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Rev R Faircl

SEPTEMBER.
1875.



Home

AND

Foreign **R**ecord

OF THE

PRESBYTERIAN CHURCH

OF THE

LOWER PROVINCES OF BRITISH NORTH AMERICA.

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HALIFAX
N. S.



The Sabbath School.

LESSONS FOR OCTOBER.

FIRST SABBATH.

SUBJECT: *Jesus lifted up.*—John XII, 23, 32. *Golden Text,* John XII, 32. *Par. Passages,* John I, 29; I. Tim. I, 15; Heb. II, 9.

This most interesting and affecting discourse of Jesus was occasioned by the desire of some Greek strangers, and perhaps heathens,—who being in Jerusalem, and hearing of the wonderful events which had occurred during the last few days—to see Him by whom such things were done. This application brought before the mind of Jesus the speedy approach of the time when his glory should be manifested by the diffusion of the Gospel and the extension of his kingdom among all nations. His own ministry had been spent within the limits of a small and obscure people, and few had believed in him; but his death was now so near that the hour might be said to have come. His disciples would then be commissioned to go to all the world; and we may well believe that He rejoiced at the thought of the thousands who would believe in him through their word.

In V. 24 He passes to the means by which this glory was to be attained—His death, illustrating its necessity and its results by the beautiful figure of a grain of corn, which, when planted, multiplies its value manifold by its own decay. In Vv. 25 and 26 He points to himself as a pattern, declaring that they would serve him truly must be ready even to lay down life itself in his service.

As he speaks the darkness and agony of the Cross seem, in V. 26, to descend upon his spirit, even as they did in Gethsemane. It is both affecting and instructive to mark that in the two cases the struggle, the prayer and the victory are similar and follow in the same order. Compare "My soul is exceedingly sorrowful," with "Now is my soul troubled." Then the prayer, "Father let this cup pass from me," with "Father, save me from this hour;" and then the triumph "Not as I will, but as thou wilt," with "For this cause came I unto this hour; Father, glorify thy name." To understand the intensity of the Saviour's sufferings in both instances, we must remember, first, that while men who are called on to endure great suffering, usually know very little of what is before them; Jesus could realize the severity of every pang. Secondly, that His Father's wrath against sin, more terrible than all the other ingredients in His cup of woe, was never yet endured in its fulness by any human being but Himself.

V. 28 gives the answer of the Father to the appeal of the Son. Twice before—at

the baptism in Jordan and at the transfiguration—loud and majestic as a peal of thunder had this voice been heard. So sudden and unexpected was it that few could catch the words; but enough would hear to be witnesses of its purport. God's name had been glorified by the advent, mighty works and precious sayings of His Son, and would be still more honored by the diffusion of the Gospel after his ascension.

The darkness was now dispelled, and in Vv. 31 and 32 He reverts to the glorious results of His death. Hitherto Satan seemed to have been the ruler of this world, but by this judgment of God the usurper was now to be dethroned; and the death of Jesus, exerting a power far mightier than his, was to draw all men away from him. The expression "lifted up," evidently refers to the brazen serpent, which was a striking type of Christ's death.

LESSONS.

1. Self-sacrifice is the duty of every follower of Jesus.
2. Prayer is our surest refuge in the time of trouble.
3. All who come to Jesus are drawn to Him.

SECOND SABBATH.

SUBJECT: *Washing the disciples' feet.* John XIII, 1-9.

This passage contains a touching proof of our Lord's love to His disciples, and is complete with instruction for His people in ages.

V. 1. This was Christ's last passover, he was now on the eve of dying. He had his disciples to the end of his life, and knowledge that he must soon leave the world, induced him, in washing their feet, to give them a proof of His love, as well as to teach them the duty of performing the same service for one another.

V. 2. A better rendering is, "And as he was going on," or "during supper." In verse 12th we read that Christ sat down and reclined at the table again. In verse 13th the supper is still going on. Instigated by Satan Judas had already covenanted with the Sanhedrim to betray him, (Luke XXII, 3).

Vs. 3, 4. Christ performed the service with a perfect consciousness of the value and dignity of His own person. His garments—His upper garments.

V. 5. We must remember they were at the table if we would see how complete an act of washing could be performed.

V. 6. This was very like Peter. He was always ready to speak; a warm-hearted, impulsive man. He could not bear the thought of Christ performing so lowly an act. His word is emphatic.

THE

Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

SEPTEMBER, 1875.

It was stated by mistake in the July number of the RECORD, that the Synod of the Maritime Provinces was to meet on the second Tuesday of October. We would now direct attention to the official notice of the Clerk, from which it appears that the time of meeting is the first Tuesday (5th) of October.

DARK PLACES OF THE EARTH.

Christless humanity—how dark, how dim, how terrible, how hopeless! Our earthly life at best has much in it of darkness, pain and sorrow; but woe, woe, woe, to the people who are away from the beneficent light of the Gospel. No illustration of this could be produced more impressive than the story of the missionaries who spent four years amid the cruelties and horrors of the Ashantees, chiefly in Coomassie. That story is now under our hand in a volume written by the captive missionaries, Messrs. Ramseyer and Kuhne, and introduced to the English reader by Professor Stadlieb, of Bonn.* Missionaries, as the followers of the Crucified One, must be willing to confront every danger, and death itself, in pursuing their work. Every age has had its martyrs; every country has had its battle and its victory. Every missionary of the Christian Church has had its faithful unto death. But the men who endured four years of toil and cruel persecution in Ashantee were true martyrs, and this book is for sale at the B. A. Book & Society's Depot, Halifax.

although they did not perish on the field. They had daily to witness abominations and fiendish barbarities; there lives were in constant peril, and at the mercy of a despot who cared literally nothing for human life. This ordeal lasted days, months and years. Their final deliverance was really wonderful, and was justly regarded as an answer to the prayers of their friends at home.

The Monarch who so cruelly maltreated these eminent servants of God has himself been humiliated and his kingdom all but ruined. He is a suppliant at the feet of the British rulers whose power is now paramount, and whose influence will ever be on the side of the Gospel missionary, whatever his nationality. England has conquered, almost crushed the Ashantees: what Letter for England than to send the seed of the Gospel after the sharp plowshare of war? We anticipate that the volume under our hand will do much towards rousing the churches to a livelier sense of their duty towards the dark places of Africa, where "horrid cruelties" still prevail to an extent that is altogether astounding.

The Ashantees were the conquering race on the west coast of Africa. So proud and insolent had they become that they did not fear the power of Great Britain, but continued to insult her allies. This is what led to the "Ashantee war," so swiftly and happily terminated by the generalship of the brave Wolseley. The German missionaries were dwelling with another tribe when the Ashantee invasion took place. The terror of the blacks was so great that there was a hasty rush away to some quar-

ter of safety, and the missionaries were left in total solitude. The town was deserted. A night of loneliness was passed. When the day came, "we began (say they) to prepare our early meal. Milking the goats was, after several attempts, found to be an impossibility; our store of condensed milk we dared not use, for it was our sole dependence for our baby, so we hid the precious tins. Mid-day passed, still the same dreadful silence prevailed. For miles around there was no sign of life; we were alone on our hill top." In another day the dreaded invaders came and took possession of the missionaries and their home, robbed the station, and led the strangers away into cruel captivity. The hardships to which the poor prisoners, men, woman and baby, were subjected, we have no space to recite. The march which they had to endure was inexpressibly distressing. "Our aching limbs could scarcely move; but they drove us step by step, and in silence, almost in despair we pursued our miserable way, feeling that death itself could bring us nothing worse. Sometimes we were staggering through tangled grass ten feet in height, then over a boggy plain, our distress increased by falling rain, and by the sight of corpses or wounded bodies all along our path." They halted all night at a village. "It was a horrible resting place, full of slain, so that we had to pick our way over the gory earth; and when my wife stumbled from weakness her dress was covered with stains."

Shortly after this they thought they were about to be put to death, and they were able to contemplate the event with perfect calmness. Their lives were spared, but they were put in chains. After a short rest they were driven on to Coomassie. Here is a sample of a portion of their weary way:—

"Our road now lay along the beautiful Peki mountains, and had our baby been willing to leave my arms one of our guides would have carried him for us. It was past sunset when, half dead with fatigue and exhaustion, we were once more permitted to halt in a village full of Akwamu soldiers, who flocked around us, laughing and mockingly exclaiming, 'Oh! the whites; good evening, sirs, where are your

heads?' and from one shelter to another they followed, assailing us with abusive taunts. At length they were tired, and began to prepare for the night, by lighting large fires around which they lay, leaving us only space enough to sit in a crouching posture.

"They had given us some wretched meat, which we could not touch, but tried to appease our hunger with a little parched corn and a few half-cooked beans, bestowed upon us by a pitying woman. Half choked by dense smoke and heat, we dragged through the wearisome hours of darkness, and slept at length from sheer exhaustion, but were soon aroused by the attempted escape of another prisoner, who lost his head in the struggle that ensued, which episode caused much merriment among our guards. "No words can describe the languor and disgust with which we rose as the day dawned, and watched our selfish keepers eagerly cooking and devouring their morning meal, without a thought or care for our wants. At our earnest entreaty they at length vouchsafed us a very scanty breakfast, while an exultant crowd again gathered round them 'humble whites,' and amused themselves by offering us a portion of our own stores of food, which when we took, they immediately snatched away."

It is a curious and instructive experience though extremely trying, to make the acquaintance of an African people as the inferiors, wholly in their power. Ordinarily the whites are in a position to look down upon the African. In this case the position was reversed. Our missionaries were chained slaves, altogether at the mercy of their captors. It is pleasant to meet with instances of humanity even in the heart of heathen Ashantee. The people themselves are represented as being a hardy race inured from youth to the severest simplicity, able to march from day to day at a quick, steady pace, with short intervals of rest and but little food. They lie down to sleep at night after a light supper of corn, waking refreshed and strengthened to resume their way at sunrise." The captives were generally subjected to continued insults and mockery; but in a village of 600 inhabitants, "the people with each other in kindness, and no jesting escaped their lips as they gazed at us in wonder and pity." Food was poured in upon them in abundance. They

comfortably lodged. Every sign of kindness was shown to them. The heathen priest was one of the kindest of all. At the next village their welcome was equally cordial. "The priests visited us repeatedly, always exclaiming, 'These must be men of God.'" For three weeks the two men, with Mrs. Ramseyer and a babe nine months old, travelled at the rate of thirty miles a day under a tropical sun, and sometimes without food for twenty-four hours. Well may Mr. Ramseyer say that he regards his wife's endurance as a miracle. The surviving of the poor little babe was also astonishing. It is most touching to read of the efforts made by his parents to shield him from inevitable sufferings. "Spite of all our loving care our dear little one faded away; his once rosy cheeks were pale and hollow, so that our hearts ached when he fixed his brilliant eyes on his mother's face, and seemed to say, Have you nothing but this empty bottle for me? He never fretted, but sat as if he knew the whole case and was resigned." The poor baby died while the captives were staying in the village of Totorase. "Kind people came constantly to inquire for him and offer sympathy, while the Queen brought eggs and tried to comfort us with the assurance that if we saw the King the child would recover. To our surprise he lived till morning, when his eyes brightened; he ate with appetite and even began playing with the buttons of his mother's jacket, which he had long ceased to notice. This was only the last flickering flame; he gave no more look of silent intensity, as if he wished to say 'good-bye' and all was over. A precious child, into whose brief span of life so much of suffering was crowded! Thou shalt to us 'do not forget Ashantee;' thy grave is a token that the healing power shall one day reach that far off land." We quote these sentences to illustrate the paternal kindness of the people, and the aspirations of the missionaries.

The country through which the captives passed was very fertile. Some of the towns were large and well built, and graced with avenues of trees. Fierce female warriors were met with in some places, yelling,

gesticulating, flourishing their swords; but the women generally were very gentle.

The missionaries were without a copy of the Scriptures, and their regrets on this account were constant and deep. They often suffered severely from cold. For ten months they had no means of cutting their hair or cleansing it. For ten months Mrs. Ramseyer was unable to dress as a woman. Their food for months was a thin pepper soup *once a day*. They noted the lapse of time and other important events by scratching memoranda with scissors upon an empty milk can, which was their drinking vessel, and the only utensil in their possession.

In a village named Asotche the captives met with great kindness, and they had an opportunity of showing kindness. They found a little orphan boy creeping about unnoticed, and through hunger reduced to a skeleton. He could not speak, and was regarded as an idiot; but when he saw the white woman bringing him food he would cry for joy. The white people's kindness astonished the natives. "They are God's children" was the conclusion reached at, and some of the native women began to imitate their benevolence. One woman went so far as to wash the poor dirty little fellow more than once—an act of singular compassion in an Ashantee. It seems that vast numbers of helpless orphans are allowed to perish in this dark land.

After being deprived of the bible for nearly a year they were able to secure a copy. Mrs. R. also secured a pair of boots that had been made thirty years before and given as a present to the King's predecessor. When the missionaries reached Comassie they were received with demonstrations of respect. They were furnished with a "nest" in the woods near the city, which they called Ebenezer. By and by they were allowed to move into the town, and occupy premises which had been owned by the Wesleyan mission. Prince Ansa, a Christian, was of great and constant service to them. To tell the wonderful and horrible sights they saw, and the trying experiences to which they were subjected all the years of their life captivity would

be to transfer the volumes to our columns. We give a few more samples:—

"The most dreadful of the Ashantee festivals, Bantama, or 'death wake,' now approached. The King went early in the morning of February 5th, to Bantama, where the remains of his deceased predecessors were preserved in a long building, approached by a gallery, and partitioned into small cells, the entrances of which were hung with silken curtains. In these apartments reposed the skeletons of the kings, fastened together with gold wire, and placed in richly ornamented coffins, each being surrounded by what had given him most pleasure during his life. On this occasion every skeleton was placed on a chair in his cell to receive the royal visitor, who, on entering, offered it food; after which a band played the favorite melodies of the departed. The poor victim selected as a sacrifice, with a knife thrust through his cheeks, was then dragged forward and slain, the King washing the skeleton with his blood. Thus was each cell visited in turn, sacrifice after sacrifice being offered, till evening closed ere the dreadful round was completed.

"We had heard the blowing of horns and beating of drums throughout the day, and were told that nearly thirty men had been slain. These, alas! were not all, for at six o'clock, after the King had returned, the horn and the drum again sounded, betokening that more victims were yet to fall, and far into the night the melancholy sound continued. Two blasts of the horn signified 'death! death! three beats of the drum 'cut it off! and a single beat from another drum announced 'the head has dropped!' Powerless as we were, amid the fearful darkness around, to hinder such atrocities, we could only sigh and pray that our captivity might bring about a better state of things."

By and by the King's youngest brother died, and here is what followed:—

"The deceased youth was to be followed to the grave by slaves only, some of his own, and others who had long been languishing in irons. It was expected that every great chief would offer a gift of human life, and many men who were going about free fell beneath the knife of the odumfo. Up to midday the King and his followers had been sitting at the north side of the market place under the tree where we used to preach. Around him were crowds playing the wildest music, who all fasted, but drank the more. These offerings from the chiefs were presented—dresses, silk cushions, gold, ornaments, sheep, MEN! In the afternoon he resumed his seat in the

market-place, and all who had guns fired them; at this signal some victims fell.

"M. Bonnat and Kuhne, who were in the street for a few moments, saw three odumfos rush upon a man standing among the crowd, pierce his cheeks with a knife, and order him to stand up; then they drove him before them with his hands bound behind like a sheep to the slaughter.

"The deceased prince had besides several wives of royal blood, three of low birth, who when they heard of his death ran away and hid themselves. The King supplied their places by other girls, who, painted white and hung with gold ornaments, sat around the coffin to drive away the flies—and were strangled at the funeral. The same fate befel the six pages, who, similarly ornamented and painted, crouched around the coffin, which was carried out at midnight. For three hours previously the poor lads had known they were doomed to go with the unhappy women to the grave.

"On Friday, the day of the 'king's soul' (he was born on Friday), no blood must be shed, and all the bodies of the slain were dragged away early in the morning to the entrance of Apetosini. The Fantees were filled with horror at the sight; they had witnessed the murder of twenty human sacrifices, some of them lads of ten years, others old men. We wondered how the people could sit down and eat after they had pointed three days' fast. The town was quieter, and the King divided sheep among his chiefs. The funeral ceremonies were continued on Saturday, the 6th, by every one having their heads shaved.

"The dancing women attended at the palace to comfort the King, for which they received presents of gold. On this occasion a princess quarrelled, and allowed herself to utter insulting words. The King ordered her to be taken out on the spot, and not only did she lose her head, but a princess and other Ashantee nobles fell on the same day. It was really a reign of terror, none could understand whether it was an outburst of ungoverned passion, or an intimation of absolute power. Monday week after the death, a fast was again observed, and we knew too well the usual accompaniment. We could only sigh and cry to the Lord of hosts, and we knew that He would hear us, although we were taunted by the question, 'Where is God?'"

The horrors of war are sadly illustrated in these pages. Crowds of prisoners to be seen now and again—gaunt and dragging their famished babes and children—starvation, disease—cruelty in every form; no mercy to the victims in light in torture, blood and death.

The overthrow of the Ashantee power by British arms has, no doubt, prepared the way for further extension of civilization and Christianity in West Africa. The work to be accomplished is immense. The evils to be overcome are the growth of ages. Let us pray for poor Africa; and as we read of the untold horrors of heathenism let us cheerfully make sacrifices for those who sit in darkness and the shadow of death.

PRESBYTERIAN UNION.

In the month of June the four Presbyterian Churches of the Dominion became one; in the month of July a step was taken which will, we trust, lead to the federal union of all Presbyterian Christendom. An "Alliance of Reformed Churches" was constituted, which is likely to have an extensive influence for good. It is evident that the era of [brotherly feeling and union] has dawned upon us, and that the Presbyterian family is among the first to feel its full influence. The Conference met in Regent Square Church, London 20th July. On all hands," says the London, Record, Church of England paper, "were to be seen venerated men, whose names are familiar to every Presbyterian, but who until that evening, were known to each other only by name. The meeting was opened by singing the Psalm—

Behold how good a thing it is and how becoming well together such as brethren are in unity to dwell."

It was an imposing sight when these representatives of millions of Presbyterians, to a great extent the leaders of their general Churches, rose to given utterance to the time-honored words."

Drs. Duff, Blaikie, Begg, and other eminent Scotsmen were present. Ireland represented by Dr. Porter and others. The United States sent a powerful contingent, and Canada sent, among others, Topp and Principal Snodgrass. The opening is the Constitution which was read:—

Whereas, Churches holding the Reformed faith, and organized on Presbyterian principles, are found, though under a variety of names, in different parts of the world; whereas, many of those were long wont to maintain close relations, but are at present united by no visible bond, whether of fellowship or of work; and whereas, in the providence of God, the time seems to have come when they may all more fully manifest their essential oneness, and have closer relations with each other, and promote great causes by joint action; It is agreed to form a Presbyterian Alliance to meet in General Council from time to time in order to confer upon matters of common interest and to further the ends for which the Church has been constituted by her Divine Lord and only King. In forming this Alliance the Presbyterian Churches do not mean to change their fraternal relations with other Churches, but will be ready as heretofore to join with them in Christian fellowship and in advancing the cause of the Redeemer on the general principle maintained and taught in the Reformed Confession that the church of God on earth, though composed of many members, is one body in the Communion of the Holy Ghost, of which body Christ is the Supreme head, and the Scriptures alone the infallible law.

ARTICLES.

- I. Designation.—The Alliance shall be known as "The Alliance of the Reformed Churches throughout the world holding the Presbyterian system."
- II. Membership.—Any Church organized on Presbyterian principles which holds the supreme authority of the Scriptures of the Old and New Testaments in matters of faith and morals, and whose creed is in harmony with the consensus of the Reformed Confessions, shall be eligible for admission into the Alliance.
- III. Council.—1. Its Meetings: The Alliance shall meet in general Council ordinarily once in three years. 2. It Constituent: The Council shall consist of delegates, being ministers and ruling elders, appointed by the Churches forming the Alliance; the number from each Church being regulated by a plan sanctioned by the Council, regard being had generally to the number of congregations in the several Churches. The delegates as far as practicable, to consist of an equal numbers of ministers and ruling elders. The Council may, on the recommendation of a Committee on business, invite Presbytertan brethren not delegates, to offer suggestions, to deliver addresses, and to read papers. 3. Its Powers: The Council shall have power to decide upon the application of Churches desiring to join the Alliance, it shall have the power to entertain and con-

sider topics which may be brought before it by any Church represented in the Council, or by any member of the Council, on their being transmitted in the manner hereinafter provided, but it shall not interfere with the existing creed or constitution of any Church in the Alliance or with its internal order or external relations. 4. Its Objects: The Council shall consider questions of general interest to the Presbyterian community; it shall seek the welfare of Churches, especially such as are weak or persecuted; it shall gather and disseminate information concerning the Kingdom of Christ throughout the world; it shall commend the Presbyterian system as Scriptural, and as combining simplicity, efficiency and adaptation to all times and conditions; it shall also entertain all subjects directly connected with the work of evangelization, such as the relation of the Christian Church to the evangelization of the world, the distribution of mission work, the combination of Church energies, especially in reference to great cities and destitute districts, the training of ministers, the use of the press, colportage, the religious instruction of the young, the sanctification of the Sabbath, systematic beneficence, the suppression of intemperance and other prevailing vices, and the best methods of opposing infidelity and Romanism. 5. Its Methods: The Council shall seek to guide and stimulate public sentiment by papers read, by addresses delivered and published, by the circulation of information respecting the allied Churches and their missions, by the exposition of Scriptural principles, and by defences of the truth, by communicating the minutes of its proceedings to the Supreme Courts of the Churches forming the Alliance, and by such other action as is in accordance with its constitution and objects. 6. Committee on Business: The Council, at each general meeting shall appoint a Committee on Business, through which all communications and notices of subjects proposed to be discussed shall pass. The committee appointed at one general meeting shall act provisionally, as far as necessary, in preparing for the following meeting.

IV. Change of Constitution.—No change shall be made in this constitution, except on a motion made at one general meeting of Council not objected to by a majority of the Churches, and carried by a two-third vote at the next general meeting.

The Constitution will, of course, be submitted to all the Churches represented in the Conference.

The next point was to select the place of meeting of the first Council. The American delegates consenting that this meet-

ing should take place in the Old World, *London*, as the cradle of British Presbyterianism; *Geneva*, as the city of Calvin; and *Edinburgh*, as the home of Knox; were respectively proposed, but, on a vote, *Edinburgh* was preferred. The Edinburgh friends now offered a choice of dates for the meeting. The first week in July or October, indicating a preference for the latter month,—the American delegates, however, selected the earlier one, and the meeting was appointed for Tuesday, July 4th, 1876. Subsequently the appointment was reconsidered on the motion of Dr. Schaff, who urged that it would be desirable for the sake of the American churches that the Council should assemble during the Centennial, while it would, at the same time, be utterly impossible for leading brethren of the Continental churches to leave their homes so early as July. Again, however, the majority of the American brethren preferred July, and so the first appointment was renewed.

In determining the size of the Council it was resolved that each Church in the Alliance having fewer than 100 congregations, should send two delegates, with increase proportional to numbers, but that no more than 40 delegates should be allowed to any Church, however large. Under this arrangement the United States and Canada will send 126 delegates, Great Britain and Ireland 82, and the rest of the world as many more, making in all about 290 members.

As to finances, it was decided that travelling expenses of the delegates should be a matter between them and their Churches; that all local expenses, such as entertainment of delegates, should be paid by the place in which the Council met. General expenses, such as printing and the like, should form a general charge.

On all these matters there was, after discussion, a perfect accord; but there was one topic on which agreement was not secured. The United Presbyterian Assembly of the United States, when appointing delegates, had instructed them to see that the Conference or Alliance should confine its devotional exercises to the use of

Book of Psalms, and that a specific guarantee to this effect should be inserted in the Constitution. The delegates from that Church being unable to attend, had requested the Rev. Dr. Sloan, of the Reformed Presbyterian Church, to press this request on the Conference. With great tact, earnestness and ability, did Dr. Sloan present the matter, influencing the Conference very deeply. Not a few were disposed to comply with the first part of the wish of these brethren. At meetings in London, Edinburgh, Glasgow, Belfast or Dublin, public sentiment, it was known, would most probably lead to the exclusive use of the Psalms, as had been the case in the meeting, public or private, on the present occasion; but it was deemed impossible to insert any such article as was desired for in the Constitution. A committee was therefore appointed to draw up a letter in reply to the communication received from the United Presbyterian delegates.

The delegates to the Conference were appointed as an additional Committee of Business, to make all needful arrangements for the meeting of the Council next May, with Dr. Blaikie of Edinburgh as General Convener.

While the delegates were assembled in London, Christian brethren throughout Great Britain and elsewhere were remembering them and their mission in prayer: who can doubt but that the happy issues of the Conference are to be connected with those abundant supplications. A movement bearing so directly on the Reformer's cause, and conducted in such a manner, can hardly fail of yielding blessed results.

Mr. Rogers, of New York, writing to the Convener, says:—

Such is a brief sketch of the doings of the must be regarded as in many respects remarkable assembly. The question is, What will be its practical results? Nothing is certain, that the Churches which hold the Reformed faith, and the Presbyterian polity, have never been so united as at this present day all over the world. On the great continent of America, all their branches, they are fairly independent. The Union of the Old and School Churches, the recent consoli-

dation of the Presbyterians in Canada, and the union of that Church in New Zealand; the growing tendency towards union in Great Britain, are all significant signs of the times, and elements of increasing power for the Presbyterian system. A grand alliance or confederation of all the Reformed Churches under this polity, is surely a movement in which all good Protestants ought to rejoice. The meetings of its Councils, gathered from all Christendom, deliberating and acting in no exclusive spirit, cannot but exert a most favorable influence for the promotion of Christian truth and Christian liberty. The manifestation of that real and substantial unity of doctrine, worship and Government, which exists among the different Churches, is itself most desirable; its united front will be presented to Romanism and Infidelity, and it will do much to sympathize with and build up those churches which are the very light and salt of Papal lands. While its influence in favor of the Evangelical party in the venerable Church of England will be worth much to that body in its present unhappy condition."

These large movements are delightful to contemplate, and are full of promise for the future. The practical lesson for us all is to do well the work which comes under our own hands,—to attend with diligence and faithfulness to our own part of the Lord's vineyard.



THE LORD'S WORK IN GREAT BRITAIN AND IRELAND.

God is carrying on His own work at all times, but sometimes the process is hastened, and greater success attends the efforts of those who labour in the whitened fields. The visit of Messrs. Moody and Sankey to the old country is over, and men are now looking back with thankfulness at the results. All the Churches have been quickened. The work of the Evangelists was altogether free from sectarian aims. Their only purpose was to lead men to Christ as the Saviour from sin and death. They have proved the power of the elementary truths over the hearts of men more mightily than all the learned professors and eloquent pastors of England could do. As the Methodist Revival, more than a hundred years ago, stopped the progress of Deism, so God sent these plain laymen from

America to turn the tide of modern materialism and atheism. It is the old story of the fishermen of Galilee, who confound the learned and the mighty. It is the grace of God behind those men, which explains the extraordinary religious interest they have awakened all over Scotland, England, and Ireland.

Lord Shaftesbury at the Farewell meeting of the Evangelists said that if they had done no more than teach the people of England to sing with intense earnestness and energy of heart the song "Hold the Fort," it would be worth all the labour and trouble.—Dr. John Hall of New York thus summarizes the work done in connection with the mission of Messrs. Moody and Sankey:

A great change has been wrought in the public mind regarding these men and their work during the past eight months—a change produced by the communication of knowledge. The past history of the men, their preparation for the work they have been doing, the style of approach they make to the people, the nature of their communications, the methods by which they proceed—these things have been presented and freely discussed among those who feel an intelligent interest in religious affairs.—Some, indeed, dislike the whole subject. Some are suspicious of the agency and the results. Many, let us be thankful to record it, devoutly praise God for what has been done, and pray for the extension of the movement. Very few, indeed, claiming to have any trustworthy views as to religious forces, can afford to ignore the facts, whatever the construction they put upon them.

Messrs. Moody and Sankey have not escaped criticism. Had they notable weak points, we should have seen them. They were thought by some to be fanatical. But some of the most sober-minded and influential men engaged with them in the work, and gave to it hearty and public commendation. Every Presbyterian Church in Scotland—where slow and sober conviction is supposed to predominate—gave approval more or less pronounced. There was most grateful mention made of the results of their labors on the floor of both General Assemblies when a year had tested their efforts in Scotland. In Ireland the most zealous and devoted ministers, the men who come in contact with the people, and know their wants, corroborate this testimony, while their proceedings in the publicity of London secured the cordial and even enthusiastic approval of men like Mr. Spurgeon, Mr. Gladstone, Dean Stanley, and Lord Chan-

cellor Cairns—men who are neither fools nor fanatics. It has been suggested that they were only appealing to the passions of the low and vulgar; but hundreds of well-educated clergymen of all denominations of Protestants have owned the obligations of their parishioners to their teaching, and often avowed themselves to be profited and edified by the services. This imputation having been removed by the noticeable element of the titled and influential in the congregations, it was suggested that they were "toadying to the rich." But happily to the very last, the modesty and humility of Mr. Moody and his associate have furnished sufficient reply to the insinuation.

It has been suggested that they were making a "good thing" of their mission in a pecuniary point of view. It is significant that this inuendo has never once—so far as I have seen—been thrown out in Great Britain. It has been exclusively an American suggestion. Now, it is unfortunate that we should be the first to charge motives on our countrymen so engaged abroad. Unhappily we have put many things on an English market more creditable to our ingenuity than our integrity, and which have brought little profit to our British consins; but it is satisfactory to know that in this instance not a single arrangement, or return has tended to the pecuniary gain of our representatives, and the positive evidence of disinterestedness—which it has been no part of their policy to parade—has done much to attach and impress those who, by their position, could not escape being cognizant of it. The expenses of new buildings, of great meetings, and of institutions suggested by the evangelists have been promptly furnished out of spot by Christian men who had the means of judging of the influences exercised, and who expressed their approval in the most emphatic of methods, namely, by subscribing many thousands of pounds to provide for crowds without parallel in the religious history of Great Britain.

The results of the Winter's labors in Manchester, Liverpool, Sheffield, and finally in London, so far as the time permits, estimate of them, may be briefly summed up as follows: A new and unprecedented interest in the concerns of the soul within future has been awakened. Hundreds of thousands not used to hearing the Gospel, praise, or prayer, have been earnest hearers. Newspapers commonly indifferent to religious movements have been full and respectful in their notices. Clergymen of various denominations, alas! too generally running only in parallel lines, if not in collision, have prayed and worked together. Divine truth, in sermon and by the press, has been sent down into strata of society not yet penetrated by it. Men and wo-

claiming to be religious have had their zeal, as they affirm, wonderfully stimulated, and their benevolent activities increased. Systematic efforts for the ignorant and neglected have been organized and provided for. Many thousands of such persons as "join the Church" here in New York in twos and threes at quarterly intervals in our churches, have, according to their respective methods, been received into the churches, in some instances as many as a hundred at a time. And all this has been done without making any new party, setting up any new sect, proclaiming any novel and distracting "ism," but by the earnest, forcible presentation of what among us is called "the old Gospel," to the people, "in their own tongue in which they were born."

Men ask "Will this last?" Will what last? Mr. Moody's preaching? or the religious fervor? Did Pentecost last? The effects of it did. The "fruit remained." Did the zeal, personal power, and heroic courage of the Reformers last? The effects did; and they would have been more permanent and extensive as far as we can see, but for the unbelief, selfishness, and cowardice of those who ought to have perpetuated their work. To churches and to communities it is as to individuals—according to their faith so is it unto them.

A GLIMPSE OF THE INTERIOR.

A London paper publishes a remarkable letter from Rome. Its statements are free in the main with those of other well informed sources. What a thing of intrigue and trickery after all is an "Infallible Church!"

During the reign of Pius IX. the governing power of the Curia Romana has been transferred to the Jesuits. The story is that the Curia is an organization of the various congregations of ministerial instruments for submitting their views to receiving their orders from the Pope. In practice the action of the Curia has been to be the action of the Jesuits. This organization shapes itself diversely in different countries; for example, in Spain it openly avows the cause of Don Carlos, while in England it takes a totally different line. The modern power of the Jesuits dates from the year 1848, when they persuaded the Pope, during the popular movement of that time, that they and they only were his friends. Their flattery that none but themselves appreciated his genius and piety had a natural effect. Their first important object was to fill the *nunciatures*, or legations, and the bishoprics everywhere, with persons subject to Jesuit influence. The con-

sequence of this was the dismissal of every official suspected of a taint of liberalism. The Jesuits who saw the Pope daily for a long period and moulded his mind to their ends, were Father Bresciani and Father Piccirillo. Their influence led to the proclamation of the Immaculate Conception and the Syllabus, to the Vatican Council and its declaration of the Pope's infallibility. To strengthen their hold these men brought to Rome and published just below the Vatican, their organ, the *Civiltà Cattolica*.

By degrees all the surroundings of the Pope became more and more Jesuitical, each episcopal vacancy as it occurred being filled by a prelate with Jesuit tendencies. These things so annoyed the cardinals that they nominated Patrizi Cardinal Vicar of Rome, on purpose that he might have the daily opportunity of seeing the Pope and influencing his administration. In the College of Cardinals itself opposition to the Jesuits was declared, and Cardinal d'Andrea went to Naples and there published a protest which greatly irritated the Pope. He was allured back to Rome by the promise that if he would remain quiet nothing would be said of his indiscretion; but his first interview with the Pope was so stormy that the Cardinal took to his bed and shortly died, it was said, from the effects of his contumacy! Cardinal Barrili, warned by the event, said, "I will keep my opinions to myself."

"The Council was subjected to a complete system of Jesuit espionage, and upon every prelate of eminence some Jesuit preagent was fastened. Jesuit influence has equally affected all the recent sittings of the Consistory and the nominations of bishops. Many of the English bishops sent the strongest possible remonstrance to the Pope against the elevation of Manning to the cardinalate, and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus *de facto* the Catholic Church, since the white Pope, Pius IX., is but the instrument of the black Pope, Father Beckx. Wherever the Jesuits are attacked precisely the same results will follow that Bismarck began to experience three years ago, when he commenced his anti-Jesuit campaign. These considerations are important for the statesmen in those countries in which the inevitable contest has begun or is about to begin. It is doubtful whether, if the Pope died to-morrow, an Ultramontane or a Jesuit successor would follow. Cardinal Franchi, with Jesuit tendencies, believes that he would be elected. The Jesuits have led Manning to believe that he has the best chance. Should a new batch of cardinals be created the Jesuit influence will then so decidedly predominate that the election of

a Jesuit Pope will be inevitable, and that will be the beginning of the end. Should any other than an Italian be elected, an open schism of the non-Jesuit Italian cardinals is not an improbable event. In that case a fierce domestic war in every household professedly Catholic would ensue. The Jesuits declare that they look with hope to England. Sincere and humble Christians of all persuasions also look to England, hoping to find her, as heretofore, the champion of intellectual, moral and religious life and light.



ALMOST PERSUADED.

BY THE REV. R. F. BURNS, D. D.

I. To be "almost persuaded to be a christian" clashes with the dictates of *sound reason*.

You may be "almost persuaded" to go into a certain city, you may be "almost persuaded" to acquire certain accomplishments. You may be "almost persuaded" to adopt a certain profession or trade. You may be "almost persuaded" to form a certain partnership for business, or for life, but your not reaching the point of "altogether" may be perfectly reasonable and proper, entailing no harm and loss, but rather the reverse on either side.

But what shall we say of the man asleep in a burning house whom the alarm bell has aroused, and the brave fellows with their fire escapes have reached, who says coolly "almost, thou persuadest me" to go down that stair,—to avail myself of that ladder. 'Tis madness to hesitate for a moment. "Thou art beside thyself" in refusing the kindly overtures. The question for you to consider is "How shall you escape the damnation of Hell?" It's a question of life and death. "Who shall dwell in the devouring fire, who shall lie down amid everlasting burnings! If our preaching be an imposition, if the Gospel is a cunningly devised fable, reason would that ye refuse us and it. But if it be true, as we know it is, that the soul that sinneth, it shall die,—that the wicked shall be turned into Hell and that the Saviour rejected is perdition secured, then reason hastens to wing the feet of the lingerer, as it echoes the cries of conscience and the Word "Escape for thy life, tarry not in all the plain, lest thou be consumed."

II. To be "almost persuaded to be a christian," deals a *death blow to Happiness*.

We do not happily what we do half-heartedly. You can have no real pleasure, in anything you do not enter into thoroughly. If you have only a half heart for your business, it wont bring you satisfaction or

success. The almost christian misses both worlds instead of making the best of both. He can't enter with zest and relish into worldly pleasures, for his better nature tells him that he that liveth in pleasure is dead while he liveth. Nor can the pleasures of piety have the check upon him and the charm for him they otherwise would, because of the hankering desire to enjoy the pleasures of sin for a season. He has too much religion to enjoy sin, and too much sin to enjoy religion. He reads his Bible but is glad when it is through. He says his prayers but is glad when the task is done. He keeps the Sabbath and attends the Church, but oh, what a weariness is it! "Even in laughter, his heart is sorrowful" and when real troubles comes, in the absence of that compensating sympathy and support which comes to the aid of the "altogether christian," the heart of the "almost" knoweth its own bitterness. Be thorough, be wholehearted, be decided, and instead of the morbidness of a moping melancholy yours will be the "merry heart that does good like a medicine":—your spirits instead of resembling the leaden atmosphere of a London fog will have the lightsomeness and clearness of our new world sky.

III. It is *UNGRATEFUL* too to be an "almost christian."

How stands it with the relations of husband and wife, of parent and child, of friend with friend? What can we think of the husband who meets a fond wife's devotion with the chilling acknowledgment that he is "almost persuaded" to love her in return, or of a child's dutifulness when in view of all that a father or mother has done, can have the heart to say that he is "almost persuaded" to honor that father and mother; or when the friendship of David and Jonathan or of Damon and Pythias, is re-produced, for any of us to see of some faithful friend who has privileged us with his confidence, and afforded some signal proof of his attachment, that we are "almost persuaded" to show some measure of affectionate regard in return. But how far are all human relations from approximating the Divine! Like a father pitieth his children so will the Lord pitieth them that fear Him, and "as a mother whom his mother comforteth so will I comfort you, and when husbands are required to love their wives, the model and the measure of that love is His, "even as Christ also loved the church." Greater love has no man than this, but the greatest love of all He manifested, and can it be grateful to our part to say in return, in view of all the love of which Calvary was the expression that we "are almost persuaded" to love Him in return. "Is this thy kindness to thy friend?" Can this be an adequate cognition of the grace of the Lord?

who though He was rich yet for our sakes became poor.

IV. Nor lose sight of the exceeding sinfulness of it.

Take the common illustration of a rebellion, and the proclamation of an amnesty in connexion therewith. To the rebels it is announced that all who within a certain date, lay down their arms, a free pardon will be granted. A certain leader in the rebellion feels disposed to yield, but he still holds out. He is "almost persuaded" to avail himself of the Government clemency, but he does not. The banner of revolt remains unfurled, and though his inclinations to accept the terms offered, yet are they, in point of fact, rejected. Suppose such an one is made a prisoner, will it be any excuse for him to say, "Well, certainly I was fighting against my sovereign, but I was 'almost persuaded' not to do it." The very generosity of which the amnesty is proof, aggravates our guilt. Even supposing we were not offering any active opposition, our very neutrality would be looked on as giving "aid and comfort to the enemy," on the captain of salvation's recognized principle, "He that is not with me is against me."

The guilt of such is additionally aggravated from the fact that a man almost persuaded must have a large amount of truth presented to his mind and feeling wrought into his heart, before being brought to the point of all but yielding, and if he remains "almost persuaded" he will have to answer for all the increased instruction and intensified feeling by which he was brought to that length.

If we are to blame according to the measure of knowledge we have enjoyed but which we have trifled with, and the degree of feeling we have experienced, but against which we have steeled ourselves, what must our guilt who have knowledge presented to us and feelings wrought in us from day to day so that we are almost persuaded to be Christians and yet reach no further than "almost." Our guilt must be aggravated yet more by the thought of our varied privileges and responsibilities, on the principle that "unto whomsoever much is given of him shall much be required." The average Christian has much to answer for. In addition to the ordinary bounties of Providence and the means of grace, you have had the up-bringing and a fenced round way. You have had fewer temptations than the heathen, and many more advantages. Unlike the distant heathen who perish for lack of knowledge, or the heathen at our doors, whose dark homes and hearts no light ever penetrates your minds have been filled with sacred truth, you have been instructed in lessons of virtue. You have the things of God pressed on your at-

tention. You have been led to "think on these things." More than this, you have been convinced, in some measure, of the indispensable necessity of Christ for your salvation, and of the reasonableness and rectitude of his claims on your heart and life. You acknowledge that Jesus is God's Son, yet you will not obey Him, that He is altogether lovely, yet, you will not love Him, that He died to save such as you, but you will not be saved by Him. You know of the fountain opened, but you will not repair to it, of blessings manifold and precious offered to you without money and without price, but you are too proud to accept them. You have been both at Sinai and Calvary, but have not been warned by the terrors of the one or woo'd and won by the tenderness of the other. What Sin is here! what aggravated guilt! yet you have a fair outside and stand well with your fellows. My beloved friend, believe me, it matters not how blameless be your life in the estimate of men, if your heart be not right with God. "There is a way that seemeth right unto a man but the end thereof, are the ways of death." You may think yourself sailing in a straight course for the "Fair Havens," on high, while "an under current of pride and selfishness, is silently though rapidly bearing you to the lake which burneth.

V. This brings me to observe in the last place that to be "almost persuaded," is very risky and ruinous. You run the risk of being hardened by the deceitfulness of sin. It petrifies the feeling to resist so many strivings, to reject so much light, to neglect "so great salvation." It is terrible when by persistent resistance the once soft and susceptible heart becomes scard. It is more terrible still when the Spirit of God ceases to operate. And are there not occasions when it is so? There is an awfulness in these true sayings of God "My Spirit shall not always strive with man." "Because I have called, &c., but ye have set at naught all my counsel and would have none of my reproof. I also will laugh, &c." How tender and terrible too the Saviour's words as He wept over Jerusalem. "If thou hadst known, even thou, &c. And again, "thou knewest not the time of thy visitation."

This danger is increased by the self-deception which the being almost persuaded naturally engenders. They are deceived with a half word. *Merman* Christians as one calls them, or, like Nebuchadnezzar's image,—head of gold and feet of clay.

"The altogether christian (says Mead) is much in duty and yet much above duty; much in duty in regard of performances and much above duty in regard of dependence; much in duty by obeying, but much above duty by believing. He lives in his

obedience, but he does not live upon his obedience, but upon Christ and His righteousness. The almost christian is much in duty but not above it. He rests in it. He works for rest, and he rests in his works. He cannot come to believe and to obey too. If he believes, then he thinks there is no need of obedience, and so, casts off that. If he be much in obedience then he casts off believing, and thinks there is no need of that. He cannot say with David "I have hoped for thy salvation and done thy commandments." The more a man is in duty, and the more above it, the more in doing, and the more in believing, the more a christian."

Oh! brother, be assured "half way" to Christ is a dreadful place. To be "near" the life boat is different from being in it. Remember Noah's carpenters. Building the ark, beside the ark, upon the ark, not inside the ark. "Come thou and all thy house INTO the ark"—is the divine invitation—which you reject at your peril.

Lot might have been within hail of Zoar, but if not within its walls the brimstone shower had overtaken him. Remember Lot's wife. The man slayer might be within a step of the city of refuge, but if he had not passed the gates, and the avenger be at his heels, he might be stricken down on the very threshold.

Oh! Brethren "This near miss of happiness is a great misery." "Not far from the Kingdom," but not in it. To be almost persuaded to be saved, but to be "altogether lost." Shall "the children of the kingdom here be cast into the "outer darkness" when many are now coming from the east and from the west, and from the north and from the south, to sit down with Jesus and the blessed, in the Kingdom of God.

Almost persuaded now to believe,
Almost persuaded Christ, to receive,
Seems now some soul to say,
Go Spirit go, thy way,
Some more convenient day,
On thee, I'll call.

Almost persuaded, come, come, to-day,
Almost persuaded, turn not away,
Jesus invites you here, Angels are hovering near,

Prayers rise from hearts so dear
O wanderer come!

Almost persuaded,—harvest is past,
Almost persuaded,—doom comes at last,
"Almost" can not avail,
"Almost" is but to fail,
Sad, sad that bitter wail,
"Almost"——BUT LOST.



REV. DONALD SUTHERLAND has been inducted to the pastoral charge of the congregation of Gabarus.

GLEANINGS FROM THE LONDON COUNCIL

The Philadelphia Presbyterian gleans follow from the proceedings of the "Philadelphia Presbyterian Conference," held last month in London:

Dr. Dykes said that "steam" had helped to bring the brethren together—at least, make the meeting possible. One of his pithy sentences was, "We grow closer: the world gets smaller."

Dr. Morris, Moderator of our Assembly, replied to the address of welcome, and very gracefully referred to the sermon preached by his predecessor, Dr. Wilson, at the opening of the Assembly at Cleveland from the text, "Let the whole earth be filled with His glory." "Presbyterianism is nothing," said he, "unless the glory of God is its great aim and end. *Ad maiorem Dei gloriam*," is the motto of the Jesuit, but it is not spoiled by that fact, if the antagonists of the Jesuits will rebaptize it, and then work in its spirit.

A Waldensian pastor was in the Council and claimed, as he had a right to do, that he represented "the most ancient Presbyterian Church in the world," a church of which, as Dr. Thompson afterwards said, the founders had in all likelihood shaken hands with one or two of the apostles.

It was fit that the youngest church should stand up with the oldest, and Dr. Topp, of Canada, said he represented one that was only "born about a month ago." He testified that the union in Canada was an "immense advantage" to them.

"The Rev. Dr. Robinson" was announced as from the "South American Presbyterian Church." But it was our well-known countryman, Dr. Stuart Robinson, who came from this warm latitude and who appeared as the representative of the General Assembly South. He was strong for "fraternal relations" with the Presbyterian Churches "distributed over the world," and said that he regarded this "as merely the stepping-stone to the General Assembly of all the truly Christian Churches of the whole world." He evidently made a telling speech.

When the grand old missionary, Duff, came to speak, there was even increased interest. He began with a wonderful thought of what a "half a century" perhaps, he might have done." "No," said he, in pathetic words, "I am feeble and withered." But he warmed up, and his great speech ended with a prayer filled with the old fervor:

"As believers in Jehovah's holy name we ought not to be dismayed by the trials and perplexities around us."

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withstanding all the Tyndalls and all the infidels on the face of the earth, we have no doubt, and can have none. Our cry is, Come, come, Almighty Saviour! Come in the infinite compassion of Thy boundless benevolence! Come, Almighty Spirit of Grace, and let our hopes be brighter than ever, and such as they have never been. Let there be an end to the night so dark and starless that has been brooding over the nations; and when the gloom is thickest, let the rage of Satan the fiercest, may our hope be brighter and strongest! Then, in the dawn of millennial glory, will be seen the glorious consummation of the hopes of prophets, and apostles, and martyrs, and confessors, who, through the ages to come, will speak his praise."

Dr. Robertson, of New Gray Friars, Edinburgh, of the Church of Scotland, stated a fact which he used as an illustration of the spread of toleration in our day, that he was "the first Presbyterian minister since St. Paul who had preached the gospel in the city of Rome." It is undoubtedly a special honor to carry back the truth for the first time in so many years, but did not St. Paul ordain presbyters who preached the gospel faithfully, and were slain for the testimony of Jesus? Dr. Robertson doubtless took with him the primitive and apostolic message.

The Welsh Calvinistic Methodists were among these brethren acknowledged heartily as good Presbyterians. Their Moderator, Rev. J. Williams, spoke for them, and said that they "had one hundred thousand members, and a thousand churches, and a very great debt—the debt being significant activity." We suppose he meant actively in paying it.

Dr. Wilson, of Allegheny City, Pa., held up a standard for faithful work, and said "Let the inscription be, 'The world for Jesus!'"

Dr. Duff paid a double compliment, and rendered out praise profusely on America, when he said, "I cannot sufficiently admire the arrangements that the good friends of London have made, because London, in respect, is fast beginning to tread upon the heels of our good kinsmen across the Atlantic, whose reception of strangers is nothing magnificent."

When the end came, Dr. McCosh expressed the grateful sense which those who were strangers felt at their generous reception in London, and after the Apostolic collection by a pastor of the old Walden Church, the members of the Council went to their far distant homes, thankful for the communion of saints, and the fellowship of believers in the one God and Christ.

The eldership was represented, but not so largely as the ministry. Mr. William E. Dodge, Jr., of New York, spoke at one of the meetings, and said pithily, that if ever there was "a time for a religious crusade, it was now."



WIDOWS' AND ORPHANS' FUND.

The Committee on the Presbyterian Widows' and Orphans' Fund beg leave to report that the receipts for the Fund during the past year have been as follows:

From Members dues.....	\$1255 00
“ Dividends and Interest.....	970 53
“ Legacies.....	50 00
“ Fines for arrears.....	33 40
“ Donations.....	7 00
	<hr/>
	\$2315 93

The expenditures have been as follows:

Annuitites to 6 Widows at \$120....	\$720 00
“ 1 “ at \$90.....	90 00
“ 5 Orphans at \$20....	100 00
“ 4 “ at \$16.....	64 00
	<hr/>
	974 00

Leaving a balance of.....\$1341 98

Which, added to our capital fund, makes the amount at the time of closing the accounts \$17,894, besides balance in Treasurer's hands of \$280.98, to which also is to be added interest on Building Society stock, not charged, amounting to \$1077.82, making the total of our funds \$19,253.66. In order to estimate exactly, however, the real amount of our capital, we must also consider the present value of our stocks, which is, in some instances, considerably above the sum paid for them. We annex a statement showing the present condition of our capital, by which it will be seen that it is at present worth \$19,780. To this is to be added the members dues payable at this date, which, after paying the half-yearly annuities, will raise the fund to at least \$20,500.

We cannot help saying that this exhibit is gratifying. It shows the sound basis of the scheme financially. We are not afraid to submit it to the examination of any sound actuary. In preparing the scheme originally, it was deemed best to err on the safe side; hence the terms may have been more rigid than was absolutely necessary, but it was better that it should be so than that we should have gone to the other extreme. It is easy either to reduce the sums required in payments, or to increase the the grants to widows and orphans. We are of opinion that this might now safely be done, and should the fund continue to improve the Committee think that this may properly be done at the next Septennial period of revision, which will be in 1878.

It may be proper at this stage to give a statement of the whole receipts and expenditures since the establishment of the Fund. There have been received as follows:

Donations.....	\$ 4520 87
Members dues.....	11634 00
Dividends and interest.....	5737 80
Fines.....	172 18
New Brunswick Widows's Fund.....	349 83
Bequests.....	663 47

\$23037 15

The total expenditure has been:

Annuities.....	\$4820 41
Incidental expenses.....	79 11

\$4908 52

The total members now upon the scheme is, of the first class 56; of the second, 3; and of the third, 4. The number of Widows upon the Fund at present is 6, and of Orphans 7.

It will be observed that the annual receipts for interest and dividends now meets the whole claims upon the Fund. We cannot help noticing also, that during eleven years, the whole expenses connected with the management of the Fund have only amounted to about \$79. What a contrast to ordinary Life Assurance Societies, in some of which, independent of the profits of shareholders, it has been found that forty per cent of the total receipts has been spent on agents, and other expenses. For our position in this respect we are chiefly indebted to the officers of the Committee, but especially to Howard Primrose, Esq., the Treasurer, to whom all interested in the Fund are under the deepest obligations.

All which is respectfully submitted.

GEORGE PATTERSON, *Sec'y.*

INVESTMENTS OF PRESBYTERIAN MINISTERS' WIDOWS' AND ORPHANS' FUND.

	Cost.	Present Value.
Mortgages.....	\$3225 33	\$4325 33
2 Shares Bank Nova Scotia....	490 56	612 00
30 " Union Bank.....	1457 09	1848 00
6 " People's Bank.....	141 44	156 00
11 Paid up shares Building Society.....	2502 53	3670 40
2 N. S. Prov. Debentures....	973 33	973 33
15 P. E. Island ".....	7764 53	7764 53
Dep. receipt Bank N. Scotia....	150 00	150 00

\$17894 86 \$19499 19

Cash in Treasurer's hand....	230 98
Members dues, less annuities, about	900 00

Total present value.....\$20690 17

MANITOBA.—Rev. G. M. Grant is Convener of a Special Committee appointed to raise a sum of money for the Presbyterian College at Winnipeg, Manitoba. The sum asked from the Maritime Provinces is \$500. Contributions should be sent in without delay to Mr. Grant, as it is desirable to have the whole fund completed at once.

AGED AND INFIRM MINISTERS' FUND.

The Committee on the Aged and Infirm Ministers' Fund beg leave to report that there have been received during the past year as follows:

From Congregational collections and donations.....	\$1162
Interest on funds in hand.....	261
Total.....	\$1424

The expenditure has been:

Allowance to an aged father.....	\$100 00
Incidental expenses.....	43 62

143 5

\$1275 6

Thus leaving a balance for the year of \$1275 67, which, with the balance on hand on the 1st June, 1874, amounting to \$4866 17, leaves the balance now in hand \$6141 84, of which the sum of \$5686 67 is safely invested.

Contributions have now been received from a majority of the congregations of the Church, but there are still a considerable number who have not sent any collection. It is within the knowledge of the members of Committee that in several cases contributions would have been taken, but that ministers, who had been appointed to visit such congregations found themselves under such imperative calls of duty of another kind especially by the work of grace going on within their bounds to fulfil their appointments. Though the union may render necessary some change in the management of their fund, the Committee consider that it is not only desirable that before any changes are made, all the congregations of the body should contribute to this scheme, but that it is a duty which such congregations owe alike to themselves, to their fathers and brethren whose strength has been weakened by the way. Should this be done the fund will be in a position to meet all the claims that may be made upon it for some time to come, and with the increasing liberality of the church in the future, we need have no fear regarding the provision for the comfort of these servants of Christ.

During the past year the Board has received notice of intention to apply to have the Rev. Andrew Donald on the Fund at the close of the present financial year of his congregation in October next. The Committee cordially agreed to the proposal.

All which is respectfully submitted.

GEORGE PATTERSON, *Convener.*

AGED AND INFIRM MINISTERS' FUND IN ACCORD WITH THE TREASURER,

1874.

May 31. By amount in fund, viz:	
Investments.....	\$4100 00
Cash.....	766 17

\$4866 17

	<i>Brought forward</i>	\$4300 17
June 30.	Acknowledgments for this month in July Record. . .	31 00
July 31.	Acknowledgments for this month in Aug. Record. . .	302 83
Sept. 30.	Acknowledgments for this month in Oct. Record. . .	47 00
	Acknowledgments for this month in Oct. Record, per A. M. Sinclair.	423 03
Nov. 30.	Acknowledgments for Nov. in Dec. Record.	24 00
Dec. 31.	Acknowledgments for Dec. in Jan'y Record.	50 09
	Acknowledgments for Dec. per A. M. Sinclair.	42 00
1875.		
Jan'y 31.	Acknowledgments for Jan'y in Feb. Record.	57 00
Feb'y 28.	Acknowledgments for Feb'y in March Record, less N. McFarlane, prev. ack. . . .	34 00
Mar. 11.	Acknowledgments for March in April Record.	35 75
April 30.	Acknowledgments for April in May Record.	109 28
May	Caledonia add.	1 03
		\$6028 76
	Interest account.	261 60
		\$6290 36
1874.	Dr.	
May 31.	to paid Mr. McGregor, Trav. expenses. \$	6 00
July 1.	Rev. J. Stewart, 1 qtr. Rev. A. M. Sinclair, trav. expenses.	25 00
		20 00
Oct. 1.	Rev. J. Stewart, 1 qtr.	25 00
1875.		
Jan. 1.	Rev. J. Stewart, 1 qtr. Rev. P. G. McGregor, trav. expenses.	25 00
		2 52
April 1.	Rev. J. Stewart.	25 00
	Printing.	14 00
	Balance on hand, viz.: Investments. \$4938 67	
	Cash on hand. 1165 17	
		6141 84
		6200 36

Examined and found correct,
 GEORGE WALKER,
 J. W. CARMICHAEL } Auditors.

Acadia Mission.

Mission of Rev. C. Chiniquy.

"Father Chiniquy," for such is his common designation, is now engaged in Montreal in the work of French Evangelization, under direction of a Committee of the General Assembly of our own Church.

All ordinary funds for the French Mission, whether in the Upper or Lower Provinces, will be hereafter, it is presumed, under the management of that Committee.

A sum of above \$100 having accumulated in our hands specially set in for Mr. Chiniquy's use and appropriation, we re-

mitted some days ago a round hundred to the veteran missionary. We received the following reply, dated Montreal, August 4th:—

"May the Lord bless you and all my kind friends in Nova Scotia for your letter of the 29th July, and the new token of your interest in my humble efforts to promote the interest of the "Good Master's" cause. Please add to that, by sending your fervent supplication to the throne of the mercy seat for more zeal for me in the great work in which I am engaged. Every day that work takes larger and larger proportions, and my hope is that if we soldiers of Christ do our duty, before long we will have one of the most glorious victories over the enemy which has ever been registered in the annals of the Church. Very few days, indeed, have passed these last three months, I think, that my eyes have not seen some of the most admirable effects of the grace of God in the conversion of some of my dear countrymen from the errors of Popery; and when one day passes away without any of those glorious manifestations of the mercy of God, I am sure that the next day I will have to register three or four, or sometimes more. For instance, yesterday I could not refrain my tears of joy when a widow, the mother of six children, came with her whole family to break the ties of slavery by which they were kept at the feet of the priests, to take the sweet yoke of Jesus. If you had seen the joy of that mother, her sincerity in accepting the Truth, and her gratitude to God for the great gift she received, you would have mixed your tears of joy with mine. This morning one of the noblest and most learned men from France came to tell me: 'Mr. C——, I was raised with my wife strict Roman Catholic, and my children, four in number, have grown also in the same faith; but we had read your book 'The priest, the woman, and the confessional' together, and my wife and daughter have told me that you are far from exaggerating the abominations of the confessional. I acknowledged before them, for the first time, that I personally knew greater abominations coming out from auricular confessions than you had told. We unanimously concluded that Christ, the God of purity, could not be the author of such a polluting, infamous, and degrading institution. We have read the Gospel of Christ to find by ourselves if the Saviour of the world has ever said a word about the necessity of going to confess our secret thoughts, desires or most deplorable sins to a man as corrupt, and often much more corrupt and sinful than we are, and we have not found a single word! We have, then, determined to give up forever, and altogether, a system of religion which

is evidently an imposture, and we are determined to follow with you the Gospel of Christ, and to invoke no other name but the name of Jesus.'

Another one yesterday, who kept me from 7 to 10 p. m., told me that he had been several times to the priests to get the Scriptural proofs of some of their principal fundamental dogmas, as Peter's residence in Rome, or Rome chosen by Christ to be His first and ruling Church, and also the worship of Mary; and the priests acknowledged that they could not find a word in the Scriptures to support those practices, that they were found only in the traditions of the Church! He then asked them many questions about those traditions which embarrassed them so much that they could only answer with the most egregious nonsense. He felt so disgusted with their evident ignorance and want of good faith, that he determined at once to give up the Church of Rome, and he gave me his name as a disciple of the Gospel.

"Oh! do help me to bless the Lord for all his mercies. I hope before long to be enabled to give you, my noble heard friends of Nova Scotia, some still more glorious news about the great things which the Lord is doing in our midst. It has already pleased our merciful God to open the eyes of several through my humble book, 'Le Pretre, le femme, and le confessional,' which I have at first published in French. My only regret is that the price of the printing and binding makes it too dear for the poor French Canadians for whom it is written. I wish I could let it go for thirty cents; it would then go into every house, and, by the mercy of God, it would open the eyes of many. Would you find fault with me if I were asking every one of my dear friends in Nova Scotia to put something into your hands to help me to pay the printers and enable me to sell it at such a reduced price that the poorest one among my countrymen could get it? How many who could give their quarter, or even their half and one dollar, without feeling it, for the dear Saviour's sake, to enable that book to go as a messenger of light to expel the awful darkness which is covering our dear country? This is the time of the great conflict—it is, then, the time that every one of us should, with a will, make some great sacrifice for the glorious cause in which we are engaged. I have no objection to give up the value of my time and labor in writing that book, provided my dear brothers and sisters come to my help in paying the printers and reducing the price which must be required in order to pay the expenses.

"You already know that it has been my privilege to pass 15 days in the field which

our young Evangelical friends, Brouillette, Paradis and Rivard, have cultivated in New Brunswick and State of Maine, in and near Grand Falls. I am happy to be enabled to say that a very good and great, though difficult work is begun there. Several have already been brought to Christ, and many are shaken in their former faith, who, I hope, soon will break their chains and become the free and happy children of God.

"An event occurred when I was at Van Buren which I hope will open the eyes of many. The priest, a gentleman from France, after having in vain tried to frighten me out of the place, was forced by the people, in spite of himself, to accept the challenge I gave him to prove by the Holy Scriptures that Peter had gone to Rome, and that the Church of Rome was appointed by the Saviour to be the infallible ruler and mother of all the other churches. After having tried to speak on that subject three or four minutes, he ignominiously gave up by acknowledging 'that he could not find a single word in the Holy Scriptures of prove that.' He asked me to give him more time to prepare himself for that difficult work, a favor which I willingly gave him. He promised that three days later he would be at Grand Falls for that public discussion. At the appointed day he was there on the spot, at the head of several hundred people whom he invited to come and see with their own eyes and hear with their own ears how he would easily confound me. But at the appointed hour, 10 a. m., he fled away at the full speed of his fast horse, and left me the master of the battle field, without having even dared to show his face on it! You may imagine the feelings of shame and indignation of the people at the sight of such an ignominious flight! Let us hope and pray that this may open the eyes of those poor blind multitudes, and prepare them to receive the message of peace and life which our young friends Paradis and Rivard will deliver to them."

"P.S.—The \$100 you sent me have been immediately forwarded to Illinois, in order to fight down before the Civil Courts the Bishop of Chicago, who is continuing to work hard to destroy the great work of St. Anne. But by the great mercy of God he will fail.

"If it were possible that, by uniting our common efforts to meet the printing expenses of my book 'Le Pretre, le femme, and le confessional,' in such a way that we could let the book go for 30 cents, a great work would surely be done, with the help of God: for there is not a poor family who has not expressed the desire to have it."

Home Missions.

Business Meeting.

The Sub-Committee of the Board of Home Missions met for business in one of the rooms of the Y. M. C. A., on Thursday, the 19th inst., at 2½ o'clock. Present, Rev. G. M. Grant, Chairman; Rev. Messrs. Falconer, J. Campbell, Pitblado, Simpson, McKnight and McGregor, and Mr. Wm. Knight.

Correspondence being read, and Bills, as requested by Presbyteries, examined and ordered to be paid. The following arrangement for the distribution of Probationers and ministers was agreed to:

Rev. Wm. McCullagh, to P. E. Island Presbytery till after Synod in October.

Rev. David Neish to Halifax Presbytery in September, and Miramichi in October.

Rev. James Galloway to St. John Presbytery till after Synod meeting.

Rev. William Johnson to Miramichi Presbytery for September and October.

Rev. Thomas Talloch Truro Presbytery for September, and Wallace for October.

Mr. William P. Archibald to P. E. Island for September and October.

Mr. Adam Gunn to Wallace Presbytery for 1st two Sabbaths of September, and to St. John Presbytery from that date to Dec. 1st.

Mr. E. S. Bayne to Halifax Presbytery for September, and to P. E. I. for October and November.

Mr. James Cormack continued in Halifax Presbytery till the end of October.

Rev. Mr. Galbraith has accepted a call to Hopewell, Pictou County, and has been released from further appointments.

Mr. Ephraim Scott has accepted a call to Milford and Gay's River, and has been left with Halifax Presbytery.

Mr. W. P. Archibald has accepted a call to Bonshaw and Tryon, in P. E. Island.

Rev. D. McRae returns to Ontario, Sept. 1st, and accepts no further appointments in the Maritime Provinces.

Extracted from minutes.

P. G. MCGREGOR, *Sec'y.*

Our Destitution.

We give above some facts connected with the supply of the Presbyteries and the distribution of the Home Missionaries, but there are other facts which require also to be known and pondered. One of these is that seven young men, and the most of them most earnest labourers from New York and Princeton, have just completed their term of summer service and return to finish their studies. In six weeks more eight young men will vacate their places and return to study in our own Theological Hall. How are all these blanks to be filled up. These vacant congregations to be supplied? Fourteen preachers (for all these are de facto preachers, though formally unlicensed) withdrawn from the Home field, and none coming forward to take their places, give notice of a dreary winter for the little congregations now supplied by Catechists.

These interesting and earnest little flocks may not send in moving petitions, but their destitution does in the most affecting manner appeal to all the Presbyteries, and to all the ministers, and to all the congregations who have ministers, saying, "Come over and help us." More might be done for them, than has been done in the past. If we are to love our neighbour as ourselves, is it right to insist on preaching by our own minister every day. Would it not be more christian and apostolic to ask him to go to the relief of the destitute occasionally. If one minister went monthly, might not the Lord bless three-fourths to us as richly as the whole? Might we not give and still increase. By liberality in money matters congregations stand. Might they not flourish by edifying one another and encouraging their Pastor to carry a portion to those for whom nothing has been prepared?

Bay View.

Mr. W. S. Burroughs from Princeton has been labouring wisely as well as earnestly in this interesting little settlement for the last 4 months. Rev. W. Johnson aided by Mr. Burroughs recently dispensed there the Sacraments of Baptism and the Lord's Supper.

The Church was full. Two were baptized on a profession of their faith, eight sat down to the Lord's table for the first time. Including a few from other churches there were about 40 persons who surrounded the Lord's table. Several of those added to the Church were heads of families. Six children were baptized. Altogether it was a day to be remembered in Bay View.

Mr. Burroughs report will soon be forthcoming. Meanwhile we report this as one of the interesting records connected with our Home Missions.

Report of Mr. E. S. Bayne.

NEW KINCARDINE, July 12th, 1875.

To the Presbytery of St. John:

The time of my service within the bounds of your Presbytery having expired, I beg leave to submit the following brief report.

According to my agreement with the Home Mission Board, I was in St. John in time to commence work on the second Sabbath of May, but owing to failure in receiving necessary directions, I was unable to fulfil my appointment to Salt Springs and Hammond River. The remainder of the time, from May 12th till July 12th, was spent in New Kincardine, with the exception of the second and third Sabbaths of June, when I was, by your permission, absent in Montreal. I have thus been six Sabbaths in the colony, and one in St. John. My services in this part of the country have been entirely confined to New Kincardine, so that I have not even visited the Tobique district. There is enough work for two or three men in this wide region. Upon inquiry I found that it would be impossible to preach to all the colonists the same day. I therefore adopted the plan of my predecessors, and gave one day to each road.

The Kincardine road is eight miles long. In the morning I preached in the open air at the Forks, and in the afternoon in a vacant house about the centre of the road. The Kintore road is 12 miles long, and has also two preaching stations. Most of my time during the week, was spent on the Kincardine road, as being the most central and convenient stopping place.

My chief work in this place consisted in preaching on the Sabbath. I found it impossible to get a conveyance without hiring one, and I did not feel authorized to put the Home Mission Board to such an expense. I thus was obliged to walk between services on Sabbath, and was able to see very few of the people in their houses during the week. No prayer meetings, except those conducted

by the people on the Kintore road on Sabbath, have been held here since Rev. James Howie left the field in March. The people are scattered, and these past six weeks form the most busy season throughout the entire year.

You will observe that the contributions towards my expenses are comparatively small. But I am satisfied that the people have contributed to the best of their ability. It has required nearly all the little money which they could collect to buy seed for their farms. Most of the people so far, have scarcely raised sufficient to support their families. However, there are brighter prospects ahead, especially if the crops are good this year. The country looks well, and there is an appearance of an abundant harvest.

The people are well instructed in the principles of religion. They are exceedingly anxious to have a minister, who would remain with them for one year at least. An ordained minister would be the most acceptable, as he could dispense the church ordinances.

Hoping that my successor may have as pleasant and profitable a time, as I have had in this field,

I remain yours respectfully,
E. S. BAYNE.

Ontario and Quebec.

Our Montreal contemporary says:

In glancing over the reported proceeding of the Presbyteries that have held their first meetings since the union of the churches, we find cause for much thankfulness and encouragement. It seems as though the spirit of peace and conciliation, and of a sound mind, had been largely vouchsafed to the churches at this time, giving good ground for the hope that, by the blessing of God, the anticipations we had been led to form as to the practical working of the union are already in a fair way of being realized. And it is well that we should remember how much it lies in our own power, in our several spheres, to commend this great movement even to those who have hitherto, from conscientious motives, stood aloof from it. The time for mere talk about the benefits of union has passed away. We have now to manifest our sincerity by our consistency, our mutual forbearance, and the tenderness of our dealings with each other.

HOME MISSIONS.

From the last report of the C. P. Church we find that there no less than ten missionaries actively engaged in Manitoba and British Columbia, occupying more than twenty groups of stations. Towards the support of these, over \$4000 was expended

in 1874. Regular ministrations have also been maintained, summer and winter, along the whole of the Lake Superior route, including Sault St. Marie, Silver Islet, Prince Arthur's Landing and Fort William, so that a great and initiatory step has been taken towards the permanent establishment of the Presbyterian cause in these localities. These are what we may call as yet the but-posts. Within the bounds of Presbyteries it is impossible to say how many mission stations there are in all. The C. P. Church alone enumerated last year over *two hundred and thirty* different preaching stations, distinct from regular charges, where religious ordinances were provided for some 12,000 people. We have not the same means of stating with accuracy the amount of Home Mission work done by the other branches of the Church, but we know that it was not inconsiderable, and the efforts of all put together constitute a very extensive and important work. The amount of money expended upon Home Missions in 1874 appears in round numbers to have been close upon \$40,000, by the then four churches.

FOREIGN MISSIONS.

We have two female missionaries in India—Miss Roger and Miss Fairweather—sent by the C. P. Church in 1873, and one, Miss Johns, recently sent by St. Matthew's congregation, Halifax, N. S., to Madras. The Rev. James Fraser Campbell of Halifax, is under engagement to proceed to Calcutta. Rev. Mr. McKay and Dr. Fraser sent by the C. P. Church to Formosa, China, have established a successful mission there, and have been greatly encouraged in their work. The Churches of the Lower Provinces, which have been long united in Missionary work, have six ordained Missionaries with their wives; in two distinct and far separated fields, the one in the New Hebrides, and the other in the Island of Trinidad. Mr. and Mrs. Robertson, aided by ten native teachers, are employed at Erromanga, the scene of John Williams' martyrdom. Our missionaries in Trinidad are the Rev. Messrs. Morton, Grant and Christie, respectively, in the eighth, fifth and second years of foreign missionary work. They are laboring among the Coolies—imported laborers from China and India. Among these foreign mission efforts, the Juvenile Mission to India, supported by the Sabbath Schools, has also an honored place. By its means, a large number of orphan children have received a christian education, and encouragement has been given to the Zenana Missions. For these Foreign Mission purposes put together there seems to have been contributed last year about \$23,000.

FRENCH MISSIONS.

The Mission hitherto carried on by the Presbyterian Church of Canada in connection with the Church of Scotland, is now transferred to the FRENCH EVANGELIZATION Committee of the General Assembly. The object sought to be attained is precisely what we have been aiming at for a great many years past—to make our French fellow-countrymen partakers with us in the Liberty of the Gospel. The only difference is that we now enter upon a vastly larger field, and with appliances for the work much more efficient. The property of the Mission consists of four churches, a manse, and a school house, and the Board directs the services of *thirty-one* missionaries, including students, teachers, and colporteurs. Mr. Chiniquy is now settled in Montreal, and is to devote himself to the work in the city and throughout the Dominion. Mr. Tanner is the Secretary and General Agent of the Board, and will spend much of his time in visiting the congregations of the Church and giving them information as to the progress of the work. Mr. A. B. Stewart, official assignee, Montreal, is the Treasurer, to whom all contributions are to be sent. The whole under the supervision of Principal MacVicar, who is Chairman of the Board, assisted by the Rev. R. Campbell, the Vice-Chairman. Let every congregation in the Church support the Committee according to their several abilities, and we have no fear for the results.

Our Foreign Missions.

NEW HERBRIDES MISSION.

Letter from Rev. J. D. Murray.

ANEITYUM, Feb. 26th, 1875.

My dear Mr. McGregor,—I am thankful to say we are all well here. It is intensely hot just now. This is the hottest month in the year here—thermometer 81° day and night. We were visited by a hurricane last month, but we did not feel it much here; strange to say, it was very severe at the other side of the island, not 15 miles away. Earthquakes have been fewer this rainy season than they were any Summer since we came to Aneityum. The natives have been unusually healthy for the last six months or so. The most unhealthy months in the year, however, have to come yet, viz., March and April. Mr. and Mrs. Inglis are well. We heard from Tana last week. The mission families there were well. But there had been a good deal of fighting

among the natives of Port Resolution, on account of the death of a young man of some importance. One man was killed, and the other wounded. About 100, to escape from the enemy, fled in a trading vessel to Aniwa. Mr. Watt had his school house and church blown down by the hurricane, in January. The natives about Qwamera had all their breadfruit and chestnuts destroyed, and there has been a good deal of ill-will and fighting, on this account. One man was killed from this cause. Our natives are living in peace, so far as we know, just now. But brotherly love is not by any means so prevalent among them as it ought to be. They are peculiarly susceptible of mutual jealousies. We are kept very busy reproving, rebuking and exhorting them; but feel deeply that it is only the spirit of God who can render our words mighty to doing them good. There have been several cases of seduction on the island of late. Some of the culprits were punished by the chiefs' beating them, others by being fined, others by being tied and talked to, which is considered a terrible disgrace. But we need not be surprised at a low morality among these people when our own fellow-countrymen behave themselves so basely as they do in this ocean. We will begin to look out for the return of the "Dayspring" in the beginning of April. We had some letters, papers and Record's from home, last week, which were about seven months on the way; but they were welcome, and more than welcome. We were rejoiced to hear of times of revival being vouchsafed to some of our congregations in P. E. Island and other parts of the Church. May the Spirit be poured out more and more upon all the sections of our Church. Glad also to hear of the progress of Presbyterian Union in the Dominion. I am correcting Dr. Geddie's translation of the Psalms just now. It is a good exercise for me in the language.

JAMES D. MURRAY.

Letter from Rev. J. D. Murray.

ANEITYUM, April 24th, 1875.

Rev. and Dear Sir,—I take the opportunity this morning of sending away a note to you by a trading vessel which is about to sail hence for the Fijis. The "Dayspring" came to anchor in the harbour here yesterday, after a long and tedious passage of 19 days from Sydney, and brought us our goods and mails. I am sorry to say that no letter from you has come to hand. Your duties, however, we know, are very numerous and onerous. We will excuse you, therefore, this time, and bear our disappointment with resignation.

We continue, I am thankful to say, to enjoy good health here, and are feeling

more and more encouraged by the aspect of the work. Last rainy season was not so wet, but quite as hot, as the preceding. Four hurricanes have passed over us since November; but they were not very severe.

Our island has recently been visited by an extraordinary succession of earthquakes, which have been destructive more or less of life and property. During the last three weeks, either slight tremors, or shakings of considerable violence have been of almost daily occurrence. The first shock of the series, which was felt on the 28th ult., about midnight, was the most severe, and did almost all the mischief. There has not been anything like it here, within the memory of the living. The sea, by the influence of the earth-wave, first receded, leaving our harbour seemingly half emptied of its usual quantity of water; and then, in about 10 or 15 minutes afterwards, came a great wave, rolling most impetuously in upon the shore, about 20 feet beyond the ordinary reach of high water. Our premises being somewhat elevated, escaped uninjured by the sea; but the Church has got a very severe shaking. It can be repaired, however. The islet of Imgeric, in this harbour, on which there was a washing establishment and a white family residing, was quite overwhelmed, and almost all the buildings on it severely damaged. One of the whites, an old man, was nearly drowned. The sea came up from both sides of the island at the same time. Estimated depth of water on the lower part of the land 6 feet. Great quantities of sea spoil were carried up and scattered over the island. Wherever there were houses or plantations on low lands along the shore, damages have been sustained. The mission station of the Rev. Mr. Inglis has been seriously damaged. Near this place a child was washed away by the sea, and drowned. Men and women also were carried off, but all either swam ashore, or were rescued by others. Many, however, have been ill, in consequence of the exposure. The natives, who are not usually very easily frightened, were becoming unmistakably terrified, as indeed we all were. I know no phenomenon in nature that makes one feel his own helplessness and nothingness more than the terrible one of earthquakes, nothing so fitted to impress the mind with a sense of the might and majesty of Him who "looketh on the earth, and it trembleth, and toucheth the hills and they smoke." After each shock the eruptions of the Tanna volcano were heard by us here much more distinctly than usual.

I have got down by the "Dayspring" our church bell, which was recast at Sydney, at a cost of over £11 stg. This is charged meanwhile to me; but Dr. Steel, who knows very well my inability to meet

it, hopes that either friends in Nova Scotia or in Sydney will pay for it. It was a bell which was originally presented to Dr. Geddie, by his congregation in P. E. Island. When we came here we found it cracked, so we have had it recast.

The gift of the Cape George Ladies has been received.

A successor to Mr. Inglis, I am happy to learn, is expected out from Scotland this year—a Mr. McDougald, who was successor to Mr. Neilson's father three or four years.

JAMES D. MURRAY.

Other Missions.

Germans in Palestine.

A writer in the *Congregationalist* gives an account of a combined missionary and industrial work going on in Palestine under the control of some German colonists. Their chief points are Jerusalem, Jafa, and Haifa; and from all these they will work out over the land. We infer, though this is not distinctly stated, that they have gone to Palestine, in part under the influence of Millenarian views. But Mr. Gage gives the following account of their work and their methods:—

"Take Haifa, for example, a small port close under the seaward end of Mount Carmel. It lies just where the great plain of Esdrælon touches the sea, and is, of course a place of entry to Central Palestine. The town itself has a population of perhaps 10,000, and is dirty, mean, and unpromising. I entered it one afternoon in April, and hurried through it as rapidly as possible, to avoid its sights and smells. Narrow, filthy streets and squalid population, low houses in which contagious diseases would hide for years; dogs and children under foot; these I remember as making up the old town of Haifa, which is dominated by the superb ridge of Carmel, and the great monastery at the end. But the moment I had traversed the old town, a new scene was presented; a long line of white stone houses, each a little cube, detached from all others, and with a neat garden around it, appeared, and then a cluster of these, with some buildings of a public character, such as a church, a hotel, and three or four consular headquarters.

"A glance at these houses revealed, not alone the most exquisite neatness, and such comfort as I had not expected to find in Palestine, but a touch of religious devotion which was also unexpected, for over each door was a Scripture sentence, in German, generally taken from the Psalms, and emi-

nently appropriate and beautiful. You cannot tell how delightful it was to ride up and down the street, and see on the hotel consulates all these beautiful scriptures engraved in the stone facings of the doors. Well here, right in the heart of this degraded Mohammedan population, is this German colony; rigid Sabbath keepers, (and what is rare among German Christians, strictly temperate) honest, and, of course, frugal and industrious; and already the Arabs are beginning to adopt their ways of life, putting up houses like theirs, accepting their modes of dress and living, and approaching them by slow, but sure degrees. In other things, the German colonists are about the only living element in Palestine. They are building a road from Haifa to Nazareth, so that, in a few months, it will be possible to traverse the plain of Esdrælon in a carriage, and to be driven to the home of the Lord. They are introducing improved kinds of agriculture, new trades and occupations, and, in fact, they are regenerating society. The American consul there is the minister of the colony, a man of energy and worth; and the other colonists appeared to be excellent men. The whole atmosphere of the place reminded me of the Moravian village which I had visited in Germany—so much simplicity, piety, and pure feeling; and I believe that the Lord is greatly honoring His kingdom by the work of these colonists in Palestine. There are now about 1,500 of them in the whole land, and the number is increasing yearly by between two and three hundred."

India.

The Rev. A. N. Somerville gives an account of his recent visit to India in the *London Record*, in which he says that he attributed much of the success of the Evangelist Mission to the intercessory prayer which was continually offered on his behalf, both in England and India. He did not think he should have gone out as he did, had it not been for the religious awakening in Great Britain in connection with the visit of Messrs. Moody and Sarkey. He went out accompanied by his own son, and they took with them an American organ, which had proved a considerable help to them in the services which they had conducted in their tour. Most of the great towns of India had been visited, and great interest was manifested both by the natives and Europeans, especially in the musical part of the services; and this led him to think that, in the carrying on of Evangelistic work among the heathens, greater use should be made of the power of sacred song. In proof of the interest excited, he said that eight thousand copies of

church hymns were sold, and two thousand copies containing both words and music. This exhausted their supply, although it did not satisfy the demand, and therefore over thirteen thousand hymn sheets, each containing eight hymns, were printed and eagerly sought after and distributed among the people. He characterized the vice, the frivolity, the Ritualism, and the infidelity prevailing among the European inhabitants of India as the greatest adversaries to the spread of the Christian religion which the missionaries had to contend against.

Egypt.

In a late letter Sir Bartle Frere gave a warm testimony to the excellence of the work wrought in Egypt by the missionaries of the United Presbyterian Church of America:—"I am greatly struck by what I saw of the work of the American Presbyterian Mission in Egypt. I knew Egypt some years before the American mission was planted there, and I recollect hearing the lament of some of the early Protestant missionaries over the obstinate indifference of the Copts; but when I saw Egypt two years ago, I found all this changed, and on every side there was evidence of a great intellectual and religious awakening. I saw large and well taught mission schools attended by multitudes of Coptic and Moslem as well as Christian scholars, some of whom had been baptized by the missionaries. The truths of Christianity, as taught by the Protestant churches, appeared to be the subject of study in many houses of educated Egyptians, which a few years ago would have been quite closed to any teaching of the kind. What I saw myself, convinced me that their teaching has produced a profound and extensive impression, not only in Cairo, but in many large country towns and rural districts."

Presbyterian Missions in the East.

One of the surprising facts of the present day is the revival of the spirit of Mohammedanism, or rather the revival of the fanatical spirit, fierce and vindictive, which the Mohammedans have displayed at various periods. This fact gives great interest, and a somewhat painful interest to all missions in Moslem countries, such as the Presbyterian mission in Persia and Syria. These missions are attracting special sympathy from Christians in Great Britain, and the annual meeting of the Turkish Mission Aid Society, which was held lately, drew together such men as Earl Shaftsbury, Right Hon. W. E. Baxter, M. P., and Hon. Arthur Kennard, M. P. Mr. Baxter had just returned from a six months tour in the East, and in the course of his

speech read the following extracts from his journal respecting what he saw in Beyrout:

"At eleven on Sunday we attended English service at the spacious chapel attached to the exceedingly well-managed and very successful American Mission. The pastor of the community, Mr. Robertson, of the Church of Scotland, preached, and about a hundred, nearly all residents, there being only four travellers besides ourselves, were present. At two o'clock I went to the Arabic Sunday school in the same place. More than 250 children and young persons were there; 375 are on the roll, and there are 34 teachers. The native church consists of 130 members, with a congregation of 400. Dr. Jessup, who has been nineteen years in Beyrout, presided at the Sunday school. The children were all very neatly, some of them handsomely, dressed, and had remarkably intelligent countenances. At nine A. M. on Tuesday I met Dr. Jessup at the door of the American Mission Press and salesrooms, and inspected the establishment, in which 56 men are employed, and everything is conducted on the most improved principles and in the most business-like manner. There are 30 American male and female missionaries in Syria, with 102 native assistants, 9 churches with 486 members, 47 preaching stations, with average congregations of 2,155, 24 Sunday schools with 1,090 scholars, 61 common schools with 2,163 scholars, 3 high schools with 92 scholars, and a college, fully equipped, with 68 students. There were printed in 1874, 8,259,440 pages, 6,771 copies of the Scriptures sold, 14,388 tracts and 5,980 religious books being issued, income from the rates of books, £6,310. Dr. Jessup next day took me over to the Female Day and Boarding School, from the roof of which he pointed out an extraordinary number of educational institutions in the city which have sprung up since the United States began the enterprise—Greek Catholic, Greek Orthodox, Sisters of Charity, Ladies of Nazareth, Jesuits, &c. How many would remain, if the Americans were to withdraw? There are 6,000 children at present in schools at Beyrout, half of whom are Protestants. I was interested in visiting old rooms in the building where Dr. Eli Smith spent so many years in translating the Bible, now employed as lumber-rooms, the premises having been greatly added to. The Rev. M. Robertson kindly came at ten o'clock by appointment, and he, Dr. Jessup, and I, drove first to the Prussian Hospital, belonging to the Knights of St. John of Malta, having their headquarters at Berlin, managed by deaconesses, and attended by medical missionaries. The house is splendidly situated, enjoying the advantage of every breeze, and nothing could exceed the

comfort of the patients, forty-six in number, all of whom I saw. There is a dispensary at the gate, and numerous applicants were waiting at its door. Our next visit was to the American Medical Hall, over which Dr. Lewis showed us; and lastly we spent some time in the noble College, built on a large rocky promontory, acquired at a very reasonable price, and in the most business-like manner by the United States Mission, a conspicuous object in every view of Beyrout, and calculated to exercise an immense influence on the fortunes of Syria. The seventy students attending it are from all parts of the country, studying mental and moral philosophy, chemistry, anatomy, astronomy, &c., all under men of high culture and practical ability."

Facts in Foreign Missions.

The Government Blue Book of India has the following statistics in regard to the mission in that country, chiefly founded on reports for 1872, with a well-deserved acknowledgment of their important influence upon the prospects of the country:

The Protestant missions of India, Burma and Ceylon are carried on by 35 missionary societies, in addition to local agencies, and now employ the services of 666 foreign missionaries, of whom 551 are ordained. They are widely and rather evenly distributed over the different presidencies, and they occupy at the present time 522 principal stations. Though belonging to various denominations of Christians; yet, from the nature of their work, their isolated position, and their long experience, they have been led to think rather of the numerous questions on which they agree than of those on which they differ: and they co-operate heartily together. During the last twenty years, on five occasions, general conferences have been held, and at the latest of these gatherings, at Allahabad, 121 missionaries met together belonging to twenty different societies, and including several men of long experience, who have been forty years in India.

The labors of the missionaries assume many forms. Apart from their special duties as public preachers and pastors, they constitute a valuable body of educators. They are the compilers of several dictionaries and grammars; they have written important works on the native classics and the system of philosophy; and they have largely stimulated the great increase of the native literature. The mission presses in India are 25 in number. During the ten years between 1852 and 1862, they issued 1,534,940 copies of the scriptures, chiefly single books; and 8,604,033 tracts, school-books, and books for circulation. During

the ten years between 1862 and 1872, they issued 3,410 new works, in 30 languages; and circulated 1,335,503 copies of books of Scripture, 2,375,040 school-books, and 8,750,129 Christian books and tracts.

The report then gives details of the various missionary schools; of the Anglo-Vernacular schools; of the Zenana schools for females, chiefly adults; of the training colleges; and the connection of the mission schools with university education. An analysis is thus given of the different Protestant missions—English and American, and foreign—with special notices of recent efforts to carry the Gospel to the numerous aboriginal tribes. Without pronouncing an opinion upon the matter, the Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these 600 missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great population placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell.

"If your Lord call you to suffering, be not dismayed; there shall be a new allowance from the King for you when you come to it. One of the softest pillows Christ hath is laid under his witnesses' head, though often they must lay down their bare feet among thorns. He hath often brought my poor soul to desire and wish, Oh, that my ashes and the powder I shall be dissolved into, had well-tuned tongues to praise Him."

"CHRIST hath another sea-compass, which He saileth by, than my short and raw thoughts—I leave His part of it to Himself. I dare not expound His feelings as sorrow and weak faith often dictate to me; I look often with bleared and blind eyes to my Lord's cross; and when I look to the wrong side of His cross, I know that I miss a step, and slide. Surely I see that I have not legs of my own for carrying me to Heaven; I must go in at Heaven's gates borrowing strength from Christ."

A gentleman is a Christian in spirit that will take a polish. The rest are but plated goods; and however excellent their fashion, rub them more or less, the base metal appears through.

News of the Church.

Rev. John Campbell:

A suitable monument to the memory of Rev. John Campbell has recently been erected in the Sherbrooke Cemetery. The stone, thirteen feet in height, of Nova Scotia Granite, consists of three parts, the pediment, the central Pillar, and shaft or obelisk, the central part bearing the inscription, being highly polished. The work has been well designed and executed by G. A. Sandford of Halifax, and standing as it does on an eminence at the entrance to the town, will be a conspicuous and interesting object to all who pass by for generations to come.

The inscription on the Monument is as follows :

AS A TESTIMONIAL OF AFFECTION TO
REV. JOHN CAMPBELL, ;

*For 25 years Pastor of Sherbrooke, Glenelg,
and Caledonia, and for nearly 10 years
minister of Sherbrooke Congrega-
tion, this stone has been erected
by the people of his charge.*

DIED 4TH SEPT., 1873, AGED 63 YEARS.

"I determined not to know anything among you save Jesus Christ, and Him crucified."

The Ladies of Sherbrooke initiated the movement, which has been carried out by the cordial co-operation of the people without exception, with the concurrence and help of attached friends from the Glenelg congregation in its different parts.

The monument is to be regarded as a visible expression of the affectionate regard with which the contributors, young and old, cherish the memory of one who endeared himself to them by his zeal and fidelity as a pastor, and by his kindly and gentlemanly bearing as a man and a friend. While it is unquestionable that as a minister of the Gospel *his work* is his best monument, still this memorial of grateful love, seen and read by all, is every way becoming and graceful, and the people who enjoyed his faithful labours so long, and their children, have done well in erecting this deserved monument, near the River which he so much admired, and by whose rushing waters as he prosecuted his Master's work his life had been sometimes endangered. His perils and toils have ended. May his record stimulate many to work and to endure hardship in the Christian warfare.

A financial Exhibit of the state of the funds of the different Church schemes will appear in our next number.

Presbytery of P. E. Island.

The Presbytery of P. E. Island met in Zion Church on the 28th July, and was constituted with prayer by the Rev. Alex. McLean, A. M., Moderator. After spending about half an hour in devotional exercises, the moderator delivered an earnest and eloquent address, in which he referred to the divisions of the past with their influences, to the happy union of the present, and to the increased duties and responsibilities arising out of that union. He was followed by Rev. R. S. Patterson, A. M., one of the fathers of the Presbyterian Church in the Dominion, having labored for fifty years, lacking a few months, in our congregations. The Moderator then declared the Presbytery open for the transaction of business. Rev. J. M. McLeod was chosen clerk. The minutes of a meeting held in Montreal were read and sustained. Rev. Mr. Simpson, of Halifax, Rev. Mr. Goodwill, formerly of the New Hebrides Mission, and Rev. J. R. Thompson, of Olympia, U. S., being present were invited to sit in Presbytery as corresponding members. The Presbytery, as now constituted, has twenty settled ministers, and seven vacant congregations, three of which have the immediate prospect of a settlement, viz., Orwell, Murray Harbor, Tryon and Bonshaw. Mr. Goodwill has accepted a call to Orwell, and a moderation in a call has been granted to Murray Harbor, and one to Tryon and Bonshaw. The Rev. Mr. Frame was appointed to preach and moderate in a call at Murray Harbor on 11th August, at the North side at 11 o'clock and at South side at 4 o'clock, p. m. The Rev. R. S. Patterson to preach and moderate in a call on the same day at Tryon and Bonshaw, at Tryon at 11 o'clock, and at Bonshaw at 4 o'clock.

The subject of the reconstruction of congregations within the bounds of the Presbytery was introduced by Rev. John Murray. After a good deal of discussion the following committee was appointed to prepare and submit to a future meeting a plan for the better adjustment of the boundaries of congregations, viz., Revds. T. Duncan, John Murray, J. M. McLeod, P. Melville, J. G. Cameron, Wm. Frame, A. F. Carr, Isaac Murray, Neil McKay and R. Laird.

The Clerk of Presbytery having stated that the Superintendent of the Island Railway had authorized him to inform members of Presbytery that, on application, he would furnish them with clergyman's certificates to travel by rail, Mr. McLeod was instructed to convey to Mr. McKechnie the cordial thanks of the Presbytery for this act of courtesy.

Rev. Mr. Duncan was appointed moderator of the Kirk Session of St. Peter's Road

and Brackley Point, and the Rev. Mr. Melville moderator of the Kirk Session of Orwell.

Rev. Mr. Goodwill was appointed to supply Orwell till the next meeting of Presbytery, and Rev. Mr. Nelson to supply St. Peters for the same time. Rev. Mr. McCullagh to preach at Tryon and Bonshaw on the 1st and 3d Sabbaths of August.

The next regular meeting of Presbytery was appointed to be held at St. Peter's, on 18th August, on the South side at 11 o'clock, Rev. Alexander McLean, of Belfast, to preach; and on the North side at 6½ o'clock, Rev. Thomas Duncan, of Charlottetown, to preach.

Presbytery of Wallace.

This Presbytery held its first meeting in Stanley Street Church, Montreal, on June 16th. The Rev. James Murray was appointed Moderator, and the Rev. Thos. Sedgwick, Clerk for the current year. The Roll was made up and arrangements were made to supply Amherst.

The Presbytery meet again at Wallace on August 10th. There were present Rev. Jas. Watson, J. Munro, Jas. Murray, W. S. Darragh, H. B. Mackay, Thos. Sedgwick, Chas. Naismith, W. Grant and J. M. Sutherland, ministers; and Messrs. W. Macdonald, W. Mitchell, Alex. Ross, J. McLean, and J. Langille, ruling elders. Devotional exercises, consisting of prayer and praise were conducted by the Moderator, and the Revs. Chas. Naismith and James Watson.

A petition from the inhabitants of Amherst and its vicinity was read, praying to be organized into a congregation in connection with the Presbyterian Church in Canada. It was unanimously agreed to grant the same, and the Moderator, the Clerk, and the Rev. H. B. Mackay were appointed to organize the congregation at an early day.

A petition was read from Wentworth, stating that Mr. Watson had intimated his intention of discontinuing his services there, and asking the Presbytery to take their case into consideration. It was agreed that Mr. Watson be asked to continue his services for this summer, that meanwhile, and during the winter, the Presbytery give such additional supply as may be in their power, and that next Spring application be made to the Home Mission Board for a Catechist to labor among them.

Mr. James McKeen, graduate at Dalhousie College, was examined for admission to the Hall. The Presbytery accepted his diploma as evidence of his literary qualifications, and, after examination, being satisfied as to his piety and motives for

seeking to enter the ministry, it was agreed to grant him the usual certificate.

Arrangements were made for the supply of Amherst and Wentworth, and after the transaction of other business, the Presbytery adjourned to meet again in St. John, during the meeting of Synod.

The Theological Session.

The Divinity Hall will open (D. V.) on the first Wednesday of November. The opening Lecture will be delivered by Rev. Professor Pollok in St. Matthew's Church on the evening named at ½ past 7 o'clock.

It is desirable that all students should be forward in time that the work of the Session may commence at once. Students coming late suffer loss themselves and hinder the progress of their classmates.

We hope for a full and a punctual attendance, and trust that the union will, by increase of Professors, of students, and of general interest, give a valuable impulse and new life to our Theological school.

The time has come when the Synod and people must by providing much better accommodation, shew their determination to have an institution worthy of the Body. Unless our Hall will bear comparison in utility and attractiveness to older and better equipped institutions within reach of our young men, the more aspiring among them will withdraw. If the convictions of the United Synod are decided to maintain and build up an institution for the Maritime Provinces, then the work of edification, must begin forthwith. It cannot be delayed even to wait for good times, but must be attempted at once. This might be made "our Union memorial."

St. Matthew's Church, Halifax.

The following abstract of report for the year ending 30th June, will show how energetic this Church is in its work:— Fifty-six were added to the Communion Roll; while the average of the four preceding years was 55.

In the Session's last Annual Report attention was drawn to the fact that one of our number, Miss Johns, was about to go to India to labour in connection with the Church of Scotland Female Society for the evangelization of India, and the hope was expressed that our congregation would undertake her support as a special mission. This has been done, and done well. The Ladies G. P. C. Society supplied the funds (about \$500) for sending Miss Johns first to Scotland and then to Madras, and an appeal from the pulpit was promptly answered by more than enough being at once subscribed for the first year's salary. The Sunday School voted \$200, and \$637

have been contributed by the congregation generally. Miss Johns has been engaged in Zenana and orphanage work since December last in Madras. It is a cause of gratification to the session that the undertaking of this special mission did not diminish the congregation's liberality to the general Foreign Mission of the Church, the collection for it having been even larger than in preceding years.

The consummation of an Union so long desired marks an era in the history of every congregation connected with the Church, and calls upon all our members for thanksgiving to God and renewed consecration and effort. The Presbytery of Halifax will then consist of nearly thirty congregations, even though Newfoundland formerly connected with it be constituted as a separate Presbytery. Our field of Home Mission work will be thus greatly enlarged, and our knowledge of this should be duly marked in our contributions for Presbytery Home Missions or the aiding of weak congregations. United work should also be undertaken in the suburbs of the City, that it may be clearly seen that it is a living and not a dead Union that has been accomplished.

Last June we stated that in City Mission work we were aiding the North end, and the Barrack Street Missions; and that we were looking out for a successor to Mr. John McLean. In October we found such a successor in Mr. James Potter, who had just returned from evangelistic work in Labrador. In conjunction with Fort Massey congregation, it paying at the rate of \$200, and St. Matthew's at the rate of \$300 per annum, we secured Mr. Potter's services as City Missionary for the Centre and South end of the City. Since that time he has been abundant in labours and successful in bringing many to the Lord who had long been outside of the Church; and the congregation has shewed its sense of the importance of his work by readily giving the increased amount that was required for his salary. He has cottage meetings every evening of the week, and the best way to aid him would be for Christian men and women to volunteer assistance in carrying on one or more of these. Let us not forget our City Missionary in our prayers.

Our usual meetings have been sustained during the year. A list is appended:—

1. Sunday School attended by scholars from the ages of 5 to 50 years, at 9.30 a. m.

2. Church Services, 11 a. m., and 7 p. m.

3. S. S. Teachers' Prayer Meeting, to which all the congregation is invited, on the evening of the first Sunday of the month, immediately after divine service.

4. Monday evening Bible Class at 7.30 p. m.

5. Ladies' Visiting Society on the first Tuesday of the month, at 3 p. m.

6. Prayer Meeting every Wednesday evening at 7.30 p. m., and the S. S. Teachers' Preparation Class immediately after it at 8.30 p. m.

7. Bible reading, Thursday evening at 8 p. m.

8. Temperance Meeting, Saturday evening at 8.15 p. m.

We append a list of the contributions that come within the cognizance of the session. The Lord bless our offerings and accept us!

MONIES COLLECTED FOR THE YEAR ENDING 30TH JUNE, 1875, IN CONNECTION WITH ST. MATTHEW'S SESSION.

I.—Synod Schemes:

Foreign Mission.....	\$253 00
Synod's Home Mission. \$70.	
Presbytery's, \$475 40.....	545 40
Young Men's Bursary Fund.	78 50
Synod Fund.....	76 00
Widows' and Orphans' Fund.	560 00

II.—Congregational Schemes:—

Collected by Sabbath School for missions, &c.....	410 00
Zenana Mission.....	637 60
City Mission.....	368 78
Collected at Prayer Meetings, Bible Class, and from Sabbath School Teachers for missions, &c.....	204 00
Ladies' G. P. C. Society.....	250 00
Collection for Sunday School. For New Year's Fête, prizes, &c.....	262 55
98 00	
Communion collections for the Poor.....	295 35
A. K. Doull Fund for Association for Relief of the Poor..	118 00
Scott Memorial Fund.....	50 00
Reynolds' Fund for Fuel for Poor.....	84 44
Sent to Pastor, or collected for special purposes.....	160 00
Ladies' Working Society....	225 00

Total.. \$4,667 63

THE Young Men's Christian Association movement seems to be reviving even during this season of mingled rain and heat. Messrs. J. S. McLean and J. B. Morrow have stirred up the young men of New Glasgow to organize and to engage with heartiness in the work, and Mr. — Sterns' tour of the Western part of Nova Scotia has been attended with great success.

GARDEN OF EDEN.—Rev. D. B. Blair appeals for aid—\$445—towards paying off a debt on the church building at Garden of Eden. The settlement is small, and the people have paid nearly \$1400. The case is a deserving one.

United Church, New Glasgow.....	129 17
Upper Londonderry.....	11 00
Stewiacke, half year.....	11 00
Middle Stewiacke.....	3 00

Total.....\$698 73

SUPPLEMENTING FUND.

Acknowledged already.....	\$418 66
Cove Head.....	15 00
Chebogue.....	4 00
Coldstream, Kempton Section.....	5 00
Upper Londonderry.....	11 00
Ladies Society, United Church, N. G.	14 00
Stewiacke.....	10 72
French River.....	2 00

Total.....\$480 38

MINISTERIAL EDUCATION.

Acknowledged already.....	\$1148 57
Antigonish.....	23 36
Cove Head.....	10 00
Dividend B. N. S., 8 shares.....	64 00
Coldstream Ladies Religious and Benevolent Society.....	5 00
Musquodoboit Harbour.....	5 00
Interest on \$389.33.....	23 34
Maitland.....	50 00
Dividend U. B., 250 shares Profes- sorial.....	500 00
Dividend U. B., 30 shares.....	60 00
“ People's Bank.....	120 00
“ Bank of B. N. A.....	182 50
Upper Londonderry.....	11 00

Total.....\$2202 79

ACADIA MISSION.

Acknowledged in July Record.....	\$174 03
St. David's Church, St. John, addl..	5 00
Blue Mountain Prayer meeting, per P. Ross.....	6 00
S. School, East River, St. Mary's, 3rd quarter, per Miss E. Campbell....	1 72

Total.....\$186 75

SYNOD FUND.

Acknowledged already.....	\$1812 52
Rev. J. W. Nelson.....	5 00
Coldstream Ladies Religious and Benevolent Society.....	3 00
Miss Carrie Cambridge, Mass, U. S., per Rev. J. Layton.....	1 33
Judge Stevens of St. Stephen.....	20 00
Scotsburn cong., per G. McKay.....	17 50
French River.....	2 10

Total.....\$1861 45

The appropriations from Poplar Grove Sabbath School have been forwarded to Hillsburgh, to Spry Bay, and to Rev. Mr. Junor, of Hamilton.

CORRECTIONS AND EXPLANATIONS.

In receiving contributions at Montreal there were some directions and explanations, if given, not recorded. We therefore give the following notes:

Rev. R. Jack paid \$5.42 to Dayspring and Mission Schools. Their collectors and their amounts were as follows:

Miss Lizzie Wiley.....	\$1 38
Eliza Murray.....	1 54
Lila A. Ogilvie.....	1 25
Mina King.....	1 25

\$5 42

TATAMAGOUCHE.

Under the heading of Synod fund, Tatamagouche is credited with \$10.50, but “no expense” should have been added, shewing that this sum was additional to the minister's expense, or at all events, that nothing was drawn from the fund for that purpose.

WALLACE.

Wallace is credited with \$5 additional. This phrase in the acknowledgment means a second contribution, one additional to a sum previously credited. In the present case, however, it should have been “no expense,” as the sum paid by Mr. Munro was, as we now understand it, additional to his expenses to, and in Montreal. It is quite possible and probable that there are other omissions of a similar character.

FALL RIVER.

We recently received and acknowledged \$44.80 from the small body of Presbyterians at Fall River and Waverley. The statement in full is:

1874.
Oct. 25. To Sabbath collection.....\$12 30
Cash from John H. Robertson 6 00

1875.
Jan'y 7. “ Robertson by Lake 5 00
April 31. “ A. McQuarrie... 4 00
July 8. “ Auld for subst'n. 5 00
“ A. Rutherford... 23 50
“ Charles Miller... 2 00

1874. \$57 80

Sept. 21. Cash for Board of Cate-
chist.....\$13 00

1875.
July 8. Cash to P. G. McG.,
Treasurer..... 44 80
\$57 80

PAYMENTS FOR “RECORD.”

The Publisher acknowledges the receipt of the following sums:

Jas. Gass, Shubenacadie.....	\$ 9 00
Edw. Blanchard, Ellershouse.....	30
Mrs. E. Smith, Halifax.....	1 00
Miss Forman.....	40
Rev. S. C. Gunn, West River, P. I....	7 00
S. P. Archibald, Maine, U. S.....	25
Rev. R. S. Patterson, Bedeque, P. E. I.	5 50
Rev. A. P. Miller, Merigomish.....	10 90
Rev. D. McDougall, Cow Bay.....	18 90

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.

V. 7. Peter did not know that the washing was intended to teach Christ's great love, to read a lesson of humility, and to be a symbol of spiritual cleansing. He would, however, very soon understand these things.

V. 8. Peter persists in declining to accept the proffered service. In this there is something right and something wrong. He was right in not wishing Christ to stoop so low simply for the purpose of serving. He was wrong in opposing the will of Christ. Christ's reply referred to the symbolical meaning of the act, —to the fact that to be saved we must be washed from our sins in His blood. Vastly more than mere outward washing was meant, for Judas was washed and yet had no part with Christ.

V. 9. Peter shudders at the very thought of exclusion from Christ. It is hard to say how far he apprehended the spiritual import of the words, but it is very evident that he saw they had a symbolical meaning. Hence he said, "Let me be entirely washed by thee, that I may have full participation with thee."

LESSONS.

1. Learn the great love and condescension of Christ. He became a servant for His disciples' sake. He is now among us as "He that serveth,"—offering to bless us if only we accept His services.

2. It is only by the cleansing efficacy of Christ's blood that we can be saved. Our guilt and pollution can be removed in no other way.

3. We should deem no service too lowly, provided Christ is honored and our fellow men benefited. See Luke xxii. 35, 26—a passage which was spoken in this connection.

4. Let us never set our judgment in opposition to the revealed will of Christ. Let us trust Him implicitly, believing that what at times may be dark in the way by which He leads us, and in the way in which He teaches us, shall eventually be made plain.

THIRD SABBATH.

SUBJECT:—Many Mansions,—John 14: 17.

This passage shows the exceeding tenderness of Christ. Just as a loving father when about to die gathers around him his dear children, and forgetful of his sufferings spends his last hours in comforting them and in giving them godly counsel, so did Christ to His disciples. He gave them a long address, extending over three chapters; and He closed with that beautiful intercessory prayer in the 17th chapter.

V. 1.—The disciples were troubled with the thought that their Master was about to leave them. They were as yet only babes in

knowledge. They had much to learn about the character of His kingdom and the necessity of His death. He had indeed instructed them in these things; but they had strong prejudices and proved but dull scholars. Faith would be an antidote against this trouble: "You have faith in God; have faith in me also, for everything I do is for your benefit."

Vs. 2, 3.—*Mansions*,—abiding places. Heaven is here compared to a house that has ample accommodation for the comfort and happiness of its occupants. Christ's Father's house would furnish the disciples with everything that could minister to their happiness. They might well then submit to the trials of earth, if heaven was to be their home. They might well endure for a season a temporary separation from the bodily presence of their Master, since He was going before them to prepare them a place, and since at last He would return and take them home to Himself.

V. 4.—There should have been no doubt whatever in the minds of any of the disciples regarding the meaning of Christ when He spake, as He often did towards the close of His ministry, concerning His departure.

V. 5.—Thomas at least had taken a low view of the meaning of Christ's going away. Perhaps the most of the disciples occupied no higher ground.

V. 6.—Good comes out of evil. The confession of ignorance on the part of this disciple brings from Christ this beautiful truth. Christ is the way to be walked in; the truth to be believed in; the life to be received into the heart.

V. 7.—Christ chides the disciples, very gently, however, for their darkened understanding. He tells them that had they made a good use of their advantages they might have known that He was now going to Heaven, to His Father's house, to His own house indeed for He and the Father were one. He tells them that had they distinctly known what was the truth regarding Himself they would have known what was meant by His going to the Father and by men coming unto the Father through Him. *From henceforth, &c.*—from the time of my glorification. Impending events would reveal the Father to these disciples, so that they could see that the Father was revealed in the Son.

V. 8.—Philip thought Christ referred to some supernatural vision. That he says would settle every doubt.

V. 9.—Another gentle rebuke. For three years He had been with them teaching both by words and works that He and the Father were one—that He was the brightness of the Father's glory and the express image of His person—that He had come to reveal the Father's will concerning His plans of grace and purposes of salvation,—and yet this request was made, show us the Father.

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LESSONS.

1. In the time of trouble we should believe in the Lord with unshaken confidence.

2. Imperfect or erroneous views of the truth may not only keep much comfort from the christian, but may produce needless sorrow.

3. There remaineth a rest for the people of God; and the hope of entering into that rest to be for ever with the Lord should dry up all tears.

4. Christ is the only ground of hope for the sinner. The general mercy of God will save no one. It is only through the atonement of Christ we can be saved. "No man cometh unto the Father but by me."

5. The dignity and glory of Christ's person. He is one with the Father. He that hath seen Christ hath seen the Father. This could be said of no mere creature however exalted. Let us rejoice that while our Saviour is very man He is also very God.

FOURTH SABBATH.

SUBJECT:—*The Vine and the Branches*, John xv. : 1-8. Golden Text, Matt. vii. : 20.

The vine is very frequently spoken of in Scripture, particularly in the Old Testament. It grew in Palestine and its fruit was generally used as an article of food. It was indeed the staple of that land. The grape was eaten fresh, dried as raisins, made into syrup or honey, and also made into wine. Hence to those who dwelt in Palestine and lived in large part of the fruit of the vine, Christ's comparison must have been very suggestive and instructive.

It is not however as the food of this people that He here makes Himself known. That idea was developed in the lesson the "Bread of Life." The leading thought of this lesson is the union between Christ and His people. Jesus wished to impress upon His disciples this truth; that they must be in Him and must abide in Him if they would be happy and useful in His service. In a land of vines and vineyards it is not strange that Christ compared Himself to a vine. That which immediately suggested the comparison we do not know. It may have been the juice of the grape which He and His disciples had just been drinking, or it may have been a vineyard on the sides of the valley of the Kedron which they saw as they passed along; it being lit up as vineyards often were with fires by night—fires in which the fruitless branches were burned. From what is said in the lesson of withered branches and their burning it is altogether likely that that part of vineyard work had been seen.

The lesson can perhaps be taught best under three divisions. I. The true vine. II. The fruitless branches. III. The fruitful branches.

I. The true vine. "*I am the true vine, &c.*" It is not easy to give the full meaning of the word translated 'true.' It has no

exact English synonym. Some render it *real*; some, *essential* vine. The idea is that Christ is the full reality of that which is figuratively represented by the natural vine. He is true in distinction from that which is shadowy and imperfect, as well as true in opposition to that which is false. The Father, Christ's Father, is the husbandman of this true vine—owner as well as vine-dresser. It is hardly necessary to say that Christ does not speak of Himself here in His Eternal Divine nature, but in His mediatorial character and work, and in that He is subordinate to the Father.

II. *The fruitless branches.* By these Christ means apostates or formal professors. *In me.* They are in Christ outwardly or in appearance. In some instances it may be difficult to see any difference between them and true, living members. But the husbandman sees the difference. He sees the dry, withered state of the fruitless branches, and he removes others. They are both useless, and injurious to the fruit bearing branches. Hence they are burned up (v. 6). Oh how terrible is the doom of mere professors, or of false professors!

III. *Fruitful branches.* They are in the vine truly - one with the vine—partake of its nourishment. Hence they bear fruit, some of them much fruit. True believers are united to Christ, are one with Him. The union which is spiritual is mysterious, but it is real. Under another figure, Paul says a good deal about it. See Eph. v. 30.; Col. ii. 19; Rom. xii. 4, 5.

Fruitful branches are purged, or pruned, that they may be made more fruitful. Christ's people are tried in various ways that they may be made more sensible of their dependence on Him and more single-minded. Of themselves they can do nothing, not even after they are in Christ. Branches are nothing as branches.

"*Abide in me, &c.*" The idea, is take care that ye abide, &c. Seek to abide, &c. Abiding in Christ is the condition on which depends Christ's abiding in us. Christ will never leave or forsake His people, but if they forsake Him, He will withdraw from them. The fruits of the Christian are given by Paul, Gal. v. 22. Living members should abound in these, and so glorify their Father in Heaven. By our fruits men judge us, and if they see in us love, joy, &c., they are led to honor Christ from whom they all proceed.

LESSONS.

(1.) The richest products of earth are chosen to symbolise to us the richness and fulness of Christ.

(2.) Believers are one with Christ. They are not without Him, nor He without them.

(3.) Because one with Him or because one in Him they should be fruitful in every good word and work.

(4.) Mere nominal connection with Christ will not benefit any one. Terrible is the end of such as have a name to live while they are dead.