

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

|                          |                          |                          |                                     |                          |                          |
|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|
| 10X                      | 14X                      | 18X                      | 22X                                 | 26X                      | 32X                      |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12X                      | 16X                      | 20X                      | 24X                                 | 28X                      | 32X                      |

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

---

---

MARCH, 1871.

---

---

THE SUPPLEMENT SCHEME.

BY REV. SAMUEL HOUSTON.

The distinction between the Supplement Scheme and that of Home Missions proper has been pointed out so often in the pages of the *Record* that it seems to be superfluous to return to it again. The functions of the Home Mission Board are to attend to the spiritual wants of such as are outside the boundaries of organized congregations, and to supply or aid in supplying vacant charges. The functions of the Supplement Committee are to aid weak and struggling congregations which as yet are unable of themselves to support pastors. There is no great difficulty in keeping that distinction clearly before the mind. If it be asked why it is that the Supplement Committee should have charge of a congregation while there is a pastor settled over it, and the moment the pastor dies, ceases to work, or is removed elsewhere, it comes under the supervision of the Home Mission Board, the answer is not far to seek. The preachers who supply or are candidates for the vacancy are at the disposal of the Home Mission Board. Meeting as it does but once a year, during the sittings of Synod, it would be inconvenient for the Supplement Committee to attend to such matters.

The first thought that naturally strikes one on looking at these Schemes is that the Supplement will be the most popular and best sustained Scheme the Church has. There is every reason to believe that such will be the result. The law of self-preservation; the most powerful to some minds

that exists, is involved in its due support. No portion of the interests of the Church is to be regarded with so tender an eye, and cherished with so anxious a solicitude, as that represented by the congregations that are as yet not self-supporting. Such are passing through the crisis that intervenes between the mission station and the full grown charge. If rightly managed and the blessing of God resting on them, they will sooner or later be able to stand alone, and not only that, they will be able to aid in supporting others. And in the generosity shewn to them in the days of their weakness there is a demand made on their gratitude ever after, a demand which in the nature of things cannot be disregarded. To say that such aid will not be given now, or that it will be doled out stingily, is as much as to say that the Church will not grow, will not extend her borders, will not increase on every side. Selfishness of that kind is as short-sighted as it is sinful. If persisted in it will lead to the gradual extinction of a Church; at best it will secure it in *statu quo* only, and even so much as that need not be expected. In every way in which the case presents itself, there is no branch of the operations of our Church that is fitted to call forth such an amount of intelligent enthusiasm, on the part of the people, as the Supplement Scheme.

And yet this scheme has not commended itself to the members and adherents of our Church in any degree commensurate with the claims which we have shewn it to have. In the three or four years of its existence as a separate scheme, the contributions

poured into its treasury have not nearly met the demands made—demands recognised and approved by the Synod. To meet the deficiency a pretty large drain has always had to be made on the Home Mission Fund. It is true that each year of its existence has shewn a considerable increase,—as great an increase, at least, as affords a hope that by-and-by it will be able to meet the demands made on it. But the growth has not been so rapid as it ought to have been; the progress has been very much slower than the earnest and ardent friends of the Church desire. It is to be regretted that the Church, as a whole, has hitherto had no opportunity of knowing how the scheme is supported by the individual congregations. No separate column was left for it in the Statistical Tables—what was given to it being merged in the Home Mission Fund. Hence there was no way of reaching the desired information save by wading through the acknowledgments which appear month by month in the *Record*,—a task that few of us are inclined to undertake. We are glad to observe that a column is henceforth to be devoted to that scheme. Then again the delay in publishing the Statistics, owing to the incompetency or carelessness of Presbyteries (we use these terms advisedly), has prevented the Synod from considering the matter at its annual meeting. Efforts have been made to have the Statistics in the June *Record*, but these efforts failed, owing to the causes above-mentioned. It was resolved, however, at last meeting of Synod, that the Convener have them printed in the June number this year, or such portions of them as are forwarded in time. In that case the Synod, as well as the Presbyteries, will be enabled to deal with delinquents.

But what are the reasons, or what may be supposed to be the reasons, why this Fund has not come up to our expectations? That many of the larger and well-to-do congregations have done liberal things, will be seen when the next Statistical Tables come out. That some of whom better things might be expected have done very little, we know. And, as is usually the

case, those that do least are the loudest grumblers about mismanagement of the Fund in particular cases,—both ministers and people being loud in their complaints. Of the congregations able to support themselves and little more, many give according to their means, while not a few selfishly fall back on the plea that they have enough to do with themselves without caring for others. And in some cases (we hope very few) the minister either chimes in with his people, or, in a cowardly way, bows to their sentiments; not daring to present the claims of the scheme honestly and heartily. We have pretty strong opinions anent such a line of conduct as that on the part of pastors. We are more and more inclined to the opinion that in the majority of cases more blame is to be attached to the pastor than to the people. And even as to the class receiving aid, there is too much looseness in observing the law of Synod. Here the fault lies largely with the Presbyteries.

That the Funds are not always applied with sufficient discrimination we at once grant; but what does that admission amount to? It amounts to this, that the managers of it are but men, and therefore limited in wisdom and capacity. There have been, and there are now, congregations receiving aid that are much more competent to support themselves than many that get no aid. But we would like to know the Church management on which the same strictures may not be made.—The greatest pains is taken to prevent abuse. The whole of our people know, or if they are ignorant of it the more shame for them, that every individual case in which aid is granted has to be recommended by the Presbytery of the bounds, first of all, and each year a fresh recommendation is required; then the case comes before the Supplement Committee, where it is discussed again, and lastly the Synod hears all the circumstances of the case ere a final decision is given. At every stage there is room for a check to be interposed to prevent hasty or inconsiderate legislation. There is a rule adopted in other Churches which we think might be intro-

duced here with very good effect,—perhaps it will ere long,—namely, that the congregation receiving aid must contribute a certain minimum average amount as a *sine qua non* of getting that aid—allowance of course to be made for special cases where more than the usual poverty prevails. When such pains is taken to secure wise disposition of the funds, and when it is remembered that it is not possible in every case to avoid some abuse, it seems to us to be both un-Presbyterian and un-Christian for any congregation to refuse to contribute, or, complying with the form, to continue the evasion of the spirit of the Synod's directions. The right mode of procedure—that which is in accordance at once with the genius of our Church order and with the spirit of the gospel—is for each individual and each congregation to give as largely and generously to the scheme as the Lord hath prospered each; and having done so, to take every precaution against a wrong disposition of what they do give. There is nothing underhand about Presbyterian order. Everything comes up for review before the Synod; and in that Court each congregation has two representatives,—the pastor and the representative of the Session,—and through these it has a right to be heard, and it will be heard, if there be any just ground of complaint. We are as assured of this as we are of our own existence, that the congregation that acts thus, giving freely and ungrudgingly, is pursuing the best course for its own internal prosperity—for promoting its own growth. Where there is an inclination to grumble and disobey the orders of the Church Courts, there are, as a general rule, grumbings and dissatisfaction within the congregation itself, and, as a necessary result, want of life and love and spiritual power.

Without any disparagement, then, to any other scheme; without diminishing by a cent the contributions given to other objects; we claim a deeper interest in, and a larger support for, the Supplement Fund. We have made a calculation, and we find that about \$30 of an average from each congregation would be sufficient to meet all

the grants for the current year. That is surely no great burden on us as a Church. We do not believe that a great deal more than that would be any burden. Let us set about it earnestly and cheerfully, and the work will be done. Let Presbyteries do their duty, and a great impetus will be given to the good cause.

---

### ACADIAN MISSION.

We publish the subjoined letter from Rev. J. Campbell, of Sherbrooke: First, because we wish to keep the subject before the Church till the debt is extinguished, for until that is done, the Committee in charge cannot feel prepared to go forward; secondly, because it was accompanied with the largest contribution yet sent by any congregation for this scheme; and thirdly, because the letter expresses *firm faith in the mission*, and encourages the earnest prosecution of the work, reminding us, as we need to be often reminded, of the claims of a people very near to us, to have the Gospel preached to them.

We notice with satisfaction that the Presbytery of St. John are exercising their influence and authority in stimulating all the congregations under their charge to liberal contribution to all the schemes, and calling particular notice to the want of funds to prosecute the work of that Mission.

We had contemplated asking the *Christian women* of the Church to take up the matter, and we believe they would quickly respond and forward the means required. We are now persuaded this will be unnecessary, and if so, it is probably better that our Christian women should remain as they are,—the most effective auxiliaries of all our missionary movements,—without connection with any as a special favourite. There is a work to be done, and we doubt not that the Lord will provide both men and means. But if we or our gifts are to be employed in His work, we should remember, that which is to be done should be done promptly; and that while fellow-mortals are passing away in darkness, unwarned and unsaved, it is criminal to be-

idle, saying, "The time is not come,—the time that the Lord's house should be built."

SHERBROOKE, Feb. 14th, 1871.

DEAR SIR,—I enclose \$40 from this congregation for the Acadian Mission. The last *Record* gives rather a discouraging account of its financial condition. The "deficiency" of \$332 is by far too large in such a short time. I feel that I have not done my duty in the matter, the money now forwarded might have been raised six months ago had the deficiency been known by us; and I feel satisfied that so soon as some of our older congregations notice that the mission is in debt to the amount of \$332, the "figures on the latter pages of the *Record*" will exhibit something more encouraging and more to the credit of our Church. For the last two or three years we have raised thousands of dollars for the benefit of the thousand families in St. Anns, Kankakee, while we have done little or nothing for the sixteen thousand families in our own Province. This reproach should be rolled away immediately, and every encouragement given to the Synod's Committee to prosecute the work of the Mission. For my own part, I believe that the Acadian Mission has as strong, if not stronger claims on our support than Kankakee, or even Trinidad. It is well to cast our bread on the waters, for if it is done in faith we are sure to find it after many days, but we are surely to act with wisdom when we cast our bread on the waters, or when we give money for religious or charitable purposes, and be as guarded as possible against imposition. Every dollar given to the Acadian Mission is accounted for, and if we are dissatisfied with the way in which it is expended we can discontinue our contributions, and cast our bread on other waters.

JOHN CAMPBELL.

Rev. P. G. MCGREGOR,  
Synod Treasurer.

---

### REVIEW.

THE WISDOM OF THE KING; OR, STUDIES IN ECCLESIASTES. BY THE REV. JAMES BENNET.

We hail with pleasure this fresh contribution to the Authorship of the young Dominion. The volume deserves, and no doubt will obtain, a large circulation. For the force, raciness and robust manliness of Mr. Bennet's style and mode of treatment will arrest attention and excite interest in quarters where preaching or writing of the average quality would fall flat and dead.

The work is not a continuous commentary on the book of Ecclesiastes, but comprises the substance of a course of lectures, delivered originally to his own congregation, on the principal topics of the book—bringing out the bearing of its lessons on the state of society in modern times. The principle on which he interprets the utterances of the royal preacher is stated in the outset, and its development and application form the characteristic feature, exegetically, of the work. He regards his text as an autobiography in which Solomon depicts not only his outer but his inner life as a Philosopher in quest of the *summum bonum*—narrates not only the experiments he made, in his search for happiness, but the impressions produced on his mind by the result of these experiments. As the experiments were sometimes foolish, so the resulting impressions may have been unsound or one sided. We are not bound to maintain the morality of the one; and as little are we bound to maintain the correctness of the other. Take for example his multiplication of wives, which was carried to such excess that his harem counted a thousand inmates. Each successive marriage was another experiment in quest of happiness. The result was disappointment; and in recording the fact he leaves us to infer that there is less of true womanliness among women than of true manliness among men,—a conclusion worthy of an exhausted libertine. Viewing the earlier parts of the book in this light, as setting forth efforts made and opinions formed before the final conclusion was reached, Mr. Bennet maintains his right to exercise a free criticism alike on the manner of Solomon's inquiry and on the validity of his earlier conclusions. How he does it, let the reader ascertain for himself by procuring and studying the work. On the principle of interpretation involved we would only remark, (1.) That its general basis is incontrovertible, viz.: that the authority of Scripture is no more responsible for the correctness of opinions which it merely reports than for the morality of actions which it merely narrates. (2.) That with reference to the book of Ecclesiastes

in particular, the view adopted by Mr. Bennet is favoured by the structure of the book itself—by the frequent occurrence of such expressions as, “then I said in my heart”—and by the difficulty of interpreting some passages on any other principle.

Mr. Bennet's exposition of the lessons of Ecclesiastes is interesting and instructive for all, but especially for a city population. Young men about town would do well to give heed to his warnings against dissipation and licentiousness; whilst his scathing rebukes of commercial dishonesty are fitted to exercise a salutary influence on those who are giving their energies to the race for riches. And his pervading tone of hopefulness for the future, as well as healthful and hearty enjoyment of the present, will go far to conciliate even such readers as feel repelled from the study of the text he expounds, by the dismal echo of the preacher's theme, “Vanity of vanities.”

Highly, however, as we think of this volume, we would not care to endorse all its contents. There is one passage which is so expressed as to do injustice to the author's theology. Mr. Bennet probably means no more than that God is laden with our sins and made to serve by our iniquities—that our sinfulness is repulsive to his nature—and that his compassion for sinners was the source or moving cause of our redemption, for “God so loved the world that he gave his only begotten Son.” But this by no means justifies the statement that “the sufferings of God manifest in the flesh were but the *type and image* of what God had always been enduring on behalf of man, &c.” p. 335. The sufferings of Christ were the type and image of the Father's love; they revealed, and so measured, its depth. But they were more than that.—They were the fruit and result of His love. And it was only by being the fruit and result of His love that they became its type and image. The magnitude of an effect affords a measure of the cause by which it is produced. The distinction between character and conduct—between what a man is and what he does, is simple enough.—And if we attempt to think of God at all we must carry this distinction with us.—

The holy love of God, which hates the abominable thing attaching to its human object, is a phase or aspect of the divine character; and the divine character is simply the moral side of the one divine nature. So long as we think of compassion as simply immanent in the divine nature—not resulting in volition or action—no question arises respecting the persons of the Trinity. As there is one nature, not three natures; so there is one compassion, not three compassions. But it is otherwise when compassion becomes active, providing redemption for the perishing. It is in connexion with this work of redemption that the distinction between the divine Persons is principally, and most clearly, revealed to us. The work is distributed, as it were, amongst them. The Father *wills* redemption. The Son *works it out*, by his obedience unto death. The Spirit *applies* to the hearts and consciences of men for whom it is provided. The office and work of suffering for the sins of men belongs not to the Father, not to the Spirit, but to the Son. It is his, and his exclusively, to make his soul an offering for sin. And he has done it once for all. To say that “God's atonement is continuously going forward,” is to use words in a sense peculiarly liable to be misunderstood. If Christ's sufferings possess no interest or value beyond serving as a type and image of His continuous atonement, he suffered not as a priest but only as a prophet; he died not for our sins but only for our instruction. No such doctrine can be inferred from our Lord's reply to Philip [not Thomas, by the way] “He that hath seen me hath seen the Father.” For this reply relates to what God *is*, not to what he *does*; to his character as God, not to his distinctive and peculiar actings as First Person in the Trinity. We do not suppose for a moment that Mr. Bennet intends to set aside the doctrine of the atonement as usually understood; but he has used language that is at least capable of such a construction. It is only a single half-page, however, that is thus apparently vitiated. Elsewhere there are some minor inaccuracies of style and statement to which we might have called attention; but the author's

distance from the printer—referred to in his prefatory note—will largely account for them, and they will probably be corrected in a subsequent edition; and we feel as if we had said enough already in the way of adverse criticism. It is because we wish the book an extensive career of usefulness, and the author some profit, not pecuniary alone, but moral and spiritual, of this labour which he hath done under the sun, that we have felt it necessary thus to enter our *caveat* with reference to a passage which might mislead the ill-instructed.



### PROGRESS TOWARD UNION.

Whether the four Presbyterian bodies now negotiating for Union are prepared to become incorporated into one, at an early day, we cannot say. We have doubts whether a measure involving changes so many and so great, as must follow the determination to unite, can be adopted as speedily as some sanguine advocates expect. But there can be no doubt that the way to Union lies in the direction of hearty co-operation. In other words, if we walk together, and work together so far as we are agreed, the desired end will come, and come more speedily than the *less* sanguine now anticipate.

In following out this road of joint co-operation, the Presbyteries of Prince Edward Island are taking the lead. They have repeatedly met for prayer and conference. They have united in the support of a common religious newspaper, and have arranged for supplying destitute stations, so that where people were unable to have each a minister of their own body, they might unite in accepting a minister from either, or whom they might agree.

The following extract from the *Presbyterian*, which is the paper of the two Presbyteries, shews one of the early and happy results:—

#### UNION AT CLYDE RIVER.

Our readers will rejoice to know that the efforts to unite the two congregations at Clyde River have been very signally honoured. God has crowned our efforts so

far with success. From the published reports of the two last conferences of Presbyteries, it will be seen that upon each occasion a delegation was appointed to meet with the adherents of both churches at Clyde River. At the first meeting the greatest harmony was found to exist already among the people, and the result was that resolutions were carried unanimously, first to unite, and then to have a minister settled among them as soon as possible. A petition being sent to the conference to have a call moderated in favor of the Rev. Alexr. Stirling, so well and favorably known in the Island, a meeting was again held at Clyde River Church. The result was most gratifying. The call was unanimously signed, and subscription lists were brought in to the amount of £150. Our friends will receive this intelligence with thankfulness to the great Head of the Church who has prospered this matter. Already here is a *congregation self-supporting and only waiting the arrival of a Pastor*. Let us pray he soon may be sent, so that this first fruits of our prospective union may be a happy foretaste of the good things in store for our people yet.

Now, may we not pause and ask why should not this spirit of combination so happily begun, be taken up in other parts of our field? In widely scattered districts, it could be acted on with the greatest benefit to all parties. Let our ministers and people take the matter up in earnest, and He who loves to see brethren dwell together in unity will doubtless show such favor to our humble efforts, as will make many a locality to rejoice and flourish abundantly.

The Presbyteries of St. John have moved in the same direction, and their conferences and united action have been equally pleasing to themselves, and healing to the divided Presbyterianism of New Brunswick. The supply of Richmond and Woodstock, for example, is now so arranged that collision and the presence of two ministers where one may suffice are avoided. The same spirit is carried out in the appointments and missionary efforts of both Churches.

We have heard, and we think on good authority, of a much improved state of feeling in Cape Breton, and fear we will have to make the confession that Nova Scotia proper lags in this race. Something, however, is being done. The Presbytery of Tatamagouche lately met, with brethren of the Kirk from Pictou Presbytery, fraternized, and passed the following minute:—

WALLACE, Nov. 8th, 1870.

"Which day and place the Presbytery of Tatamagouche met, and was constituted, *inter alia*,

"The Presbytery proceeded to confer with Rev. Jas. Anderson and Mr. Oulton, a Committee from the Presbytery of Pictou, in connection with the Church of Scotland, when, after the views of brethren had been fecely interchanged, it was found, that the greatest harmony of opinion prevailed as to the desirability of co-operation between the two bodies, till the time of their incorporation, which it is hoped would not be far distant. It was also felt that another conference should take place with a view of further clearing up the matter, which conference was appointed to take place at Tatamagouche on the afternoon of the third Tuesday of January, 1871.

"Extracted from the Minutes of Presbytery.

THOS. SEDGWICK, *Pres. Clerk.*

### MISSIONS OF THE CANADA PRESBYTERIAN CHURCH.

The pages of our *Record* have been for some time so fully occupied by matter connected with our Missions, both Home and Foreign, that we had not space to notice, as we would like, other Missions, and to publish articles of general interest. In the present number we will present some interesting papers on Missions, and give more space than usual to notice the work of other bodies.

Of these, one of the nearest to us, in every sense, is the Canada Presbyterian Church. By recent political changes their Foreign Missions have become Home Missions. The Red River and the Saskatchewan have become, and British Columbia probably soon will become, portions of the Dominion. In character, however, their evangelising movements are unchanged, being in part directed to persons nominally Christian, and needing to be followed by the means of grace, and in part to the Aborigines, who are essentially heathen.

Rev. Messrs. Aitkin and Jamieson occupy two important places with surrounding stations—New Westminster and Nanaimo—in British Columbia, and are exerting themselves, with other evangelists, among whom are Rev. S. McGregor and Rev. Mr. Thomson, ministers of the Kirk of Scot-

land from Nova Scotia, to introduce the leaven of Christianity into the educational, social, and public life of that new country.

Rev. Messrs. Black and Fletcher, who have for some time proved themselves faithful labourers in the Red River country, now generally known as Manitoba, were encouraged in their work by the arrival of Rev. Mr. McNabb, about the time when the political troubles of that country were at their height. He has since preached chiefly at Little Britain, Hendingly, and at Portage La Prairie, and adjoining stations on the Assiniboine.

About the same time Mr. D. B. Whimster was sent out at the earnest request of Messrs. Black and Fletcher, to conduct a High School or Academy, and being also a Probationer, to preach in neighbouring stations once every Lord's day. The school established at Kildonan has realized the most sanguine expectation of its friends; and it is hoped that some of the young men who are studying in it will yet devote themselves to the work of the Gospel ministry. It is under the joint charge of Messrs. Black and Whimster, and in it are taught, besides all the usual branches of a good common school of the highest order, three Latin Classes and two in Greek. It has 90 pupils.

Rev. Mr. Nisbet is on the Saskatchewan, and labours among the Cree Indians, and, like our own Rand among the Micmacs, labours alone; and among many difficulties and great discouragements, these have been increased by the ravages of small-pox, which, as is well known, is the *terror*; as it is indeed a fell destroyer of savage tribes. His last letter is dated Sept. 15th, and from it we give extracts:—

"When I last wrote to you we had a large camp of Indians around us, but shortly after they, with the most of the settlers, went off to the plains after provisions. Before they left, we heard that the dreaded disease of small-pox was among the Blackfoot Indians. Providentially we had a little vaccine matter, and we vaccinated all the people, young and old, before they left, to the number of ninety or more. From some of these others were vaccinated at Carlton, and others still on the plains. By this means we have reason to believe that some hundreds of lives have



been preserved; for we have not heard of even one vaccinated person being overtaken by the disease; and many of our people were at one time camped in the vicinity of the dead and dying. Some of our people have brought harrowing accounts of the mortality on the plains—many dead bodies left dying on the open plain, and in some cases tents standing with all the inmates dead and none venturing to bury them.

"Towards the close of July our Indians and settlers returned from the plains, and the Indians were for some time camped beside the mission. On the 23rd of that month I went to Carlton, and had the usual services on the following day. While I was there a sick woman was brought into the fort, but it was not thought to be the small pox; nevertheless, it did prove to be that disease, and the woman died of it. On the 15th Aug. we heard that one of the clerks at Carlton was down with the disease, and on the following day we heard that another of them was alarmingly ill. The news frightened the Indians, who were camped around us, very much. We then vaccinated all who had not been vaccinated in the spring—about fifty persons. Then the Indians resolved to break up camp and disperse for greater security, and in a few days all were off to the lakes and woods. They earnestly requested that I would use my influence to prevent people travelling between Carlton and this place while the disease continues; and when they learned that their friends at Carlton were anxious to see me there, they intimated plainly enough that should I go, they would never suffer me to set my foot again in this place. Thus I have been prevented from visiting these people in their most trying circumstances, for which I feel deeply grieved.

"The second of the clerks, who was attacked by the disease, died within five days from the time that he first complained. He was a very fine young man, a particular friend of ours, and one who ever manifested a deep interest in our work. On the occasion of my last visit, I insisted very much on his coming down with me to spend a few days at the mission; but although there was nothing then to prevent his coming, he would not leave his post of duty, particularly as the Master in charge was then absent at Red River. When he was taken ill, he lamented much that he was not with his friends at the mission. As I was prevented from going to see him, I wrote a letter for him, such as I knew was suited to his state of mind; but it was some hours too late in reaching Carlton. Since that time there have been many cases in and around the fort, and many deaths. Thus far our little community have been mercifully preserved from the disease, and the Indians continue scattered abroad—only

individuals of them visiting from time to time. I cannot but look upon it as providential that our household is so small, at this very alarming time; while I cannot but regret that so few are seeking to be benefited by our residence among them.

"We have appointed Wednesday next as a day of special thanksgiving to God for his continued mercy, and of prayer for those who are suffering from the prevailing disease. We have also cause to give thanks that our fields have yielded their increase. The grain crops were much injured by the great drought and heat in June, and by the flocks of black birds, both in the spring and harvest; owing to the heavy rains the crops remained stooked from three to four weeks, and it was next to impossible to keep the birds off, so great were their numbers; the root crops have improved wonderfully by means of the late plentiful showers. All the more should we be thankful for God's bounty in the harvest, inasmuch as it has been impossible for us to get any provisions from the plains this season; hence the farm is our great dependence, and its importance becomes increasingly apparent.

"The school has been closed during the weeks of harvest. I expect to open it again in a few days, when I hope the families now settled here will take advantage of it.—There are at least twenty one children in the settled families who might attend.

"I crave the prayers and sympathies of the members of the Church in our present somewhat trying circumstances.

"In the absence of my interpreter, I can do but little among the Indians; but I have plenty of work among the English-speaking people, and in the school where I teach reading in Cree, as well as in English branches. I hope the time is not far off when I shall be allowed to welcome a fellow-labourer, so that I may be able to visit the camps on the plains. The remnant left by the small-pox may be disposed to listen to the Gospel; and the fact that the Indian tribes are being reduced by disease and war should kindle the sympathies of the Christian Church toward them."

JAMES NISBET.

The Canada Church has expended on these Missions during the past year \$8097, a sum exceeding the receipts for the year by more than \$2000, and leaving some debt, notwithstanding the balance on hand with which the year commenced.

Besides the North-West and British Columbian Missions, our Sister Church has also on hand her French Mission at Kankakee, and her people are the chief contributors, with the Congregationalists, to the

funds of the French Canadian Missionary Society, which has for its field nearly the whole Province of Quebec.

Before another year has expired, it is probable that she will have accepted the Missionary who has already offered for India or China; and if the missionary spirit of Erskine Church were general, we should be sanguine of hearing of a young Canadian minister claiming a passage in the *Dayspring* in 1872 to New Hebrides. Be that as it may, we are thankful for the free-will offering of the Sabbath Schools of Erskine Church and Cote Street, Montreal; of Dr. Jennings' Church Toronto, and of Dr. Ormiston's (late) of Hamilton, to keep our *Dayspring* sailing to carry missionaries thither from whatever quarter they may come; and we are persuaded that the best preparation for Union, whether it come soon or late, is *increased devotion* to the Lord's great work, with mutual and ever-increasing interest in the mission fields and work of our respective Churches.

## THE HAWII, OR SANDWICH ISLANDS.

(For the "Record.")

Many of the readers of the *Record* are aware of the great work that has been accomplished in the Sandwich Islands in the last half century. It may not, however, be uninteresting even to these to have their memories refreshed by a few facts that I have gathered to-night from an address by Rev. Dr. Coan, who has laboured in those Islands for the past thirty-five years. The address, in itself, was one of the richest treats I have listened to since coming to Princeton. Dr. Coan began by describing the islands when the mission was undertaken, in 1820. They were a nation of thieves, robbers, debauches, and murderers. They had no civilization, and knew nothing of God. They had no lands, or anything that they could call their own. Their chiefs were many, and they could do to them and with them as they pleased. They might build a hut, but the chief would take it or burn it when he saw fit. He would appropriate to himself their pigs or plantations at pleasure. When he wished to make a journey, he sent word before him, and the islanders had to turn out and prepare a house for himself and his train, and then supply all their wants any length of time he saw fit to remain. Thus, killing and eating as he advanced, he always left

ruin in his track. Dr. Coan joined the mission in 1834, and settled on Hawaii, the largest island in the group. This island, he said, was divided into six districts, two of which were assigned to him. On beginning his work he found that a number of the natives had already been instructed to read, but very few had been received into the Church, though he now believes that a number were even then converted. In his first tour through his fields, he met with many hardships from want of roads and want of any kind of accommodation, but always got a ready hearing.

About that time an infidel king abolished idolatry, not because he wished for anything better, but because he was a drunkard and debauchee, and did not wish his people to worship any God. So God opened up the way for the Gospel; and when he (Dr. Coan) was leaving to come home, he could not get an idol on the island to take with him as a curiosity. In 1835-'36, everywhere he went crowds came to hear, and returned to tell their friends. Children who used to insult and curse their aged parents, began to lead them to hear the story of the Cross. Frequently did he baptize a number of aged persons under a tree, and dispense the Sacrament of the Supper on a projecting rock.

In 1837 there was a great awakening, and the most abandoned were brought to seek after peace with God. Thousands flocked around him to confess their evil deeds and ask instruction. After labouring all day, and sometimes till midnight, he had to dismiss them, and urge them to let him have rest. They would then retire into the groves and pray till daybreak, and again return, asking for instruction. When quiet was sought in the next village, it could not be obtained; for crowds ran before and would be awaiting his arrival, so that he had not time so much as to eat. Frequently had he to do so while travelling from village to village. The people gather into the villages by thousands, that they might meet with him. After holding meetings with them regularly for a week, they would beg of him to continue longer. From ten to twelve thousand collected and built huts around the mission premises. During this time many shewed real tokens of conversion. Stolen goods were secretly restored, drinking was abandoned, and hundreds of *smoking-pipes* were broken. At the close of services, one and another would present a knife he had found and inquire after the owner. In 1838 he had 4,000 names on his book, of persons with whom he had conversed, and who wished to be baptized; but as yet few had been admitted to the Church. An immense Church had been built by this time, and now God appeared to say, "Go forward!" So 1,700 persons

were chosen from among the 4,000 names, and in one day admitted to Christian privileges. These had all been conversed with privately several times. The 1,700 sat in rows upon the ground, in their large Church. He passed from one to another, and baptized them all, and then said, "I baptize you all in the name of the Father," &c. They then received the Communion. Many tears were shed that day; to use the Doctor's own words,—“More, I believe, than the water it took to baptize them.” A very large proportion of these have stood firm. Another day 500 were received, and in that year 5,000 were added to the Church. In all, the Dr. has received into the Communion of the Church only forty short of *twelve thousand souls!*

“These,” he said, “were children in spiritual things, and therefore had to be watched over as a tender mother watches her little ones.” He always kept a roll of their names, which was regularly called over. Of these, he has good hopes to believe that 8,000 have entered into rest.

In the district where he laboured for thirty years alone, there are now eight Churches. The next year (1839) a Constitution was adopted for the island, and the lands made over to the people. Foreigners came and introduced commerce of various kinds. The people support the Gospel among themselves, and do much to send it abroad. When we went, enough gold could not have been found among them to purchase a pair of shoes. Since then they have raised \$100,000 to support the Gospel. Of course, he said, there are dark spots yet, but the Gospel predominates. Since the work began 67,000 have been received into the visible Church. He also spoke of several missions now carried on by these islanders. On the Marquesas and several other groups they are now labouring with great zeal. Many places abandoned by European Missionaries are successfully wrought by these natives. In their various fields of foreign labour they have now more than 1,000 converts.

Before closing the address, he appealed to men of the world, if missions do not pay. Is it not cheap work? The whole work did not cost more than one-and-a-half millions of dollars! How many miles of railroad would that build? Now these people are recognized as a Christian nation all over the world. The flag of every nation is now found in Hawaiian harbours!

The prayers of all were asked for the many islands that glitter like gems in the broad Pacific, that they may become gems in the crown of the Redeemer. Students were exhorted to be wholly consecrated to the work of the best of Masters. There is still much to do at home as well as abroad. There is more heathenism in many of your

large cities than in the Sandwich Islands at this hour. The closing words were somewhat as follows: Don't be afraid; commit yourselves to God; make sure that you are fulfilling His commission and all will be well; don't look too much to your own physical constitution; don't ask doctors to look into your eye and tell you what field you are fitted for. Doctors told me I was not strong enough; so, too, did a D. D. “You are too slender,” said he; and I was slender then, but not now. Don't fear the winds, or the waves, for they are in His hand, or the lions, for He will take them out of the way. Let your motto be, “Christ and Him crucified.” Don't attempt to save your life, for in so doing you may lose it; but be willing to lose it, and you will be sure to find it in life eternal.

If these jottings should stimulate any of the readers of the *Record* to renewed interest in our Foreign Missions, I shall not have spent a little extra ‘midnight oil’ in vain. K.

Princeton, Feb. 14th, 1870.

---

## SAMOA.

(Address by Dr. Turner before the Students of the United Presbyterian Hall, Edinburgh.)

### THE SAMOAN BIBLE.

Ten years ago I came home on my first furlough. At that time I spent about two years in this country in editing an edition of the entire Old and New Testaments in the Samoan dialect, with marginal references. Observe that this group of ten islands, called by the natives *Samoa*, and usually known as the ‘Navigator's Islands,’ is situated in Central Polynesia, about 3000 miles from Sydney, and populated by about 35,000 light copper-coloured natives. The Samoan Bible, to which I have just referred, was the united translating work of fifteen missionaries, carried on during upwards of twenty years, and finally revised principally by my esteemed brethren, the Rev. George Pratt and Henry Nisbet. The British and Foreign Bible Society advanced the money—upwards of £3000—and supplied us with an edition of 10,000 copies, on the usual condition of our transactions with the Bible Society—viz., that we sell the books, and refund, if possible, for the original cost. We arranged the sale of the volumes at seven shillings for calf marble-edge copies, and nine shillings for those bound in calf and gilt edges, which fully met all expenses. For months there was a *rush* at all the stations for the book, and especially for the gilt-edged copies, and in less than two years we had sent back to the Bible Society £2000. The demand went steadily on, and

in less than six years the edition was sold off, and the Bible Society had received payment in full of all their demands against us. And now I am here again, and editing another and a stereotyped edition of the precious volume.

#### COMMERCIAL ASPECT OF MISSIONS.

Since the commencement of our mission, we have gone on the paying and not the pauper principle. The natives have hands with which to work,—are an agricultural people,—and we have found that, to require payment for books, they value them all the more; while at the same time it is a means of developing the resources of the islands, and of advancing commerce, without in the least deviating from our proper work as Christian missionaries. In the early stages of the mission the natives had never seen a coin or a resident trader, and so we had then to receive payment for books in coconut oil, arrowroot, and other produce.—This unclerical work of measuring oil, and weighing arrowroot, and of selling again to trading vessels for cash, was a most uncongenial business, and exposed the missionary character to the charge of trading for grain. Anyone, however, who would be at the trouble to look a little below the surface, could see at a glance that not a farthing went into the pocket of the missionary, but all was duly accounted for to a committee of the missionaries, and by them transmitted to the Society as the proceeds of sales of books. Now, however, advancing civilisation has placed us in more favourable circumstances, and in Samoa, at least, we are all but free from these commercial secularities. The natives have now European stores to which they take their arrowroot, cotton, cocoa-nut oil, and other produce, and receive money, or anything they need, in exchange. And so it is that, whether it is a Bible they wish to buy, or a free contribution to the Missionary Society, they hand us the clean money, and that again we exchange with the merchants for bills on London, Hamburg, or Australia. And so you see that the large sum which we have sent to the Bible Society represents, I may say, some £5000 or £6000 worth of useful produce, which the natives have previously passed into the hands of the merchants.

#### AIMS AT SELF-SUPPORT.

And so it is, too, with the clothing of various kinds, now sold to the natives. You see in it all the natural and unvarying results of missionary work in advancing the interests of commerce. Why do the natives wish such things now-a-days? Ask the young woman standing at the merchant's counter selecting a dress-piece what she is going to do with it. She will stare at you for putting such a question, and perhaps

curtly reply, 'Why should not I be decent and like other people when I go to the house of God?' Ask the young man who has just had his bag of cotton weighed what he is going to do with the black alpaca coat he is choosing, and he will give you the same answer; or perhaps he will say it is the month in which they are in the habit of giving an annual present to their native minister, and that he is going to give him a black coat this year! Why, sir, some £50,000 worth of such articles are now in demand every year, that they may 'be decent,' as they say, in the house of God. And observe, too, that £50,000 worth of drapery goods represents probably £100,000 worth of the produce of native industry. And thus you perceive to what a large extent the circulation of the Bible and the spread of Christianity directly advance the interests of commerce. Blot out Christianity, send the people back to naked heathenism, and what then? The merchants may shut up their stores to-morrow, and the island trading vessels had better go elsewhere! The demand for powder and shot, spirits and tobacco, would only be a disgraceful traffic, and would not pay expenses, for it could not be carried on but amid treachery and savagism, and loss of life and property.

I have been led to speak thus minutely on this commercial aspect of missions, from a surprising statement which I lately read in the two interesting volumes by Sir Samuel Baker on his exploration of the sources of the Nile. The passage is in the introduction to the first volume, and reads thus: 'The philanthropist and the missionary will expend their noble energies in vain in struggling against the obtuseness of savage hordes, until the first steps towards their gradual enlightenment shall have been made by commerce. The savage must learn to want. He must learn to be ambitious, and to covet more than the mere animal necessities of food and drink. This can alone be taught by a communication with civilised beings. The sight of men well clothed will induce the naked savages to covet clothing, and will create a want. The supply of this demand will be the first step towards commerce.' But does not Sir Samuel Baker see that a missionary can create a want as well as a commercial trader? Is not the presence of missionaries communication with civilised beings? Do they not take with their articles of clothing with which to pay servants, to give for work done, and to dispose of to the natives in exchange for supplies of food? Is not the opening of churches and schools the creation of wants? Is not the desire for knowledge, and especially the knowledge of God's word, the introduction of a glorious want? If Sir Samuel Baker

knew more about missions, he would surely rewrite the paragraph: for undoubtedly it might rather be said that commerce 'will expend its noble energies in vain' until the first step towards the gradual enlightenment of savage tribes shall have been made by the philanthropist and the missionary. Or, if you will, let both go together, hand in hand; and both, if rightly directed, will be mutual helps to each other, and a powerful alliance, by God's blessing, in raising a people from savagism to Christian civilisation.

Gathering up, then, the secular results of our missionary work, and viewing them from a mere commercial standpoint, I maintain that the foreign merchant should regard the cause of missions with the profoundest respect as a main source of his wealth, and consider, too, that some proportion of his annual profits is in all fairness due to the missionary society, and is at the same time one of his wisest investments.

#### SPIRITUAL ASPECT OF MISSIONS.

But there is another and an infinitely higher view of the results of our missionary work. I believe that there are now in heaven—not in our churches merely, but safe in heaven—some five thousand of our Samoans. I may be wrong in this, but you will admit that is quite possible, that I am right in my estimate. And I would add further, that I believe there are five thousand more among the church-goers in the two hundred villages who feel that they are at peace with God, who strive and pray against sin, and who have a good hope of reaching heaven when they die. If one soul, according to the estimate of our blessed Saviour, who had a right to speak on the subject, is of more value than the 'whole world,' what are we to say of the value of these twice five thousand? No combination of the most gifted minds is sufficient to answer the question. Eternity and the vantage-ground of the intelligence of the angels of God are required to form the most distant approximation to a solution of the great problem. Oh that the men who speak against missions were wise! Oh that they understood these things!—Would to God that they would cease speaking on a subject of which they know so little, and whose incoherent revilings are as absurd as might be the utterances of men born blind were they to attempt to describe or denounce the colours of the rainbow!

But, after all, it is not a thing much to be wondered at, nor should it disconcert Christian minds in the slightest, to hear some men talk as they do on the failure of missions to the heathen. The same men will probably tell you that salvation by Christ is a failure; that the Christian Sab-

bath is a failure; that preaching the word of God is a failure; nay, that the Bible itself is a failure: and the secret of all, I believe, is to be found in these words of the Apostle Paul when he says, 'The carnal mind is enmity against God.' Wherever there is enmity against God, depend upon it there will be enmity towards God's service and God's servants of every name and employment.

But, sir, while God blesses our efforts to raise our fellow-creatures from the depths of heathenism to the intelligence of Christian communities, we can afford to let such men talk as they please. Nay, I sometimes think that their paltry opposition stimulates rather than otherwise to increased exertion. Be that as it may, the good work goes on. Every year is a year interspersed with our preaching agencies, our day-schools and Sabbath-schools, our prayer-meetings and Bible-classes; our printing press adding to our Christian and educational literature, and our mission seminary sending out better and still better qualified native agents. Last year we imported from England a fifteen-thousand edition of a large type Testament and Psalter for the aged. We have now on the way out to the islands, editions of a volume of Sketches of Sermons, Notes on the Gospel by John and the Epistle to the Romans, together with a translation of the *Peep of Day*, to add to similar works already there. We have now in the press in the islands a 700-page volume of notes on the Book of Psalms and an illustrated Bible Dictionary. We have ready for the press some other Scripture Comments, an elementary work on Natural Philosophy, and I am now employed on another edition of ten thousand copies of our Samoan Bible. This work has again been carefully revised, and some of us, but especially Mr. Pratt, have been at work on it for the last three or four years. As this is the third edition, and has the benefit of the ripe experience of men who have been on an average about thirty years in the mission, we can with safety fix the version, stereotype, save a great deal of trouble for the future, and at the same time cheapen for generations to come the precious bread of life.

#### MEDICAL DISPENSARY.

Close by our native teachers' institution, our medical dispensary has been commenced by our young doctor, who is well known to many of you, and whose name has been so kindly received to-night.\* When I left Samoa in December last, he had completed his first year in the mission, and during that time had attended to 6892

\* Rev. George A. Turner, M.B., Dr. Turner's son, who received his theological education in connection with our Divinity Hall.

patients. He had also a select class of ten of the students for instruction in practice of medicine and surgery, and he intended, after a time, to deliver a course of lectures to all the students on household surgery and kindred subjects. I have referred to our institution for the education of a native agency, with which I have been connected since its commencement, twenty-six years ago. The close of a quarter of a century in September last year made me curious to look into the past, and inquire after the students of former days. As the result, I found that we had enrolled among the members of the institution 543 men, 395 women, and 205 youths—in all, 1143, exclusive of children, which would be the addition of at least 1000 more.

#### PROGRESS.

We have endeavoured to make our institution to a large extent self-supporting. With the exception of the first year, when the students' plots of ground were being laid under cultivation, we have not been at a penny of expense for food. The students keep up their agricultural and fishing habits for an hour or two of daily exercise, and that is enough to supply the wants of their table all over the year. Our expenditure for the purchase of eighty acres of land, tools, stationery, and an annual suit of cotton garments to each, has been about £1250 in five-and-twenty years—that is to say, an average of £50 a year; and, if further analysed, shows that the entire cost of the education of each student has been something under five-and-twenty shillings.

We have eighty-six young men in the institution, and send out about twenty a year. When the students leave the institution, in almost every instance they go direct to some village from which they have had a prior call, sanctioned by the resident missionary, and perhaps ten or twenty native teachers of the district. We have about two hundred of these little village communities under the care of the mission. Each has its native agent, who not only conducts schools, but preaches to the people on the Lord's day, and baptizes the children of church members. In many cases, too, they administer the ordinance of the Lord's Supper; and we are gradually transferring to these native agents the entire care of the churches, with the responsibility of superintending additions and discipline. The villages support their native agents, and have done so for the last sixteen years; and, in addition to the support of their native teachers, give a voluntary contribution to the London Missionary Society, which, during the last ten years, has amounted to £10,715, which is an average of upwards of £1000 per annum, in addition to a much larger contribution which

they make for the support of the village teachers.

And all this is from the descendants of the people of whom the great French navigator, La Perouse, wrote thus after the massacre of one of his officers and ten of his men at one of our Samoan islands in 1787:—

'I willingly abandon to others,' said he, 'the care of writing the uninteresting history of such barbarous nations. A stay of twenty-four hours and the relation of our misfortunes suffice to show their atrocious manners and their arts, as well as the productions of one of the finest countries in the universe.'

We have 'willingly' taken up the work which the unfortunate La Perouse said he willingly abandoned; and we rejoice to make known to the world what the gospel of Christ has done for a people who were branded by these early navigators as atrocious savages. But while we rejoice in the wonderfully changed aspect of thousands of the Samoans, we must not relax our exertions, nor shut our eyes to the fact that thousands more, although nominally Christian, are not converted men. Political difficulties—the exact counterpart in miniature of the very things which have agitated, and convulsed, and caused torrents of blood to flow on the Continent—lead also to frequent disturbances among the petty states of Samoa. We had three years of war on Upolu. Three years ago we had war on Manua. Two years ago it was war on Tutuila. And last year a war broke out on the island of Upolu, which is not yet settled. One hopeful thing, however, in this last Upolu difficulty is, that it will probably end in more union and better government than we have ever had before. It is much to be regretted that hardly a vessel touches at Samoa without war news from some part of the civilised world.—That men in other parts of the world should be at the same time professing Christians and belligerents is a great drawback to missionary work, and tends to foster the war spirit which we all so much deplore. Soon may the time come when Christian nations will be true to Christian principles, set a better example, and settle their differences by arbitration, instead of rushing at each other like demons or beasts of prey.

Let me mention just one thing which occurred lately, and which struck me as a fine touch of Christian principle in a native. A young man hearing that his application to go as a native agent to a heathen island had been accepted, went to tell his aged father, and to see whether he would consent to his going. 'I rejoice,' said the old man, 'that you have been selected to go as a servant of Christ to these dark lands. Go, and may your work be blessed.' 'Bu

what about you in your old age?' said the young man. The good old man saw what he meant, and at once replied, 'Leave that where Christ put it. Let the dead bury their dead; go you and do the Lord's work.' That is Christianity of the right type: love to Christ, the spirit of Christ, self sacrifice for the good of others. I observe that missionaries are wanted for India, China, the West Indies, and Africa. How many of you, my dear young friends, are going to offer? Were an advertisement to appear in heaven, would not the heavenly host vie with each other as to who should go to India or China or Africa on an errand of love and mercy from the Lord Jesus, and with the promise of His special presence every hour of their mission? And why should it be otherwise with Christ's ransomed host on earth, of which we form a part? If you could see this missionary cause of Christ from my standpoint, a movement would begin among you now, such as the Hall has perhaps never witnessed. Seeing that it is Christ's work given to us to do, and that, in a sense, the salvation of multitudes of our fellow-men depends on our doing that work, surely we should take up the commission, and do what we can that the gospel may soon be preached to all the world, and to every creature of its heathen population. If any of you do arise to follow Christ to a heathen land, you must lay your account with many difficulties. I cannot promise you that *otium cum dignitate* (ease with dignity) about which some people dream, and others attempt to talk; but of this I can assure you, that if ye endure hardness as good soldiers of the Lord Jesus, you will often have a thrill of holy joy such as no pile of wealth on earth could produce or purchase; and when your work is done, you will rise to the better land, and see before you there many who will hail your arrival with special joy, as you pass on to take your places with prophets and apostles around the throne.

A brother missionary of mine went one day to visit a church member who was dying. As the missionary parted with him, the good man broke out in a few stirring sentences, of which the following is a translation:—'I am going, but you are to remain a while longer. When I go to heaven, I shall first of all praise and thank Jesus for having saved a poor creature like me, and then I'll tell Him about you; for it was you who first told me the way to heaven. And then I'll look about and see where the door is through which the spirits go up; and if I find such a place, that will be where I will sit and wait and watch for you. And when you come, oh what a happy day that will be! And, after our joyful meeting, I'll take you by the hand

and lead you to Jesus, and say to Him,—Jesus! Jesus! this is the man—this is the man I told you about. This is the man whom you sent to tell me about your love: this is the man!' My dear young friends, it is worth going to the ends of the earth to get a crown such as that. Crowns such as these are worth living for—worth dying for. Let it be your holy ambition, as it is mine, to get as many of them as we can—not to wear ourselves, but to lay at the Saviour's feet; for He, and He only, is entitled to all the praise, and all the glory.

---

## Our Foreign Missions.

### Latest from the Foreign Mission Field.

Private letters have been received from Dr. Geddie dated November. The *Day-spring* had not returned from the Eastern Islands. The *John Williams* had called unexpectedly. The mission families were well and Mrs. Neilson having had a daughter added to her family, had, in the good providence of God, regained her strength, and was about to return from Aneiteum to Tanna.

### Letter from Tanna.

The letter from which the following extracts have been taken was written, as will be seen, at different dates, partaking in part of the character of a journal. It was written by Mrs. Thomas Neilson, Dr. Geddie's second daughter, to her sister, Mrs. Wm. H. Harrington, of Halifax:—

(Extracts from Mrs. Neilson's Letter.)

The quiet evening is again come, native worship is over, babies in bed, and I just feel as if I should like to put on my hat and run in and have a chat with you. I have such a longing at times to see a white lady, and it grows into an intense yearning that it could be you.

We usually devote part of the evenings to the study of the language, for without it what can we do? I think I have lately made just a "wee bit" of headway in my work among the women, and I must tell you all about it. We used, when we first came here, to have generally two or three women come to Church; but this year, after our long absence, we only had one occasionally. They were not displeased, but had merely got out of the habit of at-

tending. Some weeks ago "*Nowka*," also, who attends pretty regularly, gave up coming, as he said that although "*Nowar*" was a professing Christian, and the Church in his district, his people did not come to it. We told this to "*Nowar*," who went home, and finding one of his sons, spoke to him. The young man answered that "he did not wish the '*Nefutaki*' (worship): it belonged to *Nowar*, *Misi* and the *Anciteumese*, and it was very good for them, but he would not have anything to do with it."

That very night the poor fellow was taken very ill, and till now he has been subject to crazy fits. Our teachers and old "*Nowar*" took this to be a judgment on him for the way he had spoken, and he seemed to think so himself. Since then we have had more Church-goers, and of course we take advantage of it. After the service is over, I talk to the women, repeating the same at all the places we visit. I have also "broken the ice" in another direction. During last season I never could do any more than persuade two girls to come twice and take lessons in sewing. When I again spoke to them about it this year, they always said, "Wait, or bye-and-bye." However, one afternoon, I got in two girls, and one of them, being bright and energetic, fairly established my class. I have not many; but I do not press them, and sometimes those who look on one day come the next to take a lesson. My first scholar has completed a short gown herself, and is very proud of it; two more have them nearly finished; while some are still making work-bags, with which they commence. "*Nakafu*" will appear on Sabbath in the dress of her own sewing, and I hope it will encourage others to come and try what they can do. This girl has not only come to sew, but every day she comes to help about the house. All she does is of her own accord, and she comes and goes whenever she likes. I should like very much to be able to take her to live on the premises, but there are difficulties in the way. She is "*Nowars*'" daughter, and very young, but the wife of a man who lives at a great distance from here. They have quarrelled, and she has left him and come home to live. I like her cheerful energy, and feel that if influenced by Christian principles she would make a fine woman. I write to you of one, but on all sides are those whom I long to see sitting at the feet of Jesus. You remember the old woman I wrote to you about who wished to learn to pray. Her illness increases every day. We have been constantly attending upon her, not giving her medicine, indeed, but sending her tea, bread, rice, visiting, talking and praying with her. A few weeks ago she was in great distress about the *witchcraft* which

had caused her sickness; for you know there is never anybody ill here but they are said to have been bewitched. Last Sabbath, after we had service in the village, we went to our invalid's house. Her first question was to ask us to sing. We did so—prayed and talked with her.

I dwell long on this subject, but you may imagine how it lies on my heart, and how earnestly we pray that this poor weak soul that seems striving, though faintly, to lay hold on eternal life, may be brought to grasp it firmly in the hour of death.

*Feb.*—My old friend "*Nakafu*" has all but forsaken me,—her brothers having induced her to be the second wife of a young man who lives not far from us. He is the son of "*Miaki*," who, with his companion "*Towia*," are about the most troublesome characters in this district. Active, clever, quick, but having mixed much with the traders, they are just the sort of people the missionaries dread most. We have service at their place also on Sabbath. It is quite near, and a beautiful spot. I usually sit on a canoe under the shade of a fine tree; while within a few yards the waves come rolling on the shore, and my view overlooks the entrance of the harbour.

*March.*—Our walk this evening was to see our dying old woman—now she cannot speak, but understands what we say. I asked her to-night to tell me, by some sign, if she thought of her Saviour, and loved Him. She took both my hands and clasped them, and fain would have spoken.

*April.*—We are looking and longing—oh! so anxiously—for the arrival of the *Dayspring*. When Mr. Neilson goes in the direction she will come, as he does now every day for his daily walk, he is always greeted on his return by "What did you see? I listen attentively to every shout, for it may be, "Sail ho!" and then for your letters.

*May 23rd.*—Our sugar gave out last night, which baby especially does not approve of, so I give him sugar-cane to keep a sweet taste in his mouth!

*June 8th.*—When we left *Anciteum*, calling at *Potuna*, we were sorry to find that Mr. and Mrs. Copeland could not attend the annual meeting. Their natives were in rather a disturbed state, as is usual, when Christianity commences to take root, and the heathen are all up in arms against the Christian party. We returned home after an absence of three weeks. On Tuesday evening, as we sat on the verandah, just about sunset, the natives called, "There is a large boat coming!" Mr. Neilson went to look, and said, "That must be Mr. McNair's boat, from *Erromanga*; and surely that is himself in her." Mr. Neilson ran to the shore to meet them, and I into the house, to prepare; and so surprised



was I, that I could not even conjecture what would bring Mr. McNair to Tana in an open boat. I soon knew the truth: it was not Mr. McNair, but Mr. Smith, a whaler who lives in Dillon's Bay. He brought us the sad tidings of Mr. McNair's death, three days previously. Mrs. McNair said she would like Mr. Neilson to come to her, as she would wish his advice and assistance in packing up. How little we know of what a day may bring forth!—Tuesday morning we should have been horrified at the idea of Mr. Neilson going away to another Island and leaving me all alone; and yet, before we had closed our eyes that night, we had decided that it was his duty to do so. He has now been absent six days, still I have my gleams of sunshine; for on Sabbaths I find that although I cannot visit round in any of the villages, still the few women who come to Church, and whom I teach afterwards, are more attentive than they have ever been.

(For the "Record.")

MR. EDITOR,—Dear Sir:—In my last I mentioned the time when the missionaries should sail for Australia, in order to meet the "Dayspring" ere she returns to the Islands. I now beg to name three routes by which to get there, and their comparative merits or advantages: First, the overland route to San Francisco, and thence to Melbourne by Steamer or Sailing Packet. Time, thirty-five days. I suspect by summer a through ticket can be had at Amherst. Second, by ship, from Boston to Melbourne direct, 90, 100 days—passage money about \$200; third, cross over to England by Mail Packet (ten days), visit Scotland, and go by "Great Britain" (Steamship) to Melbourne in 60 days. This latter is most agreeable to me, and I presume to my fellow-missionaries—cost much the same. I will know soon the time and cost by each of these routes, as I have written.

H. A. ROBERTSON.

## News of the Church.

### Presbytery of Truro.

This Presbytery met at Truro, Nov. 22nd, 1870. The only matter of any public interest before the court at this meeting was the final settling of the appeal by Mr. Isaiah Smith, against a deed of the Session of the First Congregation of Maitland and Noel, suspending him from the eldership and from the membership of the Church. This case had occupied the Presbytery throughout several Sederunts on previous occasions. The matter had been considera-

bly complicated by some serious irregularities appearing in the copy of the Session's minutes laid on the table. The Presbytery, looking at the whole affair as thus presented, and taking into account the irregularities in the Session's procedure, felt compelled to remove the suspension. The Session's representatives, complaining of the reversal of their sentence, and affirming that Mr. Smith's conduct rendered him unfit for the fellowship of the Church, the Presbytery directed them to reconsider the case, taking care to proceed according to the rules of the Church, and to present the result of said reconsideration. The Session did as directed, and laid their Report before the Presbytery at a meeting Sept. 27th. This lay on the table till Nov. 22nd. The following is the whole minute on the case at that meeting:

"Resumed consideration of Mr. Smith's appeal. Mr. Smith appeared to prosecute said appeal, with several witnesses, at the call of Presbytery, if required. No one appeared in defence of the Session's action. It was accordingly proposed that the case be deferred till a future Sederunt, and, if need be, till a future meeting. This, it was however seen, should, if possible, in justice to the party present, be avoided. In looking at the case as it now stood, it appeared to the Court that there was no real need of the presence of either party—the whole that remained being the consideration of the Session's Report, as laid on the table at the meeting Sept. 27th. It was accordingly decided to proceed. On considering the matter as presented in said Report, it was moved, seconded and passed unanimously: That in as much as no just reason has been presented by the Session why the sentence of suspension should be re-imposed on Mr. Smith, the Presbytery declare him in good standing, and, he desiring a Certificate of disjunction, the Session be directed to furnish him with the same."

The Session's representatives were present at the afternoon Sederunt, which led to the following additional minute on the subject.

"Mr. McLellan, on hearing the decision in respect to Mr. Smith's appeal, stated that he thought it was likely his Session would carry the matter by appeal to the Synod. He was directed, in that case, to forward the appeal, with reasons of appeal, to the clerk of Presbytery within ten days."

The Presbytery again met at Truro, Feb. 1st, 1871. There were present Rev. E. Ross, moderator, and Rev. Messrs. Baxter, McCulloch, D. D., Byers, Wyllie, McKay, Currie, McGillivray, Sinclair, and Chase, M.A., ministers; and Messrs. Barnhill, Johnson, Smith, Fleming, Fulton, Dunlap, Logan and Beattie, ruling elders

There was laid on the table a call from the congregation of Newport, in the Presbytery of Halifax, to the Rev. J. D. McGillivray, of Middle Stewiacke and Brookfield. Commissioners appearing from the Presbytery of Halifax and the congregations of Newport and Middle Stewiacke and Brookfield were heard for and against the translation, as well as the reading of reasons and their answers. Remarks were also made by members of Court. The call being presented was accepted.—Mr. McGillivray at the same time expressing the happiness he had experienced in his intercourse with members of Presbytery, and his satisfaction at the way the Session of Middle Stewiacke and Brookfield had co-operated with him in his endeavours for the good of the congregation. The Presbytery concurring in his decision, expressed their regret at parting with a brother whom they had prized both as a friend and fellow-Presbyter. It was resolved that his pastoral relation to the congregation of Middle Stewiacke and Brookfield would terminate on Monday, the 13th inst.; that the same be intimated to the congregation on Sabbath, the 12th inst., by the Rev. J. Sinclair; and that the Clerk make known the decision to the Clerk of the Halifax Presbytery. It was further resolved that Dr. McCulloch act as Moderator of Session, and that the Clerk apply for the services of probationers for the congregation.

The Presbytery enquired whether there were any papers to be submitted respecting the reported procedure of the first congregation of Maitland and Noel. In reply the Clerk laid on the table the following official communications:—

NOEL, Nov. 25th, 1870.

Rev. A. L. Wyllie, Clerk of Presbytery:

DEAR BROTHER,—The Session of the First Presbyterian Congregation of Maitland and Noel having protested against the proceedings of the Presbytery of Truro in the said case of Mr. Isaiah Smith, and appealed to Synod, accordingly forward you the following as the reasons of said appeal:

- I. The injustice of the sentence.
- II. The unfairness of the steps in said proceedings.
- III. The tendency of the same to weaken the authority of the Session in the congregation.

Please forward extracts of minute immediately.

By order of Session.

Respectfully yours,

(Signed) JACOB McLELLAN, Moderator.  
ROBERT FAULKER, Clerk.

NOEL, Dec. 14th, 1870.

Rev. A. L. Wyllie:

DEAR SIR,—As I have now accepted the charge of my congregation as an Independent Congregation, you will please strike my name from the roll of the Presbytery of Truro. Mr. David Crow, Presbytery Elder, requests his name also to be struck from the roll of said Court.

Yours, truly,

JACOB McLELLAN.

Signed in presence of D. McDougall, Elder.

The Clerk also presented papers forwarded to him by the Moderator of Presbytery, accusing Mr. McLellan of grave immortality, and of seriously unconstitutional procedure, in the exercise of discipline. The moderator mentioned that, on receiving said papers, he had notified Mr. McLellan of their contents, that he might employ every means for the vindication of his character and the justification of his procedure. It was stated in Presbytery that the things referred to were occasioning great scandal, and that apart from these papers the Presbytery must take account of them as a *fama clamosa*. It was accordingly resolved that Mr. McLellan be cited to appear before next meeting of Presbytery to answer for his conduct in the divisive course which he is following in his intimated withdrawal from the Church; and that an opportunity might be afforded him to explain the whole matter of the alleged scandal, so that his character may be publicly vindicated, and his usefulness as a minister of the Gospel maintained.

Next meeting is at Truro, on Tuesday, March 7th. Sessions are required to forward their Statistical Returns to the subscriber.

A. L. WYLLIE, Clerk.

### Presbytery of Halifax.

This Presbytery met on the 14th Feb., in Poplar Grove Church. The Rev. J. D. McGillivray having accepted the call from Newport, the Presbytery made the following appointments relating thereto:—Induction to take place on Tuesday, March 7th, Rev. John Cameron to preach and preside; Rev. E. Annand to address the minister, and Rev. John Hogg to address the people. The Presbytery adjourned to meet at Newport, on the 7th March, at 11 o'clock, A.M.

### Presbytery of St. John.

This Presbytery met in St. David's Church on the 15th ult., and transacted a large amount of business connected with the various congregations under its charge. The next meeting will be held at Harvey on the 21st March.

### St. James's Church, Dartmouth.

The opening services of the new edifice of this congregation took place on the last Sabbath of January. In the forenoon the sermon was preached by Professor McKnight, who, as the old and faithful pastor of the congregation, until other duties claimed his undivided attention, was requested to preach the opening sermon.—The text was John iv. 24,—“God is a Spirit, and they that worship Him must worship Him in spirit and in truth.” After giving a clear historical account of the Samaritan and Jewish forms of worship, enlarging on the *spiritual*, as opposed to the *formal* worship of God, the Professor stated that “truth,” in this text, was not so much expressive of truth as apposed to *falsehood*—as of *reality* as opposed to *symbolism*; and while duly defending the simplicity and purity of our Presbyterian form of worship, he dealt some weighty logic against those modes of worship which annex a symbol to every rite and every observance. The sermon was very able, and listened to with attention and profit.

In the afternoon the pulpit was filled with power and eloquence, by Rev. R. Sedgwick. He preached from 1 Cor. i. 18, “The cross of Christ the power of God;” and we need not say more than he dealt with the noble theme in his ablest manner. In both of these services the building was filled to its utmost capacity with a deeply attentive audience.

In the evening Principal Ross delivered an interesting and earnestly practical discourse, on Heb. ii. 20, in the large and commodious basement of the Church, which was filled to overflowing; and not a few were obliged to return home for want of accommodation. The collection during the day amounted to the sum of \$125.

On Monday evening the ladies of the congregation entertained their friends at a Soiree and sale of a few useful and fancy articles. After tea the audience was addressed by Rev. Messrs. Sedgwick, Anand, and Simpson, W Garvie, Esq., and Rev. A. S. Hunt. The amount realized was nearly \$250.

On Tuesday evening the congregation were assembled for the allotment of pews; and to the surprise of everybody, the whole of the pews on the principal floor, eighty-four in number, were appropriated,—the congregation having been at least doubled, among other causes, by the abundant and excellent accommodation provided, and the liberal system of Church finance—viz., weekly voluntary collection—which the congregation have resolved for the present, and if the experiment shall prove successful, permanently, to adopt. It is earnestly to be hoped that the congregation will do

themselves the honor of adding another to the increasing list of Churches, thus practically testing the Divine promise, that to those Churches, as well as individuals who come to Him by faith and prayer, He will give “day by day their daily bread.”

There are several striking evidences that the congregation is growing, not only in number and influence, but in faith and godliness. The Communion Roll has been largely increased; the prayer-meeting, Bible-class and Sabbath-school, efficiently conducted and well attended. Several young men are bringing their faith and zeal as an offering to the Lord, and qualifying themselves for future eminence and usefulness in the service of God, by engaging freely in the public Spiritual work of the Church; and last, but not least, the congregation, in the midst of the heavy pecuniary sacrifices incident to the erection of a new and handsome Church edifice, have at the last annual meeting added \$150 to their pastor's stipend.

We have but small space left to devote to a description of the building. It stands on a knoll, at the junction of the Truro and Cole Harbor Roads, at the Canal Bridge, and appears to advantage from every point of view. The building presents a very handsome appearance from the outside,—the spire, which is about 120 feet in height, being remarkably elegant. The dimensions are 75x42 feet, and the pews number eighty-four on the ground floor, all of which are covered with crimson damask, and twelve in the gallery. The basement, which is well lighted and well finished, comprises a large room for the prayer-meeting and Sabbath-school, a room about 20 feet square for the Bible class, and a smaller room for the Sabbath School Library and Session-room.

The Church is well warmed with four large Beehive Stoves, so arranged in the basement as to warm all or either of the basement-rooms, or the main body of the building alone, at pleasure.

The last feature is one which possesses no little interest for our country churches. The building is to be lighted with gas manufactured on the premises, which the congregation expect to obtain of the best quality, and at a cost not exceeding the price of coal gas in the city. As this mode of lighting is now in successful use in several private houses in the city and Dartmouth, it can hardly be called an experiment; and it is satisfactory to know that it is so free from danger, that the Insurance Companies are quite willing to take these risks without extra premium. Altogether, the Dartmouth Church reflects the highest credit on the Architects, the builder, and all concerned.

### Induction of Rev. Robert Wilson.

The Presbytery of Miramichi met in St. James Church, Chatham, on January 11th, and after the usual routine preliminary matters proceeded with the induction of the Rev. Robert Wilson, to the charge of the Congregation. All the members of the Presbytery were present and took part in the services. Rev. William Wilson, of St. Andrew's Church, being present, was invited to take a seat as a corresponding member. The Clerk made the usual intimation, that if any one had any objection to make against the settlement of Mr. Wilson, an opportunity was now afforded him to come before the Presbytery and state it. No objections being made, Rev. James Law began the services, and preached an able and appropriate sermon from the text, John xviii. 36; "My Kingdom is not of this world." The Clerk narrated the previous steps, after which the Moderator, Rev. Angus McMaster, put the questions to the minister and people, offered up the induction prayer, and then addressed the minister in a solemn and affectionate manner. Rev. Thomas Nicholson addressed the people, faithfully pointing out their duty to their Pastor. Rev. Thomas G. Johnstone then offered up an earnest and appropriate prayer for the blessing of the Great Head of the Church to rest upon the Pastor and people. Mr. Wilson having received the right hand of fellowship from the members of Presbytery, was then escorted to the entrance of the Church, where he received a hearty welcome from the people as they retired. The settlement is a most harmonious one, not a single dissenting voice being raised at any of the previous steps; and, judging from the character and talents of the Pastor, and the deep interest expressed by the people, will doubtless prove a source of much spiritual prosperity to the Congregation.

In the evening a very pleasant reunion took place at the Manse, where Mr. Wilson had invited the members of Presbytery to meet his family and a few friends. Among those present were Rev. W. Wilson (Church of Scotland,) and lady; Rev. Mr. Sutcliffe (Wesleyan,) and lady; also several members of the family of the late Dr. McCurdy. An agreeable surprise was given to the company by Mrs. McCurdy, who had arranged to present the newly inducted Pastor with the pulpit gown, which had been received as a token of affection from the Congregation by the late Dr. McCurdy, and had only been worn on one or two occasions. Mr. McMaster had been chosen to make the presentation, which he performed in a very happy manner, accompanying the gift with an admirably conceived, and touching address. The heart of the recipient was

deeply moved as he received from the hands of the venerable old man, this token of affection from the family of the departed,—a memorial of one who had long and faithfully filled the position to which he had just been called. His allusions, in reply, to the mantle of the Prophet—to his own position as the successor of the lamented dead, and the prospect that his own dust would be laid beside that of Dr. McCurdy, were worthy of the occasion and the noble heart from which they flowed. Later in the evening, an address from Mr. Wilson, directed more especially to his ministerial brethren, brought out replies from Messrs. Sutcliffe, W. Wilson, and Law, and closed one of the most interesting and pleasant meetings ever held in Chatham.

### A New Church.

The Presbyterian Church which has been in course of erection in Masstown for the last two years, was formally opened for Divine service on Sabbath, the 15th of January, Rev. E. E. Ross, pastor of the congregation, preaching from the words, "In all places where I record my name I will come unto thee and I will bless thee." Ex. xx. : 24. The building is 67 feet long by 38 wide, and will seat about four hundred people, and is finished and furnished in the best style, at a cost of thirty-two hundred dollars. On the day of sale the seats were eagerly bought up with the exception of three or four which will soon be disposed of, when the house will be free of debt. This has been done by the congregation without any aid from outside its own bounds, except the very liberal patronage of a tea meeting made by the Ladies of Masstown in September of last year, when \$336 were realized. When the Commissioners undertook the work of building only sixteen hundred dollars were subscribed as a building fund, yet, trusting to the generosity and liberal spirit of the congregation, they finished the house; and we are happy in being able to say that the sale more than realized their expectations, and furnished a proof that to *undertake*, in the right spirit and with the right motives, the erection of a House of the Lord in a place where such is needed is to *succeed*.

The congregation on the day of dedication, were very much pleased to see the pulpit adorned with the most precious of all ornaments—a superb and elegantly bound Bible, with the words, in gold letters on the cover, "To the Presbyterian Church in Masstown, N. S." This magnificent gift is valued at \$120, U. S. Currency, and is from Miss Belinda Faulkner, who, though sojourning for some years in the neighbouring Republic, was not inmindful of the place of her nativity. May the

peace promised in that Book be abundantly inherited by the donor! and may its precious truths prove mighty, through the spirit of the Lord in the salvation of very many in this community.

### Presbyterian College, Montreal.

This Theological Seminary is affiliated with McGill University, in virtue of which its students enjoy special advantages. It has been in active operation for two Sessions, and is presided over by the Rev. D. H. MacVicar, LL.D., who is assisted by the Rev. Prof. Coussirat, M. A., the Rev. J. M. Gibson, M. A., and the Rev. Dr. DeSola. It is already partially endowed—offers for competition annually fifteen Bursaries, of the value of from \$50 to \$60 each; and it has enrolled forty students, twelve of whom are French Canadian Converts from the Church of Rome.—These young men are being carefully trained in both the French and English language. Two of their number laboured successfully during the past summer as Colporteurs in connection with our Church.

The Presbyterian College, Montreal, deserves the sympathy and support of all true Protestants in Canada in prosecuting this noble work of training earnest, godly men, to overthrow the spiritual despotism under which more than a million of the people of the Dominion are held.

### Calvin Church.

This energetic Church had 40 members added during 1870, and besides contributing \$2,862 for Congregational purposes, it contributed \$300 to the Mission Schemes of the Church, and \$88 for other religious and benevolent objects.

### St. David's Church.

At a Church meeting on Thursday evening ten new members were added to the Communion of this Church. Forty-three were added during the year 1870.

### Revival in Cape Breton.

Good news reach us of a work of grace in various parts of Cape Breton,—from Cape North to Gabarus. The preaching of the word is eagerly sought after; prayer meetings are largely attended and unprecedentedly numerous; a deep solemnity pervades religious assemblies; conversions are numerous, and the fruits of faith are found in holy lives. It is impossible to give particulars even if we should desire to

do so. Suffice it to say that the power of the Lord is present to save, and that times of refreshing have come, such as have been long and ardently prayed for. Why should not all our congregations throughout the bounds of the Synod be thus revived, and made to rejoice in the manifested favour of the Lord?

### The "Morning Star."

This new Mission Vessel was launched a month ago at East Boston, and has sailed for the Pacific. This is the third "*Morning Star*" that has been built by the American Board. The first was launched in 1856, but became unseaworthy in nine years. The second was wrecked last year. The new one is 98 ft. long; 26 ft. 6 inches breadth of beam. She is a model vessel.

### British American Book and Tract Society.

The anniversary of this Society was held on the 14th ult. A number of ministers and laymen representing the evangelical churches in the city, took part in the proceedings, which were of a deeply interesting character. The following is a concise statement of the year's operations:

"The receipts for the year ending Dec. 31, 1870, have been in donations and subscriptions, including \$1142.98 from Halifax city and \$291.12 from Yarmouth, \$2058.91. Store sales, including \$2961.18 for Periodicals, \$11559.65. Colporteur sales, \$6813.26. Other sources, 200, which, with the balance on hand January 1, gives us the total resources of the year, \$20715 04.

"The total expenditures have been \$20313.31, including £13892.58 for publications, and \$2627.18 for colportage. All other expenses as per Treasurer's report, \$3693.54, leaving the balance in the Treasury, \$437.73.

"The total amount distributed in Bibles, Religious Books, Periodicals and Tracts, including the free grants, \$2038.54, is \$20361.55.

"13 colporteurs have been employed, the aggregate of whose time of service during the year is 79 months, 18 days. They travelled 11,075 miles, sold Bibles and religious books \$6,662-76, and gave away to the destitute \$559.18. They held, or took part, in 612 meetings for prayer and exhortation, found 364 families without a page of religious reading matter except the Bible, 286 families destitute of the Bible,

411 families living in neglect of the house of God. They held religious conversation, or prayed with 10,043 families, and made in all 16,388 family visits, leaving some portion of religious truth in every household."

#### Death of Distinguished Divines.

The removal from the Church on earth of Rev. Albert Barnes, of Philadelphia, and Dean Alford, of Canterbury, has awakened profound regret in both Continents. The notes of the American Commentator were known over Europe and very extensively read in Britain, and Dr. Alford's Greek Testament is in the Library of all Biblical Scholars in America.

We have now to add the death of Rev. Henry Melvill, B. D., Canon of St. Paul's, who was known as one of the most eloquent and impressive preachers in the Church of England. He was the author of many devout religious works, and published several volumes of admirable sermons.

#### Bermuda.

The annual missionary meeting of the Presbyterian congregation under charge of Rev. W. Thorburn, was held Dec. 8th, Mr. T. presiding.

Mr. Reece, a young student from Barbadoes, Rev. Mr. Horne, (M.E.), who had just returned from a visit to the Holy land, and Mr. J. F. Layton addressed the meeting. The attendance was large, the music excellent, the speeches good, and the collection liberal.

During the Christmas holidays the Sabbath School festival was held at Warwick school house. The children from both schools being present, in all about 130. The Ladies had a sale of fancy articles and realized about £38 8s. 9., which is to go towards the building of a wall round the Manse land. The whole affair was a decided success.

The Church at Warwick is being enlarged, and will probably be finished in a few weeks. Mr. Layton has been assisting Mr. Thorburn for some months past, so that two services are held in each church on Sabbath. The weekly prayer meetings are very well attended, and the Bible Class for young men at Warwick is doing good.

#### Death of Rev. Dr. Donald.

We record with sorrow the decease of this excellent man and faithful minister of the Lord Jesus, which occurred at his own residence at St. John, N. B., on the 20th ult.

For some time back his health was failing, and about two months ago, he was struck with paralysis of the left side. Since that time he has been confined to bed, and the prospect of his recovering so as to resume his place in the pulpit, never bright has been steadily diminishing, and now has been extinguished by his falling asleep.

He may indeed have been said to have taken farewell of his people on New Year's day, when he requested them to sing in public worship the 123rd Psalm while it was sung at the same time in his own chamber. The attachment between pastor and people was reciprocal, strong, and to the end of his life increasing, and a large and loving congregation will mourn the loss of a spiritual father, and a wise and tender counsellor.

Dr. Donald was not only an able preacher, and a successful pastor, but a man of a Catholic spirit and of enlarged and liberal views. He was known through the Lower Provinces generally, but especially throughout New Brunswick, and wherever known was respected and beloved.

As the citizens of St. John of all denominations will regard his removal as a calamity, we think of it as a loss to our common Presbyteranism, and could have wished that he had lived to see, what we know he desired, the union of the divided members of the great Presbyterian family in these Provinces. The Lord however has ordered it otherwise and therefore it is well. He has joined, we doubt not, the "General Assembly and church of the first born" on high, and a bereaved family, an afflicted flock and mourning brethren must comfort one another with the great consolation, and prosecute with increased ardour that work in which he was engaged, when his Master called him to cease from his labour on earth. Let them give thanks for his long life of honour and of usefulness, followed by calm submission and firm faith under

the Lord's chastening hand, and terminating in a peaceful removal from all the trials of life and an abundant entrance in the joy of eternity. "Blessed are the dead who die in the Lord from henceforth yea saith the spirit, that they may rest from their labours; and their works do follow them."

### Revival among Students

The American churches set apart days for Prayer for Colleges. Their prayers are remarkably answered. A recent revival in Lafayette College resulted in the conversion of upwards of sixty students. The sixty on the same day made the following solemn declaration:

"We desire, in this public manner to acknowledge with profound reverence and gratitude the gracious visitation among us of the Spirit of God; and humbly trusting that we have felt its quickening power in convincing us of our sins, and in enabling us to accept of the Lord Jesus Christ, as the only and the all-sufficient Saviour of sinners, we hereby declare our unalterable purpose henceforth to serve the Lord our God. We make this public declaration in humble but confident reliance upon Divine grace, which alone is sufficient to keep us from falling; and here in the presence of God's people, whose fellowship, counsel and prayers we desire, we do make this vow in solemn remembrance that it is recorded on high, and will be reviewed at the judgment seat of Christ."

### Our Literature.

The ministers of Presbyterian Church of the Lower Provinces are making valuable contributions to literature from year to year. Rev. George Patterson, Rev. Geo. Sutherland, Rev. W. Alves, Rev. M. Harvey and Rev. James Bennet have all placed the public under obligation by their works. A Church has some reason for gratitude to the Dispenser of all gifts, two of whose ministers produce within a twelve month such work as Patterson on the "Trinity," and Bennet on the "Wisdom of the King!"

### British and Foreign Bible Society.

Mr. Alexander Russel has completed another year of hard work in visiting in New Brunswick and Nova Scotia the vari-

ous Branch Societies of this Institution. The clause of his report will enable our readers to form some idea of his *continuance* in labour and travel:

During the past two months in prosecution of my work I have ridden 1266 miles, walked 75, addressed 31 meetings in 23 different places, obtained of subscriptions, &c., \$506.72.

During the year 1870 I have been enabled to travel in every County of New Brunswick and Nova Scotia. In each County of the former Province I have addressed meetings in connection with the Bible Society. In all the counties of Nova Scotia, with the exception of Pictou where our Auxiliary has no Branch, and in Richmond where there is no Branch of any kind, meetings have been held. In connection with my work I have ridden by rail, coach, or private conveyance 6,021 miles, sailed 1,085, walked 491, addressed 220 meetings in 183 different places.

Through the whole year, and so far as labor is concerned, it has been the busiest I have spent, without one day's interruption from sickness. God my Saviour has protected, guided, and blessed me, cheering me with indications in many places of increasing interest taken in the circulation of his own blessed word. To Him be all the praise and glory.

### Congregation of Cape North.

We are happy to learn that since the removal of Mr. John Murray to prosecute his theological studies this Congregation has met regularly for public worship, conducted by their devoted and laborious Gaelic Catechist, Mr. Augus McLean; and there are many evidences of the working of the Spirit of God on the heart and consciences of the people. Prayer meetings during the week are full, earnest and frequent, and attended by many who were accustomed to spend their evenings in folly and revelry. Here as elsewhere the week of prayer was a prelude to a season of waiting on God, which has been accompanied and followed by times of refreshing from the Lord.

### Erskine Church, Montreal.

At the Annual Meeting of this Church, Rev. Dr. Taylor in the Chair, the following resolution was passed unanimously:—

"That in the event of the General Assembly of our Church undertaking a mission to India or China, or any other strictly

foreign field, Erskine Church will guarantee, for the support of the foreign mission fund, a sum not less than \$500 per annum, (one member of the committee volunteered \$100 towards the out-fit of the missionary) and that a copy of the above be sent to the convener of the foreign mission committee." The speakers were Mr. Andrew Robertson, Rev. J. M. Gibson, who gave a most interesting account of the working of the Home Mission Fund; Col Haultain, John Watson and Principal Dawson—who hoped the blank caused in the New Hebrides Mission by the death of Rev. Mr. McNair, would be filled by the Canada Presbyterian Church (this was received with great enthusiasm); W. King, D. Macfarlane, and David Mackay—who hoped that the proposed missionary would be found, in addition to moral and intellectual qualifications, *physically* able to "endure hardship as a good soldier of Jesus Christ," and gifted with the reasoning power so necessary to cope with the Brahmin caste; and James Ross—who gave the ladies well merited praise.

The *Record* says that the meeting was both pleasant and profitable.

#### OBITUARY.

Died at Musquodoboit Harbor, on the 27th Dec. last, Mrs. Anne Wallace, second daughter of the late John Anderson, Esq., of Rothies, Scotland, and relict of Alexander Wallace, Esq., M. D.

For many years Mrs. Wallace has been known as a nursing mother to the Church of Christ along the Eastern Shore. Given to hospitality in an eminent degree, her home was the chief resort of the teacher, the colporteur, the minister, many of whom will, we doubt not, vividly remember the hearty welcome with which she would greet them at her outer gate; and the quiet, unobtrusive care with which she would see to their wants, and minister to their comfort. A staunch and well-informed Presbyterian, she was no bigot, but gladly aided by her means and prayers every work which seemed for the good of souls and the glory of her Saviour. Ever making Zion her chiefest joy, how have we seen her eye brighten, and the tear of gladness start in it when told of any sinner impressed, or soul added to the Church. Nor did she leave the work in the hands of others, in every case of sickness within her reach she was at once the visitor and the nurse, supplying from her own purse the medicine or the aliment needed, and tending with her own hand the sick and helpless, she was a "sister of mercy" indeed. To her fostering care, and ever ready help, the scattered hamlets for fifty miles along the Eastern

Shores are largely indebted for the settled pastors and stated means of grace they now enjoy.

During her last illness, which was protracted and severe, she evidently ripened for the Father's presence. The Word of God, ever precious, became still more so, and it was with joy and thankfulness those who visited her witnessed the deep emotion and childlike faith with which her spirit drank in the sweet consolations of the 14th of John, or the glorious assurances of the 8th of Romans. Assuredly her end was peace, and well may we write as her memorial, "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

ALEXANDER MACKENZIE, of Carriboo River, in the County of Pictou, departed this life on Sabbath evening, the 5th Feb., in the 87th year of his age. He was an Elder in Knox's Church, Pictou, during the last twenty years, and was highly esteemed and much beloved by the Session and Congregation, to whom his memory shall continue to be very dear. He was peaceful in disposition and conduct.

Mr. Mackenzie was a native of the Parish of Assynt, Sutherlandshire, Scotland, whence he emigrated to this country in the second or third year of the current century, when about eighteen years of age. His early religious training was according to the good old Scottish custom, which made the Bible the *first* and the Shorter Catechism the *second* family text-book for all the youth of the land. Such training also he and his godly partner bestowed on their own large family, every one of whom has hitherto, through grace, lived without moral blemish. Mrs. Mackenzie, who died nearly thirteen years ago, was in every respect a help-meet for him. She was heavenly-minded, and yet never neglected her duties to her family. They gave to the Church of Christ, in their children and grand-children, several useful members, and one minister, the Rev. Kenneth McKenzie, the worthy pastor of Baddeck, Cape Breton. He also delighted to read the Confession of Faith with the sum of saving knowledge generally appended to the Confession. His favourite authors were Bunyan, Boston, and the Erskines. *Boston's Fourfold State* was a special favourite, and gave its colour and flavour to all his divinity. His views of Scripture truth were clear and practical.

He was a man of deeds more than of words. He was naturally diffident, and his piety was unobtrusive; yet he was thoroughly conscientious in the discharge of any duty intrusted to him. He sought to adorn the profession of his faith more by a strictly



upright course of life than by demonstrations of his religious experience in the presence of others.

He was a lover of good men and very much enjoyed their pious conversation. He always had a very high respect and deep affection for those "over him in the Lord" as spiritual guides. The brethren in the Session he loved and esteemed, in honour preferring them to himself. He was very strict in his Sabbath observance, and endeavoured to train his family in the same. On that holy day, while surrounded by several of his children engaged in worshipping the God of their father, he was privileged peacefully and joyfully to enter into the rest that remaineth for the people of God, after a brief and not severe illness of four or five days—the use of his mental faculties being continued to the very last. He fell asleep in Jesus.

Those who would die the death of the righteous should strive to live the life of the righteous. In the twelfth chapter of the Epistle to the Romans there is a comprehensive summary of Christian duties to be performed in a Christian spirit. Mr. McKenzie's life was, in some measure at least, a living copy of this code of Gospel ethics. The same model is presented to us for imitation and the same grace as free to us as to him. "Be ye holy, for I am holy." "The path of the just is as the shining light, that shineth more and more unto the perfect day." A. R.

---

## Other Missions.

### An African Minister's Report.

We take the following extract from the report of the Rev. Mr. Ibia, of the Corisco Mission. He was educated in the mission school, afterwards licensed to preach the gospel, and about a year ago ordained as a minister by the Presbytery of West Africa. When Messrs. Menaud and De Heer left Corisco, Mr. Ibia was left in charge of the interests of the mission, and removed from his situation on the mainland to *Evangasimba* on the island of Corisco—from which place this report was written on the 23d of last September.

*On Sabbath.* We have one service in the morning, another in the evening, and Sabbath-school in the afternoon. The attendance has increased since April. Instead of four or six individuals from towns, we have from thirty-five to forty in the morning, and about thirty or more in the evening. The Sabbath-school was not attended at first, except by four Christian women, but the attendance has increased

to over twenty from towns, which makes it, including our people who live here, over thirty. . . .

Two of our teachers in the Sabbath-school are females. It appears at present on the island that the females take more interest in the things of God than the men.

*On Week days.* Translating, writing, visiting, instructing one of the boys and the man who has lately offered to be a scripture reader, and giving oral instruction in school. Strictly speaking, we have no school, in comparison with what schools used to be. We have five boys learning. It is well-known that the people on the island and their children have for a good while acted in a way that has given the impression that they do not any more care for instruction of any kind whatever; unless we "except the instruction that causes to err." They are very eager it seems to receive this. The object men in this country have in view, that is, learning some English to trade with, can be accomplished by going to work in factories, rather than by going to school. . . .

Christian women have of their own will a prayer-meeting every Friday. Three other women have begun to attend it regularly. This is the first effort made by women, showing that they are interested in better things. May it be the forerunner of good things. There has been for more than a year and a half a visible change amongst them. They are now willing to have a change introduced. It is very pleasing to see them dropping foolish customs one by one, and reducing their knowledge to practice. It is true these things are not godliness, but they help to lead godly lives better.

One aged man was received into the church during the year. Two women may be received next communion. The numbers of inquirers is seven. One of these is a Roman Catholic, a Benga young man that was educated in Spain. One man was suspended, and two more will be suspended from church privileges next session. Two others may be excommunicated at that time. . . .

Mr. Ibia speaks of *Alongo*, and of his former station, *Mbangwe*, and also of the out-stations at *Hobi*, another island in the Bay of Corisco, and at *Mangonwe* on the mainland; but there is little to be reported. The work of the mission at these places as well as at Corisco is at a low ebb. More missionaries are greatly needed. The work of former years is in great danger of being lost, as the case now stands. In this latter of the report, Mr. Ibia mentions that some of the natives, accused of witchcraft, had been put to death. Satan still reigns in this part of Africa.—*Record, U. S.*

### The Nestorian Mission,

So long and so successfully conducted by the American Board, has now been transferred to the Presbyterian Board; and its respected Missionaries, with the exception of one who wishes to remain in his former relations, have been received under its care. Particulars will be given hereafter. Recently this Mission has been called the Persian Mission. It stands in pressing need of reinforcement.

### The Printing Press at Shanghai.

This press has been under the charge of Mr. Wherry for some time. Mr. Mateer, no doubt expressing the opinion of all the missionaries, writes that Mr. Wherry "has managed the business of the press admirably, and it is now in much better running order than when it came into his hands." His health, as we regret to learn, makes it necessary for him to remove to a more northern climate, probably to one of the stations in Shantung, where we trust he will regain his usual vigor, and where he can enter on missionary work of much importance. In the meantime, the brethren have made provisional arrangements for the superintendence of the press, involving the removal of Mr. Mateer to Shanghai for a few months. The Board hopes to secure the service of a layman with whom correspondence has been opened, to act as superintendent of this invaluable part of the work in China.

## Religious Intelligence.

### Union in Scotland.

The discussion is as keen as ever between the two parties in the Free Church. Up to the close of the year 22 Presbyteries had given their decision on the Assembly's remit. The following analysis is from the *Edinburgh Presbyterian*:

#### Favourable:

|                                   |   |
|-----------------------------------|---|
| Unanimously.....                  | 5 |
| By majorities of at least 2 to 1. | 9 |
| By smaller majorities.....        | 4 |

In all..... 18

#### Unfavourable:

|                                   |   |
|-----------------------------------|---|
| Unanimously.....                  | 2 |
| By majorities of at least 2 to 1. | 1 |
| By smaller majorities.....        | 1 |

In all..... 4

Majority of Presbyteries..... 14

### Lord Lawrence on Missionaries and Mission Schools in India.

Lord Lawrence's noble testimony to the value of missionaries in India, at the anniversary meeting of the Highbury Auxiliary of the Wesleyan Missionary Society, was of the deepest interest. Few Englishmen are better qualified to speak of the work done in India by the devoted servants of Christ than he is, and his words will come with a welcome ring to lovers of missions at home, as well as to our missionary brethren toiling in India. Especially valuable, considering the probability of his election as Chairman of the London School Board, are his remarks on education in India. Speaking of the success of the American missionary schools at Lahore, he stated that, notwithstanding the prejudices of the natives in favor of their own form of worship, these schools numbered three years ago a thousand native scholars. While these schools were being established, the Government had their own schools, for political purposes, "and after much discussion it was decided that the Bible for religious instruction should not be allowed, and therefore the people who opposed the inculcation of Christian knowledge among their children, one would suppose, would have preferred their own schools to those of the missionaries. *But such was not the case.*" Lord Lawrence went on to say that although Government schools were to a certain extent popular, the American missionaries' schools were much more so, and he had no hesitation in saying "the people preferred sending their children to those schools." The natives took alarm when several of the pupils sought to be baptized, and for a time the number of scholars decreased, but a reaction had now taken place, the schools were rapidly regaining their old numbers, and the missionaries were more popular than ever. That seemed to the speaker a most remarkable indication of the value in the minds of the people of missionary education, and of their sense of the honesty, purity, and excellence of the lives and character of those missionaries. Lord Lawrence said that the missionaries all vied in doing good for the people, and in trying to instruct them in the essentials of the Christian religion; and they had shown, by their lives, by their precept and example, what a noble thing was this sincere belief in Christianity. "It seemed to him that year by year and cycle by cycle the influence of these missionaries must increase, and that in God's good will the time might be expected to come when large masses of the people, having lost all faith in their own, and feeling the want of a religion which was pure and true and holy, would be converted and profess the

Christian religion, and, having professed it, live in accordance with its precepts." These are hopeful words, and how gladly will they be read! Lord Lawrence's full recognition and testimony as to the good work done by the missionaries will make him popular among Protestants of every shade of political feeling; and, therefore, we earnestly trust that he may be elected to preside over the weighty deliberations of London's Educational Parliament.

#### Death of Dr. Owen, of India.

We record with regret the death of one of the most learned and useful of the American missionaries in India, Rev. Joseph Owen, D. D., who died at Edinburgh, Scotland, on the 4th December. He was born in New York, and graduated at Princeton College, where he took a high stand as a scholar. He graduated at Princeton Theological Seminary in 1838. He soon after went to India under the care of the Presbyterian Board and was stationed at Allahabad, where he spent the greater part of his life, and where, from his thorough knowledge of the languages of the country and his general literary and theological attainments, he was eminently useful, especially in the translation of the Bible and in the preparation of commentaries and other books adapted to the wants of the people. His health having been impaired by nearly thirty years continuous residence in India, he had taken a respite to visit the Holy Land, Germany and Great Britain, but was attacked with sickness in Scotland. A writer in the *Presbyterian* gives the following account of his last hours:

"When informed that he could not recover, he expressed a wish to see Dr. Duff. When the Doctor came, he said to him,— 'My dear old friend, how glad I am to see you.' Dr. Duff poured out his heart in fervent prayer. 'It was,' says the correspondent from whom these sentences are quoted, 'a touching sight to see those old friends who had labored so many years in the missionary field, bidding one another farewell.' Dr. Duff repeated the verse, 'The blood of Jesus Christ cleanseth from all sin.' Dr. Owen's countenance lighted up with joy as he replied, 'That's it. If it were not for that, it would now be a leap in the dark.' He often said, 'Dear Jesus, thy will be done.' Soon after Dr. Duff left he literally fell asleep in Jesus. His end was indeed peaceful. His work is done, and God has called his servant home.

"As long as there was hope of his life he looked forward with great interest to his returning to India. He has often told me, 'My heart is in India. I should like to lay my bones there. I once said to him,

'Have you not worked long enough in your mission field, and would you not be willing, for the remainder of your life, to settle in America? I shall never forget the reply he gave me; 'I would not exchange my missionary work for crowns and kingdoms.' It deeply stirred my heart to hear such words coming from one who had grown grey in the cause of missions. His testimony is a remarkable one. 'Tell my old friends at home,' he said on his death bed, 'that I have not, for one moment, regretted that I left my dear country to become a missionary. My only regret is that I have not been more faithful.' In his message to the native Christians of India, he said, 'Tell them to be steadfast in the faith, immovable, abounding in the work of the Lord, and not to seek for earthly gain or emolument.' He died without a regret, except that he could not return to India to labor for God."

#### NOTICES, ACKNOWLEDGMENTS, &c.

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

##### FOREIGN MISSIONS.

|                                      |         |
|--------------------------------------|---------|
| Tithes — Pictou.....                 | \$ 5 00 |
| James' Church, New Glasgow.....      | 58 66   |
| John Murray, Mabou.....              | 20 00   |
| R. H. Smith, Truro.....              | 1 00    |
| L. S. McKean, Mabou.....             | 5 00    |
| Thankoffering from Friend, Lochaber. | 4 00    |
| Do. do.....                          | 0 50    |
| A. Hebb, Esq., Bridgewater.....      | 4 00    |
| Brookvale, Musquodoboit.....         | 8 00    |

##### Middle Stewiacke:

|                                      |        |
|--------------------------------------|--------|
| Halfway Brook.....                   | \$8 17 |
| North side of River.....             | 6 65   |
| South do. do.....                    | 9 63   |
| South Branch.....                    | 3 58   |
| Springside.....                      | 12 42  |
| J. McLean, Pictou, Tankoffering..... | 10 00  |
| West River, Rev. G. Roddick.....     | 27 86  |
| George Young, Dalhousie Mount.....   | 1 00   |
| Elmsdale and Nine Mile River.....    | 30 00  |

##### 2nd Cong., Maitland:

|                              |         |
|------------------------------|---------|
| Rockville Miss. Society..... | \$11 91 |
| Lower Selmah do. do.....     | 5 84    |
| Donation.....                | 1 25    |
|                              | 19 00   |

##### Sheet Harbour Cong:

|  |         |
|--|---------|
| Moser's River.....                     | \$3 33  |
| Sarah Atkins.....                      | 0 25    |
| Musquodoboit Harbour.....              | \$10 90 |
| Jeddore Harbour.....                   | 0 70    |
| Woodville, P. E. I.....                | £3 2 0  |
| Knox's Ch., Pictou, and Cariboo River. | 22 00   |
| Robt. McNaughton, Fish Pools, E. R..   | 1 50    |
| Primitive Ch., N. Glasgow, ann. col..  | 90 50   |

##### "DAYSPRING."

|                                 |       |
|---------------------------------|-------|
| James' Church, New Glasgow..... | 26 50 |
|---------------------------------|-------|

|  |           |
|--|-----------|
| Musquodoboit, Higgins' Settlement,<br>Collected by Mrs. G. Archibald, from:                                  |           |
| Higgins—Scott and Robert, 50<br>cents each.....  | \$1 00    |
| “ Jane, Abigail, Mary,<br>Janet and Elizabeth,<br>25 cents each.....   | 1 25      |
| “ Mary, Nancy, Olive,<br>Asa, Robt. H., Phebe,<br>Elizabeth A., Gordon<br>and Buckle, 12½ cents<br>each..... | 1 12½     |
| “ Frank, 3½, Henry 10 0  | 4 ½       |
| Nelson—David and John 50 cts.<br>each.....   | 1 00      |
| “ Chisholm and Thomas,<br>25 cents each.....   | 0 50      |
| Miller—Henry, Susan & Cyrus,<br>12½ cents each.....  | 0 37½     |
| Bryson—Carson and James, 12½<br>cents each.....  | 0 25      |
| Fisher—Mrs. Matthew.....   | 0 12½     |
| Archibald—McKean, Edgar,<br>Hedley, Lambert,<br>Parker and Almira<br>25 cents each.....                      | 1 50      |
|  | <hr/>     |
|  | \$7 60    |
| Col. by Mrs. Jas. Archibald....  | 1 20      |
| “ Libby S. Hamilton.....   | 1 60      |
| Hutchinson Settlement:   |           |
| Col. by Samuel Johnson.....  | 1 20      |
| Sab. School, Greenwood, by<br>John Reynolds.....   | 1 94      |
| Sedgewick Section:   |           |
| Col. by Miss Anna Kent.....  | 3 20      |
| “ Sidney Archibald....   | 4 00      |
| “ Angus Dickey.....  | 0 80      |
| “ Fred Dickie.....   | 0 25      |
| “ James Downing.....   | 0 25      |
| “ Adams Archibald.....   | 0 25      |
|  | 22 38     |
| Tatamagouche Congregation:   |           |
| Waugh's River Sab. School.....   | \$1 00    |
| French do do.....  | 1 62      |
| Point Brule:   |           |
| Col. by Miss M. Mitchell's<br>Class.....   | \$1 60    |
| “ Miss Eliza Dunn's<br>Class.....  | 1 00      |
| “ Miss E. Langille's<br>Class.....   | 0 25      |
| “ Miss J. Semple's<br>Class.....   | 3 05      |
| “ Miss M. Semple's<br>Class.....   | 2 70      |
| “ Miss M. G. Reid's<br>Class.....  | 0 33 8 93 |
| Tatamagouche Riv. S. School.   | 9 80      |
| Children of D. Campbell.....   | 1 00      |
|  | 22 35     |
| Springside Cong:   |           |
| Col. by John Wilson.....   | \$1 38    |
| “ Elizabeth Brown.....   | 1 30      |
| “ Georgina Logan.....  | 1 21      |
| “ Lydia Hamilton.....  | 1 10      |
| “ Hannah S. Logan.....   | 2 12      |
| “ Christy Deyarmond.....   | 2 11      |
| “ Rebecca J. Graham.....   | 0 86      |
| “ Gilmore Creelman.....  | 1 20      |
| “ Allan Johnson.....   | 0 78      |
| “ Walter Fisher.....   | 0 75      |
| “ Jas. S. Johnson.....   | 2 15      |
| “ Lewis Fulton.....  | 1 04      |
|  | 16 00     |

|  |                |
|--|----------------|
| Dartmouth Sabbath School.....  | 22 20          |
| Upper Roger's Hill.....  | 5 14           |
| Poplar Grove, additional:<br>Mrs. John Caldwell's children.....                            | 4 00           |
| Musquodoboit Harbour Congregation,<br>Musquodoboit Harbour:<br>Col. by Miss Emma Mack..... | \$1 65         |
| “ Wm. R. Mott.....   | 5 00           |
| “ Fanny Brown.....   | 2 25           |
| “ Jessie Anderson.....   | 6 00           |
| Meagher's Grant:<br>Col. by Laura Dickie.....  | 1 51           |
| “ James B. McDonald.....   | 0 88           |
| Clam Harbour:<br>Col. by James Stoddart.....   | 0 40           |
| “ Georgina Robson.....   | 0 87           |
| Ship Harbour:<br>Col. by Howard Mitchell.....  | 1 03 19 59     |
| Erskine Church Sab. School Montreal  | 20 00          |
| Woodville, Col. by Miss Doherty, P.<br>E. I.....   | £0 8 2 1 36    |
| West Point Cong., P. E. I.:<br>Col. by Miss Crawford and<br>Miss McDougall.....            | £0 4 4         |
| Proceeds of drugget left by<br>Rev. W. Stuart in Mr.<br>Ramsay's hands.....                | 3 16 0         |
|  | <hr/>          |
|  | £4 0 4         |
| Expense.....   | 0 2 7½         |
|  | <hr/>          |
| P. E. I.....   | £2 17 8½ 12 96 |

HOME MISSIONS.

|   |              |
|---|--------------|
| Tithes—Pictou.....                          | 3 00         |
| James' Church, New Glasgow.....             | 42 52        |
| John Murray, Mabou.....                     | 10 00        |
| R. H. Smith, Truro.....                     | 1 00         |
| Brookvale, Musquodoboit.....                | 4 05         |
| J. McLean, Pictou, Thank-offering.....      | 10 00        |
| Middle Stewiacke,<br>Halfway Brook.....     | \$8 17       |
| North side of River.....                    | 6 66         |
| South do. do.....                           | 9 62         |
| South Branch.....                           | 3 59 28 04   |
| Springside.....                             | 15 00        |
| George Young, Dalhousie Mount.....          | 1 00         |
| Sheet Harbour Congregation:<br>Tangier..... | 4 93         |
| Elmsdale and Nine Mile River.....           | 20 00        |
| Musquodoboit Harbour.....                   | \$5 48       |
| Meagher's Grant.....                        | 2 18         |
| A Friend.....                               | 2 00 9 66    |
| Woodville, P. E. I.....                     | £1 18 0 6 34 |
| R. McNaughton, Fish Pools.....              | 1 50         |

SUPPLEMENTING FUND.

|  |              |
|--|--------------|
| Tithes—Pictou.....                     | 3 00         |
| James' Church, New Glasgow.....        | 19 42        |
| John Murray, Mabou.....                | 10 00        |
| R. H. Smith, Truro.....                | 1 00         |
| Mrs. McLeod, Otter Brook, Stewiacke.   | 1 00         |
| Springside.....                        | 5 00         |
| J. McLean, Pictou, Thank-offering..... | 10 00        |
| Mrs. Thos. E. Fraser, New Glasgow...   | 5 00         |
| Elmsdale and Nine Mile River.....      | 30 00        |
| Musquodoboit Harbor.....               | \$11 00      |
| Meagher's Grant.....                   | 3 07         |
| Clam Harbour.....                      | 4 71         |
| A Friend.....                          | 2 00 20 78   |
| Woodville, P. E. I.....                | £0 12 0 2 00 |
| A Friend, per Rev. Dr. Bayne.....      | 4 00         |

## MINISTERIAL EDUCATION.

|  |       |        |
|--|-------|--------|
| Sheet Harbour Cong., Taylors Head..    | 1     | 21     |
| Tithes—Pictou.....                     | 3     | 00     |
| John Murray, Mabou.....                | 20    | 00     |
| S. L. McKean, Mabou.....               | 5     | 00     |
| Spring-side.....                       | 10    | 00     |
| Dartmouth.....                         | 23    | 87     |
| Elmsdale and Nine Mile River.....      | 30    | 00     |
| Woodville, P. E. I. ....               | £0 19 | 6 3 25 |
| Dividend from Union Bank.....          | 54    | 00     |
| J. F. Layton, for aid to Students..... | 12    | 00     |

## SYNOD FUND.

|                          |      |        |
|--------------------------|------|--------|
| Woodville, P. E. I. .... | £1 7 | 4 4 56 |
|--------------------------|------|--------|

## ACADIAN MISSION.

|                                |     |         |
|--------------------------------|-----|---------|
| Tithes—Pictou.....             | 1   | 00      |
| John Murray, Mabou.....        | 10  | 00      |
| Lochaber.....                  | \$3 | 00      |
| South River.....               | 0   | 50 3 50 |
| Economy.....                   | 5   | 25      |
| Kempt.....                     | \$2 | 60      |
| Mrs. Jas. O'Brien, Walton..... | 2   | 00 4 60 |
| Glenelg.....                   | 8   | 50      |
| Sherbrooke.....                | 40  | 00      |

## MISSION BUILDINGS FOR REV. C. CHINQUY.

|  |       |         |
|--|-------|---------|
| James Tupper, Sheet Harbour.....                       | 0     | 50      |
| Mrs. McLeod, Otter Brook, Stewiacke.                   | 1     | 00      |
| Cross Roads Sewing Circle, for<br>Mission.....         | \$    | 5 00    |
| Cross Roads Sewing Circle, for<br>Church Building..... | 13 31 | 18 31   |
| Lochaber, (Rev. F. Forbes).....                        | \$7   | 35      |
| Goshen Prayer-Meeting.....                             | 11    | 15      |
| South River.....                                       | 6 21  | 24 71   |
| Thanksgiving Col. Upper Londonderry                    | 15    | 00      |
| R. H. Smith, Truro.....                                | 1     | 00      |
| Alex. McCulloch, Wentworth Grant...                    | 1     | 00      |
| Mrs. Dand, New Glsgow.....                             | 5     | 00      |
| Mrs. Reynolds, Upper Musquodoboit..                    | 1     | 00      |
| Mrs. Jas. Sutherland, do.....                          | 1     | 00      |
| John Graham, West River.....                           | 5     | 00      |
| Antigonish.....  | 2     | 50      |
| Taylors Head, Col. by Sarah McCarty.                   | 3     | 25      |
| Mrs. Jacob O'Brien, Walton.....                        | \$1   | 00      |
| Master James O'Brien.....                              | 3     | 00 4 00 |
| Col. by Miss Minnie Adams, Cumber-<br>land.....        | 5     | 00      |
| Glenelg, per Rev. C. B. Pitblado.....                  | 16    | 00      |
| Framboise, C. B., Col. by R.<br>Ferguson, Teacher..... | \$10  | 42      |
| Framboise, C. B., Col. by John<br>McLeod.....          | 6     | 82      |
| Ferguson's Lake, C. B., Col. by<br>Anne Ferguson.....  | 5     | 08      |
| L'Archeveque, C. B., Col. by<br>Sarah McLeod.....      | 10 40 | 32 72   |
| Per Mr. R. Murray.....                                 | 29    | 50      |

The Treasurer of the Aged and Infirm Ministers' Fund acknowledges receipt of the following sums:

|                                 |      |    |
|---------------------------------|------|----|
| Rev. D. B. Blair.....           | \$20 | 00 |
| J. W. Carmichael, Esq.....      | 40   | 00 |
| Roderick McGregor*.....         | 20   | 00 |
| Daniel Ghisholm, New Glasgow... | 5    | 00 |
| James McGregor.....             | 4    | 00 |
| Bridgewater.....                | 2    | 25 |

\*Besides promise of Annual Donation of \$12.

The sums credited above to Woodville Con-

gregation, P. E. I., for Home and Foreign Missions, Supplementing, Synod, and Ministerial Education Funds. were raised by the following young lady Collectors:

Miss Flora McKay, Miss Isabella Cantley, Miss Margaret McLeod, Miss Catherine Stewart, Miss Jessie McLean, Miss Mary Stewart.

## PAYMENTS FOR THE RECORD.

The Publisher acknowledges receipt of the following sums:

|  |      |    |
|--|------|----|
| Wm. Logan, Upper Stewiacke.....        | \$10 | 50 |
| Rev. J. J. Baxter, Onslow.....         | 12   | 00 |
| Wm. Dunn, Merigonish.....              | 11   | 50 |
| Rev. D. Sutherland, Grandance, C. B.   | 0    | 60 |
| Allan Spencer, Great Village.....      | 5    | 00 |
| Joseph Peppard, 3rd, Great Village...  | 5    | 00 |
| Rev. J. McG. McKay, Economy.....       | 15   | 00 |
| Mal. Campbell, Big Glace Bay.....      | 3    | 50 |
| John Matheson, Albion Mines.....       | 7    | 50 |
| Rev. P. M. Morrison, Bridgewater...    | 9    | 62 |
| Hon. S. Creelman, Upper Stewiacke..    | 1    | 00 |
| Rev. R. Sedgwick, Musquodoboit.....    | 31   | 00 |
| Robt. McDonald, Cape George.....       | 5    | 50 |
| W. Buchanan, Esq., Sydney, C. B.....   | 10   | 00 |
| Rev. C. E. McLean, Leitch's Creek, C.B | 6    | 00 |
| Rev. W. Maxwell, Little Harbour....    | 9    | 60 |
| Rev. A. Glendinning, Windsor.....      | 0    | 50 |
| Rev. S. McCully, Prince William, N.B.  | 1    | 00 |
| Rev. D. McMillan, LaHave.....          | 10   | 00 |
| Rev. D. S. Gordon, Annapolis.....      | 11   | 50 |
| Rev. E. Grant, Kempt.....              | 3    | 00 |
| Rev. A. B. Dickie, Sheet Harbour....   | 22   | 50 |
| Rev. A. Munro, P. E. I.....            | 7    | 00 |
| G. McLennan, L. Selmah.....            | 1    | 00 |
| Wm. Dunbar, Lake Ainslie.....          | 0    | 60 |
| Don. Archibald, Little River.....      | 0    | 60 |
| Robt. Forman, Londonderry.....         | 0    | 50 |
| W. J. D. Lobban, Chatham, N. B.....    | 5    | 00 |
| Hugh McNeill, S. River Lake.....       | 0    | 50 |
| Rev. M. Stewart, Whycomogah.....       | 12   | 00 |
| Mrs. F. W. George, Amherst.....        | 2    | 00 |
| Alex. Sutherland, Caledonia.....       | 1    | 50 |
| Rogers and King, Montreal.....         | 4    | 00 |
| W. Ross, Pictou.....                   | 14   | 00 |
| Edwin L. Nash, River John.....         | 0    | 50 |
| Mrs. S. A. Creelman, Upper Stewiacke   | 6    | 00 |
| Geo. Fulton, Upper Stewiacke.....      | 1    | 00 |
| Mr. Wm. McQuin, Gay's River.....       | 5    | 50 |
| Chas. A. Cameron, Up. South River...   | 4    | 00 |
| W. J. Millar, Newcastle, N. B.....     | 1    | 00 |
| H. L. Atkins, Truro.....               | 10   | 00 |
| A. K. Graham, Five Islands.....        | 5    | 00 |
| Rev. W. Duff, Lunenburg.....           | 8    | 50 |
| Halifax.....                           | 11   | 50 |

## THE HOME AND FOREIGN RECORD.

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

## TERMS.

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

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

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