. He showed the importance of a minister being able to read the Hebrew and Greek Scriptures as freely as he reads the English. The inspiration of the Scriptures would of course be a settled matter between the Professor and his class. Speaking of System-

atic Theology he showed that it was purely a Revelation, and to be found as to the matter of it, in the Bible alone. It is not a hypothesis, or a Philosophy, or a speculation, or an argument, but a revelation. We must except it as we find it, and then show by systematic Theology what are the facts, doctrines, duties and obligations involved. Given the facts, what do they assume, explain, insure. He spoke of the noble and highly influential position occupied by orthodoxy and the increasing reverence with which our Symbols are regarded, and the duty of the Professors to harmonize the teaching of their chairs with the Subordinate Standards of the Church. He dwelt on the good results of courteous and kind private intercourse with students and illustrated this point very touchingly and appropriately by a reference to his own student days and experiences. He expressed the hope that this would be the beginning of a new Era in our He paid a feeling tribute to the Professors who have ceased from their labors, and concluded by invoking the Divine blessing on the new Professors.

Rev. P. G. McGregor addressed the audience on the duty of the people to the Hall, to Professors, and to Students. After a passing allusion to the great importance of a devoted and highly educated ministry, he showed that we must depend on our own resources for raising such a ministry. Scotland, Canada, the United States cannot supply us, and even if they or any of them could, it would not be desirable. It is the testimony of all history in christian and in heathen communities that the permanent success of the church must depend under God on her native Evangelists. We should not deprive our families of the privilege of devoting their sons to the ministry.—We want your Sympathies, your Money, your Prayers, your Sons.—Under the "Money" head Mr. McGregor showed that we have annually to meet salaries and expenses amounting to \$5,800. Our invested funds yield \$3,360; and our congregations are expected to raise by collections or otherwise \$2440. The Synod of Victoria with few students, in a few years raised £14,000.—Mr. McGregor dwelt very appropriately on the other heads of address, but space forbids us to follow him.—The evening's proceedings were very impressive, and will serve to deepen the conviction of the people that we must sustain the College and sustain it well. Notwithstanding the storm which prevailed, the audience was large. The Presbytery adjourned at 9½ o'clock.

The Presbytery met again for the transaction of business on Thursday morning. Rev. E. Annand and John S. Maclean Esq., were appointed to visit Lawrencetown shortly.—The Sessions of the Halifax Congregations reported approvingly of the pro-

posal to sanction a new congregation in the South End. The Presbytery therefore granted the prayer of the Memorial of the parties from the South End, and sanctioned the formation of a new congregation. The following interim session was appointed—Rev. Professor Currie, Moderator, Rev. P. G. McGregor, J. W. Fleming, A. James and R. Murray, and a resolution was adopted expressive of the Presbytery's cordial approval of the new enterprise, their desire for its success, and their deep sympathy with the congregations and individuals to be effected by the inevitable separations that movements of this kind always necessitate. At the call of the Moderator Rev. R. Sedgwick offered earnest prayer for God's blessing on the new congregation and on the old congregations concerned in the movement.—A complaint against the Session of Musquodoboit was heard, and after discussion, settled to the satisfaction of all parties. After appointing supplies and arranging for the examination of students, the Presbytery adjourned to meet in Walton, on Tuesday, December 5th at 6½ P.M., Mr. Simpson to preach; and to meet in Kempt the following morning at 10 o'clock, Mr. Falconer to preach.

Presbytery of St. John.

The Presbytery of St. John met in St. David's Church, in this city, on the 7th Nov.

Rev. Jas. Bennet reported regarding his visit to the Tobique region. In addition to information already before the Presbytery, he stated that there are about twenty families of Presbyterians scattered along the Tobique with about as many located near the town of Tobique. A missionary on the ground would need to visit Grand Falls. As previously reported, the sum of \$250 and board, would be secured to an active young man who would labor there for a year.

Mr. McKay reported that Mr. Houston and he had visited Nerepis and Jerusalem, preached at both places, got committees appointed and arranged to give these people service once a month, they paying for the same; and that pursuant to this arrangement Mr. Barnard and Mr. Nelson had gone down to supply them.

Mr. McKay also reported that in obedience to injunction of Presbytery returns on Union were forwarded from the sessions of Sussex, Londonderry, Moncton, Springfield, Waweig and Bocabec, St. David's Church, St. Stephen, St. John Calvin Church, Saltsprings, and Carleton Presbyterian Church, all of which returns were favorable to union.

Reports of contributions to the schemes of the Church were then called for, and all

the congregations represented reported some progress, but none had concluded their contributions.

Rev. J. Bennet reported his having preached at Woodstock and Richmond on the first Sabbath of September, and that he intimated to the people that Rev. John Home was no longer in the service of this Presbytery. He also reported that he preached at Baillie on the 24th ult., and moderated in a call which came out unanimously in favor of Mr. J. W. Nelson. The call was numerously signed and was left in the hands of responsible parties for further signatures.

The Clerk then read an application from the Presbyterian congregations at Richmond for moderating in a call. The application was then laid on the table and the Clerk was instructed to procure further information regarding this movement, and in order to that end to visit Richmond at an early day in conjunction with a member of the sister Presbytery, and if need be report to a special meeting of Presbytery.

A call from Baillie and Tower Hill in favor of Mr. J. W. Nelson was laid on the table. It was found on examination to be duly attested and numerously signed. W. S. Robinson Esq., appeared to support the call, and he stated that the people were very cordial and that they would guarantee \$400 for the minister's support, which, with the promised supplement, would amount to \$500. The Presbytery agreed to sustain the call, and ordered it to be transmitted to Mr. Nelson for his consideration, and in the event of his accepting it the Moderator was instructed to prescribe trials. The Presbytery then adjourned to meet him in the afternoon at 3 p. m., and the meeting was closed with prayer.

At the meeting of the Presbytery in the afternoon, the consideration of the call from Baillie was resumed, when it was agreed provisionally that in the event of Mr. Nelson accepting the call the edict for his ordination be served by Mr. Morrison on the 19th inst., and that the ordination take place at Baillie on Tuesday evening, 5th December, at 6 p. m., the Moderator to preach and preside, Rev. J. D. Murray to address the minister, and Rev. Jas. Gray the congregation. The Presbytery agreed to meet to receive Mr. Nelson's trials on Monday, the 4th Dec., in this place at 2 o'clock, p. m.

Præsbtery of Pictou.

The Presbytery of Pictou met in New Glasgow, on the 10th Oct., and was constituted by the Rev. Alexander Ross, Moderator, with whom were present a large number of Ministers and elders.

The Rev. James Thompson gave notice that he would, at the next meeting of Presbytery, move the reconsideration of that part of the minute at the last meeting referring to the Larger Catechism.—The Presbytery's Committee in charge of Westville reported that they had organized a congregation there consisting of 93 members and 87 adherents, opened on the 4th Sabbath of August, a commodious and an elegant Church, just then completed by the congregation, on the 2nd Sabbath of this month ordained three elders who had been previously duly elected, viz: Messrs. Donald McIntosh, W. H. Fraser, and Wm. McC. Erquhart, and that the Session of that congregation, at its first meeting, appointed Mr. W. H. Fraser to represent them in Presbytery and in Synod during the current year. This report was received, the Committee discharged, and their diligence highly commended.

The Rev. Mr. Mowitt was appointed Moderator of that Session.

Rev. E. A. McCurdy reported that he had fulfilled his appointment to Sherbrook and Goldenville—that he also preached at Wine Harbor, and that Mr. Campbell expressed himself as sufficiently recovered now to perform the work of the congregation without any further assistance.

"The Mackenzie Bursaries" were granted to Messrs. D. S. Fraser, Durham; and Donald McLeod, Strathalbyn; both second year students at Dalhousie College.

The Presbytery agreed to hold their next meeting in John Knox's Church New Glasgow, on Tuesday, Nov. 21st, at 11 a.m., for ordinary business.

JOHN MACKINNON, Clerk.

Presbytery of Victoria and Richmond.

Rev. Adam McKay lately from Ontario, was inducted on the 13th ult. into the United Congregation of Middle River and Little Narrows.

Mr. Grant's call from Lake Ainslie congregation was sustained by the Presbytery as a regular Gospel call, and received trial discourses. He will probably be ordained and inducted during the present month.

Mr. David Drummond has supplied the congregation of West Bay for a month, he is probably now at Port Hood or Broad Cove. We trust that Mr. D. may continue for the winter in Cape Breton, or in Prince Edward Island where there is one Gaelic Congregation vacant for which a preacher has been asked.

The addition of two ministers to the Presbytery of Victoria and Richmond will greatly strengthen the hands of the brethren there, and cause many hearts to sing for joy.

Statistical Summary for Year ending 31st December, 1870.

	Halifax.	Lantern & Yarmouth.	Pictou.	Tatamouche.	P. E. Island.	Truro.	Cape Breton.	Victoria & Alcham d.	St. J. hn.	Miramichi.	Total.
No. of Adherents, including children.....	10381	3282	13233	3195	9448	6386	7262	5650	5302	2516	67085
No. of Families.....	1980	645	2480	626	1766	1222	1319	1001	1370	493	12401
No. of Churches.....	37	19	33	11	32	21	15	12	27	11	218
No. of sittings in those.....	10690	5200	15230	3365	9010	8050	5100	3750	6600	2140	69225
No. of other Preaching Stations.....	24	28	17	15	30	13	12	15	31	9	194
Average attendance in Churches and Stations.....	6321	2976	8600	2190	6320	4300	6410	3110	3729	1660	45615
No. of Baptisms.....	331	103	380	80	267	133	321	148	219	86	2068
No. Communicants.....	3071	637	4315	839	1995	1610	376	330	1503	416	15062
No. Accessions.....	351	46	502	109	184	88	129	26	161	15	1611
No. Removals.....	95	21	194	73	63	39	19	10	80	10	604
No. of Elders.....	115	33	169	39	111	80	38	37	74	23	719
No. Sabbath Schools.....	55	14	82	17	50	26	22	17	20	8	320
No. Teachers.....	331	60	402	73	187	137	51	47	166	26	1489
No. Pupils.....	2419	601	3000	550	1439	1064	632	371	1636	295	11916
Volumes in Library.....	6092	1820	6445	1360	2320	1569	1160	799	3760	510	25755
Prayer Meetings each week.....	32	10	66	11	39	22 1/2	45	12	17 1/2	3	258
Average weekly attendance at do.....	1017	272	1435	160	642	505	2173	295	411	67	6875
Bible Classes.....	38	17	36 1/2	10	24	20	5	3	14	4	171 1/2
Attendance at do.....	1045	273	662	261	437	325	168	39	196	60	3466
No. of Deacons or Managers.....	114	51	118	42	105	51	54	58	120	19	732
Spend under \$400.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Up to \$400 but in for \$500.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Average amount.....	\$822 39	\$568 00	\$682 32	\$467 40	\$510 85	\$645 69	\$651 86	\$631 70	\$622 49	\$497 50	\$646 32
Annual value of Manse and Glebe.....	690 00	240 00	530 00	100 00	236 65	136 00	60 00	80 00	480 00	90 00	2622 66
Supplement received.....	540 00	240 00	.....	18 00	260 00	.....	210 00	160 00	770 00	300 00	2498 00
Debt on Congregational property.....	11570 00	.....	1947 00	64 00	650 00	720 00	1479 00	.....	11770 00	.....	28200 00
Balance due the Pastor.....	637 92	186 00	40 00	18 00	1197 30	239 83	3717 00	725 27	911 16	.....	7672 48
Stipend promised.....	14085 00	3675 00	12200 00	2194 00	6050 53	5580 00	4580 00	1880 00	7688 00	1864 00	59716 53
Contributions.											
Stipend paid.....	14395 45	3516 00	12510 00	2219 00	6103 52	5676 83 1/2	4293 00	1533 30	7012 42	1600 00	58899 52 1/2
Church and Manse building and repairs.....	6780 24	820 00	4998 00	1274 35	2498 53	4625 20	1706 00	433 00	5871 47	80 20	28866 46
Other Congregational purposes.....	3453 06	346 25	1775 40	414 88 1/2	610 75	704 28	90 00	184 00	1277 20	59 25	8815 07 1/2
Synod Fund.....	213 81	66 20	183 18	36 11 1/2	12 12	111 40	64 73	27 75	120 60	24 55	980 50 1/2
College and Theological Hall.....	232 06	72 50	314 93	18 00	131 07	166 08	46 00	10 00	110 45	15 00	1116 09
Home Missions.....	518 09 1/2	72 00	440 25	53 54	293 54	326 50	359 50	150 39	250 39	26 53	2490 52 1/2
Supplementary Fund.....	357 68 1/2	60 23	478 59	33 00	105 48	137 69 1/2	54 00	37 66	245 66	48 88	1558 87 1/2
Foreign Missions.....	717 89 1/2	103 00	837 56	142 31	187 12	467 45 1/2	152 50	44 48	240 74	93 37	3606 43
Day School.....	348 40	77 86	437 98	43 65 1/2	164 20	108 75 1/2	84 73 1/2	31 61	110 19	44 32	1511 89 1/2
Other Religious and Benevolent Objects.....	1564 65 1/2	215 00	2933 39	122 62 1/2	637 15	641 93 1/2	119 65	342 01	1091 15	155 96	7249 38 1/2
Total.....	\$20080 22 1/2	\$6349 64	\$24296 70	\$4367 38	\$11268 43	\$12017 69 1/2	\$7480 17 1/2	\$2794 20	\$16117 12	\$2139 88	116550 18 1/2
Ratio per Family.....	14 95	8 25	9 76	8 28	6 43	10 68	6 57	2 79	12 59	6 24	9 10

Presbytery of Huron.

A correspondent of the *Witness* sends the following account of a recent meeting of the Presbytery of Huron, Ontario—the proceedings having a bearing on one of our congregations, we reproduce the article:—

“An adjourned meeting of the Presbytery of Huron was held at Teeswater on the 24th inst. The most important item of business before the court was the consideration of a call from Middle River and Little Narrows, Cape Breton, in favor of Rev. Adam McKay of Culross. The reasons for translation transmitted by the Presbytery of Victoria and Richmond were read. Messrs. Flemming and John Ballagh, Commissioners from the Culross congregation, were heard. They stated that although the congregation felt very keenly the removal of their pastor from amongst them, yet seeing that he had intimated his intention to accept of the call from Middle River, &c., if they would offer no objection to his translation, but would follow him to his new sphere of labour with an earnest prayer that the master of the vineyard would abundantly own and bless his labours.

A letter was also read from Mr. McKay, intimating his acceptance of the call from Middle River and Little Narrows, C. B. On motion made and seconded, it was agreed to translate the Rev. A. McKay from the Culross congregation to that of Middle River and Little Narrows. The Rev. A. G. Forbes was appointed to preach the Culross Church vacant on the 3rd Sabbath of November. The Clerk was instructed to forward to the Clerk of Victoria and Richmond Presbytery an extract of the Minute of Presbytery, and send Mr. McKay the usual Presbyterial certificate. Messrs. Stewart and Forbes were appointed a Committee to prepare a suitable Minute relative to Rev. A. McKay's translation and to submit the same at next meeting of Presbytery.

Religious Intelligence.

The Week of Prayer.

These are the topics suggested by the Evangelical Alliance as suitable for exhortation and prayer, on the successive days appointed for united prayer, during the week beginning the 7th January, 1872:

Sunday January 7.—SERMONS: Subject: The faith once delivered to the saints, a universal and everlasting bond of union in the Christian Church. The duty of its defence and extension, binding on all believers.

Monday Jan. 8.—THANKSGIVING: God's “unspeakable gift”; for mercies personal and relative; for national mercies; for maintenance and restoration of peace, and for preservation from famine and other national calamities; for mercies to the Christian Church; for the progress of Christ's Kingdom and the usefulness of the Christian Ministry.

Tuesday Jan. 9.—HUMILIATION: For personal and national sins, weakness of faith, disobedience and worldliness in the Church. Acknowledgements of Divine judgments, confession of unfaithfulness, and prayer for the revival of religion as in past times.

Wednesday Jan. 10.—PRAYER (intercessory): For families; for the sons and daughters of Christian parents at home and in other lands; also for those at school, at colleges and universities; and for all entering upon commercial or professional duties; for the increase of spiritual life in those who confess Christ; for the conversion of the unconverted; and for the sanctifying of affliction both to parents and children.

Thursday Jan. 11.—PRAYER (intercessory) For kings and all in authority; for nations especially those recently visited with the calamities of war; for the prevalence of peace in the councils of statesmen; for righteousness, harmony, and good-will among all classes; for the spread of sound knowledge, and for God's blessing upon special efforts to resist the progress of infidelity, superstition, intemperance, and other kinds of immorality.

Friday Jan. 12.—PRAYER (intercessory) For the Christian Church; for Bishops, Presbyters, pastors, and missionaries; for translators of the Holy Scriptures into various tongues; for office bearers, and for committees, societies, and authors engaged in Christian work.

Saturday Jan. 13.—PRAYER: For a larger outpouring of the Holy Spirit; for the increase of Christian love and holy zeal, and the union of believers in prayer and effort of God's glory.

Sunday Jan. 14.—SERMONS: “Thy kingdom come, Thy will be done on earth as it is done in heaven.” (Mat. iv. 10.)

Union in Scotland.

Presbyteries are appointing Committees for promoting co-operation and cordial intercourse between the Free and United Presbyterian Churches.—Dr. Begg is proposing a Union of all the Presbyterian Churches on the basis of the “Establishment Principle.” There appears to be less bitterness in the Union discussions for the last three months—a much needed improvement. Dr. Doellinger sent a message

to the churches through Dr. Wylie, to unite. It would be the advice of any disinterested friend.

Special Meetings.

All through the Synod of Fife special evangelistic meetings are to be held during the winter months—the series to last as a rule one week in each place. Thirty-five localities have already been selected.

Jewish Mission.

The Free Church still maintains its Missions to the Jews in Amsterdam, Prague, Pesth and other centres of Jewish popula-

Students.

There were 51 Students in attendants on the recent session of the United Presbyterian Theological Hall. There are 48 preachers now on the Probationers' list, and only 11 vacant charges.

Bereavements.

Four of the European agents employed by the U. P. Church in the Calabar Mission, died within the past year. The climate is very bad, but the mission has been prosperous.

Union in England.

It is expected that in a short time the two principal branches of the Presbyterian family in England will unite. The U. P. Branch resolved at its last meeting not to wait for the Scottish Union.

Free Church Funds.

The first five months of the current year show a decrease of £1,152 in the contributions to the Sustentation Fund as compared with last year. There is a small decrease also in the receipts of the Education and Foreign Mission Funds.

Mormonism.

A great and crying abomination is about to be swept off the face of the earth. Mormonism in so far as it upheld Polygamy was always opposed to the laws of the United States, but the Mormons were strong, fanatical, and far away from the centres of civilization and political action; and so the evil was winked at, and the efforts to deal with it were intermittent and not in earnest. Now, however, a determination is manifested by the authorities to deal with the matter as it deserves. The leaders have been arrested. Some have been tried and punished. Others have fled. Brigham Young, long the leader of the

Mormon church, has disappeared. Outward pressure comes upon the "saints" at the same time with inward divisions and schisms. All the evangelical churches are rushing in to possess the land. There is a Presbyterian church now in Salt Lake City. It is hoped that in a few months Mormonism may be numbered with the things that were.

Dr. Gibson.

This worthy and venerable minister of the Free Church died about a month ago of paralysis. Dr. Gibson was one of the boldest and most unflinching advocates of all doctrines and causes which he believed to be right. He will be much missed in the Free Church Presbytery of Glasgow, and in the General Assembly. He was 72 years of age.

Dr. George Johnston.

The November number of the U. P. Magazine contains a fine tribute to the memory of Dr. Johnston of Edinburgh.

Synodical Meeting.

The English Synod of the United Presbyterian Church met at Park church, High-bury, London, on October 10, when the Rev. John Edmond, D.D., took the chair of Moderator. On October 12, by 38 against 28 votes, the Synod adopted a resolution, proposed by Mr. Graham, of Liverpool, approving an immediate union with the English Presbyterian Church, and directing that the General Synod, to be held in Edinburgh in May next, should be over-tured to advise what steps should be taken. Dr. Cairns, who proposed the rejected resolution, acquiesced in the judgment of the Synod. The next meeting of Synod was fixed for Birkenhead, and Mr. Graham, of Liverpool, was elected Moderator.

Rome.

Through the efforts of Dr. Stewart of Leghorn, the sum of £6,000 sterling to purchase a new building in Rome which serves as a church, and a school with apartments for pastors and teachers, and a shop for a Bible Colporteur—all to be used by the Waldenses.

Irish Presbyterian Church.

A Conference on the Sustentation Fund was held in October, at Londonderry. It is found that the capital of the *Regium Donum* has been invested, so far, in such a way as to yield an annual return of £25,000. It is intended to raise £30,000 a year at least, to supplement this amount. The minimum to be secured to the ministers, from all sources, is £135.

It is stated on reliable authority that a change for good is coming over the minds of Irish Roman Catholics. They are anxious to obtain good books, and are given to sincere and anxious inquiry.

High Church.

The Puseyite and "High Church" organs continue to scold the Archbishop of York and the Bishop of Winchester for officiating in a Presbyterian Church. The latter sneaked out of the charge against him by declaring that he simply conducted a "Missionary service."

Established Church.

Complaints are made of the Rationalism preached in Greyfriars' Church by Dr. Wallace, successor to Dr. Robert Lee.—Another case of disputed settlement—the Queensferry case—is bringing contempt on Lord Aberdeen's Act.

Missionaries Wanted.

The United Presbyterian Church wants missionaries for Caffraria; Trinidad, India and China. Four are wanted for Old Calabar.

Robert College.

Robert College, near Constantinople, was completed in time for commencement this year, after six years of waiting for permission to build and two years in building. Its hundred and fifty students include Greeks, Armenians, Turks, Jews, and Bulgarians; Germans, English, Scotel, and Americans; Swiss, French, and Italians, and a dozen nationalities besides. The college faculty is diverse in blood and speech as the young men under their care. The senior class this year was composed entirely of Bulgarians.

Bohemia.

In a letter addressed to the Rev. John Shedlock, M.A., Secretary of the Evangelical Continental Society, the Rev. D. A. Herscheil mentions that there is an average annual accession to the Protestant Church from Romanism of about five hundred converts in Bohemia. This, he says, I have from the testimony of several pastors; I would not, however, wish it to be inferred that all these converts are really spiritually converted, but simply as indicating the general tone of sentiment towards Protestantism.

A Missionary Returning.

The Rev. Dr. Wilson, the well-known Indian missionary of the Free Church of Scotland, has been upwards of two years in

Britain, during which time he has diffused a great deal of useful information about the religious and social movements at work in our great Eastern Empires. He made his present visit for the purpose of recruiting his health, and of occupying for a year the chair of Moderator of the Free Church General Assembly. As he intends soon to return to Bombay, a number of his friends entertained him at a public breakfast in Edinburgh recently. Advantage was taken of the opportunity to present to the Church with which Dr. Wilson is connected, an oil portrait of him, executed by Mr. Norman McBeth, of the Royal Scottish Academy. In presenting the portrait the chairman referred to some of the eminent services which Dr. Wilson had rendered to India, and stated that he held the honourable position of President of the branch of the Asiatic Society, at Bombay, was Vice-Chancellor of the University of Bombay, and was a Fellow of the Royal Society of London, to the last of which he had contributed very important communications. Dr. Wilson, in acknowledging the honour done him, said he was greatly encouraged in going back to India, where he had labored for upwards of forty years, by the great kindness he had experienced during his sojourn in Great Britain, and that he would go back to his missionary duties full of hope as to the future. They had seen some beginnings—they were glorious beginnings—they had seen Brahmins, Zoroastrians, and Buddhists entering the Christian Church as individuals, but the time would be when they would see them flocking to the Church as doves to their windows.

NOTICES, ACKNOWLEDGMENTS, &c.

TO THE SABBATH SCHOOLS.

"Dayspring" Cards will be issued immediately, but the proposal to devote a proportion of the amount raised to Acadia Missions is superseded by the demand for an additional £250 stg. We are happy to inform the Sabbath Schools that they have already raised all that is required for maintenance this year, and all the money sent in can be applied for renewal. Those who have remitted lately must decide for themselves whether to make a second effort. It is our duty to furnish the Cards to all.

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

FOREIGN MISSIONS.

Half of collection at Zion and St. James Churches, Charlottetown.....	\$13 65
Collection at Missionary meeting St. David's Church, St. John.....	43 00

Half of collection at farewell Missionary meeting, Pictou.....	51 00
Half of collection at farewell Missionary meeting New Glasgow.....	31 95
Additional from a friend, New Glasgow	20 00
Half of farewell missionary meeting, Halifax	54 16
River John	28 09
St. David's congregation, St. John ..	30 00
St. John Presbyterian Cong., St. John	14 00
Moncton	9 13
Long Creek, P. E. I.	0 82
Clyde River, P. E. I.	1 94
Cow Bay, for Rev. D. MacDougall ..	8 00
A friend, Cape Breton	20 00
South Cornwallis, per Mr. Logan	15 00
North Cornwallis, per Mr. Hogg.....	19 47
Jas. McAlister, Esq., Moncton.....	10 00
Friend of F. Missions in West Point congregation	9 00
J. F. and family, Halifax.....	10 00
An old smoker, saved from tobacco ..	1 00
Matland juvenile Missionary Society..	15 70
Robert McNaughton, Fish Pools.....	1 50
Murdoch McGregor, Lake Ainslie ..	5 00
Mill Creek, Buctouche, per Mr. J. Annand	3 73
Cymro, Cow Bay.....	4 00
Master Archie Campbell, Truro, proceeds of a juv. bazaar, S4 N S. Cy..	3 90
Clyde and Barrington Congregation:	
Clyde	\$10 00
Barrington	3 00
Cape Island	5 00
N. S. Cy.....	\$18 00 17 52

FOR COOLIE CHURCH IN SAN FERNANDO.

P. G. McGregor.....	4 00
Dr. Hattie	20 00
Isaac N. Archibald, Truro	2 00
Friend, per I. N. A.	0 25
Abram Patterson.....	4 00

"DAYSFRING."

Fish Pools, per Rev. A. J. Mowitt.....	7 75
S. S. East River St. Mary's, 4th qtr. .	1 77
Young Friend, per Rev. R. Laird.....	1 00

HOME MISSIONS.

Friend, Cape Breton.....	8 00
Sharon Church, Albion Mines, col	29 25
Bedford, per P. Smith.....	19 50
South Cornwallis, Rev. J. B. L	7 50
Friend with Missions in West Point con	7 00
An old smoker	1 00
Robert McNaughton.....	1 50
Murdoch McGregor.....	5 00
St. David's Church, St. John.....	30 00
Calvin Church, St. John.....	23 31

SUPPLEMENTING FUND.

New Mills, N. B.	14 60
South Cornwallis, Rev. J. B. L	7 50
Jas. McAlister, Esq., Moncton	7 00
John McDougall	4 00
An old smoker	1 00
St. David's Church, St. John.....	44 00
Calvin Church, St. John.....	45 00
Poplar Grove, Thanksgiving coll.....	80 00

MINISTERIAL EDUCATION.

Friend, Cape Breton.....	5 00
Interest of N. S. \$800 1 year.....	46 72
" " 150 " 	8 76
Prince Street congregation.....	24 65

ACADIA MISSION.

Friend, Cape Breton.....	5 93
An old smoker	1 00
Mr. and Mrs. R. Logan, Halifax	1 00
Newport Congregation, per H. Smith.	12 72
Mrs. Jones, Cow Bay.....	4 00
Samuel Archibald, Watervale.....	2 44

MISSION OF REV. C. CHINQUY.

Mr. Jas. Hall, Onslow Mt., per Rev. J. I. Baxter.....	1 00
Mrs J. Hall, do, do.....	3 50
Mrs. Wm. McKenzie, Back Meadows, Pictou, per Rev. H. Koss.....	1 00
A Friend, N. G.....	10 00
Miss Mary Brenton, Middle Stewiacke	5 00
From Mr. R. Murray, acknowledged in Presbyterian Witness:	
J. McDougall, Blue Mountain.....	2 00
J. Austin	20 00
Howard and James Campbell.....	2 00

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Home Missions, Bridgewater, \$11.78 should be \$11.68. Mission Goods—under No. 9 "Musquodoboit" was omitted. The different settlements mentioned under No. 9 all belonged to the large Musquodoboit congregation under pastoral charge of Rev. R. Sedgwick.

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THE HOME AND FOREIGN RECORD.

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