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THE
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OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

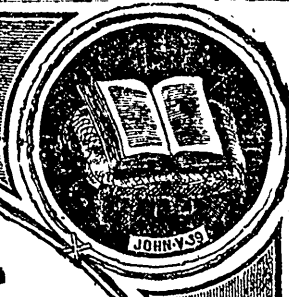
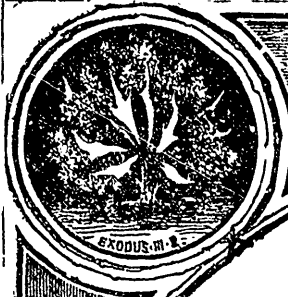
BRITISH NORTH AMERICA.

1875.

HALIFAX, N. S. :
JAMES BARNES, CORNER SACKVILLE AND GRANVILLE STREETS.
1875.

DECEMBER.

1875.



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Foreign Record

OF THE

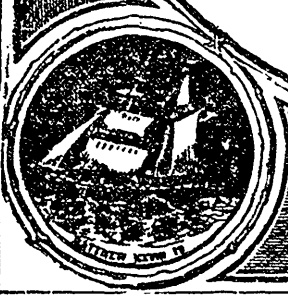
PRESBYTERIAN CHURCH

OF THE

LOWER PROVINCES OF BRITISH NORTH AMERICA.

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HALIFAX
N. S.



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The Pastor and the School.

"Ought I to give in or hold out?" The question comes from a pastor whose story is as follows: His church has a good Sabbath-school, but it is not managed to suit him. They had a festival and sold chances on a cake once. Now new books which he thinks pernicious are ordered for the library. The superintendent is not a Christian, and four teachers out of nine with him are out of Christ. The superintendent proposes to let the pastor do the preaching and to manage the school himself; and as he pays half the price of the new library, to put in what books he pleases. At present things are *in statu quo*, and until the new books come there will probably be no move. The pastor is resting on his arms, and undecided as to whether these books shall go into the shelves or not. People tell him he will "break up the school by making a fuss." We are asked for advice and will not be slow to give it. The school is a church school. The children are the baptized children of the church. Feeding and caring for the lambs is as much a part of the pastor's work as preaching to fathers and mothers and grandfathers. That Sabbath-school, with its library, and picnics, and festivals, is a part of his machinery for performing the work to which he is called. He should plant him self more firmly and say, when the objectionable books make their appearance, "Gentleman, they can't go in the library, and when we have another festival we won't have a lottery. If you don't want me as pastor, say so, and we'll part; but so long as I am pastor your children shall not be trained up to gamble or be fed on infidel books." That is our advice, and if the pastor had sent us his name and the name of his superintendent, both should have the chance of reading it. Where schools are established independent of particular churches, those who establish them should run them. The superintendent is chief officer. In a church school it is different. The pastor and session are over the church. They are under Christ in command, and to say they shall have no authority in the Sabbath school is as absurd as to say a ship captain shall have no control over a particular set of sails, but only over those back in the region of the quarter deck. Many pastors know that their schools are well managed, and so give their school little concern, just as a captain leaves the forward sails of his vessel to a mate or a boatswain. Others for a lack of men must themselves teach or superintend. Very few, we hope, experience such mutiny as the pastor whose question we answer. An exchange tells of a con-

troversy between pastor and superintendent, in which the superintendent and school held session after session, in the same building and at the same hour that the public worship was conducted by the pastor and church session. Of course the result was disastrous to both, and it is not surprising that in less than five years there was neither Sabbath-school nor church, pastor nor superintendent on the ground. Such a fate may safely be predicted to the school unless the pastor stands up to his office and his church stand up to him.

There is no Little Sin.

It is easy for men to perplex themselves, and talk foolishly concerning that which is infinite. But to us all that is illimitable, unmeasureable, fathomless, endless, may safely be styled infinite. Is sin, then, an infinite evil?

If sin be not an infinite evil, it must be because God's majesty, glory and authority are not infinite, for against these is all sin committed.

If sin be not an infinite evil, it could not require an infinite atonement; a limited satisfaction is all that could be fairly required for a finite offense; a measureable compensation is all that that can be fully estimated. If sin be not an infinite evil, can it be proven to be any evil at all? God has all claims, all rights all sovereignty, or He has none at all. Our obligations to him are boundless, interminable, infinite, or they are not real. If He is such a One as we are, He is no God at all. The reason why false gods may and should be treated with contempt, is because they are vanities. They are matters of inspired ridicule.

God's presence is infinite; His power is infinite; His nature is infinite; His existence is infinite. and so to sin against Him must be an infinite insult and wrong.

If sin be not an infinite evil, we must yet admit that the punishment threatened against it is, in at least one sense, infinite,—it is boundless in duration; yea, it is shoreless, fathomless, and terrible as hell.

The very worst thing God's Word says of sin is, that it is "exceeding sinful." More than once does God call it "horrible." It is that abominable thing which He hates. It cannot be shown that God hates toads, serpents, hyenas, or anything that He has made. But He hates sin with infinite loathing.

It is bad when one can truly say of an act that it is unprofitable, dangerous, or mean, but sin is the perfection of meanness it is more pernicious than the flights of the aeronaut; it is so unprofitable that

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

DECEMBER, 1875.

CLOSING WORDS.

With the present number the "Home and Foreign Record" ceases to be published. It commenced as a result of the Union of two Churches in 1860, and it concludes with the Union of four Churches in 1875. It is quite right that the "Presbyterian Church in Canada" should have one, and but one official organ. The *Record*, whose fifteenth volume we close this month, succeeded the periodicals of the "Presbyterian Church of Nova Scotia," and the "Free Church." The present writer had associated with him in the work of editing the *Record*, from 1861 to 1867, the Rev. George Patterson, D. D., and from 1867 till now the Rev. P. G. McGregor; and he can truly say that the work from first to last—from December, 1860, to December, 1875—was ever a labour of love. From the first our *Record* was well received by the United Church, and its circulation gradually increased to 5000 copies monthly. No periodical of the kind has had more careful editorial labour and supervision bestowed upon it, and the result was manifest. Readers cannot easily realise the toil and care involved in the proper editing of a periodical such as this, the perusal, often the re-perusal, of a variety of articles, ending in the regretful rejection of many, and the revising of not a few. Then there is the careful husbanding of space by "cutting down" news; there is the writing of the necessary editorial articles, and finally there is the reading of every line and every word twice over in print, in order to correct typographical errors. The clear, well-printed

sheet laid before the reader, does not by any means indicate all the processes of which it is the result; our hardest work never appears on the surface.

But all this is over for the "Home and Foreign Record;" and our mention of the work involved in its production is for the benefit of the new *Record*, that when it come into the people's hands for a quarter of dollar, they may think what brain-work an eye-work, and hand-work are involved. We cordially thank the thousands of reader who, from month to month, for the past fifteen years cheered and strengthened us by their appreciation of the *Record*. We thank God for the opportunity of usefulness afforded by these pages, in an important section of the Vineyard; and we bespeak for our successor, the PRESBYTERIAN RECORD, a most hearty and far-extending welcome.

Grateful mention is due to the *Record* Committee for their uniform courtesy and kindness; and it is also due to the Printer to place on record the fact that his work was always well and satisfactorily performed, and that he was ready at all times, often at no inconsiderable inconvenience to himself, to suit the days of publication to the necessities of the church.

ROBERT MURRAY.

OUR CHURCH SCHEMES.

The four Presbyterian bodies now united had various ways and times of contributing to the schemes of their respective Churches. Indeed there was great variety

as respects times and methods in some instances at least in the same Church. A great deal of freedom, must therefore be continued, and yet it is doubtless desirable that some unity of action in these points should be arrived at, as soon as possible.

The General Assembly has therefore arranged times for collections to be made for the Church's schemes, leaving to sessions entire freedom, if they see cause to prefer other days than those named.—

The following list is slightly different from that of the General Assembly the deviation, arising from, unavoidable circumstances which it would take too long to explain. It has been prepared by a small committee named by one of our Boards.

I. *For our Theological Hall.* From first to third Sabbath of December. The circular issued names the first. Where that has been prevented it is still desirable that this call should be responded to universally by the third Sabbath of December.

II. *For our Supplementing Fund.*—Fourth Sabbath January. The semi-annual payments are nearly all due January first, and the money is then needed. But at all events, let the response to this most needful fund, be promptly forwarded *immediately after* fourth Sabbath of January. If incumbents should have to wait one month for payment let it be no longer.

III. *For our Foreign Missions.*—The fourth Sabbath of February. The Board appealed for collection in October and this appeal has been responded to partially. Let those who have not yet responded to that appeal, if possible, send in their free will offering for the Foreign Mission Cause by the end of February.

IV. *For French Evangelization.*—The Assembly named July, being in need of funds at once. But the minutes did not reach the Lower Provinces till a later date.

The second Sabbath in April, is therefore recommended for the Lower Provinces.

Surely the great Mission field of the Church in Canada is the Roman Catholic population of the Dominion. This Mission must grow on the Church and we look for a general response.

V. *Home Missions.*—Second Sabbath of May.

Returns from the collecting cards for Dayspring, Mission Schools, Zenana work, and Orphanage, are expected in January at whatever times suit Superintendents and teachers of schools.

Congregations making collections for the Young Men's Bursary scheme, which is one of great value and importance, or for Ministers' Widows' Fund, or for Aged and Infirm Ministers' Fund, are expected to accomplish their purpose not later than the end of May.

The preceding suggestions have no official authority, except so far as they are hints for carrying out the objects, dear to all true ministers and members of the Church, and recommended by the General Assembly. When congregations accomplish the same object in a different way, or at another time, it is all well. The main object is that all have the opportunity of giving to every scheme which the Church has taken up and feels called on to prosecute.

OUR WORK.

As a Church of Christ our mission is becoming every day more important. We are Christ's witnesses in a fallen and ruined world. The harvest of the earth is ripe. The fields are white. God calls us to reap and to gather sheaves in abundance. The cry, Come and help us, reaches us from near and far. Woe unto us if our ears are so filled with the clamour and din of this world's follies as to shut out the cry of those who are perishing for lack of spiritual food.

In the Island of Cape Breton there is lack of daily bread among the miners. Men, women and children are destitute. But shall their cry for aid be in vain? God forbid. No, no; when the cry of bodily hunger reaches our ears we all are ready to respond to the best of our ability. But why should we be less prompt to aid when the cry is for the Bread of Life? For example, there are in the Maritime Provinces many thousands of Roman Catholics who

never hear the Gospel preached, and who are not permitted to read it in the printed page. Are we at liberty to stand by and neglect these thousands? Dr. Geddie, when travelling through Antigonish and Cape Breton, through the interesting localities inhabited by French and Gaelic speaking Roman Catholics, used to point out here and there localities where Presbyterian Missions should be planted. "Your first year's work may show no fruit; you may have no conversions; but go on: the heaven will work. Success will be sure to come in three or four years, to an extent that will astonish the Churches, and rebuke their lack of faith and enterprise. Build a small church and a dwelling house for the missionary. Open a School. Work away stealthily and quietly. If your first missionary should be killed so much sooner will the mission prove a success."

Since Dr. Geddie's visit some work has been done for our Roman Catholic population, but O how little! Enough has been done to prove that effort is not wasted which is put forth on behalf of the deluded but zealous Romanist. If we were told ten years ago that converts from the Church of Rome in the Maritime Provinces and Quebec would in 1876 be counted not by tens, but by hundreds, we would hardly believe it. If our Churches would enter earnestly on the work, it is morally certain that great and blessed results would follow. We should have a well-equipped mission in Antigonish County, in Richmond County, in Inverness, in Digby and in Yarmouth. The expence would be large, but surely, surely it would be a profitable investment.

On grounds of patriotism as well as of religion, we should address ourselves with becoming zeal to the work of evangelizing the Roman Catholic population who live among us. It is for this perhaps, that a wise Providence has placed them here,—in a free country where every man is at liberty to follow the convictions of his conscience. As the Roman Catholic populations of the world are coming more and more into servile bondage to the Pope—an "infallible" Pope, who claims political as well as religious supremacy, it becomes evident that

they seek to have their interests in all respects separate from Protestant interests. Their first allegiance is due not to their country and its laws, but to the Bishop of Rome. Recent events in this Dominion demonstrate the insolent boldness of the Pope's champions. In Montreal they defied, for a time successfully, the authority and power of British law, and nothing secured obedience but a display of overwhelming force. In the same Province two Protestant children (recent converts) were stolen on their way to a Protestant school, and there has been no redress. The Papal emissaries in the Province of Quebec make no secret of their claim that the Pope is supreme sovereign!

Now, the best way of meeting these assumptions, and of securing the solidarity of the country as a whole, is the conversion of the people—their enlightenment in the truth of the Gospel—their emancipation from the thralldom of superstition. The hundreds that have been converted within the past few months prove that a blessing is sure to attend faithful effort. And if we have faith and zeal the probability is that what *has* happened is but a promise, a premonition of far more glorious things to come.

All the more necessary is it for us to attend with all diligence to the evangelization of the Dominion, when we see that others, of whom better things might well be expected, are engaged in paving the way for the advance of Romanism. The Ritualistic section of the Church of England among us is sparing no effort to commend to the people a thinly disguised Popery. The Sacramentarian theory, devotion to the "B. V. M." the "sacrifice of the Mass" "Apostolic succession," and many more of the drivelling follies of Romanism, are being commended and inculcated in Anglican pulpits and papers.

The heathen abroad—in the New Hebrides, in Trinidad, in India—have their claims which it were sinful to ignore. Our own Home Mission proper—our Supplementing Fund, our Education Fund—all these demand an adequate share of our means and prayers. Helping one depart-

ment of work we help all: helping all we help each. We are not afraid that the advocacy of any one scheme, however earnest, will weaken the claims of other schemes. Our work, in fact, is one work, the Lord's work in the world, the proclamation of peace and pardon through a risen Saviour. To perform our mission we must support our College for the education of preachers. We must strengthen our congregations and wisely increase their number. We must extend our operations among Romanists in this Dominion and among heathens abroad.

Rev. Mr. Chiniquy, we need scarcely tell our readers, is still toiling with unflagging zeal and with remarkable success. What God is doing by him at Montreal He is accomplishing on a smaller scale at Grand Falls by Mr. Paradis, and at the Vale Colliery and Stellarton by Mr. Pelletier. The same work is going forward more or less quietly in scores of localities in the Province of Quebec. Thus our unbelief should be rebuked, our faith strengthened, and our zeal kindled to a brighter flame.

OUR SUPPLEMENTING FUND.

It was thought desirable at the last meeting of Synod that a few words should be addressed to the Church concerning the present position and needs of this fund, in view of the change effected by the recent happy Union, and we, the undersigned, were appointed to write them. Twelve years ago the Presbyterian Church of the Lower Provinces divided its Home Mission work into two branches, viz: Home Missions proper, and the Supplementing of Congregations that had pastors but were unable to support them adequately. The Kirk acted substantially on the same principle, assigning Home Missions proper to a Synodical Committee, and Supplementing to Presbytery or Lay Association funds. In both Churches, the work grew on their hands until larger amounts came to be required for the Supplementing department of Home Mission work than for the formation and fostering of new stations. Now

that the Churches are united it is found that there are fifty-three supplemented charges within the bounds of the Synod of the Maritime Provinces.

In the report submitted to the Synod of the P. C. L. P., held last June in Montreal, the names of forty congregations were given as requiring supplement for the year then beginning, and the Church was asked to raise at least \$4000 for them. At the Synod of the united body held in St. John in October, it was agreed to add to this list the thirteen supplemented congregations of the Kirk, from the first of January, 1876, the Home Mission Board of the Kirk having funds on hand sufficient to pay the required amounts up to that date. Of these thirteen, six are at present without ministers, but three or four of them will in all probability be settled shortly. The amount that is likely to be needed for the half year beginning 1st January, 1876, on account of this addition to the list, is \$1000. In other words the Supplementing Committee requires \$2000 for the half year now ending, and \$3000 for the next half year, and it has no funds on hand.

We give the list of supplemented Kirk congregations as follows:—

PRESBYTERY OF ST. JOHN.

1. Nashwaak and Stanley, \$200.
2. Woodstock and Northampton, \$200, if settled.
3. St. Andrew's. &c., \$200, if settled.

PRESBYTERY OF MIRAMICHI AND RESTIGOUCHE.

1. Tabusintac and Burnt Church \$200
2. Black River and Red Bank, \$100.

PRESBYTERY OF P. E. ISLAND.

1. St. Peter's and Brackly Point Roads, \$100, if settled.

PRESBYTERY OF TRURO.

1. St. Paul's Church, Truro, \$200.

PRESBYTERY OF WALLACE.

1. Springhill, \$200.
2. Pugwash, \$130.
3. Wallace, \$130.
4. Amherst, \$150, if settled.

PRESBYTERY OF HALIFAX,

1. Little River and Antrim, \$200, if settled.
2. Richmond, N. W. Arm and Goodwood, \$300, if settled.

Two or three points may be noted here. The above congregations and those others that formerly made collections for Presbyterian Home Missions or Lay Associations will now make them for the Supplementing Fund, and remit their collections to Rev. P. G. McGregor; secondly, all our congregations, without exception, are earnestly requested to make their collections for this Fund as soon as possible. No congregation is expected to disobey its Church Courts, and no congregation that does so can receive supplement. We have no money to pay out but that which the Church gives us. And the obligations that the Church incurs to its ministers on settling them cannot be discharged if some congregations refrain from doing their duty. Every defaulting congregation not only keeps back its own quota, but disheartens its neighbors. We say this, not because we doubt the loyalty and liberality of any of our congregations, but simply because at the commencement of a new era in our existence it is well to set the matter plainly before all. We leave the matter now to ministers to bring it at once before their Sessions, so that an organization may be created—if none exists already—to reach every member of the congregation and receive the free-will offerings of the humblest.

We would exhort to liberality were exhortation needed. But it is not. All the Churches of which the United Church is composed have found that they never appealed to the people in vain, and that their difficulties were least the more they trusted Him who inspires the hearts of the people with all grace. Were it necessary to urge you as St. Paul did the Christians "by the forwardness of others," we could do so. Only the other day the Methodist Churches in Halifax made their annual contributions for their united Home and Foreign Mission fund, and \$5000 were subscribed. One honored brother gave \$1000. Two young men who have recently commenced business gave respectively \$250 and \$200. We trust that their zeal will provoke very many, and that our people will "abound in this grace also." Were it necessary to speak of the hardships endured by many

of our supplemented ministers, it could be done so that none would question the propriety of aiding them. But these brethren would be the last to parade what they endure for the cause of Christ. It is sufficient to say that no congregation is put upon the list until it has satisfied the Presbytery of the bounds that aid is indispensable, and until the Synod instructs the Committee to receive its name. Every year the same operation is gone through, and the supplement is lessened whenever it is found practicable.

On behalf of the supplementing Committee,

THOS. SEDGWICK,
GEO. M. GRANT.

COLLEGE FUND.

To the Office Bearers, Members and Adherents of the Presbyterian Church in Canada within the bounds of the Synod of the Maritime Provinces:

DEAR BRETHREN,—We have been appointed by the College Board, in accordance with the instructions of Synod, to call your attention to the state of the College Fund, and the continued and increasing claims of that institution on your liberality. We can but stir up your minds by way of remembrance of facts and arguments with which you are already more or less familiar.

1. It is but repeating what is universally admitted amongst us to say that our College is essential, if not to the being, at least to the well-being of our Church. During the years of its existence, it has supplied a large proportion of our Ministers, men who, in general, have made full proof of their Ministry, and who, having sprung from the bosom of our Congregations, and being indigenous to the soil, have special aptitude for our peculiar work. Without disparaging in the least the accessions to our Ministerial ranks derived from other quarters—accessions which we hope still to receive—it is plain that outside sources of provision are exceedingly precarious, and that we must rely mainly on ourselves for a steady, adequate and suitable supply of Ministers.

Were our College to fail us, our energies as a Church would be seriously crippled, our progress checked, and our usefulness materially diminished.

If we value our position and principles as Presbyterians and desire to transmit unimpaired to our children our blood-bought privileges, let us cling to our College as the sheet-anchor of our Church, sustain it more

vigorously than ever by our prayers and contributions, and endeavor to secure its more thorough equipment.

2. The Institution is worthy for which we should do this. Never more so than now. Our Professorial Staff, to which an important addition has just been made, is composed of able and accomplished men. The remuneration we have hitherto been rendering them for their services has been altogether inadequate, considering the greatly increased cost of living, and the much higher rate of salary allowed in the other Colleges of our Church. The number of Students though apparently small, will bear favorable comparison with other similar Institutions.

In almost all the Churches the diminishing number of candidates for the Holy Ministry is for a lamentation. The attractions of secular life, together with a low standard of piety and the low rate of Ministerial support, have doubtless had their influence. But perhaps as pastors and people we may not have been sufficiently vigilant in seeking out amongst our Congregations likely young men and magnifying the office of the Ministry in their esteem. Let us speak hopefully and heartily of that office before our families and seek to impress them with the thought that "if a man desireth the office of a Bishop he desireth a good work." Let us give the College a constant place in the prayers of the closet, the family altar, the Prayer Meeting and the Sabbath services, and let us cease not praying the Lord of the Harvest to send for more laborers into the whitening Harvest.

3. That the Harvest truly is plenteous and that our laborers are few, will appear from the fact that at the recent meeting of our Home Mission Committee, we had but nine laborers to apportion for the next six months throughout thirty-five fields of labor—the fields thus *quadrupling* our available forces for our home work alone, without taking the foreign into account. Our dependence on the College is thus increasingly apparent.

4. Our College depends entirely for its pecuniary supplies on our faithful people. We have no State support nor do we desire it. Nay, we have been rather aiding the State by the endowment of three chairs in an excellent Institution which belongs not to us but to the country, and in whose management the other Denominations have now a larger representation than ourselves. We wish the Government to relieve us at an early a date as possible from this heavy responsibility, that we may unite our Funds and our Forces in the support of our own Theological Institution. We have a partial Endowment, but it is only partial, and

our Synod is most desirous that it be brought to completion with all possible speed. In the meantime, however, we depend on the Annual Contributions of our Churches to supply the lack of service, and TWO THOUSAND EIGHT HUNDRED DOLLARS (\$2,800) is the very SMALLEST AMOUNT with which we can do, to meet existing engagements. We trust that the amount raised may considerably exceed this. The first sabbath of December (Dec. 5) is the day fixed by the General Assembly and endorsed by Synod for the College Collection.

If that day be not found suitable, let some other day as near to it as possible be selected, and let remittances be promptly made. Where Missionary Associations exist, we trust that the College will receive its full share in their periodical appropriations. Let the amount be spread over the entire Church, that no one portion be "eased" and others "burdened," "but contrariwise that there may be equality." Let each realize individual responsibility and make conscience of bearing his share of the common burden—a burden whose pressure would be very light indeed if it were fairly adjusted amongst our Congregations and Mission Stations.

5. For the information of Presbyteries, Sessions and Congregations we subjoin the Deliverances of the Synod recently held at St. John with reference to our College: but the bare letter of these resolutions can furnish no adequate idea of the spirit of earnestness amounting to enthusiasm which animated the discussions on the subject, the effect of which will, we trust, appear in an intensified interest and enlarged contributions throughout the Church:

After a lengthy discussion it was, on motion of Dr. McCulloch, seconded by Rev. N. McKay, unanimously and heartily adopted by a standing vote, "That the Synod, deeply impressed with the good service rendered in the past by the Theological Hall, and its necessity under the existing circumstances of the Church, resolve to aim at its greater efficiency, and as opportunity offers enlarging its range of study."

It was moved by Rev. John McKinnon, and seconded by Dr. Burns, "That the Synod agree to raise at least the amount of \$2,800 a year, being the sum stated by the Board of Superintendence as being necessary to maintain our Collegiate Institutions in their present efficiency, and would urge upon all congregations to use ways and means by collection or otherwise, to raise this amount."

This resolution was unanimously adopted, and so became the judgment of the Court.

It was moved by the Clerk, and seconded by the Rev. C. B. Pitblado,

"That whereas, for the more efficient maintenance of our educational institutions, it is necessary that they be raised above the state of uncertain dependence upon annual collections; and whereas the only satisfactory position is that of securing a sufficient endowment for their support; agree to remit to the Board to consider whether it would in the meantime be advisable to take steps for securing such endowment, and if so, that they be empowered to adopt the necessary means for accomplishing that object."

It was moved by the Rev. D. McRae, seconded by the Rev. J. McKinnon, and unanimously adopted:

"That whereas the Synod has declared its determination to maintain, and if possible increase the efficiency of the Theological Hall in Halifax, and that for carrying out that object an annual sum of not less than \$2,800 must be raised by collections from the various congregations within its bounds;

"And whereas, this Synod has also expressed its firm conviction of the desirability of inaugurating measures for securing an endowment fund for the efficient maintenance of the Hall;

"Therefore, in order to carry out the objects of these resolutions as effectually as possible: *Resolved*,

"1. That the Board of Superintendence be authorized to publish a statement, embodying the resolutions of Synod on this subject, and placing the claims of the Theological Hall before the people of the Church.

"That ministers or office-bearers be instructed to bring the claims of the Theological Hall before their people, by sermon or otherwise, with a view of taking up a collection for its support at as early a date as possible after the meeting of Synod.

"3. That Presbyteres be enjoined to take order that all congregations within their bounds be reminded of their duty, to make contributions to our Theological Institutions."

6. The object of this Circular will be greatly promoted by your kindly having it read, in whole, or in part, before your Congregation on the day of the collection, or on the Sabbath preceding, and by having prominence given to the subject on collection day in the public ministrations of the Sanctuary.

Signed by order of Synod in behalf of the College Board,

R. F. BURNS, *Chairman*.

P. G. MCGREGOR, *Secretary*.

Halifax, 9th November, 1875.

YOUNG MEN'S BURSARY FUND.

In connection with the Kirk branch of our Church in the Maritime Provinces, there has been a Fund, raised by collection, for the purpose of helping young men desirous of devoting themselves to the ministry, and possessing proper spiritual and other qualifications, but requiring pecuniary aid in the prosecution of their studies.

There are now some hundreds of dollars available, besides over a thousand which the Committee deem it prudent to leave as at present invested. This entire sum, amounting to nearly two thousand dollars, now becomes the property of the united Church, and at its disposal for the purpose explained above, and within the Maritime Provinces.

The importance of the work thus sought to be done can easily be seen. To-day, as when our Lord, first spoke the words, "The harvest truly is plenteous, but the laborers are few." The number of vacancies in the Church at home which cannot be filled, because we have not men to fill them, is truly distressing. And what are these to the "vacancies" in India, in China, and the rest of the heathen world, where souls are perishing by hundreds of millions for want of some one to tell them of the Saviour. What is to be done? On the one hand we must shun the fatal mistake of *manufacturing* ministers. The Church of Christ has suffered sufficiently from man made ministers. Better far that a charge be vacant than filled by a dead man. Happily, in this country we are in little danger of gentlemen educating their sons for the ministry as a mere profession; and we, on the part of the Church, must avoid taking hold of young lads simply because they are clever scholars, well brought up, and ordinarily well inclined, and getting them educated for the ministry. We must ever remember the Master's way of meeting the need, "Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest." Yet, on the other hand, as when we pray for our daily bread, we go out and work for it, never dreaming of turning our Father's Providence into an excuse for laziness,—so

in this matter the desire which makes our prayer sincere must express itself also in using proper means to secure its answer. First, the truths which are fitted to be instruments in the hand of the Spirit for drawing young men to give themselves to the work of the ministry, must be often brought before their minds in sermons and otherwise. Again, many of the young men whom God seems to endow with suitable spiritual as well as natural gifts, are greatly hindered from entering on the work to which His Spirit appears to be urging them by their comparative poverty, which, though it may not absolutely preclude their obtaining the education which our Church deems requisite, yet makes it so difficult that a young man as he looks forward—not only to the years of study, but to the additional years of labor by which alone he can earn what will support him while studying—is in danger of thinking that he is too old to enter on such a course, and that the longing of his heart is after all not produced by the Lord's spirit calling him to the work. What then? The Church must be ready when the Lord answers her prayer and gives her men fitted thus naturally and spiritually to labor in His harvest, to take from this hand those diamonds in the rough, and give them such polishing as may better fit them for usefulness. And to do this she must provide not only halls of education, but, so far as necessary, the means of support during the course of study.

This is what is intended by the Young Men's Bursary Fund. Bursaries are given to young men who are believed to be thus called of God, sufficient, *along with their own earnings during summer*, to support them during their studies. The maximum amount granted to any student is \$100 a year; and the condition is that they complete their studies, and thereafter labour for three years, under the direction of the Synod.

Good has already been thus accomplished; the list of bursars contains the names of some who have since held high positions in the Church—and more might have been, but for one cause regarding which

all that need now be said is that it is likely to give no farther trouble. Of the bursars at present pursuing their studies several have already, as student catechists and otherwise, done such valuable work as gives ground for high hopes of their future usefulness.

The amount expended has lately been about \$600 or \$700 per year, but now that its benefits are open to students from five times as many congregations as before, and that so large an increase in the number of students may be expected to result from the revivals which God has vouchsafed to our Church, a very much greater sum will probably be required yet as there are five times as many congregations to take a share of the burden, it will be no heavier on any than formerly.

May I then beg all our Ministers, or in the case of vacant charges (which should feel a special interest in this scheme) Representative Elders, to consider the importance of the Scheme, and the Synod's resolution, of Oct. last, and to lay it before their people at whatever time they may judge most suitable for a collection. The Treasurer is W. F. Knight, Esq., Hollis St., Halifax.

J. FRASER CAMPBELL.
Covener.

Our Foreign Missions.

NEW HERBRIDES MISSION.

We have heard from all of the missionaries since the publication of our last number, and publish in this number letters from Rev. Messrs. Mackenzie, Robertson and Annand.

Mr. Murray's letter being among the shortest and from the oldest station, has been placed in Mr. Croil's hands, and will probably appear in an early number of the "Presbyterian Record."

The following particulars from the *Australian Witness*, of Sept. 4th, will be read with interest:

THE MISSION VESSEL.—The Dayspring arrived in our harbour (Sydney) on Monday, having been absent since April 5th. She

is to sail again not later than the 20th of September. The Rev. J. G. Paton, Mrs. Paton, and their two children; the Rev. J. D. Murray, Mrs. Murray and child, have arrived by the vessel to spend a few months in the colonies for the benefit of their health. Mr. Paton is appointed to visit some of the other Australian colonies to prepare for a visit which the new Dayspring is to make during the season of summer, when on account of tropical hurricanes she has to remain in the colonies.

The Rev. Allan Macdougall, M. A., has arrived in the Whampoa, which left London on July 10th. He proceeds to the Island of Anicymum, to succeed the Rev. John Inglis, who leaves in December next.

Last year when the Rev. Dr. Steel visited this harbour, where there are several English settlers, he suggested the desirableness of a church for themselves, in which Divine service in English might be held: this has been acted upon, a site was given by Messrs. Scott, Henderson, and Co., and Messrs. Hebblewhite erected the building. It was opened on the 20th June, when there were present twenty-five Europeans.

It may be mentioned that it is the intention of the settlers to have also a library and reading-room as soon as possible.

The new Church is built at Noai Seruru, *i. e.*, "The Sounding Stream," nearly opposite the place where vessels anchor in the harbour.

BAPTISM OF SIX NATIVES.—The Rev. D. McDonald reports that on August 8th he baptized six converts from the heathen at Havannah Harbour, Fute. They had been under instruction for some time past, and have given good evidence of change. These are the first fruits of the mission on that side of the island. Captain Digby, of H. M. S. Sappho, with sixty of his men, attended Divine Service in the new Church on that day.

Letter of Rev. J. W. McKenzie.

ERAKOR, EFATE, *July 29th, 1875.*

DEAR MR. MCGREGOR,—I have to acknowledge receipt of your welcome favour of February 11th, which although too late for the "Dayspring," was not long after her in reaching the islands. We were beginning to think that you had forgotten us, but from your very sympathizing and encouraging letter we know that such was not the case.

NOT DISCOURAGED.

I hope you do not infer from any of my letters that we are getting disheartened in our work. I know that some of them would not be very gratifying to our supporters. We feel grieved that we cannot give you brighter pictures of our success. We are

well aware how anxious many of the friends of missions are to hear of the triumphs of the Gospel, of villages and islands won to Christ. But we know too that you want to hear the truth. Besides we have too much confidence in the sincerity of our supporters to imagine that their interest in us and our work can only be kept up by sending them glowing accounts of our progress and prospects. Anything dark that I may have written is not because we are discouraged, but that you may know circumstances, so as not to expect too much of us, and that you may be able to sympathize with us.

THANKFUL.

In submitting a report of our work during another year we feel that gratitude to our Heavenly Father should be the sentiment uppermost in our hearts. We have not only enjoyed good health, but have been preserved from the calamities which have visited some of these islands. I refer to the earthquakes and tidal waves. Mr. Murray will probably give you a full account of them so that I need not tell you more about them, but merely add that if such a tidal wave were to visit us as they had on Lifu, we would in all probability be swept away, as our little island is very low.

The hurricane of January, although the severest we have experienced, did very little damage to our premises. Several of the natives' houses were blown down and their plantations injured, but there is no scarcity of food.

THE WORK.

The work at our station, although not so satisfactory as we could wish, yet we believe has been advancing. Outwardly at least there seems to be marked improvement at the two Christian villages.

PANGO.

The people of Pango have moved nearer us. Their church is now only about a mile from us. This is a very encouraging feature in our mission work. They are now living in a much healthier place, where they will be less under foreign influence, and more under ours. During the past six months we have had very little annoyance from the "slave traffic."

THE OUTFIELD—BUFA.

In regard to Eratap and Bufa we have not been labouring in vain. From the latter village a young man and his wife have lately joined us in order to embrace the Gospel. He is a very promising young man. It is his desire to be a teacher, and for this end he is endeavouring to qualify himself. In addition to attending school he comes to me in the evening to be instructed. He has just told me that he has persuaded his brother and his wife to come

here too, and I have no doubt but before long his aged father will follow. Neikaman and Balinga, two of our best men at Pungo, go to this village on alternate Sabbaths to preach. I accompany them as often as convenient. When we began to visit them they would rush out of sight. Now a number of them listen with apparent interest, and three of the leading men have told our teachers to continue their visits. Shortly after we settled here they buried a child alive, as its parents did not want the trouble of bringing it up. A few months ago the mother of that child was sick and slowly wasting away. Her husband grew tired of waiting on her, and wanted to wrap her up in a mat and bury her. Several of the natives, however, interfered and prevented him from doing so. I could give you other instances to show you that the Gospel is beginning to exert an influence on them. True it is the day of small things, but small streaks of light precede the dawn.

ERATAP

At Eratap also, the work is in a more hopeful condition than formerly. Some time before the meeting of the Mission Synod we sent old David to that village. We thought that if we could only get him to remain there we would gradually get a hold upon the natives. During the four weeks he was there they frequently ordered him to leave, and threatened to take his life if he did not. (You will perhaps remember that this same people murdered a teacher sent to them by Mr. Morrison.) Two men, however, were favourable to the worship, and built David a small house, for which I paid them. When he was ordered away they kept and befriended him, and they frequently met with him for worship. On a Sabbath morning one or two women accompanied them. But when the rest of the natives saw that the worshipping party was increasing, they became very much enraged. So one of the chiefs along with a number of armed men came to David's house, cut down his fence, and threatened to kill them all unless he left immediately. These two men seeing they could no longer protect him, advised him to leave, which he did at once. This was a great disappointment to us. We feared that if the door were again shut they would be more opposed to the Gospel than ever. So next morning I went to their village, intending to remain until things should assume a more favourable aspect. I did so much against the will of the Erakor people. They said, "The Eratap people are so bad they will be sure to kill you." On arriving at their village I soon found that my visit was not very welcome. The greater number of them were away in the bush cutting their drums for the approaching feast.

I remained until the evening. When they were all assembled in the "forea," (eating house) preparing their kava, I went and spoke to them. By this time, however, I had made up my mind not to remain. Those friendly to David advised me to leave, so I thought it might be imprudent to stay. I asked them if they would be willing to take a teacher when their feasting was over, but the chief said "No, we will never take one," and some of the rest said, "Your chief will pay you if you will get us to take the Gospel." I did not again visit them until I heard of the illness of the chief. I went to see him and found him in a dying condition. He could not even speak to me. That same night he died. I was received in a very friendly manner. It was evident they regarded this as punishment from Jehovah for not embracing the Worship. When I returned from the meeting of the Mission Synod I found that this impression had left them to a great extent. Now, however, they don't forbid us to visit them. Two teachers from Erakor go to their village regularly on Sabbath to preach, and quite a number listen to them.

OVER THE MOUNTAINS.

Since I last wrote you I made another tour inland. I went to see a very powerful chief. I had heard that he was about to make an attack on the Bufo people. I remained all night with him and was kindly treated. His village was exceedingly difficult of access, as the path to it runs over a very steep mountain. Several times I was in danger of losing my balance, and had I done so I would have been dashed to pieces. A short time afterwards that same chief was clubbed to death at the village where Mr. Annand and I once spent a night, as described in one of his letters.

The notorious cannibal chief of Initung has died. He was a terror to the whole island, and his death has caused much rejoicing.

TRANSLATION.

I have not yet done much in the way of translating. Before the meeting of the Mission Synod I completed the Book of Acts. I am now preparing a Catechism which I hope to get printed at Abelgauhat when the vessel is away to the Colonies. With our kind regards to you and the Board, I remain,

Yours sincerely,

J. W. MCKENZIE.

Letter from Rev. J. Annand.

ERATAP, NEW HEBRIDES,
July 20th, 1875.

The Rev. P. G. Mc GREGOR, S. F. M. B.

Dear Sir,—We feel it a pleasure now after so long a silence, to have another op-

portunity of speaking to our distant friends. Many of them will be glad to hear from Iririki again, and to know that *all* the inhabitants of that islet are in good health. We had our full share of Fever and Ague during the past hot season, but since our voyage in the "Dayspring," in May, we have been very well.

REVIEW.

I have no report to give you of great success in our work among the natives. We cannot see any improvement in them yet, except in regard to their treatment of us. In this they certainly have improved, for they treat us with more respect; and they seem to have more confidence in us than formerly. This may seem to you at home a very small thing, but it is a something which we here do not despise. It is as much success as we have any right to expect, considering our circumstances, and the length of time that we have been among them, which is not two years yet, inclusive of twelve weeks absence at two Synod meetings on Aneityum. Then we can do very little yet during the hot rainy season, when the heathen are more engaged in feasting and dancing, and consequently more hostile to the Gospel. The planting season, now beginning, is the best part of the year for our work, as their hearts are then less on their devil worship, and more open to our words.

IT IS THE LORD'S WORK.

From hints given in some letters, it appears that many at home think that we are somewhat disheartened in the work. Possibly my published letters may have left that impression. I endeavored to give you a true statement of matters here as seen from my point of view. Perhaps I gave too much of the dark side of the picture without giving due prominence to the brighter side. So far as I can yet learn, all that I said, in former letters, was strictly true, except that, we probably underestimated the number of heathen on this side of Efate, as we have since heard of two or three villages that were then unknown to us. However, this time, I wish to write you something more cheering, especially to those who think us discouraged. We have never been discouraged here, and I am happy to be able to say that I never entered upon any work with more confidence of success than we are doing now. Our faith in the success of the Gospel among these people never was stronger than at present. Your prayers are heard, and they will be abundantly answered in due time. The christianizing of these savages is not the work of a few years, but of many years, so do not grow weary in waiting for reports of great progress; they will come by and by.

"AND NOT TO BE GIVEN UP"

Why for a moment think of such a thing as giving up this field? Has this mission proved a failure? certainly not. Are the missionaries in the field dishonored and seeking withdrawal? Not one of them; but on the contrary, all are more than usually hopeful.

MORE MEN WANTED, AND FUNDS AND PRAYER.

We are calling loudly for more men—more laborers for this harvest field. Thousands around us are going down to death without one ray of hope. On behalf of those perishing we call earnestly for help. For the present we must look to you and Scotland for men, because they cannot be found in the Australasian Colonies. Neither is the missionary spirit strong enough there to support even the missionaries who are already in the field, much less can they increase our numbers—that which we now so earnestly desire. The labor traffic is receiving some checks of late, and the planters on these islands are prohibited from getting more men from other islands, which in a very short time will compel them to leave altogether. All things considered this seems to us a seasonable time to plead very earnestly for more laborers. Your *funds* are low, but could the church at home see the wretchedness and hopelessness of these heathen there would be no lack of money in the Lord's treasury. Christian brethren will you not do more for these islanders? Can you not do more to help us to bring them to Jesus? You know many of our difficulties and dangers, will not some of our fellow-students or others come and share them with us? If our difficulties are great is not the Omnipotent one who is with us able to remove them? In order then, that men and money may not be wanting for the salvation of these heathen, we entreat the whole Church to pray earnestly that the hearts of all may be enlarged—that all "may be filled with the fulness of God;" then shall light arise to these gentiles, and the polyglot isles of the New Hebrides shall join in the songs of the redeemed.

Yours in Christ,

JOSEPH ANNAND.

Letter from Rev. H. A. Robertson.

PORT RESOLUTION, TANNA.

June 12th, 1875.

Rev. W. McMILLAN, A. M., Sec'y F. M. Committee, Pres. Church M. P., in connection with the Ch. of Scotland.

Rev. and Dear Sir,—We are on our way home from meeting of Synod which was held at Mr. Murray's station, Aneityum. Leaving Mr. Murray's station on Tuesday evening last, the *Dayspring* was off Anamc,

the station of Rev. J. Inglis, on Wednesday morning, and after a very busy day taking on board a house frame for Rev. P. Milne, Nguna, and a lot of native stuff for Tannese, she sailed same evening for Futuna, where we arrived Thursday morning. We all remained for dinner at Mr. Copeland's, and at 3 o'clock, p. m. we started again for the ship. Mr. Copeland's premises suffered much from the severe hurricane of the 14th of January last. One building was completely overturned, evidently by a whirlwind. Mr. Copeland is busy re-erecting his buildings. They have very excellent and comfortable mission premises at Futuna; but we were sorry to see Mrs. Copeland not looking as well as when we last saw her. Leaving Futuna we beat up in the night to Kwamera, and next (Friday) morning lauded Mr. Watt. From Kwamera we had a leading wind for this port and came to an anchor in the evening. Mr. Neilson kindly invited us on shore. We found Mrs. Neilson, Mrs. McDonald and Mrs. Robertson had the children quite well. Mrs. McD. and Mrs. R. were with Mrs. Neilson during meeting of Synod. This morning (Saturday) Mr. Neilson kindly guided a party of us (eight in number) up to the Volcano. It is distant about eight miles from the mission house, but the sight was well worth the tramp. I will not attempt a description of it. Mr. Neilson, who has been up perhaps a dozen times, remarked to-day that he had never seen it so active. One eruption, while we stood on the basin, scattered the red hot clumps of lava in all directions some large blocks falling very near us. We all beat a retreat. Those who ran away in a straight line from the volcano without looking overhead were running almost into the falling pieces of hot lava until warned of their position, and some of the rest of us, by keeping a good lookout overhead for the falling huge red-hot hail stones, forgot that the side of the hill was covered with great lumps of old broken lava, until we fell over them and with aching bones were obliged to get up again and continue our flight until we were out of danger. For my part, I may say I am quite satisfied with the Tanna Volcano, and I heard some others of our party express themselves equally satisfied. That was my first visit to it, and unless I change my mind I do not feel very anxious to see it again.

EROMANGA, August 2nd 1875.

Rev. and Dear Friend,—I commenced this scrawl at Tanna on my way home from Synod, thinking to send it by way of New Caledonia, but as no direct opportunity presented itself my letter remained unfinished.

ed. In May I wrote a very hurried note to you to go by H. M. S. *Pearl*, then getting up steam in our bay for Sydney, but in the hurry did not put it inside my note to Dr. Steele, and it was only after the vessel was gone about an hour that I discovered your note on the table.

The *Dayspring* is going up to Sydney in a few days for Rev. Mr. McDougal of Scotland, who is to succeed Rev. Mr. Inglis in his station at Aname, Ancityum, and this enables us to send away letters, and get down by the vessel in September some fresh supplies for the coming rainy season. The *Dayspring* left this bay three weeks ago for the northern islands. Rev. Mr. Inglis and his wife were on board paying their final visit to the several mission families and their respective stations, as they intend retiring from the mission at the end of this year. They will go up to Sydney by the *Dayspring* in December, and from Australia they will return home to Scotland. They were first seven years missionaries among the New Zealand Maoris, and since then they have been twenty-three years in Ancityum. They were only home once, and that for the purpose of having the New Testament in Ancityumese printed. In all, they have been thirty years connected with this and the New Zealand mission. Mr. Inglis takes home the Old Testament, translated by Dr. Geddie and himself, to have it printed in London. He will edit it as he did the New Testament before. We have been writing very hard to-day, as we fully expected the *Dayspring* to-morrow morning; and just at dusk this evening I saw a vessel very far out to the North West becalmed, which I feel certain is she. In these circumstances I know my Church will accept at this time of a very brief note by me; and as I expect H. M. S. *Pearl* to call here, I will write by her, and, of course, [D.V.] when the mission vessel proceeds to Sydney at the end of this year.

I duly received your last note, and my letters and report received and published by you since, fully explained the reasons of my long silence.

I also received a very brief note from our worthy Convener, and just the other day a note from the Treasurer, and later still [just a week ago] a long and very interesting letter from my faithful correspondent Rev. John Campbell, of St. Andrew's, Halifax.

The Sacrament of the Lord's Supper was dispensed at this station three Sabbaths ago to 34 persons, namely, 30 Eromangans, 2 Ancityumese, and 2 Europeans. On Saturday previous 9 adults—6 men and 3 women—commemorated for the first time the Saviour's death. There were 5 Church members absent at the time, acting as

teachers with missionaries of Nguna and Fate, which makes the number of Eromangan adult Church members 35. Since then another married couple, both Church members, have gone to assist Mr. and Mrs. Macdonald in their work at Havannah Harbor, Fate; and we have sent out again 12 teachers to districts over this island, and next week take another to his old district quite near us. Those 13 teachers do not occupy as many districts, but in some places they are placed down two by two, and on Sabbath go out to as many villages as will hear the Gospel, besides their regular district where they teach and preach Christ to their fellow countrymen. Perhaps from 500 to 540 natives attend Church more or less regularly over this Island now.

We retired from two districts in the rainy season, because the people almost abandoned the teachers, but we occupy two new and much more promising ones. Three school-houses and two large Churches just built here were blown down by the hurricane of 14th January last. The churches are already rebuilt and occupied.

We are all quite well, and trusting that you never forget us or our work, and with our united kind regards to you and your family,

I am, Rev. and Dear Brother,
Yours very sincerely,
H. A. ROBERTSON.

Minutes of the New Hebrides Mission Synod.

ANELGAUHAT, Aneityum,
May 25th, 1875.

1. The New Hebrides Mission Synod met this day at Anelgauhat, Aneityum; the station of the Rev. James D. Murray. Present—Rev. Messrs. Inglis, Paton, Neilson, Watt, Mr. Murray, Robertson, McKenzie, Macdonald, and Annand.

2. In the absence of the Moderator, Mr. Goodwill, Mr. Milne, a former Moderator, opened the Synod with praise, reading the Scriptures and prayer.

3. Mr. Inglis was unanimously appointed Moderator for the ensuing year.

4. Mr. Murray was elected Clerk of the Synod.

5. Mr. Copeland, of Futuna, was absent. The reasons assigned for his absence were satisfactory.

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

7. The Synod having listened to the reports from the various stations in the mission, express gratitude to God that His

work on the whole is in an encouraging condition; but in view of the difficulties to be overcome, urges upon its members continued humiliation before God, and increased diligence, hopefulness, and prayer in the work of the Lord.

8. This Synod having had under its consideration a proposal urged upon it by Rev. Dr. Steel, of Sydney, personally last year, that an institution should be founded upon the island of Futuna for the training of natives of this group as evangelists, having fully discussed this subject, it was agreed that, however desirable such an institution may be, it is, in the present circumstances of this mission, impracticable.

That a copy of this minute be transmitted to Dr. Steel, and that Mr. Inglis be instructed to explain to him our views, either personally or by letter.

9. This Synod is gratified to learn through Mr. Macdonald that it is the intention of the white residents of Havannah Harbor, Fate, to erect a place of public worship there, for the use of evangelical Protestants; that Mr. Hebblewhite has granted a piece of land for the erection of the same, and that it is proposed to vest the responsible trusteeship in the hands of the Moderator of this Synod for the time being, a missionary connected with this Synod resident in Havannah Harbor, and a European resident there.

This Synod, on behalf of its Moderator and a missionary resident in Havannah Harbor, accepts its share of the responsible trusteeship, instructs Mr. Inglis and Mr. Macdonald to make such arrangements as may be deemed proper and desirable for conducting public worship in English on the Sabbath day, and prays the Great Head of the Church that through the influence of His Spirit, this may be made a means for the promotion of His glory and the salvation of souls.

That a copy of this minute be forwarded to Mr. Hebblewhite, to be by him communicated to the other white residents in Havannah Harbor.

10. This Synod having had under its consideration the subject of obtaining more missionaries, it was agreed for the carrying out of this object, 1st, That the appeal made by this mission last year should be printed along with the annual report this year, and circulated as widely as possible wherever it is likely to be influential; 2nd, That every member of this mission be requested individually to apply urgently in every quarter where he may have influence; and 3rd, That as it is the intention of Mr. Inglis to revisit his native land, he be fully empowered by this Synod to appeal earnestly for men to all the Presbyterian denominations in Scotland, informing them of the history, position, work, and prospects

of this mission, and pressing upon them the urgent necessity for sending out more missionaries.

11. That this Synod, after due consultation, being unanimously of opinion that a medical missionary is much needed in this group, and having learned that a young man in Nova Scotia connected with the Presbyterian Church of the Lower Provinces of British North America, possessing the required qualifications, and desirous of being engaged in the foreign field, is near the close of his course of study, resolves to make an urgent appeal to said Church, to secure, if possible, and as soon as possible the services of that young man for this mission. And failing in this, that in accordance with the suggestion of Rev. Dr. Steel, Sydney, this Synod authorizes Mr. Inglis, who is about to return to Scotland to apply to the Edinburgh Medical Missionary Society for a missionary for this group, and that Mr. Inglis fully make known the character of the field and work, and the duties expected of such a missionary.

12. That the Dayspring take her departure from Anelgahat on the 7th of June, call at every mission station on her way north as far as Nguna, do whatever business is required to be done, take on board a teacher and his wife at Nguna, land them at Mare, and proceed to Aneityum.

That as soon thereafter as practicable the Dayspring shall proceed on her second voyage, calling at all the mission stations as far as Santo, both in going and returning; and take her departure from Aneityum for Sydney, say about the 13th of August.

That on her return from Sydney, say about the 25th of September, as soon as practicable, she proceed north as far as Nguna, calling at every station, landing passengers, goods, and mails; afterwards, she shall spend from one to two weeks visiting islands to the north of Efate, under the direction of Messrs Milne and McKenzie, and the same length of time on her return voyage, visiting round Erromanga, under the direction of Mr. Robertson, and a similar length of time visiting round Tanna, under the direction of Messrs. Neilson and Watt. She shall call at the other stations on her way south, and reach Aneityum, say about the 25th November. On her last voyage she shall call at Mare for two teachers; thence she shall proceed direct to Nguna, and leave that island not sooner than the 1st December, and on her return voyage call at every mission station for mails and passengers, making no delays and take her departure from Anelgahat for the colonies, not sooner than the 15th of December.

13. Mr. Inglis asked permission for him-

self and Mrs. Inglis to accompany the Dayspring in her second voyage round the Islands, and that he may be allowed to detain the vessel twenty-four hours at each mission station, either in going or returning, as he may find it to be most suitable for his purpose, so that in his leaving the mission this year he may return home with as full and accurate knowledge of the state mission as he can possibly obtain.

14. It was recommended to the mission ship Board in Sydney, that the Dayspring, after calling at Sydney at the end of this year, proceed thence to Melbourne, Launceston, Hobart Town, and Adelaide, for exhibition.

That from Adelaide she shall proceed to Sydney for supplies, and take her departure thence not later than the 1st of April, 1876, for Nguna, calling at Port Resolution, Tana, to land Mr. and Mrs. Neilson.

That leaving Nguna, she call at all the stations as far as Aneityum on her way south, landing mails and supplies; thence to return to Nguna, collecting on her way the missionaries for the annual meeting of Synod.

15. The overture brought in by Mr. Inglis last year, and left over for further consideration till this year, urging that permission be granted to use the liquor of the cocoanut in the Lord's Supper, instead of the ordinary wines, as is done by many missionaries in the South Seas, was taken up and fully considered, when the Synod decided that it was in expedient to sanction any change at present.

16. Mr. Macdonald having requested permission to get printed in Sydney, at the expense of the British and Foreign Bible Society, a translation of the Gospel by Luke, which he has executed in Efatese, it was recommended to hold over and revise this translation for another year, and in the meantime to endeavor to get printed by Mr. Watt, a small book of parables, or Scripture extracts.

17. It was enjoined upon the brethren on Efate and Mr. Milne on Nguna, that they should meet at least four times during the year, for the purpose of settling matters connected with the alphabet and orthography and grammar, and consult with each other on all points necessary to translations and dialects.

13. The Synod having heard reports from all its members on the labour traffic, is gratified to learn that Commodore Goodenough has taken such efficient measures for putting a stop to the inter-island traffic, and has carried out the letter and spirit of the Kidnapping Act so thoroughly, nevertheless urges upon its members continued watchfulness as to the operation and results of this traffic, and enjoins each of them to report any irregu-

larities that may occur under his observation, to the proper authorities.

19. Mr. Inglis having reported that he expects (n.v.) that the translation of the Old Testament into the language of Aneityum, will be fully revised and ready for the press at the end of this year, and also that the Rev. Mr. M'Dougall, of Rothesay, has been appointed to Mr. Inglis's station, and is expected to be Sydney in August, to meet the Dayspring, the Synod express their thankfulness to God for the prospect that the whole of God's holy word is likely to be so soon opened to the natives of one of the islands of this group, and also that another missionary is on his way hither to take Mr. Inglis's place.

Moreover, the Synod, in accordance with his own wishes, authorise and appoint Mr. Inglis to give up his station in December next, proceed home and make all needful arrangements with the Foreign Mission Committee of the Reformed Presbyterian Church in Scotland, and the Committee of the British and Foreign Bible Society London, for the printing of two thousand five hundred copies of this translation, to be printed in the same type, and bound in the same manner as the Aneityum New Testament, and the Synod most respectfully, but most earnestly entreat these two committees to do all in their power to further the accomplishment of this important work.

20. That Mr. Paton be authorised to get printed this year in the colonies, four hundred copies of the Gospel by Mark, in English type, and an equal number of the Gospel by Matthew, the following year; and that he make the necessary arrangements with the Foreign Mission Committee of the Presbyterian Church in Victoria and the British and Foreign Bible Society for defraying the expenses of the same.

21. In accordance with the request of the Foreign Mission Committee of the Presbyterian Church of Victoria, it was agreed that the minute in reference to Mr. Paton's visiting Australia be renewed; his stay there to be regulated by his medical advisers and said committee.

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

23. That Mr. Paton be enjoined by this Synod to use every means in his power in the various colonies he may visit, to advance the interests of this Mission, and to procure additional labourers for this field.

24. Mr. Neilson made application to be allowed to proceed with his family in the mission vessel in December to the colonies, to return in April, 1876. The request was granted; and the Synod enjoined upon Mr. Neilson to avail himself of every

opportunity during his visit to advance the interests of the Mission.

25. That Mr. Robertson be allowed, if he sees it necessary, to send his boat in the Dayspring to Sydney to be repaired there.

26. That Mr. Watt receive the sanction of the Synod to purchase a new boat, and to apply to his church for payment.

28. Mr. Milne was authorised to proceed with his arrangements for obtaining a new house, the estimated cost of which is about £20.

30. That Mr. Robertson shall prepare the Annual Report of the Mission vessel.

31. That a concert for prayer for a special blessing on this Mission be observed this year by all the mission families on the group, and on board the Dayspring, every Wednesday evening at half-past seven o'clock.

32. That the meeting of Synod for 1876 be held at Nguna, as soon as possible after the arrival of the mission ship from Sydney.

33. The Synod presented an address to the Rev. John Inglis on the occasion of his leaving the New Hebrides.

34. On Friday, the 4th June, the Moderator closed the meeting of Synod with an appropriate address, singing, prayer, and the apostolic benediction.

35. Every sederunt was opened with reading the Scriptures and prayer, and closed with prayer. The greater part of the first sederunt was spent as usual in devotional exercises.

JOHN INGLIS, Moderator.

JAMES D. MURRAY, Synod Clerk.

Missions to India.

We call attention to the interesting facts contained in the following correspondence from the India Mission Committee of the Church of Scotland. Rev. J. Fraser Campbell's visit to the congregations in P. E. Island have been very highly appreciated.

At Glasgow, and within the Religious Institution Rooms there, the 21st day of September, 1875.

Which day the Acting Committee of the Church of Scotland's Foreign Mission met and was constituted *Inter alia*. Read letter of date 27th July, from the Rev. G. M. Grant, Halifax, N. S., and copy Resolution of the Board of Foreign Missions of the Maritime Provinces of the "Presbyterian Church in Canada," with regard to the Rev. J. Fraser Campbell's going to Madras, and relative arrangements. The letter was referred to the following Sub-Committee, viz., Rev. Messrs. Grant, Wright, and Walker. Mr. Wright, Convener, with instructions to express the pleasure with

which the Committee have received the communication, and to answer so far as they can, the series of questions contained in Mr. Grant's letter.

Extracted from the minutes of the Committee by

J. MACLAGAN, *Secretary.*
Edinburgh, 7th October, 1875.

MANSE OF BLANTYRE,
4th October, 1875.

The Rev. GEO. M. GRANT, M.A., Halifax,

My Dear Sir,—I duly received your letter of the 27th July with its enclosures. These I had the pleasure of submitting to our Committee at their last meeting in Glasgow on the 21st ultimo. I now transmit to you copy of their minute. From it you will perceive that we enter most cordially into any negotiations with the Presbyterian Church of Canada, to effect alliance and co-operation in the Missionary work in India; and fervently we pray that, through the blessing of God, those negotiations may be crowned with success, and that the two Churches may present a practical union in the great work of evangelising India.

In conjunction with my two brethren appointed by our Committee for this purpose, I would now, with pleasure, afford you as full information as I can, in reply to the questions you have put.

The English speaking native youths in Madras are to be counted by thousands; and every year sees their numbers greatly increased. For some time back a thirst for knowledge, or a desire after education, has prevailed over all India. Every young Hindoo, in city and country, eagerly embraces the opportunity, when it is given to him, to learn the English language. And as Government and Mission Schools now abound throughout the land, it can be truthfully said that the vast majority of the Hindoo youths are being taught the English language, and are well educated in it. This is particularly true of the young men in Madras, who are as thoroughly educated as the young men of the middle classes in this country, and consequently any preacher would find in them a most intelligent audience. But you ask, will they listen? We unhesitatingly answer, yes; numbers will listen to the earnest, intelligent and attractive preaching of the Gospel. And we say this, not from hearsay, or the testimony of others, but from our own personal knowledge and experience; Mr. Grant having laboured in the evangelistic work in Calcutta, and Mr. Walker and myself having been many years in Madras, whither Mr. Walker returns in December next, he being our senior Chaplain there. With reference to the need of direct evangelistic

work in Madras, and the success which any faithful and thoughtful preacher might reasonably expect, let me quote the remarks of the Rev. Mr. Miller of the Free Church Mission in that city. He says, "Such an agency (*i. e.*, direct Gospel preaching) going forth in all simplicity, depending on the aid that is promised from on high, trusting in the living God who doeth wonders still, might well be expected, sooner or later, to produce glorious results. It would not be like the simple direct proclamation of the truth that was attempted in earlier times in India. It would not be, as that was, a direct unaided assault upon the compact well fortified citadel of Hinduism. Much has been done already; a way has been partly opened into the heart of the fastness now. Thoughts and feelings have so been changed in the class on whose behalf I plead. But it seems to me that the fatal hindrances of a former time do not exist in anything like the same degree.

Here then is a field that is well fitted to arouse all the Evangelical fervour, all the true zeal for the direct immediate salvation of sinful souls as is to be found in all our Churches. It is a field surely well worthy of the most devoted zeal and highest evangelistic talent that Scotland can send out. . . . This is the present great need of Scottish Missions in India—an agency for direct, systematic, simple gospel effort among those who have already, through our own instrumentality been brought somewhat under Gospel influences, and fashioned somewhat in their character and thoughts on a Christian model. Until this want is supplied, I, at least, shall never look upon Scottish Missions as complete."

Such is the testimony of an able missionary, still labouring in the Mission Field, and that testimony is corroborated by all the other missionaries in Madras. And of this I feel assured that they all, no matter the society to which they belong, would joyfully extend the right hand of welcome to Mr. Campbell or any other minister who might come amongst them to preach the Gospel to the Heathen. I may state that there is one missionary belonging to the London Missionary Society in Madras, who is now engaged in direct Evangelistic work amongst the English speaking Hindoos, but there is room for many more labourers than one, for a wide door and effectual has been opened up.

Having now disposed of your first series of questions, which have reference to Madras as a mission field, I will attempt a reply to your second budget, which bear more directly on coöperation, and how that can be effected. These I shall answer seriatim. The *first* and *second* may be taken together. You ask "Is your proposal made in your letter of May 13th, perfectly consistent with

the intention of Mr. Campbell and that of our Board that he should be the missionary of and under the supervision of the Presbyterian Church in Canada? and further what relation would Mr. Campbell be expected to hold to the India Mission Committee of the Church of Scotland, or to any local council or superintending Board?" My reply is that my proposal to you is quite consistent with your desire that Mr. Campbell should continue the missionary of the Canadian Presbyterian Church, and under their supervision. Mr. Campbell would be held by us, to use your own words, as not only "one of our staff," but he would be allowed to conduct an independent mission, capable of indefinite expansion, in alliance with us, in a field of labour, which, for many years, we have greatly desired to occupy, but for lack of agents have been unable to do so. Mr. Campbell would receive the same status and position as our own missionaries; he would be a member of our local Board, whose functions are confined to the temporalities and finances of the Mission; they having no control whatever over the spiritual, ministerial or educational work of the missionaries. Mr. Campbell would report direct to the Presbyterian Church of Canada, as to the progress and success of his labours, and a copy of that report would be transmitted to our Committee for their information.

Your *third* question is, how would other Denominations engaged in Mission work in Madras probably view the undertaking of this special work by us? I think I have already, in a former part of this letter, answered this query, where I have said that the missionaries of all Denominations would cordially extend the right hand of welcome to Mr. Campbell or any other minister who would dedicate himself to the direct preaching of the Gospel to the educated young Hindoos. The missionaries in Madras are not numerous, and the great educational work in which they have been engaged for so many years, and which cannot be abandoned, demands all their time and energies.

Your *fourth* question bears upon what facilities we are able to afford to Mr. Campbell in the prosecuting of his work. These will be apparent to you as very great, when I tell you that we would have access to an Institution where there are about 500 young men and boys, nearly one-half of whom can listen intelligently to the preaching of the Truth in the English language. Moreover in conjunction with the native Pastor, he might have the use of St. Andrew's Native Church, which is situated in a different part of the town from the Mission House, and which is capable of holding 350 persons. Then again the large Memorial Hall, erected by the Christian community of Madras, in gratitude for de-

liverance from the mutiny, is always held available for such services as Mr. Campbell would conduct. Such are some of the facilities which Mr. Campbell would receive, and I may certainly rank amongst them the sympathy and counsel and support of our chaplains and missionaries and the many members of St. Andrew's Church who take an active interest in mission work.

Fifth. The only expense which, at present, would fall upon the Presbyterian Church of Canada, is Mr. Campbell's salary. Your last question has reference to the extension of the work. That, as I have already hinted at, is unbounded. It is great, and becoming greater every year, in Madras. It extends itself to every town and city, not only in the Madras Presidency, but throughout India, where dwell English speaking Hindoos, "thousands of whom," as the late Dr. Norman McLeod has said, "are breaking away from the grosser forms of worship which prevail in India, and are casting about for a better foundation on which their religious feelings and convictions may rest."

I have now done; and I trust that I have answered to the satisfaction of your Board, the series of questions you submitted to me.

I shall be glad to hear from you soon again. Meanwhile I remain,

My dear Sir,

Yours very sincerely,
STEWART WRIGHT.

Acadia Mission.

Report Of Rev. M. R. Paradis.

GRAND FALLS, Nov. 17th, 1875.

Since I last sent a report to be published the work has been attended with some measure of success. Mr. Rivard and I have worked together for a while visiting and holding meetings, which were not numerous attended but the few who came manifested interest and earnestness. Father Chiniquy's visit created a great deal of excitement. A few, residing some 18 miles from here, decided for the truth and many others were led to think for themselves, especially after his encounter with Father Heubert and the flight of the latter. Had Mr. Chiniquy prolonged his visit we have every reason to believe that a great change would have taken place. Shortly after Mr. Chiniquy's departure, Mr. Rivard was left alone to carry on the work whilst I was on a visit to my relatives in Illinois,—and a few days before my return, he left for Montreal, having under his charge five girls and two boys, who were going to receive education at the Pointe aux

Trembles Institute. Of these only five have arrived at their destination, as the other two were detained at Pointe Lévis by Roman Catholics. Mr. Rivard having failed in her efforts to rescue the stolen children the poor mother, who has been deserted by her husband and persecuted by her former friends, is now grieving over the fact that she can neither have them with her nor have them educated.—Poverty alone keeps her from going herself to rescue them from the enemy. She has gone through many hardships and suffered much persecution; but she has humbly submitted to all and realizes now that "all things work together for good to them that love God." Let us hope and pray that she may soon be placed in a position to get her children. In one way it is rather discouraging for me to see persons leaving the place almost as soon as they have embraced the truth, for it leaves me alone to fight the battle; but as long as it is for their good, I am willing to submit. Since their departure five French persons have attended the services regularly, and seem to have gained knowledge and strength; but I am working under great difficulties; therefore I make another appeal to Christians, to come to my help by their sympathies and prayers.

I have lately made the experiment in private houses, and I am more persuaded than ever that one of the best ways by which we can reach them is by music. Same at all; but as soon as we began to sing a hymn, we had their whole attention, judging from the above, we sincerely believe that a musical instrument is almost indispensable to the mission Church and accordingly, we are anxious that one should be procured. Should any one be desposed to assist in the matter, contributions will be thankfully received by Mr. W. G. Pender, Halifax, and by myself.

We wish to do good, and consequently, we try, as far as possible, to be "made all things to all men, that we may by all means save some." This a difficult field to work on account of the great want of education, and consequently, it will require hard work and perseverance. When one cannot see for himself, it is difficult and it requires a long time to convince him that the religion in which he has been brought up and prizes almost as much as life itself, is not the religion of Jesus Christ.

With Divine help and your sympathy we shall continue to work; we shall endeavour to do our duty and then leave the result in the hands of God. He will see that His word will not return unto Him, void, in its appointed time.

Pray that God may enlighten the minds and prepare the hearts of my fellow countrymen to receive the truths of the Gospel.

News of the Church.

Presbytery of P. E. Island.

The Presbytery of P. E. Island met in Zion Church on the 17th. The congregation of East St. Peter's petitioned the Presbytery for a moderation in a call to Rev. James McLean, of Nova Scotia. The salary guaranteed is \$800 with a Manse. Presbytery expressed their high gratification at the increased liberality of the congregation, and appointed Rev. J. M. McLeod to preach and moderate in a call in the old St. Peter's Church, on the 6th Dec., at 11 o'clock a.m. Rev. Mr. Frame reported that he had preached and moderated in a call at Murray Harbor on the 10th inst., that the call resulted in favor of Mr. Ernest Bayne, that it was unanimous and cordial, that it was signed by eighty-two communicants and by ninety-seven adherents, and that the salary promised is \$800, with the free use of a manse and glebe. Mr. Frame's diligence was approved, the call sustained and the clerk instructed to forward it to Mr. Bayne. In anticipation of Mr. Bayne's acceptance of the call to Murray Harbor subjects were appointed as his trials for ordination.

Rev. John Murray accepted the call from the new congregation of Sydney. The Presbytery acquiesced in Mr. Murray's decision and agreed to loose him from his present charge and transfer him to the Presbytery of Sydney, Cape Breton. In parting with Mr. Murray the Presbytery agree to record their sense of the loss they have sustained in his removal, their very high estimate of his character and labors, their gratitude to the Great Head of the Church for the abundant success which has crowned his labors, their pleasing recollection of his personal relations to his brethren individually, and their earnest prayer is, that still more abundant blessings may attend his efforts in his new sphere of labor.

The committee appointed to meet with the Cardigan section of Mr. Melville's congregation reported that they held a meeting in that place on the 15th inst., and found the people warmly attached to their pastor and anxious to retain his services, but inasmuch as Mr. Melville pressed the acceptance of his demission they would not raise any opposition to his removal. The

report of the committee was approved. The consideration of Mr. Melville's resignation was then resumed, when, on motion, it was unanimously agreed to accept the same, and instruct the clerk to furnish Mr. Melville with the usual Presbyterian certificate.

An application was made by Rev. J. R. Thompson, Olympia, U. S., to this Presbytery, to employ within their bounds, as a probationer, a minister whom they had received from the Baptist Church. The letter was referred to the Home Mission Board for the Maritime Provinces.

Rev. Mr. Duncan introduced the motion of which he gave notice at the last meeting, anent the increase of Ministers' salaries. By reference to the to the published statistics of the Church he showed the utter inadequacy of the support given to many of our Ministers—the evils resulting from this state of things, and the duty of the Presbytery to see that suitable provision is made for the members who labor in a word and doctrine, and moved the appointment of a committee to whom this matter shall be entrusted. The members of the committee are Revs. Alex. McLean, chairman, Wm. R. Frame, Neil McKay, Thos. Duncan, J. M. McLeod, and John A. McLaine, Thomas Brehaut, John Simpson, Charles Gregor, Malcolm McFadyen, Alex C. Stewart, J. G. Sterns and Dugald McNutt, Esqs.

J. M. McLEOD, Pb'y. Clerk.

Presbytery of St. John.

At a meeting of the Presbytery of St. John held in Calvin Church Nov. 9th, in addition to routine business, the consideration of the demission of Rev. Mr. Simpson of his charge of the congregation of Pisarino, Nerepis and Jerusalem; was taken up and fully considered. Mr. Henry Galbraith, from Pisarino, and Mr. William McIntyre, from Nerepis, appeared as delegates from their respective sections, and expressed their deep regret at the prospect of losing the valuable services of Mr. Simpson. Owing to depression in all kinds of business they had fallen into arrears with the stipend, but felt confident that as soon as the times improved they would meet all deficiencies. It was much regretted that Jerusalem failed in sending a representative especially as that section is very much in arrears. After mature deliberation it was agreed to appoint Rev. Dr. Waters and the Clerk to visit the congregation and report at an early day.

The demission of the Rev. John Wallace of his charge at St. George was permitted to lie on the table, and Rev. Messrs Millen, Begg and Quinn, were appointed to visit

the congregation and report at the next meeting of Presbytery.

A call from the Presbyterian Church in St. Stephen was laid on the table, and Rev. Mr. Quinn reported that he presided at the moderation which was most cordial and unanimous, in favor of Rev. W. P. Begg, late of Woodstock. Mr. Begg being present signified his acceptance, and his induction was appointed to take place on Thursday, 25th.

A petition was read from Chipman, Queen's County, asking for moderation, which was granted, and Rev. James Bennet was appointed to preach and moderate at an early date.

A letter was read from R. H. Taylor declining to accept the position in which he was placed by the action of Synod. A minute of the First General Assembly of the Presbyterian Church in Canada anent "arrears of stipend" was read, and the Clerk was instructed to write to those congregations in arrears and report to the next meeting of Presbytery. A committee was also appointed to draw up a scheme for congregational visitation. The city ministers and their representative elders were appointed a committee to make necessary arrangements for holding a Presbyterial Sabbath School Convention on the second Tuesday of January ensuing, and the committee was authorized to associate with them all the Superintendents within the bounds of the Presbytery.

The Presbytery adjourned to meet in St. David's Church, on the second Tuesday of January, 1876, at 11 o'clock, a.m.

Presbytery of Truro.

The Presbytery of Truro met in the new church at Acadian Mines, on Tuesday, the 2nd Nov. There was an average attendance of Ministers and Elders; but the congregation was small. The Rev. Messrs. Houston, of Michigan; McLeod, of Charlottetown; Shenton, of Truro; Sharpe, of Acadia, and Ogden, of Wentworth, were invited to sit as corresponding members. The examination evinced the want of an earnest and energetic pastor to organize and build up the congregation. Messrs. Ralph McCabe and W. N. Dickson appeared as commissioners from Coldstream Congregation. They expressed their regret that the pastor had tendered his demission. They also declared the desire of the congregation that the pastoral tie should not be dissolved, and the intention of the congregation to make an honest and persistent effort to support ordinances. They asked the Presbytery to render them assistance, by recommending a large supplement and contributions from outside, towards defraying the debt on the

manse. The Presbytery promised to render every assistance possible, and expressed the hope that Mr. Layton would withdraw his demission, which he accordingly did. It was stated that the Coldstream Congregation number 65 families, at its organization, in November 1871, there were 88 names on the communion roll, 52 names have been added since, 25 of these within the present year. Besides paying the promised salary very fully and promptly, they have paid off a debt of \$264 to the church, and raised \$1,000 for the manse. In the four years they have contributed upwards of \$700 to the schemes of the church and other religious and benevolent objects. In 1874 the amount contributed was \$198, being an average of \$3.04 per family.

The Rev. E. Ross, of Upper Londonderry, and Rev. D. Mc Kinnon, of Parrsboro' tendered their demission of their respective congregations. Both are allowed to lie on the table, and the usual steps directed to be taken.

The next meeting of Presbytery will be held in Truro on the 2nd. Tuesday of December at 11 o'clock a.m.

Presbytery of Wallace.

The Presbytery met at St. John on October 6th and 7th.

The Committee appointed to organize Amherst into a congregation reported that they had done so. Their report was cordially sustained.

The Presbytery met again at Wallace on November 2nd.

A petition was read from Amherst praying for moderation in a call. Mr. D. Spence, Elder, appeared in support of the same. The stipend offered is \$650 per annum, and the Presbytery was asked to request a grant of \$150 per annum from the Supplementing Committee. The prayer of the petition was granted, and the Rev. J. Munro was appointed to Moderate in a call at Amherst on the 9th inst. It was also agreed to apply to the Supplementing Committee in terms of the request of the Congregation.

The matter in respect to which the Synod's advice had been sought was considered and disposed of.

It was agreed that a Presbytery Fund be instituted, and that there be four regular meetings of Presbytery during the year to be held on the first Tuesday of February, May, August and November.

The Presbytery met again at Wallace on November 16th.

The Rev. J. Munro reported that he had fulfilled the duty assigned him at Amherst, and that the call had come out unani-

mous in favor of the Rev. T. Talloch, A.M. The call was sustained, and the Clerk was instructed to give due notification to Mr. Talloch.

Presbytery of Picton.

The Presbytery of Picton held an *ad hunc effectum* meeting on the 26th ult., at which a call from the East River congregation addressed to the Rev. A. McL. Sinclair, signed by 239 communicants and 138 adherents was sustained by the Presbytery and accepted by him.

It was agreed to induct him in St. Paul's Church, on the 10th inst.

The stipend promised him is \$1000, paid quarterly.

The Presbytery met according to appointment on the 10th inst., in St. Paul's Church for Mr. Sinclair's induction. The Rev. D. McKee, of St. John, N. B., preached an excellent and appropriate sermon from John xiii: 14. Dr. Bayne presided, Dr. Patterson addressed the newly inducted minister, and the Revs. George M. Grant, Halifax, and D. B. Blair the people—the one in English and the other in Gaelic.

Mr. Sinclair was welcomed by the people in the usual way, and entered with their hearty concurrence on his pastoral duties.—The attendance was large, and a deep interest appeared to be manifested by all present in the solemn services of the day.

The Presbytery met in Lochaber Church on the 17th inst., for the visitation of Mr. Forbes' congregation. The Rev. Dr. Patterson preached a practical sermon from Matthew xx: 1—16.

The congregation was found to be in a most prosperous and healthy condition.—Ministers, Elders and Managers were found to be faithfully and diligently attending to their respective duties. During last spring a precious season of revival was enjoyed; and since then 124 persons have joined the communion of the Church. Since Mr. Forbes' settlement, about \$10,000 have been expended by the people in Church and Manse Building, and now they have agreed to add a \$100 a year to his stipend at the beginning of the year, thus making it \$900.

A call from the congregation of Tara and Allanford, Presbytery of Bruce, (Ontario,) was presented to him, offering him a \$1,000 a year stipend which he declined, and in which declination the Presbytery concurred.

Mr. Ernest Bayne was appointed to the Vale Colliery on the first and second Sabbaths of December, and to Sherbrooke, on the third and fourth Sabbaths of the same month.

It was agreed to hold the next meeting of Presbytery in James Church, New Glasgow, on Tuesday, January 18, at 11 A. M., for ordinary business.

JOHN MCKINNON, Clerk

Calls and Settlements.

Mr. Adam Gunn has received calls successively from the congregations of Cornwallis North, and from the Gore and Kennebec. He has declined acceptance of the former.

Mr. E. S. Bayne has been called to Murray Harbor, P. E. I., and to Canard, Cornwallis. Neither has yet been either accepted or refused.

Rev. John Murray, of New London, P. E. I., has accepted a call to become Pastor of the second congregation of Sydney, and is probably inducted before this time.

Rev. T. Talloch has received a call to the congregation of Amherst.

ONE Hundred and Sixty Roman Catholics have recently informed Bishop Bourget, of Montreal, of their conversion, under the ministry of Mr. Chiniquy.—A very earnest appeal for help has been issued by the Committee in charge of French Evangelization.

OBITUARY.

At Piedmont Valley, Merigomish, on Thursday, 11th November, Mr. HUGH ROSS, Elder in Candlish Church, Barney's River, aged 75 years. Mr. Ross was born in the Parish of Durness, Sutherlandshire, Scotland, on the 20th March, 1800. His parents were Donald Ross and Ann Dunn. In the year 1816 he emigrated with his parents from his native land and came to Nova Scotia. His father's family settled in the upper end and beautiful valley of the East River of Pictou, or what is called the East Branch of that River. About the year 1826 he was married, and in 1832 he removed to Piedmont Valley, where he lived the rest of his days on earth. In the year 1840 he was ordained to the office of the Eldership, which he held to the day of his death. At the disruption he joined the Free Church, of which he always continued to be a faithful office-bearer. He was always the friend of union and took an active part in forwarding the union of the Presbyterian Churches in 1860 and more recently in 1875. As a member of Session he was a judicious and wise counsellor, and his opinion and advice carried great weight with his younger brethren in the Eldership. He was the last of the old elders in the united congregation of Barney's River and Blue Mountain who joined the Free Church at the disruption. Men of kindred spirit

were then associated with him in the eldership, such as William Ross, Finlay Grant, and John McJougall at Blue Mountain, and James Henderson, William Irving and Angus McKay at Barney's River. Mr. Ross had a numerous family of four sons and nine daughters, all of whom are now living with the exception of two of the daughters. He died in the hope of being a partaker in the resurrection of the just.

Death of Rev. Mr. Brodie, of Port of Spain, Trinidad.

Our missionaries in Trinidad have been affected by the loss of Rev. Mr. Brodie, minister of the U. P. Church, in Port of Spain. He was a faithful servant of the Lord, combining many excellencies as a man and a minister, and had stood to his post so long that he had become a Pillar in the House of God and in the community.

He had proved himself a warm friend of our mission, and of each of the missionaries, and they love him as a father, and resorted to him as a counsellor.

San Fernando having only temporary supply, Port of Spain being vacant, and Mr. Dickson, of Arouca, absent, our missionaries will have their hands full as they will feel that they must, and in the present emergency in Trinidad. We trust that Rev. Mr. Christie, of Yarmouth, while on furlough will be able to yield valuable assistance.

NOTICES AND ACKNOWLEDGMENTS.

NOTICE.

Persons in arrears for the *Record* have recently received their bills. Some have paid at once. The rest are expected to pay without delay. The accounts must be closed as soon possible. The *Record* Committee are responsible to the Synod, and must insist on payment in all cases. Persons who have paid for 1875 in advance will have the money refunded to them.

DAYS-PRING CARDS.

The Cards for Dayspring, Mission Schools, Zenana work and Orphanage, will reach ministers, and be handed out, we trust, before these lines are read. Our young friends have been accustomed to have their names as collectors, with the amount raised by each, acknowledged in print. This can no longer be expected. There will not be room in the *Record* printed in Montreal. Nor is it necessary. It is questionable if it is desirable. Even now as a general rule churches which give most, send no list of contributions. Let our young friends look to the object, and to the example of the Great Giver, and feel interested in seeing their

own Sabbath School or Church represented by a good sum, while their names remain unreported.

THE PRESBYTERIAN RECORD.

This monthly missionary Periodical, which is to supersede the four Records of the four Churches forming "The Presbyterian Church in Canada," will be issued at Montreal, so as to be delivered throughout the chief portions of the Dominion, on or shortly after January first.

Its low price in quantities brings it within the reach of everybody. Ten copies for \$2.50, 20 for \$5 and so on, 100 for \$25. Justly there might be a larger charge for the smaller parcels, but for the encouragement of small charges, and settlements, and portions of congregations, we understand that even as low as 10, the smaller rate will be accepted.

The news from the missionaries who have gone from the Lower Provinces, will have full justice and place, and large orders should be forwarded from the Lower Provinces, with the cash, at once, to James Croil, Esq., 210 St. James' St., Montreal.

N. B.—The 10 or 50 copies must be to one address.

MISSION GOODS.

The Secretary acknowledges receipt of the following Boxes with goods and articles to be sent to the missionaries:

1. Box from Dartmouth congregation contents and value unknown, sent unopened, and for the general benefit of the missionaries.
2. Seven pieces of cloth, chiefly women's wear, 155 yards in different parts of the congregation of Rev. J. Munro, Wallace, for Rev. J. W. McKenzie.
3. 1 Box from Beleque for Rev. J. Amund. This and the Box previously sent from Beleque, and acknowledged previously were forwarded unopened. One of these was worth \$33.00.
4. Large Box from Pictou, addressed to Rev. Hugh Robertson contents unknown Received through the agency of Miss Mary McCulloch, Pictou.
5. Two small packages for Mr. Robertson, marked W. G. P.
6. From Higgins Settlement, Musquodoboit, a web of Flannel, formerly acknowledged, now forwarded.
7. Fifty-three yards Cotton, $\frac{3}{4}$ wide, from Mrs. James Scott, of Fort Massey congregation, Halifax.
8. Twenty-one dollars from Poplar Grove congregation, to be laid out at Sydney, and two laid out at B. A. Bookstore, for Moody's Addresses and Sankey's Hymns for Missionaries.
9. Packages from friends in Halifax for Mrs. McDonald, of Fate, and Mrs. Neilson, of Tana.
10. 1 Box from place unknown, containing 18 or 20 parcels of cottons, and other sewing material in variety.

11. 1 package black thread, &c., from party unknown.

12. One dollar, left with Messrs. Forsyth & Hart, from person unknown.

13. Almanack and Year Book from Mr. Barnes, and Pictorial Illustrations from B. A. Bookstore.

Thanks are hereby expressed to Messrs. Forsyth & Hart, occupants of the office and store of the late C. D. Hunter, Esq., for affording free storage, and providing the Boxes required with nails, &c.

Rev. J. D. Murray, of Aneiteum, returns sincere and hearty thanks to the Sabbath School of Poplar Grove, for the sum of Seven Pounds stg., expended by him for a Box of goods containing 2 dozen shirts, 2 dozen hats and caps, web of calico, print, thread, needles, scissors, and spectacles for poor old eyes, growing too dim to read the word of God without aid.

Rev. J. F. Junor, of Hamilton, Bermuda, returns thanks to the same Sabbath School for \$29, in aid of Prayer Meeting, and Sabbath School Room, in course of construction.

THE SABBATH SCHOOL PRESBYTERIAN.

This monthly, eight page periodical for Sabbath School children, has been issued from the office of the British American Presbyterian, for one year, reaching a circulation of 7000 monthly. It is expected that the issue for 1876 will be more than doubled. It is neatly printed on tinted paper, and would prove a welcome visitor in our Sabbath Schools.

Price for single copies, 25 cents per vol.
 " " 20 copies, 20 " "
 In parcels over 20, 15 " "
 Postage prepaid.

EXTRACT FROM PROSPECTUS FOR 1876.

The publication of the "Sabbath School Presbyterian" will be continued during the coming year. Efforts will be made to improve the letter-press; more illustrations will be given; and new music more frequently inserted. Dr. Fraser, of Formosa, has promised to continue his interesting letters to the young people; and it is confidently expected that the Rev. Fraser Campbell, of Halifax, N. S., who intends (D. V.) going out to India as a missionary of our Church, will also contribute from that far-distant field.

The publisher has been furnished with the names of missionaries in New Hebrides and Trinidad, so that correspondence from these mission fields may also be furnished after a time. The last No. contains a letter to children, from Dr. Fraser, written from Tamsui, Formosa, China.

The Treasurer acknowledges the receipt of the following contributions to the schemes of the Church for the past month:

FOREIGN MISSION FUND.

Acknowledged up to Oct. 20th.....	\$1956 07
A friend, Sheet Harbour.....	0 50
A friend, Lot 13.....	5 00
Springside, addl.....	3 08
Shubenacadie and Lower Stewiacke, addl.....	3 50
A friend, East Hants.....	20 00
Maitland cong. col.....	44 37
Thanksgiving collect'n Trinidad Mission.....	20 42 64 79
Half col. at Synod meeting, St. John.....	18 10
Hopewell.....	31 00
Lake Ainslie.....	15 00
Central Church, Durham.....	18 00
Fort Massey, Halifax, half yr	75 00
Prince St. Church, Pictou.....	63 08
New London:	
Stanley Bridge.....	4 00
Clifton.....	17 00
Meagher's Grant.....	5 00
St. John's Church, Windsor	50 00
Kentville.....	5 25
Miss Christina Henry, Monc- ton.....	3 50
James Church, New Glasgow	85 25
Upper Londonderry.....	29 54
Salem Church, Green Hill... 50 00	
Princetown, part for India Mission.....	38 00
Richmond, N. B.....	5 00
Coldstream.....	6 00
For India Mission:	
Grand River, C. Breton ...	5 00
Baddeck, per Miller Ingraham.....	50 00
St. James Ch, Charlotte- town, per Rev. J. F. C. ...	57 75
Zion Church, Charlotte- town, per Rev. J. F. C. ...	35 00
Souris, per Rev. J. F. C. ...	4 45
Grand River, P. E. I., per Rev. J. F. C.	4 53
Dundas, P. E. I., per Rev. J. F. C.	3 75
Georgetown.....	14 00
Cardigan.....	7 00
Mount Stewart.....	10 50
Charlottetown Missionary meeting, less by expenses	10 00

817 09

\$2773 16

Jas. J. Brenner, Treasurer Foreign Mission Committee of Synod of M. P. in connection with Church of Scotland.....	3723 13
Total.....	\$6496 29

DAYSPRING AND TRINIDAD SCHOOLS, &C.

Acknowledged up to Oct. 20th.....	\$358 00
J. D. Little, Ouslow Mountain	1 00
St. Johns Church, Halifax, Juvenile Missionary Society	16 00
Harvey, N. B.....	9 59
Hopewell.....	9 00
Smith's Settlement, addl, per Rev. R. Cumming.....	80
Dartmouth, half year Sabbath School, per W. M. Fraser..	28 00

Friend, per Miss Mitchell, Gottingen St.....	2 50
Poplar Grove for N. Hebrides Missionaries.....	23 00 89 09
Total.....	\$147 09

HOME MISSIONS.

Acknowledged up to Oct. 20th.....	\$1022 17
James Church, N. Glasgow.....	\$40 00
Upper Set., Musquodoboit... 16 28	
Higgins " ".....	3 40
Hopewell.....	15 00
Coldstream congregation.....	5 00
Central Church, West River	22 10
Fort Massey, half year.....	50 00
St. John's Church, Windsor, half year.....	20 00
Richmond, N. B.....	5 00
Bedford.....	11 00
Total.....	\$1209 95

SUPPLEMENTING FUND.

Acknowledged up to Oct. 20th.....	\$749 39
Springside, addl.....	2 00
Poplar Grove Thanksgiving collection.....	45 00
Middle Musquodoboit.....	5 00
Bedecque.....	9 00
Coldstream congregation.....	7 00
Fort Massey, half year.....	50 00
Total.....	\$867 39
Grant of Presbyterian Church of Ireland, £100 stg., special for N. Brunswick, £50. In all £150 stg.	730 00
Total.....	\$1597 39

MINISTERIAL EDUCATION.

Acknowledged up to Oct. 20th.....	\$2771 69
Rent of College Hall, 1 quar.	50 00
Musquodoboit, Middle Set... 5 00	
Hopewell.....	29 00
Coldstream congregation.....	6 00
Fort Massey, half year.....	75 00
Interest on \$400, 1 year.....	24 00
Tangier.....	5 21
George Frieze, Maitland, for library.....	15 00
Total.....	\$2980 90

ACADIA MISSION.

Acknowledged up to Oct. 20th.....	\$284 15
J. S. Sutherland, Park Corner	1 00
Sabbath School, E. R., St. Mary's, 1 quarter.....	1 50
Marg't Frame, Shubenacadie	1 00
A friend, Lot 13, per Rev. H. Crawford.....	1 09
Milford and Gay's River, Thanksgiving collection.....	24 25
Newport, thanksgiving col... 4 10	
Half of Missionary meeting col. at Synod in St. John, N. B.....	18 10
Coldstream congregation.....	6 00
Fort Massey, half year.....	25 00
Prince St. Church, Pictou.....	33 44

S. Archibald, Watervale.....	2 00
Mrs. Asa McCabe, Alberton..	1 00
Whyecomagah, thanksgiving col.....	12 00 130 39
Total	\$414 54

AGED AND INFIRM MINISTERS FUND.

Captain Milius, Dartmouth.....	\$5 00
Rev. J. D. Murray, Buctouche.....	5 00

MR. CHINIQUEY'S MISSION.

A few friends, New Glasgow, per Mrs. K. McGregor.....	\$10 00
A few friends, Sheet Harbor.....	4 00

INDIA MISSION.

Collectors, Miss C. F. Anderson and Miss
Milly Ingraham.

Badddeck, Oct. 24, 1875.

W. F. McCurdy	\$5 00
Alex. Taylor.....	50
G. McCurdy.....	50
R. G. MacNeil.....	75
D. McLennan.....	1 00
A Friend.....	50
M. Matheson	1 00
John Ross.....	5 00
Wm. Caine.....	50
J. Cohoon.....	50
Mrs. D. McRae	50
Emily Elmsly.....	40
D. McRae.....	50
A. McKinnon.....	1 00
John McDonald.....	50
A Friend.....	2 50
A Friend.....	50
A Friend.....	75
Mrs. A. McKinnon.....	1 00
Mrs. J. Hart.....	50
Mrs. M. J. Crowdis.....	50
Lydia Ingraham.....	1 00
R. Marshall.....	25
Sheriff Ingraham.....	2 00
James Archibald.....	4 00
Geo. Ingraham.....	2 00
D. F. McRae.....	2 00
A Friend.....	1 00
Mrs. E. W. McCurdy.....	60
Mrs. C. Hart.....	60
Mrs. Jones.....	50
Emma Ingraham.....	50
W. Crowdis.....	50
D. McCurdy.....	5 00
A Friend.....	1 00
Mrs. C. J. Campbell.....	4 00
L. G. Campbell.....	35
A Friend.....	85
	\$50 00

WHYCOCOMAGH.

Collected at two meetings addressed by Rev. J. F. Campbell.....	\$11 41
Collected by—	
Miss M. Bishop.....	9 10
Miss M. McDonald.....	4 40
Miss M. McKinnon.....	2 95
Miss C. Gillis.....	3 45
Miss C. Gillis.....	2 52
Miss M. McPhail.....	3 20

Neil McDonald.....	8 93
Neil McLean.....	4 00
M. McNeil.....	1 65
D. McLeod.....	1 50
D. McLean.....	3 12

\$56 23

DAYSPRING AND ACADIA MISSION-

Sheet Harbor collection, omitted in last
number.

Collected by—

Jane Tato.....	\$3 25
Jessie Fisher.....	1 30
Cassie Hartling.....	2 00
Sarah J. Lowe.....	63
Joseph McKiel.....	6 00
Susannah Hay.....	3 63
Albert Hall.....	1 23
Emma Nickerson.....	4 10
Emily Smith.....	2 10
Sarah Atkins.....	2 85
Jane Robinson.....	2 00
Annie McLeod.....	2 13
Bridget Newcomb.....	5 53
Rhoda Turner.....	3 20

\$40 00

PAYMENTS FOR "RECORD."

The Publisher acknowledges receipt of the
following sums:

R. W. Frame, Stewiacke.....	\$ 4 50
Rev. I. Murray, Cavendish.....	13 50
John H. Fulton, Londonderry.....	4 45
Don. Sinclair, Goshen.....	3 24
D. H. Smith, Truro.....	5 25
Eben Creshman, Stewiacke.....	45
S. McDonald, Dundas, P. E. I.....	4 00
Rev. A. B. Dickie, Sheet Harbour....	70
H. Graham, New Glasgow.....	90
Rev. J. K. Bearisto, Salt Springs, N. B.....	5 00
A. J. McKay, Loganville.....	7 65
H. Smith, Newport.....	3 95
H. E. McKay, Princetown, P. E. I....	8 00
G. B. Johnston, New Annan.....	17 00
Rev. A. Campbell, P. E. I.....	90
M. Campbell, Big Glace Bay, C. B....	4 50
Rev. J. Murray, New London, P. E. I.	14 85
Henry Archibald, Greenfield.....	4 95
Geo. Forbes, Upper Stewiacke.....	5 85

ERRATUM.

In November *Record* Foreign Missions in-
stead of Mrs. McKay read Mrs. Mhay, per
J. T., \$1.00.

THE HOME AND FOREIGN RECORD.

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

TERMS.

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

when one commits it, he sows the wind to reap the whirlwind; he loves death.

God's Word acknowledges that sin is great, because God is great. "If a man sin against his neighbor, the judge shall judge him; but if a man sins against the Lord, who shall entreat for him?"

Francis Spira said: "Man knoweth the beginnings of sin, but who can tell the bounds thereof?"

"Sin, when it is finished, bringeth forth death."

"THE WAGES OF SIN IS DEATH."

Wake Up!

Dr. Talavage speaks very plainly about church-members. He says: "The church needs a change in quality as well as quantity of membership. One-half of the professed Christians amount to nothing. They go to church. They pay pew rents. They have a kind regard for all religious institutions. But as to any firm grip of the truth, any enthusiastic service for Christ, any cheerful self-denial, any overmastering prayer, any capacity to strike hard blows for God, they are a failure. One of two things these half and half professors ought to do, either withdraw their names from the church-roll, or else go so near the fire as to get warm. Do you not know that your present position is an absurdity? You profess to be living for God and heaven, but all the world knows you are lying. Wake up! Do something before you are dead. Either help pull the Lord's chariot, or get out of the way. We want more old-style holiness, the kind they had before railroads, steamboats, and telegraphs. A consecrated heart is momentum for all Christian work. Your gun is well enough, but the gun-carriage is rickety, and so unfit for the Lord's battery. The Lord give us all a higher life, a deeper life, a broader life. We can not do much toward saving others till we ourselves are more surely saved. We can not pull others out of the surf when our own feet are slipping on the rock. More purity, more faith, more consecration, will be more momentum."

The Love Of Christ

It was on the Love of Christ that the early church so strongly learned. It is to this love that we find the apostle Paul so continually turning. This was

his soul's true resting place and refuge. It was under the branches of this palm tree that he found a shadow from the heat. This was the deep well out of which he drank his endless consolation. He needed no other. To be "able to comprehend with all the saints the length and breadth, the height and depth" of his love, was his aim; and to "know that love which passeth knowledge," was the sum of his prayers.

This love is our refuge, too—our true, quiet home. The knowledge of his love is perfect peace. We sit down and let this love breathe freely into us, and straightway all his calm. Each storm has gone to rest; each gust has died away. Love beyond on all loves, in greatness, in freshness, in efficacy. Gifted with strange power of healing and comforting! He who has possession of this love, has got hold of a hidden spell mighty to charm away all heaviness of heart, all bitterness of soul. What can withstand it?

In this love all the loves of earth are gathered up and centered. It is a father's love, yet far above the love of an earthly father. It is a brother's love, yet passing far above. It is a bridegroom's love, as the Song of Solomon shows, yet tenderer than the love of mortal bridegroom. It is a husband's love, yet truer and more faithful than the love of the truest and most faithful husband upon earth. It is a love without any intermingling of selfishness, or jealousy, or coldness, or forgetfulness, or weariness—a love without fickleness—a love without decay.

Pontius Pilate

Pontius Pilate was appointed the Roman governor or procurator of Judea, A. D. 28, and was in office at the time of Christ's trial and some years after. His proper residence was Cesarea; but he went up to Jerusalem at stated periods, and, though his chief duty respected the revenues, he exercised his judicial authority there (John xix. 10) in a palace or government house provided for the purpose. (John viii. 28.) His administration was exceedingly offensive. Profane history tell us that he was accustomed to sell justice, and, for money, to pronounce any sentence that was desired. It mentions his rapines, his injuries, his murders—the torments

he inflicted on the innocent, and the persons he put to death without form or process. In short, he seems to have been a man that exercised excessive cruelty during all the time of his government. (Luke xiii. 1.) He was finally recalled and banished, and died an exile—probably by suicide.

The character of Pilate renders more remarkable the fact, that when Jesus was arraigned before him, he was not anxious to avoid trying him (Luke xxiii. 47), but he once and again in the most solemn and impressive manner, even in the presence of his malicious and blood-thirsty persecutors, declared his conviction of his perfect innocence. (Luke xxiii. 14. John xix. 6.) He even remonstrated with them on the iniquity and unreasonableness of their conduct, and would fain throw upon them the whole responsibility of the deed they were about to perpetrate. This they assumed in the most dreadful imprecation ever uttered by human lips. (Matt. xxvii. 25.) Pilate moved probably by a fear of losing his office (John xix. 12), notwithstanding his full conviction of his innocence, scourged him, and then resigned him to the hands of the enraged multitude to be crucified.

He directed the form of inscription which was placed on the cross; and when the Jews would persuade him to alter the phrasology, so as to represent him claiming to be King of the Jews, and not as being so in fact, Pilate, conscious probably of having already sacrificed justice to expediency or popularity, peremptorily refused to do it. (John xix. 19.) He gave Joseph the privilege of removing the body from the cross, and placing it in his own tomb, and at the solicitation of the Jews he appointed a guard to protect it from violation. (Matt. xxvii. 57-66.)—

Consecration.

GOD used consecrated lips. Consecration is the secret of power with God. This is not for the few. All the Lord's people may be prophets. The testimony of Jesus is the spirit of prophecy. God sets high estimate on the speaking of his truth. It has pleased him that men shall be saved by the foolishness of preaching. Power waits to be claimed.

Dew Drops.

HERE are seven *Dew-Drops* for the growth of young plants of grace:—

1. Never neglect daily private prayer; and remember that God hears your prayers.

2. Never neglect daily private Bible reading; and remember that God is speaking to you, and you are to believe and act upon what he says.

3. Never let a day pass without aiming to do something for Jesus. Every morning think what Jesus has done for you.

4. If you are ever in doubt as to whether a thing be right or wrong consider whether you can do it in the name of Jesus, and ask God's blessing upon it.

5. Never take your Christianity from Christians, but ask "ourself." How would the Lord have me "t?" and follow him.

6. Never trust your feelings, or the opinions of men, if they conflict with God's Holy Word.

7. In deciding questions of truth and duty, remember that the wrong side has a crafty and powerful advocate in your own heart.

Strange Surprise.

How deeply rooted must unbelief be in our hearts when we are surprised to find our prayers answered.

THE presumption lies, not in hoping but in distrusting. How can you be so presumptuous as to doubt the faithfulness of Him who cannot lie! How can you be so presumptuous as to suppose that He knew not all the peculiarities of your case when He said, "Him that cometh unto me, I will in nowise cast out!"

He cares for them because they are his own. He knows what it is to watch over them in summer's drought and in winter's cold; by night as well as day, in sickness as well as in health, in dying hours as well as in living hours.

NEVER begin with obedience—you will never attain it! Begin with faith; and upon faith found this—"He that loveth me, keepeth my commandments."