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

NOVEMBER, 1872.

THE SUPPLEMENTING SCHEME.

We hope that the church is not forgetting that, at the end of the year, about \$1,700 will be required for this scheme. The half-yearly payments then fall due, and the Committee, and all concerned, will find themselves in great difficulties, if means are not furnished whereby all liabilities may be met. It should be remembered that Five Hundred Dollars received from the F. C. of Scotland have been withdrawn; that the Funds of the H. M. Board can and ought no longer to be relied on to meet deficiencies, and that our only resource lies in the public spirit and liberality of our people. Let us hope that these will not be found wanting. Fuller details as to the present position and claims of the Fund will be, in another shape, immediately laid before our sessions and congregations, which we hope will receive the attention they deserve. But, meanwhile, these few words will not, we trust, be regarded as out of place. It surely is too late in the day to be required to plead at any length the claims of this scheme. Indeed, there is no one scheme of our church which, we think, should more commend itself than this to the sympathies and support of our people. It is essentially a home mission scheme and home mission work we regard as the work which Christ has given our church to do. It is essential, too, to the church's growth. The growth of our church has been great; so great, indeed, that we have heard it has led to the admission from a high dignitary of another church, that "Presbyterianism

is to be the religion of Nova Scotia;" but we want it to be greater still. The "vine brought out of Egypt," God has "caused to take deep root; and we want it to "fill the land,"—and all this is what this scheme is attempting to do. In a word, it is a scheme in full accordance with the principles of our church system; and this to every true Presbyterian is all one with saying that it is in full accordance with the principles of the Gospel. It gives the strong an opportunity of helping the weak, and sustaining in some small measure, as they deserve, those devoted servants of the Lord Jesus Christ, whose lot is cast in the high places of the field, and who are bearing the "burden and heat of the day." About thirty dollars from each congregation will meet, and more than meet, our liabilities. Let all aim at this as early as possible; but as it is all but certain that, in not a few congregations, this amount will not be raised, let not our larger and wealthier congregations be afraid that the Committee will have more than they require if they double or even treble that sum. We would wish, too, to engage more heartily than has ever been done the sympathies of our more wealthy members on behalf of this fund. We have such men, we know, among us who regard "Jerusalem above their chief joy," and we feel that this scheme has a special claim upon them. While, then, we are asking the poor to give out of their poverty, we would earnestly urge upon them to give out of their abundance: and thus show that they know "how to support the weak," and that they remember the words

of the Lord Jesus how he said, It is more blessed to give than to receive. Let all, however, rich or poor, try to do their duty. We know the calls that are made upon our people are many, and the present is a season of considerable depression in not a few important interests: but a hearty, earnest, united effort is all that is needed to get this fund out of its difficulties and put it on a proper footing; and such an effort, we trust, will now be made.

JOHN KNOX.

Three hundred years ago on the 24th of this month, John Knox, the bravest of the brave, the truest of the true, passed to his rest and reward. The great Reformer was born in 1505 at Haddington. The University of Glasgow claims the honour of being his *alma mater*. He reached the mature age of thirty-eight years before he declared himself a Protestant. No sooner was his change of views made known than his life was in great and frequent peril; for those were troublous, dark and bloody days, when Popery struggled at all hazards to retain its disastrous ascendancy. Knox first comes clearly upon the scene in connection with George Wishart, who, in 1545, fell a victim to the craft and cruelty of Cardinal Beaton. When the profligate Cardinal had been put to death, one short month after the burning of Wishart,—Knox became an inmate of the Castle of St. Andrews. In a short time, however, he and his compatriots were made captives by French invaders, and for two years he was treated as a galley slave, tugging wearily at the oar. For four years—till 1554—after his release from his painful captivity, he lived and laboured with remarkable success in England. So great was his influence that he was appointed one of King Edward's Chaplains, was pressed to accept a bishopric, gave much assistance in forwarding the Reformation, and induced Cranmer to expunge some objectional passages from the Prayer Book and to omit some ceremonies in the services of the English Church. When the "Bloody Mary" ascended the English throne, Knox,

like many other Protestants, sought refuge on the Continent,—chiefly in Switzerland and Frankfort on the Maine. Some of his happiest years were spent in Geneva, as pastor of a church there. He became an ardent disciple of John Calvin, and quite approved of the Genevan discipline.

He made a brief and stirring visit to his dear native land in 1555. The people then felt the spell of his honest eloquence. He spoke the plain truth to all ranks and classes. "He was a large, noble, generous man, with a shrewd perception of actual fact, who found himself face to face with a system of hideous iniquity. He believed himself a prophet with a direct commission from heaven to overthrow it, and his return to Scotland, therefore, became the signal for the renewal of the struggle" (*Froude*.) But he had to return to Geneva once more, and not till 1559 did he permanently return to his beloved Scotland. In 1558, the Popish authorities burnt Walter Milne, as they had burnt Wishart. Franco was now determined to suppress the Reformation in the British Isles, and to annex them to the French Crown. "Francis and Mary" claimed sovereignty of England and Ireland as well as Scotland. The first step in the tragic programme was to quench every spark of Protestant light in Scotland. It was at this critical juncture that Knox came upon the scene, strong in the power of truth and righteousness. He was under sentence of outlawry; but, regardless of this, he preached sermons which were more than thunder-peals—more than trumpet notes, rousing the nation to stand for the truth of God's Word and the purity of Christian worship. The people responded. The altars of Baal were thrown down, the "pestilent prelates" were swept from the high places which they had so foully prostituted. A movement was set on foot which has continued to this day, and which, by God's grace, must continue till the end of time. In 1560, the Reformed faith was recognized by the Scottish Parliament as the religion of the realm, and the Reformed Church was by law established. In the great work of these two years, Knox was the leader, the chief agent, under God. Troublous

years followed—years of civil strife, of revolution, of cruel murders and foul assassinations; but, through all divisions and troubles, Knox was safely kept in his integrity. He knew the value of schools, and secured to Scotland a system of education which has proved an unspeakable blessing to her people from that day till this. The church and the school were the institutions which he endeavoured to bring within the reach of every man, woman and child in the land. Through good report and evil report his influence deepened and widened. The flatteries and the tears of Mary Stewart were alike ineffectual to seduce him from his purpose.

During the last years of his failing health, he lived at St. Andrew's. When unable to walk or ascend the pulpit without aid, he still preached with all his wonted ardour. He applied the truths of the Bible to the men and women, and the circumstances of his own time; and he did it so terribly in earnest that his hearers would "*grue and tremble.*" Weakness, sickness, weariness were all forgotten when the prophetic power was upon him, "and he was like to ding the pulpit in blads and to fly out of it."—In August he came to Edinburgh; and it was evident to all that his splendid career was drawing to a close. Still he continued to preach. It is recorded that when the news of the massacre of St. Bartholomew reached Scotland, Knox was deeply affected. Parliament met in October, and the great Reformer was called to preach to the leaders of the nation for the last time. The French Ambassador was present, and Knox turning to him in course of his sermon, said: "Go tell your King that sentence has gone out against him, that God's vengeance shall never depart from him nor his house, that his name shall remain an execration to the posterities to come, and that none that shall come of his loins shall enjoy that kingdom unless he repent." No prophecy was ever more fully realized. The Ambassador withdrew in anger; but the event showed that Knox spoke the truth. Some twenty months later (says Froude) Charles IX. lay dying of hemorrhage—he was haunted with hideous dreams; the darkness

was peopled with ghosts which were mocking and mowing at him, and he would start out of his sleep to find himself in a pool of blood—blood—ever blood. The night before his end, the nurse—a Huguenot—heard him sob and sigh. "Ah," he muttered, "but I was ill-advised. God have mercy on me and on my country; what will become of that? what will become of me? I am lost; I know it but too well." The nurse told him that the blood would be on the heads of those who misled him—on them and their accursed counsels. He sighed again, and blessed God that he had no son to inherit his crown and his infamy.

Shortly after his October sermon Knox was prostrated by a stroke of paralysis. His mental power was unabated and he continued from his couch to give wise and earnest warning and counsel to all. His burning zeal for Christ's cause never abated. On the morning of his last day on earth he rose, half-dressed himself, but finding himself too weak, sank back upon his bed. "It was no painful pain," he said, "but such as will end the battle." His wife read to him Paul's words on death, and he responded, "Into thy hand O Lord for the last time I commend my soul, spirit and body." He then asked her to read to him the 17th chapter of John "where he first cast anchor." As night fell he seemed to sleep. The family assembled in his room for their ordinary evening worship, and "were the longer because they thought he was resting." At the close, one asked, "Sir, heard ye the prayers?" He answered, "I would to God that you and all men heard them as I have heard them, and I praise God for the heavenly sound." Then with a long sigh he said, "Now it is come." Being asked if he remembered now the promise of the Saviour, he gently raised his head, and then rendered up his spirit.

"There lies one who never feared the face of mortal man" said Morton, as he stood beside the great Reformer's grave. But it is now, removed by a distance of three hundred years, that we can better estimate the greatness and the power of Knox. No grander figure can be found in the entire history of the British Reforma-

tion: no man at once so sagacious as a statesman, so pure as a politician, so upright, brave and true: so thoroughly a man of God and of his country. Knox, under God, saved Scotland; and Scotland saved England from a papal revolution. "His was the voice which taught the peasant of the Lothians that he was a free man, equal in the sight of God with the proudest prelate or peer that had trampled on his forefathers. He was the one antagonist whom Mary Stewart could not soften nor Maitland deceive; he it was who raised the poor commons of his country into a stern and rugged people, who might be hard, narrow, superstitious, and fanatical, but who nevertheless were men whom neither king, noble nor priest could force again to submit to tyranny," (*Froude.*)

Knox defeated the plans of Mary and saved Scotland from being the lever by which France and Spain would dethrone Elizabeth or compel her not unwilling return into the church of Rome. Yet Knox has been the victim of endless calumny. His very bones have been flung out of their resting place and no one knows where they are laid. His noblest monument is the Reformed Church of Scotland, and the noble array of Presbyterian Churches throughout the English-speaking world. Be it ours to cultivate the true, noble, self-sacrificing spirit of the great Reformer—to emulate his zeal for the Gospel and his intense intolerance of evil and all falsehood.

THE RELIGIOUS WORLD.

The "Old Catholic" Congress at Cologne proved quite as satisfactory as was expected by well-read Protestants. The influence of the new movement has greatly increased. There is no sign of going back to Rome. A committee has been appointed to negotiate Union with the Jansenists, and possibly with the Anglican and Greek Churches. The essentials of Romanism are still adhered to—except the Infallibility and some other additions made by Pio Nono. Still the germ of Protestantism is at work. There is a break with Rome that cannot be healed. Means are taken for the

election and consecration of Bishops. This is a decisive step in the direction of permanent separation.

The conflict in Germany continues. It is extremely bitter. The Pope and the Jesuits try to foster division in the Empire, and if possible to isolate Germany and win allies to the side of France. They could then have their revenge. Bismarck seems to understand their policy and to be quite able to frustrate it. The Old Catholic movement has gained largely in various parts of Austria, to the intense disgust of the Roman Court.

Mission work in Spain, Italy and France is prospering; but, alas, it is still the day of small things in those countries. The most hopeful feature is the ever-increasing activity in circulating the Holy Scriptures.

In England there are again threats of breaking up the Established Church. The Evangelicals were justly alarmed at the Bennett Judgment, which allowed standing-room in the church to the rankest Romanism. It is now the turn of the High Church wing to be alarmed. The Athanasian Creed is to be left to the choice of ministers and people,—to accept or reject, to sing or say, or not to sing or say. This has excited the indignant alarm of all the Ritualists, who declare that if the Creed is touched they will leave the church. It is not probable, however, that any of these threats will be carried out.

There has been a vigorous discussion in the English press on the Massacre of St. Bartholomew, and the responsibility of the Papacy in connection with that bloody tragedy. The *Times* concludes that the Pope was, and that the Romish Church is, fully responsible for the crime.

The "Free Church of England" is slowly gathering strength. It is formed of congregations that wish to hold by the forms and prayers of the English Church, but cannot remain in the Establishment in consequence of its Popery.—The agitation for the overthrow of the connection of Church and State in England is gaining ground.

In Scotland, we note with regret that the division in the Free Church is more exas-

perated than ever. Dr. Begg warns all whom it may concern that the minority will resist by appealing to the Courts of Civil Law, by Disruption, by all and every means in their power. The leading Unionists have appealed to the more temperate members of the opposition to check the extreme measures of their leaders.

The death of Dr. William Anderson of Glasgow will be widely regretted. He was a man of genius and power, and a successful minister.

Evangelistic operations are carried on in Glasgow and most of the Scottish cities with unusual vigour.

In Ireland, Archbishop Trench, himself, too, "High Church," has been compelled to check the ultra ritualism of some of his clergy. The laity and a majority of the clergy of the Episcopal Church in Ireland seem to breathe the right spirit.

The Irish Presbyterians are as active and energetic as ever in their mission work in the Romish regions of Ireland, and far off among the heathen. The Presbytery of Belfast has appointed a day of humiliation over the late riots. The Finances of the church are in an eminently healthy condition.

A few days ago fifteen Presbyterian Missionaries left New York in one steamer bound for Asiatic countries.

The trouble about Mr. Knight of Dundee has ended. The Presbytery has admonished him for the "highly censurable act" of holding ministerial communion with Mr. Martineau, a Unitarian. He has submitted to the Presbytery's decision. A Committee has been appointed to examine his printed sermons and essays.

The Mutual Eligibility proposal is receiving the sanction of the Presbyteries. Only one Presbytery has rejected the measure, and it did so by a majority of one. Twelve have approved.

The number of Students attending the U. P. Hall, Edinburgh, is 136.

The English Presbyterian Churches are availing themselves of the Mutual Eligibility arrangements to call ministers of different connections.

THE PROMISES.

PETER says that God's promises are exceeding great and precious. The christian who lives by faith realizes them to be so! They are to him the brightest jewels among the treasures of the Bible. Like the great diamonds and sparkling gems in a monarch's crown, they give to Revelation its chief value. They are the crown jewels in the regalia of the kingdom of grace. The Bible, from beginning to end, is studded with their precious gems which, to the eye of faith, shine and sparkle in the light of heaven.

The promises of God are the bonds of the kingdom of heaven. They are the redeemable paper currency of christianity. No doubt they are at a depreciated value in the market of the world, but to the christian they are just as good as gold. To him they are drafts on a bank whose security cannot be affected by the stagnation of commerce, the crash of revolutions, the desolation of war, the overthrow of empires or the destruction of worlds. The possession of these notes, signed by God himself and sealed by the blood of his Son, is ample security against spiritual bankruptcy.

Men, however, require spiritual discernment to appreciate the value of God's promises. A man who knows nothing of diamonds may cast them away as useless pebbles. He who cannot read may tear up a bank note as worthless paper. It is thus, that men in spiritual ignorance often trample upon or cast away God's promises. But the christian who has spiritual discernment lays hold upon them as invaluable treasure.

The christian tests the value of God's promises by the character of him who has made them and by the benefits they have secured to himself and others.

The worth of a promise depends a good deal on the character of the person who makes it. Is he truthful? Will he keep his word? If he will not the promise is not to be depended on. The christian knows that God cannot lie. The promise is guaranteed by unerring truthfulness and unwavering faithfulness. The word of the Lord endureth for ever.

But we may ask also: Is the person who promised able to fulfil his obligation? Is

the bank that issued the notes solvent and able to meet the liabilities? Poverty may prevent the payment of a debt. Inability may cause failure in the execution of an undertaken task. Forgetfulness may make a man break his promise. It can never be so with God. With him all things are possible. Almighty power, infinite resources, and incessant watchfulness are pledged to the fulfilment of every promise he has made.

We may also ask: Is he who made the promise willing to fulfil it? If he is not he may readily find a way to evade his obligations. But God has given us the most indisputable evidence of his willingness to confer benefits upon us. In designing and executing the plan of redemption, he has scooped out channels through which the blessings of his mercy may flow out to man. He will not obstruct those channels and frustrate his own designs. He has given us the heir as a proof that we may have any of the possessions that belong to him. He has placed in our hands the title deeds of an inheritance as a proof that we are welcome to any flower or tree that grows upon the estate. He has opened for us the great reservoir of blessing as a proof that he will not refuse the free use of any streamlet that flows from it. All the promises are yea and amen in Christ. The gift of His Son includes all other needful things.

God's promises are precious from their accessibility. They are bunches of grapes which hang within the reach of all. They are pearls for which any one can dive. It is only those who exclude themselves who cannot obtain the benefits of their provisions. Compliance with the conditions upon which they are made is possible. Many a promise might be put beyond our reach by the conditions annexed to it. Rothschild might promise me a million dollars to swim across the Atlantic. He might be able to keep his promise, but I could never comply with the conditions. But the conditions of God's promises are all reasonable and can all be fulfilled through the merits and strength of Christ our living head. The reason why men do not lay hold on the promises, is not so much from want of ability to comply

with the conditions as from want of any desire to obtain these provisions. The fruit itself is not palatable to their taste. Men in their natural state do not relish the fruits of righteousness, hence they turn the branches on which they grow, out of the way. Those who like wallowing in the mire cannot feel the need of clean garments. A blind man cannot be very anxious for the light of a candle. Men spiritually depraved and blind will always undervalue God's promises.

The promises of God are precious in their suitableness. They are adapted to man's necessities. It is felt need that makes them precious. They are fountains at which the thirsty only can drink. Those that have no thirst will find no sweetness in these waters. They are provisions for the hungry, they that have no hunger will find nothing palatable in them. They are staves on which to lean. Those who feel their lameness, weakness, weariness, will find them acceptable support, but to the strong and self reliant they will seem to be only an incumbrance. They are the curative medicines for hopeless cases of spiritual sickness. Only those who feel their disease will take the remedy.

The promises of God are precious in their indications. They are the evidence of God's interest in us. They are like the letters from home that meet us at the different points of our journey when we are travelling. They remind us of the interest which dear ones at home take in our welfare. Bible promises are the written assurances of our Father's interest in our well-being. In older countries, in the city parks, and on the sides of highways some benevolent men have erected fountains and placed seats where travellers may find refreshment and rest. These works perpetuate the memory of the benefactors. God's promises are his fountains and resting places at which the weary traveller to Zion may find refreshment and rest by the way. They are the lamps provided for those who go down into the dark places of the earth. They are always ready when needed, and the greater the darkness the more brightly they shine. But in this respect they are only

the foretaste of the rivers of pleasure and the eternal rest to be enjoyed at God's right hand. They are only the reflected rays of that everlasting day into which we will soon emerge.

The promises of God are precious in their indispensableness. They are felt by the christian to be necessary to his security and happiness. They are like life preservers to drowning men. They may not appear to be of much use when the day is fine and the voyage prosperous, but when the ship strikes and we begin to sink beneath the waves, nothing is more valuable. It is when on the sea of life with nothing else to cling to, that the promise becomes precious. We would not sell our life preservers then for millions of dollars. We grasp them as our only hope, and the more firmly we cling to them the more securely we will float on the sea of doubt and disaster. The promises are the vessels by which we draw water from the wells of salvation. It is by letting them down in faith that we reach and draw up the living water of the fountain of life. They are the cable chains of Christian steadfastness. By them we can secure the christian bark when she is in danger of being swept from her moorings by storms and currents. The promises supply food for all the christian graces. They are the anchors to which faith clings in time of trial. They are the windows through which hope surveys the future. They are the pillows on which love reposes in perfect peace. God's promises are indeed precious.

MOOSELAND.

This settlement is a Gold District, situated about 12 miles from Tangier and 18 from Middle Musquodoboit. In the midst of a forest with one of the worst of roads leading to it, it is by no means a pleasant task to undertake to journey to this locality. To reach it with any degree of safety parties must either walk or ride on horseback. Isolated, however, as this settlement is, and known perhaps to but few readers of the *Record*, yet it must hereafter occupy a place upon the page of Nova Scotian history. The

future historian of our Province will have to chronicle the fact that here gold was first discovered in our land. The announcement of this discovery spread like wildfire, and hundreds were found flocking to this locality to obtain some of the precious ore. A large population soon gathered, dwelling chiefly in camps scattered throughout the forest. Many left comfortable homes anticipating great fortunes in store for them, many of whom, alas, were doomed to bitter disappointment. Among the visitors of note was the Hon. Joseph Howe, who gave to these Gold Diggings the name Mooseland it being a famous hunting ground, large numbers of Moose being captured there.

The palmy days of this region seem now to be gone; once comprising a population of hundreds of gold seekers, it now only contains about 12 families. Mining is not now extensively pursued, though operations have not been wholly suspended. A mill has been erected, and the settlement contains some good agricultural soil, which, to some extent, is being tilled. A school is in successful operation, though a Sabbath school has not been in existence for some time. Beside the resident families young men are found resorting here to obtain employment; and yet, alas, how little attention we can give to their spiritual wants. Many are their silent Sabbaths; for months at a time they have not seen the face of a minister of the gospel. During the past summer, however, they have not been neglected. Mr. John Richards, who was employed as a Catechist in the Sheet Harbour congregation, laboured among them with much acceptance preaching the truth and visiting their homes. The same arrangement will be followed out during next season, but only a meagre supply can be given during winter. Their destitute condition and sad lack of gospel ordinances surely excite our sympathy. And Mooseland is not the only isolated region within our Home bounds demanding attention at our hands. There are other localities where souls are perishing for lack of knowledge, and must we neglect them? Our Catechists are doing a good work in cultivating these destitute fields, and would that we

had more of them; but, alas, we have not labourers enough to meet the demand.

Should not our more highly favoured congregations, where the sound of the gospel is heard every Sabbath, give this matter a little consideration. Under the present scarcity of men might not adjoining congregations give up their pastors for two or three Sabbaths and allow them to visit destitute vacancies and waste places, where the gospel is only preached at intervals?

SYSTEMATIC GIVING: THE SCRIPTURE ARGUMENT.

REV. E. A. M'CURDY.

II.

The second point in reference to which the Committee on Systematic Beneficence sought information from Sessions, was respecting the principal difficulties in the way of the adoption of the Synod's recommendations by the congregations under their jurisdiction. The question which they proposed elicited numerous answers, all of which engaged the earnest attention of the Committee. Some of the difficulties suggested were adverted to in the report to Synod, but it was thought that others might be more effectively met, by means of communications through these columns. To the objection which some of the brethren urged that the Scripture argument in favour of Weekly Offering and Storing is not valid, I wish to direct attention in this article, leaving it for some of the rest of the members of the Committee to notice others.

In different hands the objection to which I have just adverted, assumes different aspects. Some contend that the precept, "On the first day of the week let every one of you lay by him in store as God hath prospered him," is not universally and perpetually binding for any purpose, while others freely admit its obligation, but only so far as provision for the poor is concerned.

It seems however to be admitted on all hands that the precept determined for the Corinthians the time and frequency of the appropriation of their substance for a specific

object, and that it also fixed for them both the mode and the measure of their contributions for that purpose. Now it seems evident that this precept could not have been intended solely for the Church at Corinth, because it had already been given to the churches in Galatia, "Now concerning the collection for the saints as I have given order in the churches of Galatia so do ye." Not only so, but as the apostle endeavours to stimulate the Corinthians to liberality by the example of the poor churches of Macedonia, may we not infer that he had given similar directions to them, especially since the apostle addresses the epistle in which it occurs, not only "to the Church of God which is at Corinth," but also "to all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Besides, whether the Catholicity of this epistle be admitted or not, it is worthy of notice that no other measure or mode is prescribed anywhere else in the New Testament. Since then it is admitted on all hands that the measure is obligatory, since there is not probably a minister of the gospel anywhere who has not frequently urged his people to give "as God hath prospered them," why should any one doubt the universal and perpetual obligation of the command "to lay by him in store" any more than that of the precept which requires him to contribute according to his ability.

But let us cite a somewhat parallel case. In the same epistle in which the precept to which we are adverting occurs, the Apostle in giving directions respecting the preparation required for sitting down at the table of the Lord says, "Let a man examine himself, and so let him eat." Was not the Apostle evidently writing with a direct reference to the abuses which had crept into the church at Corinth? Yet who limits the obligation of the precept to the Corinthian Christians? Is not self-examination immediately before we take our place at the Communion table a duty enforced upon all Christians in all ages, though enjoined nowhere else in the same connection in the New Testament? "Upon the whole then," to quote the words of a distinguished

writer, "this much may be said of its perpetual and universal obligation that it stands alone having the seal of the Divine sanction in the New Testament, while embracing the principles contained in the Old Testament arrangements, that it obtained in the apostolic churches; that it bears all the marks of, and is found by many to be a sacred means of grace; and that its practice proves at once convenient and advantageous to ourselves, generous to men, and pleasing to God, while every human expedient proves deficient both of material supplies, and of gracious influences on the heart. If the epistles addressed to ancient churches impose any obligation on us, why not this obligation? If they impose no obligation where is our charter of grace and privilege?"

To these weighty words may it not be added that if we generally cite, as our authority for the method of celebrating the Lord's Supper, the terms of the institution as found in this very epistle; if we bow reverently and universally to its authority when it treats of the obligation of the mode of commemorating the Saviour's love to us, where is our consistency if we ignore or deny its binding force, when it teaches us the method in which we should manifest our love to Him?

But it is necessary to advert briefly to the other aspect of the same objection, viz.: to the position of those who admit the universal and perpetual obligation of the precept so far as it concerns the provision which is required to be made by the church for the poor, while they deny that it has any authority as a rule for the method of securing funds for other purposes. In this connection it may be proper to inquire, why was this provision for the poor made a part of the Sabbath service, and required to be attended to "on the first day of the week" by every person to whom the precept came? Unless we are to yield the position that the great duties of the Sabbath are rest and worship, it does seem that the only satisfactory answer which can be given to this question is that giving for the relief of the poor saints from right motives is worship, that on account of the identity

between Christ and His poor followers, what was done for them was an act of homage to Him. Upon no other principle does it seem possible to account for the prominent place which the subject of Christian Beneficence holds in the epistles of Paul, and especially in his epistles to the Corinthians. With the exception of the great doctrines of Justification by Faith, the Priesthood of Christ, and the Final Resurrection there is no such elaborate argument as on this subject in all the Apostle's writings. Besides the first seven verses of the sixteenth Chapter of the first epistle to the Corinthians, it is the theme of the eighth and ninth of the second. Following immediately upon the statement and proof of the animating doctrine of the resurrection, in the former of these passages, it contributes one of the most important elements in its application, for closely linked with the charge, "Be ye steadfast, immovable, always abounding in the work of the Lord," is the precept "Now concerning the collection for the saints as I have given order in the churches of Galatia, &c." Only upon the supposition that the duty enjoined enters into the very essence of true and acceptable worship can we satisfactorily account for all these facts. But if the Lord Jesus has identified His ministering servants as well as His poor saints with Himself, if when He sent forth the first preachers of the gospel He declared, "He that receiveth you receiveth me," if He has fully set His heart upon the evangelization of the world, if as Lord of all, He has bestowed the gold and silver upon His people for the purpose of enabling them to manifest their love to Him by their frequent, grateful, joyful contributions to His cause, must not the consecration of our property to religious purposes under proper impulses constitute a true act of homage to the Lord Jesus, and so in its essence become identical with gifts for the poor? Does it not also seem every way probable that as in many other instances, so in this case the Spirit of inspiration designed by enjoining a precept in a specific connection to establish a general principle which should rule in all similar cases?

PERSIS.

In the 16th Chapter of the Epistle to the Romans, Paul has given us a long list of honoured names, names of men and women who wrought well whilst here, finished their work and have gone to their rest. Among this large record thus given, stands out very conspicuously, the name of an eminent Christian Lady whose biography Paul writes in half a verse: "Salute the beloved Persis who laboured much in the Lord."

This woman being a friend and follower of the Lord Jesus Christ, not only shows by her outward conduct and character that she is one of his disciples, but further shows it by an intense desire to do something for him. She did not rest satisfied with wishing to do good nor yet with talking about doing good, but she went to work, and by every means in her power endeavoured to win souls to Christ. She underwent the severest toil not unaccompanied with pain and weariness, labouring with unceasing activity, feeling that she had a mission to perform. Rough was her task, arduous were her labours, and tender were her hands; the heart, however, was willing, and now she rests from her labours. Like the clustering constellations that shine with intensest lustre in the midnight sky, so she wears a crown yonder that sparkles in the spiritual firmament. And are we not taught the valuable lesson in looking at the example of this noble woman, that religion is not a thing of dreamy sentimentalism but of energetic, practical action? In our varied spheres in life we may not all be enabled to perform any splendid flaming or brilliant service to blaze and dazzle in the eye of the world. It may be quiet inner work which no eye but the eye of Jehovah can see; yet no matter how small or insignificant it may appear to us, it glorifies God. Persis in her own humble way laboured ardently for God. Possessing indomitable courage, unflinching zeal and a stout heart she goes forth leaning upon strength derived from on high. A loved woman, a lone worker in the hard field of the world, she toils on till her departing soul like the setting sun, disappears, only to shine in another and better world.

The christianity of Persis was a christianity of the highest type, it flowed from her inner life with Christ. And do we not want more of this Christianity in our day? Are we not too apt to be satisfied with merely becoming members of the church and then settling down into indifference. We become dead, cold and formal; we need to be roused up, to be fired with zeal; we want a more practical Christianity. Our zeal should be a sacred flame kindled at God's altar, and burning at God's shrine. Not a zeal for church membership, for party, for creeds, and dogmas, but a zeal like that which Persis possessed. She laboured much in the Lord. A zeal like that which Persis possessed is not characteristic of our day. True, there are energetic workers in all our congregations, but alas! do not the drones far outnumber them? A Church with a membership of upwards of 17,000 ought to do a great work for God: nay, only a few individuals like Persis within our pale would achieve a great deal. And is there not plenty of scope for work in all our charges; is there not enough to incite our zeal and draw out our energies? Many of our Ministers are overwrought; souls are perishing for lack of knowledge, men are found neglecting the means of grace, hundreds are travelling the broad road that leadeth to perdition; are there none like Persis ready to put forth efforts to tear the lost ones from their sins and win them to Christ? Strive to come in contact with those who may be strangers to Christ, labour for their salvation, and at last you shall receive the same high commendation which this noble woman received.

 AUGMENTATION OF SMALL STIPENDS.

BY REV. DAVID KING, D. D.

The title of this paper speaks for itself. It intimates that more or fewer of our ministers have small stipends; and the dullest may perceive that small stipends mean large trials. A minister cannot, in adaptation to his circumstances, adopt such a simple and primitive mode of life as would compromise his position. His congregation would not like to see him in workmen's clothes; it would discompose them if he were occupying a hovel of a house; they would feel scandalized if the coarse attire of his wife and children made them the talk of the

neighbourhood. A minister, then, must have some appearance of good status in the community; and a small stipend imports that he is doomed to respectable, if not genteel poverty.

Certainly our ministers do succeed wonderfully in maintaining an aspect of comfort. Their abodes and families are not less orderly and well-conditioned than those of many who are in easier circumstances; and every friend who visits them is hospitably received. There seems to be a mystery in the fact that they are apparently as well off as neighbours who have double their means; and one might think that they had discovered the secret of transforming baser metals into gold, or reaching the needful by fairy wishes. But the results are otherwise to be accounted for; and the true explanation is neither alchemy nor magic. Dire is the struggle by which the stinted minister so upholds himself in society. A perpetual and rigid economy is essential to the issue. In countless cases he must forego what others deem necessities of life. With exhausted frame he must walk where others drive. Disease has far advanced in his home before he asks advice for which a medical fee, however moderate, must be paid. The invalided of his circle must remain where they are when the hope of health is change of air. Time would fail to enumerate like occasions on which he exercises an absolute self-denial rather than go into debt or ask augmented income.

The minister and his family do not alone suffer from this penury. Its mischief is largely shared by his people. He cannot furnish adequate instruction from his own brain, or even from the Bible, without suitable helps to the exposition of Scripture.—He must give himself to reading that his profiting may appear to all; but a small stipend denies him the books which would make him an interesting and instructive preacher. His hearers insist that not aught of his work shall be diminished, and any imperfection in his discourses they may severely criticise; so demanding in effect the full tale of bricks, and withholding the straw wherewith to make them. Apart from mere means of knowledge, a minister is crippled and impeded otherwise by the distractions of want. That he may give his people all his mental energies, he must be among them, as Paul says of Timothy, 'without fear.' But the question how limited means and large ends are to meet is very formidable, and is inseparable from apprehension. It is destructive of composure. It impels him to take thought of a very profitless or rather pernicious character; and I have heard one of our ablest ministers say that a great part of his official life had been spent in studying how to make £2 do the work of £5. Is it conceivable that a mind

so engaged can devote to ministerial duties its full elasticity and power?

The severity of this probation tells sadly not only on the existing roll of ministers, but on the future supply of the pulpit. The sons of ministers have great advantages over others in acquiring suitable qualifications for ministerial work, and they have been largely in request for our more important charges. But when, from earliest infancy, they have seen and felt the embittered working of small stipends, and read their influence in a mother's anxious face and overtaken constitution, they must be singularly devoted if all this ordeal in no degree affect their choice of a profession. The consequences are, I believe, already discernible in our ecclesiastical statistics.

Other youths besides ministers' sons come to perceive the hardships of the manse; and these hardships tend as powerfully as earthly conditions can tend, to drive from the ministerial office all that portion of the rising generation who have not merely the lore of schools and colleges, but the engaging manners of social cultivation. With a certain class some refinement in their pastor is essential to his acceptability; and what peasant even does not like in his minister the amenities of a gentleman? It is well that our Theological Hall be open to a labourer's son, or even a beggar's son; for not a few of humble birth have become eminent divines; and there are cases where the needy, to use a scriptural simile, have been lifted out of the dunghill to be set with princes, even with the princes of God's people. But it fares ill with a church, especially in times of research and pretension, when these exceptions are made the rule, and its dominating principle in the appointment of spiritual superintendents is that of Jeroboam, who stationed at the altar 'priests of the lowest of the people.'

The foregoing remarks have mostly regard to expediency; but the course they recommend has the more important phase of express and peremptory duty. Our denomination is not at liberty to stint and half-starve its ministry. 'Let him that is taught in the word communicate to him that teacheth in all good things.' We preach the gospel of Him who has declared that 'the labourer is worthy of his hire.' The fulfilment of these precepts has allied promises. 'Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.' Our people all give more or less for religious and benevolent objects; numbers of them give liberally, and not a few of them munificently. But if all the givings of our church members were sum-

med up, they would commonly be found to bear a small proportion to total income and secular expenditure. The feast is usually for self, and a Saviour's cause is left, with Lazarus at the door, to be fed with crumbs falling from the table. We must have another scale of contribution in general practice. There must be a systematic beneficence. With the Scriptures in our hands, and Christ's example of self-sacrifice before our eyes, we must deliberately consider what obligation is due to God, and will be acceptable in His sight,—what proportion and amount will coalesce with the acknowledgment, 'She hath done what she could.'

The case here treated of is becoming yearly more urgent. A little stipend is losing half its value in the rise of prices; and all the vicissitudes in the economic world are pressing on the recipients of limited stated income. Hence difficulty is culminating in extremity. Many a minister is at his wits' end what to do,—whether he should emigrate, or advertise for boarders, or have recourse to private teaching. His heart is dejected, his hand is paralyzed, and the work of God is hindered.

These things must not be. Let them be ended now. We can end them if we will, and it is very lamentable if they will be wanting. The augmentation of small stipends will require, no doubt, to be made a great measure. And why not? There is no satisfaction in a puny movement. It relieves not the conscience, warms not the affections, and fails to fulfil or almost awaken hope. Away with such stinginess, and make full proof of the saying, 'It is more blessed to give than to receive.' Let the present effort be worthy of the occasion, and equal to it,—prompt, energetic, noble. Our veterans in well-doing have begun it; let our youth of promise take it up; and if there be any objections or coldness to contend with, let them fight the good fight, and gather in this campaign their first laurels of philanthropy. 'I write unto you, young men.' Which of you are to be our next Hendersons and Youngs?

Many of you have a hard struggle to start in life, and by all your efforts are unable to get on and to get up. With all such I truly and deeply sympathize. But some of you are more favoured,—you have got into good posts,—you are engaged in successful commerce; and if you only add profits to capital, and still launch out in well-directed adventure, you seem to be speeding on to great possessions. Your business will become of imposing consequence, heroic in its risks, and almost grand in its dimensions. But there is equal snare as fascination in this contemplated future. Surrender the soul to its way, and the result will be sordidness. The mind will be material and godless as

the metal it amasses. It is indispensable to your well-being that you ally prosperity with beneficence: and an enlightened self-love not less than your neighbour's good requires of you to honour the Lord with your substance, and with the first-fruits of all your increase.

These lines will fall into the hands of some who have already made way in life, and if not affluent, are yet well-to-do in the world. They have a moderate competency, and are persons of mark in their congregation. In a certain sense, they give it the benefit of their own respectability. And yet they may have no pre-eminence in works of faith and labours of love. They may rather hold back from generous proposals, and require all sorts of studied address to draw them into any degree of benevolent action. These persons do not bethink themselves what responsibility they are contracting. They become a hindrance where they should be a help; nay, a curse where they should be a blessing. Even their virtues give weight to their niggardly example; and it is very sad when all their temperance and rectitude, and good repute and social influence, are engaged to sanctify penuriousness, and blight the generous impulses of the church to which they belong. We invite them to come out of this reserve. Here let them lead, not require to be dragged; or rather, let all here be so forward to do good that no leadership shall be required. Our action must be joint and cordial, that it may be adequate,—that it may not simply lessen wretchedness, but impart a well-earned sufficiency. No stipend should be less than £200, with a dwelling-house. Gain that end, and how many ministers that are now worried and worn will say in their grateful souls, 'Our conflict is in the past,—a year of jubilee has come!' In sallying from their brightened manses, they 'will go out with joy, and be led out with peace. The mountains will break forth before them into singing, and all the trees of the field will clap their hands.' The work of spiritual cultivation will proceed auspiciously when the plough is held by their inspired grasp, and 'instead of the thorn will come up the fir-tree, and instead of the briar will come up the myrtle tree; and it shall be unto the Lord for a name, and for an everlasting sign that shall not be cut off.'—*U. P. Record.*

PERSIA AND ITS PRESBYTERIAN MISSIONS.

Persia and Assyria in Eastern Turkey—the country occupied by the Nestorians—constitute one of the most interesting mission fields in the world. It is the original cradle of the human race. If it does not

include the site of Eden, it certainly embraces the resting place of the Ark of Noah; and it still has representatives of the descendants of Shem, Ham, and Japheth in the various nationalities now found in the country. It is the land of Abraham, and of Job, and of Jonah. The ashes of Mordecai and Esther lie buried at Hamadan. It was in this land that Daniel became instrumental in one of the greatest moral revolutions ever wrought in any nation by a single man. Great empires and advanced civilisations have arisen and passed away on this broad field. Nineveh and Khorsabab are representatives of their buried grandeur, while thousands of ancient inscriptions found on rocks and tablets, constitutes their epitaph.

The country has been rendered memorable by many of the great conquests which have affected the destiny of the whole human race, and it has been invested with pathetic interest by mournful captivities of Jews and others, in various ages. Even in our day the Nestorians, living between Persians and Turkish Koords, between Semnite and Shihite sects of Moslems—victims of rapacity and persecution on every hand—seem to represent the traditional lot of suffering and outrage which for centuries have characterized the country.

And yet there is nowhere a more beautiful land. "Only man is vile." Barrenness now exists, but irrigation, protected by good government, might yet restore that fruitfulness which in other ages sustained the dense populations of mighty empires.

"About two-thirds of the country," says the late Justin Perkins, D. D., "the western portion, lies in Turkey, comprising much of Assyria, or modern Koordistan; and the eastern third is in old Media, the north-western province of Modern Persia, now called Azerbijan. The former portion is physically one of the wildest and roughest regions on the globe, abounding in scenery of surpassing grandeur and sublimity, and is inhabited by the not less wild Koords, among whom, and in proximity to whom, many of the Nestorians dwell, till lately subject to lawless extortion and violent plunder from those redoubtable neighbors. The Nestorians betook themselves to those mountains at an early period, as an asylum from deadly persecutions, having less to fear, in the violent outbursts of Pagan and Mohammedan fanaticism, from the savages of the mountains than from the more civilized inhabitants of the plains on either side. In the lull of persecution, during the few past centuries, they have gradually spread themselves down into Persia. The Persian part of their country is one of the most beautiful on which the sun ever shone, consisting of several of the most charming Persian plains; bounded on the east by the

Lake of Oroomiah, which is ninety miles long and thirty miles broad, while the towering ranges of Koordistan rear a lofty, snow-capped barrier on the west. Oroomiah, lying on the middle section of the lake, and separated from other plains by bold ridges that run transversely from the higher mountain ranges quite to its margin, is the largest district occupied by the Nestorians, and it is the principal seat of Presbyterian missionary operations. The atmosphere of all that region is so clear that the naked eye with ease traces objects distinctly at the distance of a hundred miles, which would hardly be visible one-fourth that distance in America, and readily describes celestial bodies, seen elsewhere only by the aid of a telescope. Indeed much of Persia, under its brilliant sky, is so fair as to be almost fairy; abounding in luxuriant fields, vineyards, and orchards, and smiling with tasteful gardens of bright and fragrant flowers, studded with gurgling fountains and shady arbours, and vocal with the notes of warbling nightingales and other musical birds."

THE PEOPLE.

The Nestorians derive their name from Nestorius, who was condemned for heresy by the Council of Ephesus, A. D. 431, and who died in painful exile in Lybia. Though holding some peculiar views in regard to the Trinity, the real offence of which he was guilty was his early *Protestantism*. He refused to call the Virgin Mary the "Mother of God," and he opposed many of the corruptions of the Church. His followers though greatly debased, still reject all image worship, confession to priests, the doctrine of purgatory, &c. Altogether the Nestorians number about one hundred and fifty thousand, of whom one-third are in Persia, and two-thirds in Turkish Koordistan. They stand in the relation of oppressed tenants toward the Mohammedans, among whom they dwell, being cultivators of the soil, and artisans in the more common and useful mechanical trades. One people, while living in the two contiguous Empires of Turkey and Persia, they partake much of the respective local peculiarities of the two parts of their country; those in the Turkish portion, Koordistan, being rude, untutored, bold and defiant, and those in the mild and sunny clime of Persia possessing much of the blandness and suavity common to all classes in that genial country. They are a noble race of men; manly and athletic, having fine forms and good complexions. They are also naturally a shrewd, active, and intelligent people, yet remarkably artless, affable, and hospitable, and peculiarly accessible for missionary purposes.

ONCE A MISSIONARY CHURCH.

That which gives to the Nestorians a peculiar interest is the missionary character

which they have once borne, and which it is to be hoped they may bear again. The Oriental Churches as a whole were not as active in the spread of the Gospel as the Latin Church: but the Nestorians were an exception. "In the East," says Mosheim, "the Nestorians with incredible industry and perseverance laboured to propagate the Gospel from Persia, Syria and India among the barbarous nations inhabiting the deserts and remotest shores of Asia. In particular the vast empire of China was particularly enlightened by their zeal and industry, with the light of Christianity." From the 5th to the 9th century the Nestorians had churches among the mountains of Malabar in India, and in the vast regions of Tartary from the Caspian Sea to Mount Imaus and beyond, through Chinese Tartary, and even in China itself.

Early in the 11th century a Mogul Prince in Cathay (Northern China) was converted to the faith, and taking at his baptism the name of John, gave his royal influence to the Christian cause. Some of his successors also were at least nominally Christian, a son-in-law of Prester John—the well known Ghengis Khan, gave his support to the Christians as late as the early part of the 13th century. But toward the close of the 14th century the sword of the Moslem Tamerlane destroyed the Tartar churches and overthrew the Nestorian Christianity in the principal seat of its power. It was not till the close of the 15th century, however, that some unknown persecution and massacre destroyed the Nestorians in China. There is still found at *Si-ngau-fu*, in North-western China a large stone tablet, giving an account of the faith and history of the Nestorians. It presents their doctrine of the Trinity, and some account of the books of the Old and New Testaments, and records their progress for one hundred and forty years.

For the degradation and real moral darkness of these people for the last three centuries there would seem to be some reason. They have been crushed by invasion and slaughter and constant tyranny, and at the same time have been subjected to the immediate contact of all the sensuality and debasement of the dominant Moslem races.

But how significant is the early history of the Nestorians of Persia as bearing upon the question of their future relations to Tartary, and even China? Why may they not again be useful in carrying the Gospel even to Mongolia and the Corea? They have physical energy and hardihood, though ground to the very dust by bad government, and every species of wrong; they are capable of a high civilization, and their susceptibility to the power of religious truth, has had numerous attestations in modern as well as in ancient times.

It is this view of their character and position that gives to the mission among the Persians a peculiar interest. They are at the western gateway of China and India. They are stationed along a great highway of nations which must ere long be opened. They are moreover in the centre of Asiatic Mohammedanism, where they only wait in sore distress for some great overturn, in the providence of God which shall give them governmental protection and the conditions of prosperity. Meanwhile it is the duty and privilege of the Christian Church to promote among them the resurrection of a dead and buried Christianity.

WHY THE TERRIBLE FAMINE.

Famine now wastes the land, especially the Moslem districts, and its havoc must ever recur at intervals until there shall be such a government as shall protect and encourage irrigation, instead of speculating in breadstuffs while the people perish. The immediate cause of the present suffering is found in the successive droughts of the last two or three years. But the real and fundamental causes are found in the wretched administration of public affairs. The government is an absolute despotism, in the hands of a Sultan or Shah. He has two chief ministers—one a sort of deputy executive in peace and in war, and the other a lord high Treasurer. The evil lies in the fact that the latter of these is so much more diligent than the former. There is vastly more of tax-gathering than of civil or military protection. The sole end for which the Persian government exists is the collection of revenue—the fleecing of the people. Large portions of the land, confiscated from time to time, belong to the sovereign, and are farmed out on terms well nigh ruinous to the tenant. Even where property belongs to the subject, it is taxed to the last degree as a starting point, while the successions of subrulers and collectors make still further drains upon the moiety that must save the labourer's family from absolute want. The whole burden of taxation thus comes really upon the labouring class. Added to this extortion is the constant uncertainty as to whether the planter will be permitted to reap his crop at all. Down-right robbery of fields or households by the retainers of petty chiefs, is of frequent occurrence, and the poor are liable any day to be deprived of their very last resource. Agriculture and other industries so discouraged and paralyzed, barely sustain the lives of the people at the best, and when as now, drought is added, thousands must perish from want. "Still worse," says Rev. J. H. Shedd, "there is no Joseph in Persia to make any systematic provision for such a crisis. There is no public channel of supply. On the contrary the tender mercies of the wicked

are cruel. The King sets the example—locks up his granaries, and withholds every kernel of wheat except at famine prices. Every nabob and landowner who has a stock on hand, follows this example. Rapacity and cupidity rule. Money is coined out of the sufferings of the poor. The imbecility, avarice, cruelty of the ruling class, is sometimes beyond belief. Depravity is satanic. Persia is ruined by despotism, misrule and cruel feudal oppressions.

"No lover of humanity can regard such a land but with feelings of profound pity. We long for the day when civilization will build high-ways and railroads by which charity at least can be conveyed to the famishing. A proper system of roads, and one or two railroads in Persia would make such a famine impossible. The country has natural resources which only need developing to make her as in ancient times, a great nation. Places supplied with water yield every kind of fruit and grain in abundance. These beautiful, favoured districts can be extended. By opening again the water-courses, by sinking artesian wells, by proper aqueducts for the mountain streams, irrigation can be greatly extended, and the rain supply increased. But before this physical renovation comes, and war and famine ceases, there must be a moral renovation. At present the earth itself, under a despotic government and false religion, is cursed for man's sake. It refuses to yield its harvest for the use of man, because man refuses to yield himself to the glory of God."

THE MODERN MISSIONARY MOVEMENT IN PERSIA.

Rev. Justin Perkins and wife, the first missionaries of the American Board, reached Tabreez, August 23rd, 1834. In October, 1835, they were joined by Dr. and Mrs. Grant, when all together proceeded to Oroomiah:

"We arrived," says Mr. Perkins, "in a furious storm.

"Having the broad, common ground of Scripture on which to meet the Nestorians, and the most ready access to them, we at once addressed ourselves to the work of their amelioration and salvation. For, while their knowledge of the Bible was so vague and meagre, they cherished a reverence for the sacred oracles amounting almost to adoration. Dr. Grant soon acquired a commanding influence over all classes, by his skilful practice of medicine and his active devotion to their welfare.

"Our missionary work soon took the threefold form of education, the press, and last but preëminent, oral preaching.

Our first missionary school was commenced in January, 1836, in a cellar, (a apt emblem of the moral state around us,) for the want of a more comfortable place, it being Winter.

with seven boys. It was the germ of our flourishing Male Seminary. The number of pupils soon increased to fifty; and from learning their alphabet on manuscript-cards at the beginning, they rapidly advanced, till they have long graduated with very respectable attainments in literature and science, a remarkably familiar knowledge of the Holy Scriptures, and most of them, with considerable acquaintance with theology as a system. From that seminary have gone forth nearly a hundred graduates, about sixty of whom are able and faithful preachers of the Gospel, not a few of them partaking much of the holy unction of the sainted Stoddard, under whose self-consuming toils and prayers they were trained. Others have gone forth hopefully pious, who, in other avocations, are hardly less useful co-labourers in the work of evangelization.

"About two years after opening our male seminary. The term Topsy would then not inaptly have described the character and appearance of those little girls; not that they were black, the people are nearly as light as ourselves; but for uncleanness, disorder, and propensity to mischief. Yet in a few short years those same individuals, if indeed we can call them the same, appear before us well educated, intelligent, refined young ladies; and what is yet far more, as devoted active Christians. The most arduous missionary toil had indeed done its work upon them. But it was the grace of God that wrought effectually in that wonderful transformation. About a hundred pious young women have gone forth, among the graduates of that Seminary, who in the various relations of wives and mothers, and teachers, are doing a work not at all second to that of the graduates of the Male Seminary, for advancing the Gospel among their people. Miss Fisk, as the result of her faithful labours in that Seminary, when her health broke down, and she was obliged to visit this country, at the last communion season before leaving the field, was permitted to sit down at the Lord's table with seventy of her pupils."

The mission to the Nestorians has been favored by the presence and labours of some of the most devoted of all the labourers who have gone to the foreign field. The names of Stoddard, Stocking, Lobdell, Crane, Cochran, Rhea, with a goodly number of heroic and devoted women must ever be embalmed in the memory of the Church, and they will constitute an example of great encouragement to those whose future labour shall be bestowed on the same field. The work of grace in Persia in connection with missionary effort has been very remarkable. Eleven or twelve revivals of great power have been experienced in the high schools at Oroomiah and Scir. Some of the most apostolic men and women have been num-

bered among the native preachers and other Christians.

It constituted a power before which the wild Koord, armed to the teeth and "breathing threatening and slaughter," became transformed to a lamb.

The history of Deacon Guergis, who was converted while on a visit to his daughter at the girls' school, is a religious romance. His spontaneous, self-denying, and persevering labours among the cabins of the Koordish Mountains, deserve to stand high on the annals of Christian devotedness. The great fact that the Gospel has the same power in Persia that it has in our own land, that scores of earnest Christian labourers may be raised up by missionary effort among the Nestorians, is abundantly attested. More men and women for the work, and far more of prayer on the part of the Church, are the things now needed.

THE PRESENT STATISTICS OF THE PERSIAN MISSION.

Congregations.....	32
Outstations.....	66
Native Teachers.....	71
Church Members.....	713
Regular Attendants.....	3000
Papils in Schools.....	1000
Brought under the influence of the truth.....	12,000 to 15,000

HOME EVANGELIZATION.

The ministers of the United Presbyterian Church, Scotland, were instructed by the Synod to preach on the subject of Home Evangelization on the first Sabbath of October, "with a view of impressing the importance of the work on the attention of their congregations, and of stimulating them to personal effort for its advancement." Now, home heathenism is growing up among us as surely as it is in Scotland. Large tracts of this Province are unevangelized. There is a dark border of comparative ignorance and godlessness near all our congregations. The most needful thing is that there should be personal effort among our people to evangelize and instruct.

AN EXAMPLE.

A Presbyterian Missionary in Caffraria writes as follows of a poor old Hottentot, who for many years had in his flesh and bones the dreadful disease of leprosy. During Mr. Cumming's very successful career

as a missionary at Glenthorn, Dirk Smit was one of his ablest volunteer assistants. He was not one of those who looked for recognition in his work, but, unasked and unaided, he quietly went about from place to place teaching some of his own race how to read and to write, as well as instructing them in the knowledge of Jesus Christ, his Saviour.

A few years before Mr. Cumming left Glenthorn, Dirk became so ill that he could not go about as he was wont to do; he had to give up his labour of love. And nearly two years ago, when I came to reside here, he was unable to leave his hut by himself, as his feet and hands were gradually but surely wasting away. Still, whenever he had the opportunity, he eagerly spoke to others of their eternal interests, urging upon them the necessity of attending the house of God, and especially of dedicating themselves to the service of Jesus Christ. And many, I believe, can point to the old leper as one whose words first impressed their souls with the dreadful nature of sin and with the beauty of holiness. During the severest time of his disease, he was never heard to murmur or complain; and the young men and women who used to visit him in his last days were always impressed with the heaven-like submission with which he endured his sufferings.

The disease which afflicted him, as you know, is a very loathsome one; and often he used to say in reference to it, 'This is my school; Christ is training me by means of this trouble; He saw I required it, so He called upon me to bear it.' He seemed to rejoice in the language of the great apostle to the Gentiles: 'We glory in tribulation also, knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.' At length the end drew near: he gradually became weaker, for his hands and part of his arms, his feet and part of his legs, were entirely gone. Through it all, he remained firm; and though at last he did not say much, yet he plainly testified by his patience, as

well as by his few words, that he was resting upon the sure, the tried foundation, which can never be moved.

On the morning of the last day of the week, some months ago, as the sun was about to stream in beauty upon the lonely valley in which he resided, his spirit quietly and peacefully passed away, I believe, to the land of unclouded happiness, to mingle with those who have been accounted worthy to obtain that world, and the resurrection from the dead, of whom our Lord has said, 'Neither can they die any more, for they are equal unto the angels, and are the children of God, being children of the resurrection.'

He left sickness and pain, as well as disease in one of its most awful forms, to pass into the joy of his God and Saviour.

'So would I fall asleep
In the night of death;
Rest, and wake, no more to weep,
Nor find myself a fleeting breath.'

Address to Her Majesty and Reply.

To Her Most Gracious Majesty the Queen:

MAY IT PLEASE YOUR MAJESTY:—We, the Moderator and Members of the Synod of the Presbyterian Church in the Lower Provinces of British North America, desire humbly to approach Your Majesty, to express our loyal attachment to Your Majesty's Person and Government; and our heartfelt congratulations at the recovery from protracted and dangerous illness of Your Son, His Royal Highness the Prince of Wales.

We beg to assure Your Majesty of the deep and universal sympathy felt and manifested by our people during those days of intense anxiety when the life of His Royal Highness seemed to tremble in the balance. And now that God has, in answer to a nation's prayers, restored the Prince to health and vigour, we would, while recording our thanks to the God of all grace for His Mercy, express our great joy that the Divine favour has been thus graciously vouchsafed to Your Majesty, to the Royal Family, and to the nation.

We can assure Your Majesty that those days of anxiety, and suspense have been over-ruled and blessed by God in intensifying our feelings of Loyalty, and in manifesting more strikingly the deep attachment of the people of our charges to Your Majesty's Person and Family.

Conscious of the invaluable privileges

which we enjoy under Your Majesty's Government, and animated with devoted loyalty to the Throne, we beg humbly to express our earnest desire and prayer that Your Majesty may be spared for many years to reign over us; that the life and happiness of His Royal Highness the Prince of Wales and of His Family may be preserved; and that all the Members of the Royal Family may enjoy, in this world, the blessing of the Lord, whose favour is the happiness of every condition and sweetens every relation; and in the world to come life everlasting.

Signed in the name and by the authority of the Synod of the Presbyterian Church in the Lower Provinces of B. N. A.

GEORGE PATTERSON, *Moderator.*

PETER G. MCGREGOR, *Clerk.*

Halifax, July 15th, 1872.

GOVERNMENT HOUSE, HALIFAX, N. S., }
17th October, 1872. }

Sir,—I have the honour to transmit to you herewith a copy of a letter addressed by the Secretary of State for the Colonies to His Excellency the Governor-General, which I have to request that you will be good enough to submit to the Synod of the Presbyterian Church of these Provinces at the first opportunity.

I have the honour to be, Sir,
Your obedient Servant,
HARRY MOODY.

REV. P. G. MCGREGOR,
Clerk of P. C. L. P.

(COPY.)

CANADA, No. 80.

DOWNING STREET, 16th Sept., 1872.

My Lord,—I have the honour to acknowledge the receipt of your Despatch, No. 39, of the 27th August, forwarding a congratulatory Address to the Queen from the Synod of the Presbyterian Church in the Lower Provinces of Canada on the recovery of H. R. H. the Prince of Wales.

I am commended to instruct you to convey to the Synod the Queen's thanks for their kind expressions of sympathy and congratulation, and to assure them that Her Majesty warmly appreciates the spirit of loyalty to the British Crown, and of attachment to the person and family of the Sovereign which is displayed in their address.

I have, &c., &c.,
(Signed.) KIMBERLEY.

GOVERNOR-GENERAL, *The Right Hon. the Earl of Dufferin, K. P., K. C. B.*

One of Rev. Mr. Harvey's sons has won a Scholarship in McGill College, Montreal, worth \$240.

Massacre of Protestants in the South Sea Islands.

Those who have followed with care the course of missionary effort in the South Seas will remember the wiles and cruelties of Jesuit Missionaries, who have crept into some islands under the shelter of the French flag. They will not be surprised to learn that blood has been shed, that a cruel massacre has been committed under the leadership of Jesuit emissaries. It is stated that on the 24th April, in the island of Faiane, in the Loyalty Group, an organized effort was made by Roman Catholics to cut off certain persons living at the village of a chief sometimes called Wangarei or Ombalou. At the express instance of that ruling chief, four Islanders were set upon and murdered in cold blood. Another section of the same party resolved to attack certain natives when at Prayers—apparently Protestant converts. Four of these were slaughtered by the gang, and several severely wounded. The survivors fled to their own village, followed by Ombalou. Here they made some defence, but were soon overpowered by Ombalou's men, who were well armed. Four more were killed, and amongst them an old man who was chopped with an axe in the most cruel manner, and who lived several hours. One of the attacking party was killed, and the houses of Ombalou's enemies or victims were burned to the ground. Wangarei (or rather Ombalou) had possessed himself of supreme power in those parts, and had actually interdicted all Protestant worship. From Faiane to Wakat all were ordered to become Roman Catholics. Some were literally brought over by the edge of the axe. The reading of the Bible was forbidden by this savage. The Protestant catechists had been driven out of the villages at which they had been stationed. The offence given to Ombalou was supposed to be the building of a Protestant place of worship a few months since—sanctioned by the New Caledonia Government, but disallowed by Wangarei.

Mr. Sleigh sends in a report to the Governor of New Caledonia, dated from Faiane in Ouvea, (one of the Loyalty Group), on the 8th of May. It appears that he arrived at Ouvea, on the 2nd May, to look after the Mission there, Mr. Ella being away in England. He states that he found everything in a very sad state, war, or rather a wholesale butchery, going on. He states also that a fortnight before the date of his letter, men were set upon and killed by Wangarei's orders whilst out fishing, and whilst engaged in prayer. He attributes all of the murderous conflict to the ill-will of Wangarei, or Ombalou, to Protestantism, and to his desire to extirpate

it throughout the island. At Faiane, Wakat, at Lekin, and elsewhere, the Protestant worship was strictly interdicted. Mr. Sleigh remonstrated with the persecuting chiefs, and claimed freedom of conscience for all the people who have adopted the Protestant faith, but in vain. He appeals to the Government at Neumea.

Mr. Rousell, the Roman Catholic priest stationed at Faiane, has also sent in his report, which, of course, endeavours to exonerate the Catholic party. In this document Mr. Rousell says that the cause of the rupture was the persistent attempt of the Protestant party to build a church where it had been forbidden.

We have before us Part I. of the memorial Sketch promised of the life and ministry of Rev J. Campbell of Sherbrooke, which was detained rather long in getting information on a few matters of fact. We regret that it cannot now appear in this number, without crowding out, what cannot well stand over; for, as it must occupy a place in two numbers its postponement must be till January. We are persuaded, however, that nothing will be lost by the delay, and that it will be read with great interest when it appears in our next volume.

Our Foreign Missions.

Meeting of the Board of Foreign Missions.

The Board met in New Glasgow, Oct. 9th, Dr. Bayne in the chair, besides whom were present Rev. Messrs. McKinnon, McCurdy, Mowitt, Thompson and McGregor, and Mr. John Miller.

Rev. Messrs. J. Annand and R. Cumming were invited to sit as corresponding members.

MR. ANNAND'S TOUR.

A report of Mr. Annand's visits to the churches in the Presbytery of Truro, and the eastern portion of Halifax Presbytery, was read. Our acknowledgments, which show the results, afford a fair indication of the interest shown by the people in meeting and hearing Mr. Annand. In the Truro Presbytery the meetings more especially cheering to the Missionary, were at Bass

River, Westchester, Acadia Mines, Onslow, Coldstream, and in all three congregations on the Stowacke River, Springside, Upper and Middle Stewiacke, and the net results in cash \$154.72.

The meetings in the Halifax Presbytery were held at Cow Bay, Lawrencetown, Meagher's Grant, Musquodoboit Harbour, Tangier, Sheot Harbour, Upper and Middle Musquodoboit. All these meetings were encouraging to the Missionary. The neglect of a collection at Meagher's Grant was owing to want of notice, and was balanced by a collection from Porter's Lake, where there was no meeting, at least none reported. Clam Harbour people were disappointed, for which a refractory horse got the blame, and for his misconduct he lost a good master and passed into sterner hands. Respecting Musquodoboit Harbour, the remark was made that "the people think they have nearly as much need of a missionary as the South Sea Islanders." The shore congregations, with Mr. Sedgwick's, sent forward in collections \$99.06, and showed no little kindness to the Missionary and Mrs. Annand, who accompanied him in this tour.

The Board were perfectly satisfied with the whole proceedings of the Missionary, but just a little disappointed by the want of collections from some congregations.

DOCUMENTS FROM TRINIDAD.

LETTER FROM CLERK OF PRESBYTERY

AROUCO, TRINIDAD, July 23rd, 1872

My Dear Sir,—It affords me very great pleasure to enclose to your care, for the information of your Foreign Mission Board, the accompanying document. As you will perceive, it contains the resolutions agreed to, and signed by all the brethren at the reorganization of our Presbytery. For the information of your venerable Board, I may just briefly state that our former Presbytery became defunct on the removal of dear Mr. Lambert from us; and, since his successor, Mr. Burr, has settled here, we have thought it dutiful to form ourselves into a Presbytery. Accordingly, after due notice being given, we met in Port of Spain, the most central of all our stations, on the 2nd inst., and had a most friendly and happy meeting. We do hope that, under the Divine blessing, our quarterly meetings will be peculiarly seasons of spiritual refreshment and encouragement to all of us who are trusted with the oversight of portions of the Lord's Vineyard, and be increasingly conducive to

the good of souls and the glory of our Saviour on the Island.

Your agents here are most laboriously engaged, and we with them feel thankful for the measure of success which has already attended their self-denying efforts. We heartily wish them God-speed, and a greater ingathering, of such as are saved, from the dense heathen population around us.

And with kindest regards,

Believe me to be ever yours, &c.,

W. F. DICKSON, *Clerk pro tem.*

CONSTITUTION OF PRESBYTERY.

PORT OF SPAIN, July 2nd, 1872.

On this day, pursuant to notice, the Presbyterian Ministers of Trinidad met in Greyfriars Church. Present: The Revs. Brodie, Grant, Morton, Burr and Dickson. Mr. Brodie was called to the chair, and Mr. Dickson appointed Secretary. After deliberation, it was resolved—

I. To form ourselves into a Presbytery, assuming, on behalf of the churches we represent, the name of The Presbyterian Church of Trinidad.

II. That each member place himself in subordination to this Presbytery, but with right of appeal in matters of appeal to the Supreme Court of the church with which he is connected.

III. That this Presbytery, while carrying out the Presbyterian System which we hold in common, in dealing with individual congregations or ministers, will be guided by the rules of the Supreme Court of the church with such minister or congregation is connected.

IV. That all ministers, on becoming members of this Presbytery, be required to sign the above resolutions.

(Signed)

GEO. BRODIE, *U. P. C. of Scotland.*

W. F. DICKSON, *U. P. C. of Scotland.*

ALEX. BURR, *Do Do.*

JOHN MORTON, *P. C. L. P. of B. N. A.*

K. J. GRANT, *P. C. L. P. of B. N. A.*

Having subscribed the foregoing Resolutions, it was resolved that we do now constitute ourselves the Presbytery of Trinidad. It was moved by Mr. Morton, seconded by Mr. Burr, and agreed to, that Mr. Brodie be elected Moderator.

(Signed) G. BRODIE, *Chairman.*

W. F. DICKSON, *Sec'y.*

The Board agreed unanimously to express their approval of the step taken, and to report the fact and the Constitution of the Presbytery to Synod for its sanction.

LORD'S SUPPER DISPENSED.

The letter from Mr. Morton, published on another page, was read, when it was agreed to record thanksgiving to God for farther encouragement in the mission.

Rev. J. McKinnon gave thanks, and sought the aid of the Holy Spirit on our missions and missionaries in both fields. Intimation was given of progress in the printing of Hymns in the language of the Hindoo Coolies.

MR. ANNAND'S DEPARTURE.

After full consideration of the different routes, it was agreed unanimously "That Mr. Annand shall go via Liverpool and Melbourne, and shall (D. V.) sail from Halifax on the 5th day of November."

OUTFIT AND PASSAGE.

The usual Outfit of \$200 was voted, and the Secretary directed to pay the passage of Mr. and Mrs. Annand (\$150) to Liverpool, with One Hundred Pounds sterling, for passage from Liverpool to Melbourne.

FAREWELL AND DESIGNATION MEETING.

A series of Prayer meetings was arranged, commencing at St. John and ending in Halifax, including besides these, Moncton, Summerside, Charlottetown, Pictou, New Glasgow, Westville and Truro—one at Gays River to be arranged by Mr. Annand and Rev. J. McLean—the proper Designation services to be at Halifax, where the Board will meet on the evening of November fourth, the collection, whatever it may be, to be given to Mr. Annand to provide Medicine Chest, with implements and tools necessary for the man who must be Joiner, Cabinetmaker, Framer, Glazier and Smith.

These meetings have been held except the last, which will be held, (D. V.) at the time named in the Fort Massey Church, commencing at half-past 7 o'clock.

THE FUNDS.

The members of the Board having paid no special attention to the receipts at, and since Synod, were somewhat surprized at the following figures submitted by the Treasurer:

1872.	
June 1, Balance due the Treasurer.	\$325.20
Oct. 1, Cash paid since that date, being chiefly the half yearly payment to Trinidad Missionaries....	1312.60
	<hr/>
	\$1637.80

CONTRA.

Oct. 1, Cash received in four months, including all that was paid in at Synod.....	\$1580.00
	<hr/>
Deficiency at date.....	\$107.80

When the requirements of the Mission were considered, it appeared that early in November was the usual and proper time for remitting the Salaries of the New Hebrides Missionaries, for the next year, and that Nov. 19th was the latest date to which it can with safety, be postponed, it was therefore agreed that the facts if the

case be laid before the church, and the Salaries for 1873 asked without delay, as follows:

To four New Hebridean Missionaries at £150 Stg.....	£600
Dr. Geddie to meet expenses of living in Australia £150 extra	150
	<hr/>
	£750

this information to be laid before the congregations, by a Circular sent without delay to each minister in the body, and to the representative elder of each vacant congregation. Adjourned to meet in Halifax on Monday evening, Nov. 4th.

TRINIDAD MISSION.

Letter from Rev. J. Morton.

SAN FERNANDO, Sept. 6th, 1872.

Rev. and Dear Brother,—On the 11th of August, another convert from Hinduism was admitted to the Christian church. Lāl Bihārī is a young man who came early in 1871 with some companions from Cupar Grange Estate to see Mr. Grant, and obtained some Gospels. He is very intelligent, being able to read, write and cipher in his own language; and he early showed a quiet, but earnest and sincere interest in what he read and heard. He kept coming and going, hearing and learning, for months till he obtained his free paper, when he removed to San Fernando, and opened a small shop. Growing in Christian knowledge and earnestness, he at length asked for baptism, but was kept back that he might be thoroughly and intelligently grounded in the Christian faith. He purchased the complete Hindī Scriptures, price three dollars, and also a number of tracts; and, by borrowing from time to time, he has read nearly all the Hindī tracts we have on hand. I examined him very carefully, and felt that I could not forbid water, that he should be baptized. Mr. Grant put the questions of the formula, and administered the ordinance to him.

Immediately after the baptism, we celebrated our first communion in the new church. Two teachers from Couva were present, and twelve Coolies gathered around the table of the Lord. A small company undoubtedly compared with the gatherings we had often seen; but ours was the joy of the first fruits. It will not soon be forgotten; our first communion in the first Coolie Church, and our twelve Coolie disciples. One thing worthy of remark was that ten of the twelve can read the Scriptures, and the other two, who are women, are learning to read.

Meetings had been held in Lāl Bihārī's room at Cupar Grange before he left the Estate, and more frequently since. Mr.

Grant has already, in the *Record*, described one of these, always interesting, meetings. When Lāl Bihārī's friends heard that he was to be baptized, they were greatly troubled. He was as a guide to them, and now they were not prepared to follow him, and did not know what to think. Some of them were angry, too; and his partner in business, when he came to San Fernando, did not for a time speak to him. Notwithstanding, when Mr. Grant and I visited the Estate last week without being called, they filled the room, and listened most attentively to the word of life. It may be difficult for the people at home to understand this. How they could be angry at one for being baptized, and yet listen attentively to the Gospel. Explained or not, the fact remains, for the very man who would not speak to Lāl Bihārī came privately, almost secretly, to me and unburdened his mind, and listened for more than an hour to "the old, old story." He met Lāl Bihārī five minutes after he left me, yet he did not tell him that he had been to see me. And has since been for farther instruction.

Others, I believe, are in the same state of mind—afraid of the opinion of their fellows, but finding no rest in Hinduism—half struggling towards the light, and half struggling against the influence that alone can enlighten them. Perhaps saying within themselves, as Lāl Bihārī told me, he at first did, "I will not be a Christian, but I will search into their doctrine." Or, like Kantoo, when he first began to feel the necessity of the work of Christ, "I will trust in Christ in my heart and keep quiet." May the Spirit of God bring them into the joy of Salvation, that, like Lāl Bihārī and Kantoo, they may boldly face shame and enmity for his name's sake.

Our aim is to hold meetings on Estates every week, and the place where we meet is, on many Estates, like Lāl Bihārī's room, consecrated ground. The word is preached. It is listened to with attention; and, of late, we have been often saying, what more is needed but that the Spirit of God descend. There are, we believe, many, very many, and of the best class of the Coolies, who only await the breath of that Spirit to interpret and apply the word they have heard. Let the church at home strive together with us in prayer for that heavenly influence. We feel that the Spirit is sometimes moving the hearts of the people or they would not listen so attentively. At a meeting yesterday, one woman, seeing the company on the green, left her work and came and listened most attentively. Every feature of her face showed her interest, and when I concluded the tear stood in her eye. O, Lord, let the souls of this people be precious in thy sight, and visit them that seek thee.

Yours very sincerely,

JOHN MORTON.

NEW HEBRIDES MISSION.

Letter from Rev. Dr. Steel.

SYDNEY, N. S. W.,
28th August, 1872.

My Dear Sir,—I write you by the San Francisco Mail, to enclose the confirmed report of Mr. Gordon's death. I will write per Engand, and enclose letters sent back for his friends.

The *Day Spring* is daily expected at Melbourne.

The new Missionaries have been settled as follows:—Mr. Murray at Dr. Geddie's Station, Aneityum; Mr. McKenzie at Erakor, Fate; Mr. McDonald at Havannah Harbor, on the same island, where several English settlers reside; Mr. Robertson at Dillon's Bay, Erromanga.

We have another case of kidnapping and murder of natives before the Courts here at present. The trial comes on in November.

With kindest regard,

I am,

Yours very sincerely,

ROBERT STEEL.

Rev. P. G. McGregor.

The Murder of the Rev. J. D. Gordon.

More authentic particulars regarding the murder of Mr. Gordon have just come to hand by the *Defiance*. The following letter from a Christian convert at Cork's Bay, Erromanga, who was with Mr. Gordon at the time, will interest our readers:

"I am Soso. Love to you, Misi Paton. Why this word of mine to you? Because the Erromangans have killed Misi Gordon, and he is not here now. A man named Nerimpon struck Misi in the month of March, the 7th day, Thursday. There was one servant with Nerimpon, named Nare. He (Nerimpon) cut his forehead with a tomahawk one time only, and I buried him there at Potuuma (Potinia Bay), according to the word which he had spoken, namely, 'If I die, bury ye me here, afterwards send word to the missionaries,' and I do so. And I assembled the young men, and the children and the women, and remained there on Friday, and Saturday, and Sunday. I saw Naling and part of the young men from Dillon's Bay. The carpenter sent them to bring us from Potuuma. And I asked them about the goods, and the house, and they thought that we should leave them. Accordingly, on Monday we made ready. I took the money, and the books which he made with his hand (MSS.) in the English, Erromangan, and Espiritu Santo languages, and part of the clothes and the knives, I have them here, and the portraits, are in my

house at Unhotudi (Cook's Bay); the chiefs there keep them. And on Tuesday I took the young men and the children and the women, forty-three in all, from that village, and lay in the bush; and on Wednesday, we went in haste to Unbunkoi (Dillon's Bay), and remained there on Thursday. On Friday, nine young men returned to Kouvilyar, and killed three men and one woman—these were four; they were able to suite more, but the carpenter forbade it. The heathen took all the goods from the house, and burned the holy books, and broke down the house. Thus do the wicked Erromangans treat the children of God; and this is the only thought of men here—they burn the Word of Jehovah, and think it dead. This man Nerimpon, his child died; he hated and killed Misi."

The Rev. P. Mitne, who translated the above, adds:—"Soso told me that on the forenoon of the day on which Mr. Gordon was killed he was revising, with Soso's help (who was his pundit), part of the MS. translation of the Acts of the Apostles, and that the last portion which he went over was that about the stoning of Stephen, the 7th chapter; and the last correction which he made was one in the last verse of the same. Having finished the 7th chapter, Mr. Gordon went out to the verandah, and Soso went to get some dinner made ready, it being about 12 o'clock. Then Nerimpon and the other man came up to the house and spoke to him apparently in a friendly manner; and when Mr. Gordon was off his guard, suspecting no evil, Nerimpon suddenly drew his tomahawk and struck Mr. Gordon one blow on the left temple, the tomahawk entering his eye. Mr. Gordon, without a cry, stepped into the house, fell down and expired, as truly a martyr for Jesus, I believe, as Stephen was, the account of whose defence and martyrdom he had just finished translating a few minutes before. That MS. is saved, it being one of those that Soso took with him when he and the rest of the Christian party fled to Dillon's Bay; but many other valuable ones are lost, I fear, without recovery."

Already another missionary has been appointed to Dillon's Bay—the Rev. H. A. Robertson. As there is a whaling establishment there, life is more secure, and the Christian people on the island may be induced to settle in the neighborhood.

ALLEGED KIDNAPING.—We have received communication from the New Hebrides, which assert that attempts to steal natives still continue, and that some wanton attempts have recently been made to take away natives in the employment of European settlers and missionaries. Parties are in the command of labour vessels who have narrowly escaped the severest punishment which the law can impose; but

her Majesty's ships of war will doubtless keep a strict watch over them, now that they are armed with new power. A chief recently reported that when one of these captains wished women to go on board his vessel, the chief declined, saying, "Misi would be angry." But the captain replied "Misi no good; burn his house; tomahawk him." The late visit of the *Rosario* frightened both such captains and natives, and convinced the latter, in the New Hebrides at least, that the big ship would punish white men who stole black men, as well as black men who killed white men.

R. S.

News of the Church.

Presbytery of P. E. Island.

The Presbytery of P. E. Island met in Zion Church on 25th September. There were present Rev. R. S. Patterson, A. Campbell, James Allan, I. Murray, H. Crawford, J. McLeod, Alex. Cameron, Robt. Laird, William R. Frame, J. G. Cameron, S. G. Lawson and S. C. Gunn, and Hon. K. Henderson and Messrs. John Simpson and John McDonald, Ruling Elders. There was a call sustained from New London South and Granville, to Mr. John Murray, preacher of the gospel. The call is harmonious and cordial, and the salary offered is \$600, with the free use of a manse and glebe. A very harmonious call was also sustained from Summerside to Mr. L. G. McNeill, A. M., which, however, on being put into his hands, he declined.

Presbytery accepted Mr. Cameron's resignation of the pastoral charge of New London and Summerfield; and in doing so agreed to record their high esteem of him as an earnest faithful minister of Christ, their deep regret at his departure from their midst; and their earnest prayer that he may be long spared to work in his Master's vineyard, and that his labours may be abundantly blessed wherever God in his providence may cast his lot.

Rev. D. McNeill, of Woodville and Little Sands, tendered his demission of the pastoral charge of his congregation. The demission was allowed to lie on the table, and Mr. Lawson appointed to preach at Woodville on the second Sabbath of Oct., notify the congregation of said demission, and cite them to appear for their interests at next meeting of Presbytery.

Mr. Crawford's present field of labour being far too extensive, and the congregation having expressed their desire to be divided into separate congregations, and having by subscription, tested their ability to support two ministers, the Presbytery

unanimously agreed to declare, and hereby do declare, East St. Peter's to be a separate congregation, of which the Rev. H. Crawford shall be the minister, (he having expressed a preference for that section); and further, that Bay Fortune, Souris and Grand River shall also constitute a separate congregation, with liberty to call a minister after the 18th October, on and after which date this act of Presbytery shall take effect. The Clerk was appointed to exchange with Mr. Crawford on some convenient occasion, and bring to the notice of the congregation of St. Peter's, the recommendation of Presbytery respecting the erection of a manse for their pastor.

Next meeting of Presbytery will be held at Brookfield for Presbyterial visitation, on the 22nd October, at 11 o'clock, Rev. R. Laird to preach, and in the evening of same day, at 6½ o'clock, at West River, Rev. H. Crawford to preach.

J. McLEOD, *Pres. Clerk.*

Presbytery of Pictou.

The Presbytery of Pictou met in Barney's River Church, and after an excellent sermon by the Rev. Peter Goodfellow, from Zech. iv. 6., was constituted by the Rev. A. J. Mowatt, Moderator, with whom were present the Revs. Dr. Bayne, A. P. Miller, D. B. Blair, George Patterson, John McKinnon, Peter Goodfellow, E. A. McCurdy, A. McL. Sinclair, and J. F. Forbes, Ministers; and Messrs. John Irving, Robert Trotter, William Ross and David Smith, Ruling Elders.

After the Roll was called the Presbytery proceeded with the visitation by the Moderator putting the questions of formula in their order to the minister, (Rev. D. B. Blair Elders and Managers. From the answers given, it appeared that all parties are faithful and diligent. The Minister is most abundant in his labours. The extent of his congregation necessarily entails this on him.

One of the elders in the simplicity and honest earnestness of his heart, urged on the Presbytery to use their influence with the Government to grant a sufficient sum of money to improve the roads within the bounds of the congregation. "For," said he, "it grieves our hearts to see the exposure, toil and exhausting fatigue, to which our beloved pastor is subjected by the wretchedness of the roads over which he has to travel, from one section to the other of the congregation."

The elders are faithfully endeavouring to do their duty. Prayer Meetings and Sabbath Schools are attended to. The Financial Committee are putting forth special efforts to secure greater liberality and more prompt-

titudo than hitherto manifested in the payment of the stipend.

The Presbytery highly commended their diligence, and urged on them the propriety of taking steps to make the stipend over the whole congregation at least \$800.00. For this is the minimum that, at the present rate of things, can procure for a minister in the country a modicum of the comforts and conveniences of life.

The pastor said "that his present stipend, which is about \$600.00, would indeed obtain for himself and family the necessaries of life, but not its comforts; and that he found it altogether insufficient to procure for him the books and literature necessary to his profession—that while the body might be roughly fed and clad, the mind was left without adequate provision, and that it was only through the exercise of the most rigid economy and self-denial he was able to furnish himself with the books and literature necessary to feed his people with knowledge and understanding."

His experience is not singular. It is that of the great body of Gospel ministers at the present day.

It is to be suspected that where Gospel ordinances are not adequately and heartily supported, they are regarded as a burden, and have become a cold and lifeless formality. Than such no such state of things can be more destructive of the power and prosperity of true religion in the Church.

The Presbytery expressed themselves well satisfied with the state of the congregation, and urged on all its members increased diligence in the work of the Lord.

A letter from Mr. L. G. McNeill, declining the Calls from Merigonish and Westville was read, whereupon the Presbytery set aside the Calls and expressed their sympathy with these congregations in their disappointment.

The Rev. Mr. Patterson reported that according to appointment he had preached in Sherbrooke Church on the 4th Sabbath of last month, and declared it vacant—that the congregation had met on the following day and agreed to pay Mrs. Campbell the stipend to the end of the year, on the condition that the Presbytery would supply them with preaching during that time, and that further arrangements were deferred until the annual meeting. His report was received and diligence commended.

The Rev. Mr. Sinclair was appointed to dispense the Lord's Supper at Sherbrooke on the 1st Sabbath of November.

The Presbytery agreed to hold their next meeting in Blue Mountain Church, on Tuesday, November 5, at 11 a. m., for visitation and for ordinary business. The Rev. Robert Cumming to preach.

JOHN MACKINNON, *Clerk.*

Presbytery of Halifax.

The Presbytery of Halifax met on Tuesday, Oct. 8th, in Popular Grove Church. The demission of Rev. A. Glendinning was accepted,—as, in the circumstances, the congregation of Gore and Kennetcook acquiesced in it. The Presbytery adopted a resolution expressive of their very high esteem for Mr. Glendinning as a minister of the Gospel, their cordial affection for him as a brother, and their ardent desire that his health may be restored and his life spared for prolonged service in the Lord's vineyard. At the request of the Moderator, Professor Macknight led in special prayer for a blessing on Mr. Glendinning and on the congregation now made vacant. The Clerk intimated that Mr. McNeill had accepted the call to Maitland. Trials for ordination were then prescribed. With regard to the call from Fort Massey the Presbytery agreed that in the event of Mr. Smith accepting the call the induction take place on Thursday, the 31st Oct.—Prof. Macknight to preach, Mr. Logan to address the Minister, and Mr. Sedgewick the people. Rev. A. Stuart was appointed to dispense the Communion at Musquodoboit Harbor on the 4th Sabbath of October. Mr. John Allan was appointed to Neel for the 3rd Sabbath of October and the 1st Sabbath of November, and to Gore and Kennetcook for the 4th Sabbath of October and the 2nd Sabbath of November. The Presbytery agreed to instruct the Sessions of vacant congregations to conduct regular religious services on the Lord's day, when no supply of preaching is provided. They are also urged to maintain in full efficiency their financial arrangements, so that the congregations may be in good working order.

Presbytery of Truro.

*Erskine Church, Fawleigh, Londonderry, }
October 1st, 1872, }*

Presbytery met and was constituted by the Moderator, Rev. D. McKinnon, besides whom were present the Revs. E. E. Ross, A. L. Wylie, J. McG. McKay, J. Sinclair, J. H. Chase, and J. Layton, ministers; and Messrs. Robt. Morrison, J. Baird, and D. Fulton, elders.

Rev. A. L. Wylie, according to previous intimation, tendered his resignation of the Clerkship of the Presbytery, whereupon it was resolved that: "The Presbytery, in accepting the resignation, unanimously agreed to put upon record their deep sense of the valuable services of Mr. Wylie, extending over a period of sixteen years." [Rev. J. Layton was then appointed Clerk.] After the appointment of a clerk, the Presbytery took up the petition of the Lower Section of Mr. Wylie's congregation.

Commissioners appeared from the session—and after a deliberate discussion of the whole matter, it was resolved to grant the prayer of the petition—the division of the congregation to take effect at the end of the current year.

Petitions were presented from the several sections of Acadia Congregation for moderation in a call, &c. The Commissioners stated that they felt warranted in promising \$500 from the people, that sum being \$100 in advance of what was raised under the previous pastorate. The Rev. E. E. Ross was appointed to moderate on Thursday, Oct. 17th, at the Acadia Mines section. Rev. J. Sinclair gave in an interesting report of his mission to Maccan and surrounding stations under the oversight of this Presbytery; and it was resolved to continue supply as the Presbytery are able to secure preachers.—Adjourned to meet in Truro, on Tuesday, 22nd inst.

J. LAYTON, Clerk.

Chalmers' Church, Halifax, N. S.

The following brief report of the Managing Committee for 1871-72, submitted Oct. 16, is in our opinion most interesting and encouraging. We like its facts, and we like its tone:

The past year was a critical one in the history of our congregation. Early in December, a large number of members and adherents, valued supporters of the congregation, withdrew in order to form a new and much needed Church in the South-end of the city. Through the grace of God we have been enabled to meet the crisis. The contributions, freely given, to maintain ordinances among ourselves, and to support the Schemes of the Church, have been most encouraging. In April, the Pastorate became vacant, but the Lord speedily sent us the Pastor of our choice. We cannot be too grateful for His fatherly care of us, and the prosperity which He has vouchsafed.

It will be seen that we commenced the financial year with a balance in our favour of \$306.84; and we close with a balance of \$591.80. Our ordinary Sabbath day collections amount to \$2,368.00—being an average \$45.54 per Sabbath. Our contributions for Missionary and benevolent purposes were \$563.16. To pay for repairs rendered necessary by the damage done by lightning on the 18th June, we have raised \$771.12. Our whole contributions for the year amount therefore to \$3,702.28; a sum total small enough to keep us very humble; and large enough to encourage us to go forward in the practice of liberality, and in every good work.

With regard to the year on which we have entered, the Committee beg to say that while there is no room for decrease in the

ordinary collections for our current expenses, we must not neglect the claims of Missions and the General Schemes of the Church; and for local purposes we must bear in mind the Manse scheme, which met the approval of the congregation in May last, and also the proposal to extend the Session House.

Popular Grove and its Minister.

Rev. Allan Simpson and Lady returned on Saturday night, 19th ult., from a three months' tour in Europe. On the evening of the weekly prayer meeting the Congregation met their Pastor and his young wife to give them a social and Christian welcome. Dr. Payson's wedding was a prayer meeting, and the Poplar Grove meeting combined, the social, the devotional and musical with the Cordial Welcome.

An affectionate address with a Gold Watch to the Pastor, and a furnished Davenport writing desk to Mrs Simpson, were presented from the Congregation, and a Fancy Inkstand, Gold Pen, &c., with a suitable address from the children of the Sabbath School. The excellence and beauty of the first named articles may be inferred from the fact, that they represented the sum of \$200, and the children's gift was chaste and beautiful.

The thanks of Mr. Simpson on behalf of himself and Mrs. Simpson, given *impromptu*, were fervent and affectionate, and more so if possible to the juveniles than to the Seniors.

The time remaining was most agreeably occupied with music, speeches and recitations, and the meeting closed as it opened, with thanksgiving to God for His mercies, and prayer that the Lord's Blessing may rest on Pastor and people in all their relations, and in all their united efforts for the advancement of the Lord's work.

A New Church.

The congregation of the Rev. J. Fraser Campbell at Richmond have erected a handsome church, which was opened for public worship on the second Sabbath of October.

Rev. A. Glendinning is at present in New York. We understand that his health has benefited by change and travel.

We regret to learn that Rev. D. MacNeil's health is in so unsatisfactory a condition that he has resolved to demit his charge.

Rev. George Christie has spent some weeks in the Upper Provinces.

Rev. George Sutherland, late of Dunedin, New Zealand, has accepted a call to Sydney, Australia. Mr. Sutherland has published two works, one on Baptism, and one on the Lord's Supper, since going to New Zealand.

Rev. J. K. Smith of Galt, Ontario, has accepted the call of the Fort Massey congregation. His induction is appointed for the last evening of October. We very cordially welcome Mr. Smith among us.

We republish from the United Presbyterian Record an admirable article, by Rev. Dr. King, on the augmentation of stipends. All, or nearly all, of that article suits our own church. Let it bring to the minds of readers the claims of the Supplementing Fund.

The Ter-Centenary of the death of Knox will be the 24th of the present month. Would it not be well for ministers to call the attention of their congregations to the characteristics of the Reformation, and of the great Retormer?

Canada Presbyterian Church.

The cause of Christ in connection with Presbyterianism is making progress in Manitoba.

Dr. Inglis, Theological Professor in Knox College, has accepted a call to a Church in Brooklyn, New York. Stipend, \$7000. Dr. McVicar of Montreal has declined a similar call.

The "Life of Dr. Robert Burns" by his son Dr. R. F. Burns of Montreal, is now published.

The Free Church has established a Mission in the region of Mount Lebanon.

Rev. Dr. Guthrie's health is in a very precarious condition. He expected to preach this winter in Rome, but this hope is now given up.

Dr. Duff quotes the testimony of Lord Lawrence, Sir Bartle Frere, Lord Napier, and Sir Donald Macleod—all Indian Governors—to the success of Missions in India.

A Good Sign.

It is a good sign of the times that the Roman Catholic organs abuse the Emperor of Austria as savagely as they have been wont to abuse Garibaldi and Victoria Emmanuel. Emperor Francis Joseph, it seems, has refused to allow the Jesuits to rush for shelter into his Dominions now that they are expelled from Germany. He has broken

the Concordat with the Pope. He is decidedly liberal in his views, and has accorded to Protestants equal rights with Roman Catholics throughout his Empire. There is not now a sovereign in all Europe willing to bow the knee to the Pope or do the bidding of the Jesuits!

OBITUARY.

A Mother in Israel called Home.

Died at Huntley, P. E. I., on the 26th ult., Mary, relict of the late John Gordon, in the 81st year of her age.

The following remarks are from the *Summerside Journal*:

"This week's issue records the death of Mrs. John Gordon, who was one of the oldest and perhaps the most generally known inhabitants of Cascumpce. When roads, and houses of entertainment were wholly, or almost unknown in that part of the Island, she, in common with her husband, found it a pleasure to spread a table and couch for many a weary traveller. For several years she has been deprived of sight, and as a result, no doubt, it somewhat injured her general health. The sad tidings of the death of her second son, in Erromanga, bore much more heavily upon her mind than was at first supposed, and probably had no slight tendency to hasten on her last illness."

Much more might truthfully be said respecting the general excellence of character, the hospitality and kindness of this elect Lady. When first acquainted with her, and 31 years have gone since we spent three weeks under her roof, she was surrounded by, and the centre of attraction to, a large, healthy and happy family. But how wonderful are the chances and changes of life. Besides other changes with which the public have nothing to do, two of those boys have become ministers, missionaries and martyrs, and their names and work associated, for ever with the history of the Evangelization of Erromanga.

Doubtless the news of the last tragedy had a "tendency to hasten on her last illness." Her sands were well nigh run, and at any time a slight jar might clear the glass, and the jar experienced was no slight one. It was indeed nobly borne. Her friends had apprized her of the report while there was yet hope that it might prove false; and she sought aid from above and prepared herself for the worst. Her son wrote to the Secretary of the Board shortly afterward. "She has received the intelligence with less despondency and sadness than I anticipated. After giving vent to that outburst of grief which was to be expected she said "that she did not think it was right to grieve too much as she felt

convinced, he was then walking the golden streets of the New Jerusalem." But the terrible tidings, though bravely met, could scarcely fail of weakening the frail tabernacle ready, even without any external shock to be dissolved; and so a few months having passed, she has gone where the death divided who sleeps in Jesus meet to part no more, where the weary are at rest, and the servant enters into the joy of his Lord.

A PLEASING INCIDENT.

Our last note from Rev. J. D. Gordon was written shortly preceeding his death, and was a commission to transmit Five Pounds Stg. to his friends in Alberton, for what purpose we knew not. But here is the explanation in a note from Mr. Robert Gordon, his brother:

"Previous to going from home he gave me in charge, when his mother should be done with her old arm chair, to take it to pieces, put it into a box, and send it to him. In this, as in other matters, man may propose, while God directs, and it greatly affected me to be the medium of, as I may say, a part of his dying legacy, to present my mother with a comfortable chair in his name, with the desire from him, that she might find it comfortable."

From that chair she looked across the great deep to the distant isle which had proved so fatal to her sons, and which contained their dust, but from that chair she also looked across the Jordan and awaited the summons to meet their ransomed spirits, in the presence of the Lord and of the Lamb. Blessed are such dead—they rest from their trials—their works do follow.

Illustrations of Sabbath School Lessons for December.

FIRST SABBATH.

The wicked plotteth against the just; and gnasheth upon him with his teeth: Psalm 37, 12.

The wrath of man shall praise God. I believe the last song of the redeemed, when they shall ultimately triumph, will celebrate in heavenly stanzas, the wrath of man overcome by God. Sometimes, after great battles, monuments are raised to the memory of the fight; and of what are they composed? They are composed of weapons of death, and instruments of war which have been taken from the enemy. Now, to use that illustration, as I think it may be properly used, the day is coming when fury and wrath, and hatred and strife shall all be woven into a song; and the weapons of our enemies, when taken from them, shall serve to make monuments to the praise of God. Rail on, rail on, blasphemers. Smite on, smite on, tyrant!

Lift thy heavy hand, O despot! Crush the truth, which thou canst not crush; knock from his head the crown,—the crown that is far above thy reach; poor, puny, impotent mortal as thou art! Go on, go on! But all thou doest shall but increase his glories. For aught we care, we bid you still proceed with all your wrath and malice. Though it shall be worse for you, it shall be more glorious for our Master. The greater your preparations for war, the more splendid shall be his triumphal chariot when he shall ride through the streets of heaven in pompous array. The more mighty your preparations for battle, the more rich the spoil he shall divide with the strong. O christian, fear not the foe! Remember, the harder his blows, the sweeter thy song; the greater his wrath, the more splendid thy triumph; the more he rages, the more shall Christ be honoured in the day of his appearing.

SECOND SABBATH.

Because thou hast make the Lord, which is my refuge, even the most High, thy habitation; then shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. Psalm 91. 9-11.

A little girl having been sent on an errand by her father on the afternoon of a certain day, was returning to the paternal home in the course of the evening; her path lay through a Swedish forest, and as she proceeded she suddenly became aware that she was pursued by a number of wolves, whose glaring eyes and hungry teeth she saw close around her. Seeing no possibility of escape, she knelt and prayed, imploring God to protect her, whilst praying she kept her eyes shut, but, on opening them after her prayer, she found that the wolves had disappeared to satisfy their craving hunger by consuming the body of an old dog in the neighbouring village.

THIRD SABBATH.

Golden Text:—And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear, Isaiah 65. 24.

A young man, the son of a minister in England, residing in South America, went to spend his birthday as a holiday, when the thought came to him, "My mother will be spending this day at home in prayer for me." He returned to his room, and began to pray for himself; finding a speedy answer. The next day he mailed a letter to his mother, saying: "Mother, the great question is settled, and I am a Christian." Shortly after, he received a letter from his mother, saying: "My son, the great ques-

tion is settled, and you are to be a Christian, and a minister of the Gospel." The two letters passed each other in mid ocean. That son is to-day a successful missionary of the cross.

FOURTH SABBATH.

Golden Text:—For if we believe that Jesus died and rose again, even so, then also which sleep in Jesus will God bring with him. I Thessalonians, 4. 14.

And just as the first ripe ears of corn, which grew on the plains and mountain sides of Palestine were immediately brought into the temple, and waved before the Lord, as a pledge that every ear of corn standing on and growing in Palestine should be safely reaped and gathered in; so the resurrection of Christ is a demonstration that we, his people, shall be raised again. If we sleep in Jesus, God will bring us with him; because he lives, we shall live also. Dry up your tears, then. Sometimes you go to the churchyard; sometime you attend the remains of your relatives to their long homes, you go to "the house appointed for all living," and sometimes you see the bones lying round the graves, and you are tempted to take them up and ask: "Can these bones live? Can these dishonored, dishevelled, denuded bones live?" Can the dead live again? "Come see the place where the Lord lay." As surely as the sepulchre of Christ became an empty sepulchre, so surely the sepulchres of his people shall become empty sepulchres also; as surely as he got up, and sung a jubilee of life and immortality, so surely shall his people come out of the grave. How beautifully has the prophet Isaiah expressed it! "Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs; and the earth shall cast out the dead. Thy dead men shall live; together with my dead body shall they arise."

NOTICES AND ACKNOWLEDGMENTS.

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

FOR FOREIGN MISSION.

River Charlo, per Rev. T. Nicholson.	\$18 00
Mrs. J. Giddens, per Rev. A. L. Wyllie	8 00
Bermuda, per Rev. W. Thorburn.	34 07
St. John's Ch., Hx., Juvenile Missionary Association, 2 quarters, for Mr. Morton's schools.	20 00
Kennetcook and Gore Juveniles, for Mr. Morton's schools, per Rev. A. Glendinning.	8 00
Mrs. Geo. Munro, New York.	10 00
Knox Ch., Pictou, per Rev. A. Ross.	65 25
W. McCabe, Loch Broom, per Rev. J. Thompson.	2 00

Middle Stewiacke North side River.....	\$6 97	
Middle Stewiacke, S. side River	7 53	
Middle Stewiacke, Halfway Brook.....	23 87	37 87-
A Friend, Maitland.....		1 00
J. W. P. Chisholm, Wentworth, per Rev. J. Watson.....		2 00
H. Chisholm, Wentworth, per Rev. J. Watson.....		1 00
Per Rev. J. Annand:		
Parasboro'.....	\$7 25	
Lower Londonderry.....	20 47	
Westchester.....	5 00	
Acadia Mines.....	12 44	
Onslow.....	17 00	
Clifton.....	6 85	
Cold-tream.....	15 51	
Brookfield.....	12 33	
Middle Stewiacke.....	11 54	
Upper Stewiacke.....	21 82	
Springside.....	24 51	
Cow Bay.....	8 28	
Lawrencetown.....	16 53	
Porter's Lake.....	5 19½	
Musquodoboit Harbour.....	12 00	
Tangier.....	7 23	
Sheet Harbour.....	10 14	
Middle Musquodoboit.....	23 56	
Upper Musquodoboit.....	16 13	253 78
West Point, P. E. I.....	5 90	
D. R. Creelman, Otter Brook.....	1 00	

COOLIE CHURCH AND MANSE FUND.

Cape North, per Mr. J. Murray:		
S. School col.....	\$9 00	
Col. by Miss Maggie McDonald.....	2 23	
“ “ Maggie McPherson.....	2 37	
“ “ May McPherson.....	2 37	
“ “ Sarah A. Gwinn.....	1 50	
“ “ Christy McLean.....	1 86	
“ “ Sarah Helen.....	1 34	
“ John Murray.....	5 33	
	\$27 00	
John McDougal, Blue Mountain.....	4 00	
D. R. Creelman.....	1 00	

DAYSPRING.

River Charlo.....	\$10 00	
St. Mary's, col. by Cassie J. Cameron, Up. Cal.....	\$2 90	
St. Mary's, col. by Caroline G. Archibald.....	3 26	6 16

HOME MISSIONS.

Upper Sett., Musquodoboit.....	\$18 00	
Higgins' Sett., Musquodoboit.....	2 10	
Middle Sett.....	16 44	
Mrs. J. Giddens, per Rev. A. L. Wylie Folly Mt. Sec. of Acadia Cong., by Mr. Wylie.....	8 90	
12 00		
Glassville, for Mr. Hales, per Rev. S. Houston.....	4 00	
Bermuda, per Rev. W. Thorburn.....	63 27	
Tangier.....	4 57	
Middle Stewiacke, N. side River	\$6 97	
“ “ S. “	7 53	14 50
A Friend, Maitland.....	1 00	
J. W. P. Chisholm.....	1 00	
Hugh Chisholm.....	1 00	
Andrew Bacon, New Annan Road.....	50	
James' Ch., N. G., per A. Fraser ..	33 25	

Wm. McCabe, Loch Broom.....	1 00
West Point, P. E. I.....	5 00
D. R. Creelman.....	1 00

SUPPLEMENTING FUND.

River Charlo.....	5 49
Baddeck.....	11 20
J. W. P. Chisholm.....	1 00
Upper Londonderry.....	20 00
Wm. McCabe, Loch Broom.....	1 00
Mrs. Geo. Munro, New York.....	10 00
D. R. Creelman.....	1 00

EDUCATION.

Dividend from Building Society.....	245 28
Mrs. Geo. Munro, New York.....	10 00
Kennetcook and Gore, per Revd. A. Glendinning.....	11 00
A. F. Thompson.....	70

ACADIA MISSION.

Mrs. J. D. McGregor, N. Glasgow...	4 00
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AGED AND INFIRM MINISTERS' FUND.

From Country Sec. of Knox's Church, Pictou, per Rev. A. Ross:	
Cariboo River Section.....	\$49 10
Hardwood Hill Sec.....	16 00
Cariboo, East.....	9 90
	75 00

MR. CHINIQUY'S MISSION.

Drus Lodge, I. O. of G. T., Loch Lomond, per J. L. Bethune.....	9 50
A. F. Thompson.....	1 00
A Friend, Maitland.....	3 00
J. Hall, Onslow, per Rev. J. H. Chase	1 05
Wm. Gregor, Onslow, per Rev. J. H. Chase.....	1 00
Mrs. Edward Cutton, Onslow, per Rev. J. H. Chase.....	1 00
John Annand, Grand Lake.....	4 00

PAYMENTS FOR "RECORD."

The Publishers acknowledge receipt of the following sums:

Jas. Muirhead, Summerside, P. E. I...\$1 00
Robt. W. Frame, Upper Stewiacke.. 5 00
Angus McLean, Cape North..... 2 00

THE HOME AND FOREIGN RECORD.

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TERMS.

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

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

These terms are so low that the Committee must insist on the payment in advance.