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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

SEPTEMBER, 1874.

OUR MISSION.

As a Presbyterian Church we are verging upon a very solemn crisis in our history. Providence has placed us in a most important position and committed to our trust very precious talents. We are the most numerous branch of the Protestant Church in the Dominion; but we are overshadowed by the compact and gigantic masses of the Papacy. Strong in numbers, we are also comparatively rich in material wealth, and, on the whole, our people have enjoyed the blessings of a fair education. The fact that we are next to the Roman Catholic body in numbers, warrants, in our opinion, the inference that we should lead in the battle of evangelical religion against all forms of error and superstition. If we occupy numerically the front rank of evangelical churches, should we not keep the same relative position as regards all the virtues and graces that adorn the body of Christ? Numbers are not always strength—sometimes the very opposite: let us give earnest heed lest we should fail in the energy, the unity, the zeal, the enlightened forethought and self denial that are essential to any adequate progress.

When the lines that have hitherto divided our Presbyterianism are blotted out, when we become organically one as we are one in faith and spirit, we shall be in a much better position to survey the field in which God has placed us, and to rise to the grandeur of our mission. There are in this Dominion thousands who neither possess nor profess any form of Christian faith. These are surely not beyond the

scope of our influence. They are legitimate "prey." It is part of our mission to bring the Gospel to bear on such, and by the help of God to bring them under the easy yoke Christ. It is no part of our work to meddle with the adherents or members of any other evangelical church; but it is a solemn and urgent duty to do all we can to enlighten the adherents of the Papacy. As regards Sister Churches, let us rival them in well-doing, or surpass them if we can; but as regards the Church of Rome our mission is to place the pure Gospel within reach of all who are in subjection to her sway. There are more than a million nominal Christians in this Dominion who are practically ignorant of Bible Christianity. Our duty towards these is manifest.

Our doctrine, worship, and polity are scriptural. We have the equipment that is necessary to carry forward the battle of the Lord to complete victory. Why should we fail? There are, as we see, masses of our fellow-citizens under the reign of a venerable but dark and dangerous superstition. They confront us politically as well as religiously. They have claims upon us prior to those of any other people. Their leaders are astute, aggressive, unscrupulous. They are determined to rule our country. Their vast numbers, their marvellous unity of action, enable them to exercise immense influence. On the other hand, every rightly constituted "Presbyterian Church is *de facto* a missionary organization, possessing all that is needful in the line of equipment or method for diffusive evangelical effort. This is indeed

the true conception of such a Church, as portrayed in our Form of Government; not merely a well ordered household, existing for interior training and comfort, but rather a compact array of disciplined and united believers, joined together for external endeavour and aggressive warfare." Our Presbyterianism should be planted and watered throughout the length and breadth of the Province of Quebec, and in those districts of the Sea-Provinces where Romanism prevails. The French have made as good and true Presbyterians as the Scotch themselves. John Calvin was a Frenchman. We have no sympathy with the absurd theory that our system while suited to certain advanced races is not at all adapted to others. Presbyterianism has been tried in many different ages and climes. It fought a long fight of fifteen centuries among Alpine hills and valleys. It has a firm hold upon Hungary. There is hardly a race or a country in Europe that has not felt its influence. Two hundred and thirty years ago it almost succeeded in completing the Reformation in England. We are sure, therefore, that there is no nationality in this Dominion to whose peculiarities Presbyterianism cannot adapt itself. With its scriptural form, with its evangelical spirit, how could it be otherwise?

Our mission is to do for this Dominion what our forefathers or predecessors did for Switzerland, for Scotland, for the North of Ireland, for Holland, and other portions of Europe,—what they attempted, but failed to do for England, France, and Italy. We are to carry the torch of truth into the midst of darkness wherever it may face us. We are to plant the missionary and the schoolmaster wherever there are souls perishing for lack of knowledge. The task before us is immense; but it is eminently worthy of our best and holiest ambition. There are more Presbyterian ministers and people in the Dominion to day than there were in all Europe three and a half centuries ago. Why should not truth become mighty in our hands as it became in the hands of our Fathers? Why should not we aspire to the honour of

pulling down strongholds of error and superstition? While the "Presbyterian Church of Canada" must begin at Jerusalem and do the work which is close at hand, she must bear in mind the claims of the Heathen. Union will increase our power in the Foreign as well as in the Home field.

Our chief aim and motive in Union, as in all our work, must be, not the advancing of any mere denominational interest, but the promotion of the cause of Christ in the world in general, and especially among ourselves. It is only in so far as Presbyterianism subserves this end that it is of any true value. Our belief is that in no way can the religion of Christ be more efficiently made known or its purity be more effectively maintained than through our Presbyterian system of Government, discipline and doctrine. Be it ours to justify our belief by our deeds.

REVIVAL IN SCOTLAND.

The last number of the *British and Foreign Evangelical Review* contains an account of the great Scottish revival, by Dr. BLAIKIE, one of the Professors in the Free Church College, Edinburgh. Dr. Blaikie affirms that never before within the same time and space were so many gathered into the Christian fold. There have been precious revivals in Scotland from the days of George Wishart downwards; "but such vast and numerous evangelistic meetings as have been held in Edinburgh and Glasgow during the current season; such streams of stricken ones asking the way to Zion, such gatherings of young men, consecrating themselves to the Lord; such crowds of children singing their Gospel hymns with the fresh interest and happy trust of children, and honestly trying to avouch the Lord to be their God; such regiments of Christian recruits entering Christ's army, overflowing with zeal and love in His service, and all within the brief space of half a year, no previous age has witnessed in Scotland."

Dr. Blaikie remarks that the bitterness of

the Union or Anti-Union controversy was a subject of the deepest humiliation to many in Scotland. Many an earnest prayer rose to Heaven that the zeal and fervour spent in that controversy might be consecrated to nobler ends. The answer came. Very soon after the controversy ceased, the Spirit descended. The experience was like passing out of the bitter frosts and storms of winter into the genial and sunny summer. And now "Christian parents thank God for touching the hearts of their children and turning them to the Lord; ministers of the Gospel say they never spent so happy a winter, and never had so much pleasure in admitting young communicants, the number of whom has often been quadrupled, while their spirit has been all that could be wished; Professors of Divinity tell what a quickening has been among their students and how much the young men have been blessed in their evangelistic work; and Christian teachers talk of the marvellous waves of blessing rolling over their schools and classes, and pre-eminently of the singular impression that has been made on the Training College of the Free Church in Edinburgh, where the Normal students, male and female, seem all to have been impressed and most of them converted. In Glasgow the work has been on a larger scale than in Edinburgh, especially among young men." Seventy young men in Glasgow and thirty in Edinburgh, declared themselves ready for Foreign Mission service!

While the visits and ministrations of Messrs. Moody and Sankey have been eminently blessed, the revival has extended to many parts of Scotland which these men have not visited, and in some of these places the work of grace has been more extensive in proportion to population than in any place they have visited. God has shewn His sovereignty; He can use what means He will. Still, it is to be remembered that the means which He used to kindle the hallowed fire in Scotland were the direct, earnest, scriptural discourses and prayers of Mr. Moody, and the Gospel songs of Mr. Sankey.

All through the present movement there have been no sensationalism, no undue ex-

citement, no prostrations, screamings, ecstasies, but on the contrary, quietness and order. It has been a Revival without Revivalism. It has not led to sanctimonious separation, but the opposite. It has drawn all Christian sects more closely together. The hugging of crotchets has given place to earnest working for souls.

Mr. Sankey by "singing the Gospel" brought the truth home to hearts that might otherwise be proof against it. The use made of singing during the past few months shows that it is, rightly conducted, a means of grace. "We seem to be on the eve of learning two great lessons—the spiritual power of sacred song under the action of the Holy Spirit, and the need of the same exercises of preparation and prayer for the singer as for the preacher, in order that the souls of both may be filled with the truths that are spoken by the one and sung by the other." The hymns sung by Mr. Sankey have sprung all at once into immense popularity. You hear them in drawing-rooms, workshops, dressmakers' rooms, Sabbath schools, prayer-meetings; you hear them sung by the street boys, and by the very organ-grinders. The fisherman in his boat, the plowman in the field, the mother at the cradle, resort to them. The songs of Burns in their palmiest days were not as popular as these.

Dr. Blaikie strongly urges pastors to watch and guard the fruits of revivals, and to find if possible avenues of usefulness for the zeal of young converts. He emphatically insists on the importance of Scriptural instruction, Bible training; and this we note for the encouragement of brethren who have to deal with persons like those whom Dr. Blaikie has in view. Young men will be more ready to offer themselves for the ministry. These he encourages to pursue their studies however irksome at times,—and to prosecute Christian work at the same time. He has no sympathy with the young men who wish to "skip the curriculum." "A sense of its need and a willingness to undergo it, will rather be proof of their having in them the stuff of which good durable ever-improving workers are made; while on the other hand if they slight it as

but wasted time and labour, and only think how they can avoid it, thus indicate a superficiality of view, which does not promise very valuable results."

With regard to converts who cannot enter the regular ministry and who yet desire to labour for Christ, Dr. Blaikie asserts that an institution for their training has become an imperative necessity. The only question is a little training or no training at all. There should be courses of popular theology for the benefit of lay preachers, colporteurs, &c. Street-preachers especially need training. A course of instruction would enable them to avoid ways that tend often to mar their usefulness. Lay-workers also would be led by a little training, to understand how little they know, and thus to learn what they sometimes lack—becoming modesty.

It is remarked that the Scottish revival has been mainly within the Church. The problem still remains, how the new life in the Church is to be brought efficiently to bear upon a world given up to covetousness, licentiousness, pleasure falsely so called. It is in this field that lay-workers will be specially needed.

COOLIES OF TRINIDAD.

BY REV. JOHN MORTON.

The principal part of the Coolies of this Island come from the Northern Provinces of India. There are some Chinese and some Madras Coolies but there have been no new arrivals from China, and only one ship from Madras for some years.

The Indian Government takes care that the terms of indenture are explained to emigrants before they leave Calcutta. The terms of indenture are these: That the immigrant labour on one Estate for a period of five years with liberty to terminate his engagement at the end of four years by paying £3 stg., or at the end of three years by paying £6 stg. When the indenture is cancelled the labourer may return at once to India, paying his own passage—or take a premium on his labour, of from £10 to £15, and bind himself to labour as a bounty Coolie on some particular Estate for one

year: Or labour as unindentured Coolie till he has completed an industrial residence of ten years, when he is entitled to a free passage to India. Should he not wish to return to India he can receive a free grant of five acres of Crown land in lieu of a return passage for himself, and £5 stg., for his wife.

Indentured Coolies have to be paid a least 25 cents per day, or for a task if task work is given. If the unindentured labourers on an Estate are paid more than 25 cents per day or task, the indentured must receive the same. They are also entitled to food medicine and medical attendance free when sick.

Weeding, cutting canes, fork ploughing and draining are generally done by task. Brahams and the more enterprising Coolies generally terminate their indenture at the end of the third or fourth year. On the other hand a great many Coolies take bounty and re-indenture after their five years are up. A considerable number have taken free grants of land instead of a return passage to India. A large proportion remain long after being entitled to return with out either availing themselves of the privilege or taking a grant of land. Of those who return to India a considerable percentage return again to Trinidad. The range of Thermometer is from 65° to 92°. The rain fall is 108 inches. The wet season continues from June to January—with generally a month of fine weather as an Indian summer.

TURKISH INTOLERANCE.

Mohammedanism, feeling the advance of an aggressive Christianity, has of late shown some of its ancient savage fanaticism. In India and Persia, but especially in Turkey this has been felt. The Turkish Government has, most faithlessly, thrown its influence in the scale of persecution. Dr. Bliss, an experienced missionary, writes from Constantinople that during the month of January, 2,276 copies of the Scriptures were sold from the depot in that city,—1000 copies of the Gospels having been sold to Mohammedans. This roused the fanatical

party. The police were notified, and one of their number visited the new Bible House to make inquiries and if possible find out who was the instigator of the movement. He was politely received and shown around the building. He was amazed at the stock of Bibles, books and tracts in various languages in the different store-rooms. He evidently had not dreamed that the world contained so many books. He remarked to the person in attendance: "You may think that there are 20,000 books in the building, but I say there are more than 100,000. The building is full to the very top." He inquired for the Director, and was told that he was absent in Egypt. He asked where the man was who printed the Turkish Testament, and received the answer that he was dead. He then said: "Where is the head of the printing establishment in this building?" and the reply was made that he too was away for the day. The Turk was greatly mystified, and could not comprehend why responsibility happened to be so intangible just at that time. He was accordingly informed that if he would call again in a few days he would be able to see both the director and the present printer.

Doubtless the report of this gentleman to his superior deeply impressed them with the idea that such a number of Bibles and Testaments and religious books and tracts implied the purpose of proselyting that could not be tolerated. Accordingly the Minister of Instruction, a bigoted Moslem, was appealed to, and backed by the Sheikul Islam, decided that the sale of Turkish Gospels must be stopped. So without notice that the Government could not allow the sale of such books, one of the colporteurs was arrested, his books taken from him, and the sale of Turkish sacred Scriptures prohibited.

The British and United States Ambassadors promptly interfered. The Turkish Government was in a difficult position:

"Rashid Pasha admitted our right to print the sacred Scriptures and sell them in book-shops, but said colportage could not be allowed on the ground, that it would lead to disturbance of the peace. To this it was replied that in sixteen years 595,387

Bibles, Testaments, and portions in various languages had been sold in the empire for \$130,905.35. Of these 26,282 were Turkish sacred Scriptures, and no disorder or disturbance of the peace resulted from the sale, and that Turks generally revered the book and were glad to purchase it. It was further stated that full three-fourths of these books had been sold by means of colporteurs and that this method of sale could not be given up, on account of the damage which would result to our and also because it was the method in which all articles of commerce to a great were disposed of."

SILENT MESSENGERS.

Are you unable to *preach* the Gospel? You can still spread the good news of salvation by means of the printed page. Are your means very limited? You can spare a few cents, and a very few cents will purchase a large package of Gospel tracts. Or, if you cannot spare even a few cents, you can be supplied without money and without price with the means of doing good to your neighbours. The British American Tract Society make free grants under certain conditions, to persons who cannot buy. Are you constitutionally shy and bashful, and thus afraid to stand forth as a worker in the vineyard? Send these silent messengers through the Post Office, or distribute them in any other way, quietly and unseen. Any form of well-doing is not to be ashamed of; but we know that there are good people who are nervously afraid of being prominent in any work. Let it be known, then, that there is a field even for such persons. We address readers who can afford to spend two or three dollars a year—more or less—in buying good books, which would be a great blessing to themselves and their neighbours. For one dollar you get four or five volumes, comprising such works as God's Way of Peace, Anxious Inquirer, Baxter's Call, &c.,—choice works of some of the greatest divines. Here is a way in which many an elder, many a young man or maiden, might be exceedingly useful; by making such books well-known, exciting a taste for them where good book are not now opened or seen. We are sorry to say that Satan has his messengers throughout the land disseminating vile books—some books that are

loathsome and abominable and whose tendency is altogether corrupting. Ingenious methods are used to decoy the unwary and unwise into buying such books and paying large prices for them. If the agents of Mammon are thus active in doing evil, how much more should the friends of a true Gospel and a pure morality exert themselves to possess the land! If the good seed is not scattered abundantly the enemy will sow his bad seed, and the consequence will be loss and shame. First of all the Bible, then books, then tracts, religious papers and magazines, a pure and Christian literature,—should adorn the homes of our people. Bad papers, bad books, large and small, are but poison to the soul. Boys or men, are not better than the books and papers they habitually choose to read.

FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH OF THE UNITED STATES.

The amount contributed by this Church for Foreign Missions last year reached the noble aggregate of \$622,000. We give as briefly as possible an outline of results. First from among Western Indians we have tidings such as these:—

Rev. Mr. Spalding of the mission to the Nez Percés, reports as baptized by him during the year; 72 Nez Percés and 253 Spokanes—making the whole number of communicants 947, or 694 Nez Percés and 253 Spokanes.

In Mexico there are three ordained missionaries, sixteen native helpers, 596 communicants, and 225 pupils in schools.

So great have been the encouragements given to the Presbyterian missions at the capital and in Zacatecas during the past year, that the Board has decided to send out two more men as soon as those of proper qualifications can be found.

BRAZIL.—The missions in Brazil have also been highly prospered. The eleven stations now occupied, report 104 additions on examination, and 23 by letter; the whole membership is 497; 91 adults and 116 infants have been baptized during the year; 417 pupils are in day-schools, and 265 in Sunday-schools; benevolent contributions have amounted to \$3,110.

CHILI.—The missionary forces consists of Rev. David Trumbull, D. D., who though wholly supported by his church in

Valparaiso, desires to be connected with the Board; Rev. A. M. Merwin of Valparaiso; Rev. Sylvanus Sayre of Talca, Rev. Samuel J. Christien of Copiapo; and Rev. J. M. Ibanez Guzman of Santiago.

The Chilian mission, as now constituted, derives its importance from the nature of the country and its institutions, from the fact that it is the *only Protestant mission* in the entire west coast of South America, and from the favourable beginnings which have already been made toward a work of great promise and influence in the future.

SYRIA.—The number admitted to the communion was 68, of whom 36 are females. It is very gratifying to see the number of women received into the Church increasing to such an extent, in a Mohammedan country.

The number of children receiving instruction on the Lord's day in Sunday-schools, has increased from 398 to 1195.

The benevolence of the Syrian churches is also \$100 in advance of last year, the sum contributed being \$1429. This is an average of \$3.27 per member. Considering the difference in wages of the two countries, which is as 1 to 5, this would be equivalent to \$7,717,200.

A new and flourishing church has been formed at the Zahleh station, on the eastern slope of Mt. Lebanon, consisting of 11 members. A preaching place has been opened among the renowned ruins of Baalbec.

The Mission Press has printed during the year, 11,195,650 pages, of which 3,380,000 were pages of the Scriptures.

The whole number of publications issued large and small, is 219,795. The number of volumes of the Scriptures distributed during the year, shows an increase over last year of nearly fifty per cent., and the same is true of other books.

The Syrian Protestant College has continued in its career of prosperity, and has, during the year, occupied its new and imposing buildings at Beirut.

The number of instructors is as follows. A president and 5 professors; 2 tutors, and 3 other instructors, all natives. In the Literary Departments there are 26 Pharmaceutic Course, 3. Eclectic Course, 16. Total 76. The graduates in 1873 were 6 literary and 6 medical students.

The two female seminaries of the Mission, one at Beirut and the other at Sidon, have continued their work with good success. That in Beirut reports 100 pupils, of which 39 are boarders. Five of the day pupils paying full charges are Jewesses, the first of that faith ever sent to that institution.

PERSIA.—The work among the Nestorians has been carried forward, as in former

years, with much that is encouraging, blended with certain discouragements. At the Spring Presbyteries the reports of the churches showed an average attendance on the Sabbath of nearly 4000; under Sabbath-school instruction, nearly 2000. The number of regularly formed churches, with their elders and deacons, is nearly twenty. Two of the churches entirely support their pastor, and others are making advances in the same direction.

The western side of the Kurdish Mountains presents a very promising field. The large Chaldean population in these mountains is especially accessible. To reach the inhabitants of these, Rev. W. R. Stocking spent several months visiting and laboring among the villages, and also spending a part of his time in teaching a training class of helpers.

INDIA.—The seventeen stations report a total of 677 communicants, and 7175 pupils of different grades in schools. The ordained missionaries employed in India are 36, and the native helpers 139.

In SIAM the mission is feeble.

CHINA.—The statistics of the China Mission show 1109 communicants, 218 of whom have been received during the last year. Whole number of pupils in schools 653. Benevolent contributions \$428. At Canton the year has been one of special prosperity. Forty-two have been added to the church, and a second church has been organized.

The Presbytery of Ningpo reports eleven churches, with an aggregate of 540 members. Two of these churches have become self-supporting.

The great work at Shanghai is that of a mission press. The number of pages printed during the year is as follows: Bibles 2,471,800; Religious books and tracts, 3,131,000; Job printing, 12,516,432; grand total 18,119,312.

The Shantung Mission is in and around the inland city of Chi-meh, where Mr. Corbett, in the Autumn and early Winter months, was permitted to baptize over a hundred adults and about sixty children. These had belonged mostly to what is known as the "Nameless Sect," a people who had renounced idolatry, and who recognized the existence of a Supreme Ruler and anticipated a final judgment. They have been looking for a "Deliverer," and many of them receive the story of Jesus and His Kingdom as the fulfilment of a long expectation. In some villages, nearly the whole population give their nominal adherence to the new doctrines of Christianity.

JAPAN.—A good degree of progress has been made in several departments of labor in Japan.

Foremost in importance is the translating of the Scriptures, in which much progress has been made. A ready sale of the gospels is reported. A "Presbytery of Japan" was organized last December.

In AFRICA this church has several prosperous missions.

This is surely a noble exhibit of work by one church for the Conversion of the Heathen.

THE DEAF AND DUMB.

The following Appeal will need no words of commendation from us:—

APPEAL TO THE FRIENDS OF DEAF MUTE EDUCATION, BY THE DIRECTORS OF THE INSTITUTION FOR THE DEAF AND DUMB, HALIFAX

Seventeen years have passed away since the Halifax Institution for the Deaf and Dumb, in the obscurity and feebleness of an infant cause, made its first appeal to the sympathy and liberality of the public in behalf of the benighted deaf mutes of these Provinces, for whose intellectual and moral training no provision previously existed. Encouraged at that time by a generous response both from private and Legislative bounty, the Directors, trusting in the guidance of an over-ruling Providence, assumed the responsibility of purchasing suitable premises and making arrangements for the establishment and maintenance of an efficient Institution.

Without any extraordinary or special efforts to secure funds, the stream of voluntary liberality and legislative bounty has continued to flow towards its support down to the present time, if not in volume adequate to all the necessities of the work, yet sufficient to make the history of the Institution, during the last sixteen years, one of quiet but steady and progressive usefulness, its fruits being visible in almost every part of our own and the neighboring Provinces, in scores of deaf mutes brought from a state of practical heathenism, from mental and moral darkness, to the position of intelligent, virtuous, happy and useful members of society. Twice in the history of the Institution, in 1859 and 1863, it was found necessary to enlarge our accommodations, for which the needful means were not wanting in response to the proper appeal. Eleven years ago the Directors expended a large sum in additions and alterations then required by the growth of the Institution. And now the time has again arrived when the sanitary and general welfare of the establishment committed to

their care, calls for improved accommodation on a larger scale than has hitherto been attempted.

For some years past the Institution, while enjoying a degree of freedom from serious sickness rarely experienced in such Institutions has suffered from the effects of overcrowding and the lack of hospital accommodation. As a consequence of this, when last spring a case or two of diphtheria appeared among the pupils, in order to secure the proper isolation and treatment of the disease and prevent its spreading, it was found necessary to break up the school and send the pupils to their homes, to the interruption of their studies and the detriment of the Institution.

The matter has been earnestly pressed on their attention by the medical officers and the Principal of the Institution, and the Directors feel that no time should be lost in providing, as far as possible, for future emergencies of a similar kind that may arise.

They have accordingly resolved to proceed at once with the needful buildings. Plans have been prepared and the contract taken for the extension and elevation of the wings of the present building to a height uniform with the centre, including several other important alterations indispensable to the efficiency of the Institution. The cost of the work, which is to be finished by the first of December next, will be about *Five Thousand Dollars*.

The Directors have not the funds in hand to meet the heavy expense of this undertaking, but, convinced of its necessity, and trusting in Him who has the hearts of all men in his hands, and who has thus far blessed their efforts, they confidently appeal to the Christian community throughout Nova Scotia and the other Provinces, which have shared in the benefits of the Institution during the last seventeen years, to provide the means now required thus to extend and perpetuate the blessings of education to the "children of silence" within our borders.

Subscriptions will be thankfully received by Dr. Parker, Chairman of the Board; Geo. H. Starr, Esq., Treasurer; the Secretary; and Mr. Hutton, Principal of the Institution.

At the request of the Directors, Mr. Hutton will shortly undertake a personal canvas for subscriptions in the principal towns of the Province; and with the experience of the past in view, the Directors feel that it is quite superfluous to bespeak for him a courteous and liberal reception.

D. McN. PARKER, M. D.,
Chairman.

J. C. COCHRAN, D. D.,
Sec'y of the Board.

THE LORD'S DAY.

The Committee of Synod on Sabbath Observance called attention in July to the running of trains on the Railways on the Lord's Day. Since that time a change has taken place which, we hope, is not permanent. Every Lord's Day morning a train arrives in St. John at 6.15, and at Halifax at 9 o'clock. We have yet to see it proved that this arrangement is a work of necessity or mercy. If it can be avoided, surely, surely it ought to be. But worse still, we think, is the arrangement by means of which our Railways are used to convey Circus troupes by special trains on the Lord's Day. There can be no excuse or palliation for such an offence as this. We have no doubt the Synod's Committee will take notice of these matters and do what they can.

OLD CATHOLICS.

The Old Catholic movement is at length extending to Southern Germany. In Bavaria, where the Government have adopted a neutral attitude, neither offering the Old Catholics any facilities nor placing any obstacles in their way, Bishop Reinkens has consecrated a new church, the first building which the Old Catholics have erected in Germany; existing churches having in other parts been placed at their disposal. Many Bavarian churches are still jointly used by Protestants and Catholics, though the Ultramontanes have of late years endeavored to supersede this arrangement by the erection of additional edifices; but legal difficulties prevent the Old Catholics from sharing in this ecclesiastical partnership. At Limbach they have accordingly built a church of their own. It is stated that the Emperor William presented them with a quantity of metal from French guns, captured in the late war, to be cast into a bell. In Wurtemberg, the moderation shown by Bishop Heffele, of Rottenburg, has retarded the introduction of the movement, but an Old Catholic community has just been formed at Stuttgart.

The struggle between the Romanists and

the Civil authorities in Germany tends to strengthen the Old Catholic movement. In Switzerland, however, there have been divisions in the Old Catholic ranks. Father Hyacinthe is too conservative for the large portion of the Converts, and, accordingly, there is a break-up among them.

IRISH PRESBYTERIAN CHURCH COLONIAL COMMITTEE'S REPORT.

The following extract from the Report relates to this country:—

THE DOMINION CANADA.

1. This is the largest of our self-governing colonies—a country, as it has been said, from the centre of which you may start and journey more than 1,000 miles on inland waters, and in that tour not measure half its length. To this great country the tide of emigration continues to flow,* and in it the Presbyterian element is not the least in purity or in strength. For some time past little aid has been rendered to the Presbyterian Church of Canada, from the feeling, perhaps, that none was needed. But the Home Mission work of that Church is one well worthy of your considerate attention and kindness. It embraces the provinces of Ontario and Quebec, with Manitoba and British Columbia—fields of enormous extent. The Committee in charge of it, as the Convener informs us, “provides missionaries and help to maintain them in 100 distinct localities in the provinces of Quebec and Ontario. In Manitoba they employ six missionaries and several catchists. Mr. Jamieson still labours in British Columbia, having four stations under his charge. Special fields are mentioned demanding more than usual attention at the present moment, and the Roman Catholic Mission in Glengarry is within the bounds of the Presbytery of Montreal. In addition to the support of missionaries, the Committee also supplement the stipends of sixty ministers whose congregations are unable to maintain the stated ordinances of religion.”

In confirmation of all this, if any were needed, Mr. Donaldson—once a licentiate

* The number and destination of the Irish who emigrated from the United Kingdom the year 1873 were as follows:

To the United States.....	75,536
“ North American Colonies.....	4,114
“ Australian Colonies.....	3,471
“ All other places.....	501

Government Emigration Board Return.

of this Church, now a minister in Manitoba—testifies to the sad spiritual destitution of Presbyterians throughout a wide region. At one settlement, called the Boyne, he found 20 families, mostly from this country, who had never been visited by an Irish minister, and who “thought they had been neglected by their Church.” Alas! how often has this complaint been uttered without eliciting sympathy or assistance.

2. THE LOWER PROVINCES.—If the strong should support the weak, the Presbyterian Church in these provinces of the Dominion has special claims on us. Its field is very extensive, reaching over Nova Scotia, including Cape Breton, New Brunswick, Prince Edward Island, Newfoundland, and the Bermudas. Its members and adherents number between 70,000 and 80,000; its congregations between 140 and 150; but as in some instances two or more of these are served by one minister, the number of effective, working congregations does not exceed 120. Of these, however, from 30 to 40 are not self-supporting, and in order to a stated supply of religious ordinances, their own means must be supplemented. Besides, we are informed there is a large number of Mission stations—strictly so called—to be maintained, while something is being done for the enlightenment of Roman Catholics, especially those of French origin. So much generally of this large and interesting field.

But it is with special reference to New Brunswick that a renewal of your sympathy and aid, for some time discontinued, is sought. “Nova Scotia is largely Presbyterian, especially in the eastern portion of it. New Brunswick is the reverse. In it the Presbyterian interest is weak in proportion to the population. Our congregations are, for the most part, small and scattered, while the predominant religious influences are such as to make it a matter of exceeding importance that our cause should be sustained and extended there.”—(Rev. Thomas Sedgwick, Secretary Home, Mission, Nova Scotia, in the *June Herald*, 1873.)

A grant of £50 was remitted to the Treasurer of the New Brunswick Synod during the past year. We cordially recommend not only its continuance, but its increase. And we do so all the more cordially when we find the Treasurer in his acknowledgment of the grant, “assuring the late Convener that they are not depending on external aid and neglecting to develop their own resources.” “We are,” says he, “stimulating our people, and fast coming up to a position of entire independence. But the demands on our people are very heavy. We have to support four

professors—two of theology and two to aid in providing a proper collegiate course for our young men. We have six foreign missionaries—three in the New Hebrides and three in Trinidad (two there and one about to sail); and then we have thirty weak congregations drawing supplement from a total of 120 congregations having pastors—in other words, nearly every fourth charge requires aid.”

The question of union with the ministers and congregations representing the Established Church of Scotland has for some time past been under consideration. Its speedy consummation appears to be much and generally desired, and the importance of the time cannot be over-estimated when every Presbyterian minister of every name in Canada shall form one great united Church not only for the maintenance and defence of the Gospel, but for its diffusion over the vast territories of the Dominion.

Within the Dominion is also situate the French Canadian Mission—a Mission to which for several years aid has been extended. Its operations are directed to the Scriptural instruction and spiritual well-being of the French inhabitants of Upper Canada, who are in general firm adherents of the Church of Rome. Its success in their conversion has been very marked. No assistance having been given in 1873, £100 were remitted to the Treasurer during the year that has closed.

Irish Presbyterian Church.

The following Statistics of the Irish Presbyterian Church will be read with interest:—

The total income of our Church for the past year is £138,149 7s. 11d. This is an increase £10,729 upon the income of last year, and of nearly £19,000 on that of the previous year. Almost a half of this increase has been in the sum raised for erecting, or paying debt on, Church buildings. The congregational debts have increased by more than £10,000 during the year, and now amount to £44,381; but the sum raised for paying off debt has also increased to a large extent, and amounts to £28,058. This is £5,000 more than last year, and £10,000 more than was raised the previous year. During the past year twelve new manses have been built. The total number of manses now in the Church is 309, so that considerably more than one half of our congregations have a free residence for their minister. Ten or twelve manses in the year—this seems to be the regular rate of progress, and at this rate it will be a quarter of a century before we shall have one attached to every church.

After seeing how the Church buildings are paid for, the next thing is to see how the ministers are paid who live or labour in them. The Sustentation Fund has not cut down the Seat Rents, and it is a curious fact that in these two items the increase this year has been almost the same. The falling off in the number of families, communicants, and stipend payers still to some extent continues. Last year our communicants were 1,500 less than in the previous year, and we had 1,000 fewer families. This year, though our returns are more numerous, the families have again decreased by 250, the communicants by 1,000, and the stipend payers by something over 100. The total number of families returned is 88,427 communicants 109,385, and stipend payers 66,238. Though our numbers have thus somewhat fallen, the seat rents have increased about £1,700, and amount in all to £41,483, while the increase in the contributions to the Sustentation Fund has been £1,500. Our statistical returns cannot show the full sum raised any year for sustentation, as a considerable amount is always received by the Treasurer after they are made up and forwarded; but this year the sum returned to us is £24,944. This sum has been contributed by about 39,030 persons, so that 2,587 new contributors have been obtained during the year. The Sabbath Collections have risen £1,200, and amount to £15,733, and there is an increase of £500 on the sum raised for Various Charities, making the total amount £10,863. Thus our growth, though slow, is uniform; all parts of our income are rising together.

WHAT THE COOLIES SAY TO THE MISSIONARY.

Previous to leaving for Nova Scotia, Rev. John Morton received the following address:—

Sansferando, 20th, 1874

To the Rev. John Morton.

DEAR SIR,—As you are about to leave us for a season, we wish to express the feelings of our hearts before you go.

We thank you for ourselves and our country people, who cannot bless you yet. We look with pleasure on the brightening spiritual prospects of the Asiatics here.

A few years ago when there was no one to care for their souls, you kindly left the comforts of home, and espoused our cause. You bestowed unremitting labour in the study of the Hindi language, and have been the instrument in God's hand in preaching the Gospel unto many. You have also been the means of arousing an interest in

the people of America to send other missionaries into this field, when Mr. Grant first came to your aid, and we are thankful to greet Mr. Christie, who is just entering upon the same blessed work in another quarter.

We look with pleasure on the combined efforts of yourself and Mr. Grant in establishing schools, which are like bright spots in the midst of dreary surroundings, on the well attended Sabbath school, on our little English congregation, and on our Hindustani services; all which indicate the dawn of a day which will we trust, brighten and brighten till our country people shall be made light in the Lord.

Our communion services yesterday gladdened the hearts of us all, and we trust on your return that you will find many added to the Church, who are saved.

Tell the good Christian people of America that we highly appreciate their thoughtful interest in us, in not leaving us without some one to care for our souls.

Tell them also not to weary if they don't gather fruits first, for the promise to them is true, "In due time ye shall reap if ye faint not."

We all wish yourself and family our very hearty Salam. We hope you will have a safe passage home and enjoy the benefit of the change of climate, the greetings of your friends, the joyful welcome of your relatives who await your coming and return to us again in health and happiness. If, however, God wills it otherwise may we hope to meet in heaven.

In the mean time we bid you farewell for a season.

C. C. SOODEEN,
B. BALARAM,
A. VICTORIA MCKENZIE,
HENRY JURAMAN,
JOSEPH ANNAGEE,
MISS A. MATILDER,
LAL BIHARI,
JACOB W. CORSBIE,
TAYAR,
AZIZ ANMAZ.

Home Missions.

OUR supply of preachers since the meeting of Synod till the present time has been sufficient to meet fairly the requirements of the Church. We have had the aid of several brethren from Ontario, and of a good body of Theological Students acting in the capacity of Catechists. Our Ontario brethren are retiring, and the Students from Princeton and New York are returning to

their respective Seminaries to resume their Theological studies. We shall be in a better position to notice their summer's work by publishing their reports or facts drawn from them, in a subsequent number. We have had, however, favourable accounts of the services of Mr. S. E. Bayne at St. George's, of Mr. Henry Hoyt at Harvey Actin and Maguadavic, of Mr. J. H. Hoyt, at Kouchibouguac, of Mr D. C. McIntyre, at Bayview, Hillsburgh and Bedford, of Mr. Casey, at Gay's River and Milford, and of Mr. A. G. Russel, in different portions of Halifax and Prince Edward Island Presbyteries.

For the fall and winter season we will be very deficient in supply. For September, the following arrangement of preachers has been made, but our real situation we will realize in October, when other Catechists return to their classes, and the subjoined list of preachers is diminished by farther withdrawals:—

Mr. John Wallace, Halifax Presbytery.
Rev. W. Johnson, Pictou, "
Rev. W. Richardson,* St. John or Cape Breton Presbytery.
Rev. John Gillis, Victoria and Richmond Presbytery.
Mr. J. P. Bryant, Miramichi Presbytery.
Rev. James Quinn, St. John, "
Mr. R. Thyne, P. E. Island, "
Mr. M. McLeod, Cape Breton, "
Rev. H. McMillan, Truro, † "

* This appointment contingent.

† This appointment for 3 weeks.

The New Colony.

Rev. James Quinn, having been appointed by the Presbytery of St. John to spend two or three months in New Kincardine and the Tobique district, is engaged very laboriously in these districts in ministering to the supply of the spiritual wants of the new Colonists in the one place and of the Presbyterian population in the other. To gratify the desire for information respecting the state of the new Colony, we publish the subjoined memoranda from a letter recently received from Mr. Quinn. The letter was not intended for publication, but is given on account of the facts which it furnishes, and the outline given of the pro-

gress and present condition of the Settlements.

New Kincardine, Aug. 6th, 1874.

REV. AND DEAR SIR,—You will doubtless be anxious to hear how the Colony is progressing and how I am succeeding in my labours. Since my arrival at New Kincardine on Friday night, 17th July, I have been as busy as possible.

Saturday morning I began my labours by visiting along the Kincardine Road, I visited each house on both sides of the Road for four miles, and found the people as a rule quite content. I am glad to be able to state that they hope to have good crops this year.

I returned to my lodgings about 9.30, p. m., somewhat fatigued.

Sabbath, July 19th.—I had two services, morning on Kintore Road at 10.30, to which I walked three miles; the other on Kincardine Road at 3.30, to which I walked about 5 miles, not being able to get a conveyance.

Tuesday, July 21.—I was driven over to the Kintore Road by one of the Hon. B. Beveridge's sons, I then visited on 5 miles of this Road, the new Colonists, those who came out last spring, and found them very comfortable and content, except a few. These settlers will find the winter very hard, not being able to get work. Some means must be taken to have the people employed during the winter.

Wednesday, 22nd.—Had a meeting of session, at which it was resolved to pay into the Home Mission Fund all the money raised in the Colony for the sustenance of the ministry. No money, that is subscriptions, had been raised yet.

Thursday, 23rd.—Visited along the St. John River, from Bairdsville to Andover, and found the people much interested in the Colony.

Sabbath, 26th.—Had to give up one of my appointments, not being able to get a team. I preached in the evening at the Forks to a large audience, at 3.30.

Monday, 27th.—Preached in a school house in Riverside, also on Thursday 30th on the other side of the River St. John.

ARTHURETTE.

On Sunday, Dr. Beveridge kindly offered me a seat in his waggon. He was going to Arthurette and Three Brooks.

I thus had an opportunity of visiting these places, and arranging for service on Sabbath 9th August.

Mr. Beveridge, of Arthurette says that they will be able to raise \$100, as soon as a minister is settled in the Colony permanently.

Sabbath, 2nd August.—I had two services in the Colony on Kintore Road, at 10.30

and Kincardine Road at 4.30. (I was late half an hour owing to an accident to the harness, caused by driving over a tree that was across the Road.)

(Very often trees are blown down across the Road which makes it difficult to pass.)

On Tuesday last I had a team for 5 days as it is impossible for me to get over the ground without it.

Wednesday, 4th August.—I visited along Kincardine Road, almost to the end of it. The people are busy clearing their land and seem to enjoy themselves very much.

NO SCHOOLS.

The great want is schools. No schools have been opened yet. Means are now being taken to have a school house erected as soon possible.

I am endeavouring to get the Colonists to commence Church building.

SUPPORT OF THE GOSPEL.

Money is at present not plenty in the Colony. There a few who have money, but they like to keep it. I have been somewhat disappointed in finding that although there has been a great cry for ordinances very few of them have come forward, to say what they will do to sustain ordinances among them. Still I hope in about a fortnight to bring them to something definite as to Church matters.

PROGRESS AND COMFORT.

I may also state that I have been very agreeably surprised in my travels through the Colony. I did not expect to see the people so comfortable or the roads so good as they are, though in some places they are bad enough at the best.

MINISTERIAL WORK.

One minister cannot overtake the work in the Colony, and Tobique District satisfactorily. I am doing as much as I am able, and will do so during my appointment, God helping me. I have arranged to hold two sacramental services, one on each Road the last two Sabbaths of August, on the Kincardine 23rd August. Also, I preach this evening on St. John River at 7 o'clock, the other on Kintore Road at 11.30, and preach at Andover 7 o'clock. I trust we shall have much of the Lord's presence in this, the first communion service the Colonists will have had since their departure from the land of their fathers.

HARD WORK REQUIRED.

This Church if properly worked, will no doubt be one of the best in the Provinces, but it will require very hard labour. It is very difficult to get the Colonists to do anything. This is evident from the fact that a year has been lost as far as schools are concerned.

It is my intention to summon a mass meeting of the Colonists on Saturday fortnight and see what they are determined to do as to the erection of a Church. A Church must be erected this Fall, otherwise the people will get careless, as some even now are. The people will not come out to a cold and unprotected school house. Sabbath schools are in operation on both Roads, and working efficiently.

KINDNESS EXPERIENCED.

The Hon. B. Beveridge has been very kind in furnishing me with his waggon occasionally when I wanted it, and feels much interested in the welfare of the Colony. Along the St. John River, Andover side, several families are much interested in us and our work. Among the latter, John Ervin, Esq., kindly let me have a horse three days without charge.

I have nothing more of interest to record but trust you and the whole Church will continue to bear us on your hearts at the Throne of Grace.

Yours, obediently,

JAMES QUINN.

Rev. P. G. Macgregor, Secy. of B. H. M.

Report of Missionary Visit to Beaver Bank.

To the Rev. P. G. McGregor, Secy. Board of Home Missions.

Agreeably to your request, I proceeded to Beaver Bank and remained there one week. I shall now give you a short description of the place and condition of the people.

DESCRIPTIVE.

Two miles beyond the Windsor Junction is Beaver Bank Station. Here the Beaver Bank road strikes off in a Northwardly direction same twenty miles to Rawdon. Four miles on this road from the Station is the Beaver Bank Farm. Here my work commenced. Five miles farther on is the School House, a few rods beyond the line dividing Halifax from Hants. I travelled on six miles farther, within five miles of Rawdon—making eleven miles of road, settled by 21 families, several of them from half a mile to a mile off the road. Then two miles north of the School House a road strikes off westwardly, leading to Mount Uniacke, called the Bushy Hills road. I travelled this road four miles to John Aker's, within six or seven miles of Mount Uniacke Station, and one mile from the Gold Diggings. Seven families live on the part of this road that I travelled. Here we have a distance of 15 miles settled by 28 families. Three of these families are Presbyterian; three Roman Catholic and

twenty nominally Church of England; one Baptist, and one I am not sure about, perhaps the best in the lot.

FAMILY VISITATION.

I visited 23 families and gave each some papers and tracts. I had worship in 12 of those families and was very kindly received by all. These 23 families contain 129 souls.

REVIEW.

About eight years ago I first visited this locality as a Colporteur of the American Tract Society. In one house which I visited then there were an old man, (now 77 years old,) his wife (now 70,) and a number of children all grown up. The old lady said that I was the first minister who had darkened her door for eleven years, and in the gladness of her heart presented a little grand-child for baptism. Of course I had to define my position so as to satisfy her. I have often visited her since, and I think I may say I have never been in the house ten minutes without being asked to read and pray with her. The last time I was there she laid down the Testament, remarking that she must go to the next house for the "old man." She not only brought him, but another family with her. Though she lives between two and three miles from the School House, she was present at all the services I held there. Her husband said that he was not able to walk so far; but I was told that he walked as far and farther into the woods—made shingles all day and carried two bundles out on his back at night.

In another family, aged too, the woman said that mine was the first prayer she had heard in five years, and though old she yet walks four miles to my meetings. I have good reason to believe that many more there might have made the same statement this old lady did, and with truth, have added several years to it.

GRATIFYING CHANGE.

I cannot speak with certainty, but my impression is, that at the time of my first visit not one young person could either read or write. And the Council of Public Instruction as well as the School Board in Hants County know with what difficulties some of them had to contend in getting up a school house and establishing a school. But they now have a good house, a good school in which all the children are receiving instruction, and a good Teacher, who also conducts Sabbath School efficiently and acceptably. I have given them a library of 20 volumes to encourage and help them on.

ATTENDANCE ON MEETINGS.

There are two places for holding meetings in this district—the school house and John

Lively's, four miles apart. The largest meeting I ever held there, as Colporteur, was about 30 in the School House and 20 in Bushy Hills. When I was there last Mr. Bond took me in his waggon. He held a meeting in Mr. Lively's at 10 o'clock Sabbath morning, and I held meeting in the School house at 11 o'clock a.m., 43 in attendance. In the afternoon we were together in the School house at 3 o'clock—attendance 63. The people were very attentive and quite a number deeply affected. We considered it a very encouraging meeting indeed, and the morning meeting was quite as encouraging.

On Monday afternoon, at 3 o'clock, I held a meeting for the children, and though it rained all day, we had the very encouraging attendance of 20. I appointed another meeting on Friday afternoon. It rained again all the afternoon—still 18 attended. Sabbath morning I walked about 5 miles, and held service at Mr. Lively's at 10 o'clock, attendance 25, good for that locality. In the afternoon, at 2 o'clock, held service in the School House, attendance 71.

IMPROVEMENTS.

No lack of interest was manifested whatever. Several, whom I never saw at any meeting before, attended both Sabbaths, and some were present, who, I believe, have not attended any meeting for the last 10 years. I received 3 collections, making \$2.22!—held 5 meetings and assisted at another, visited 23 families and travelled over 90 miles. When I contrast the state of these people 8 years ago, with what I saw and heard when there last week, I feel constrained to say what hath God wrought.

ROBERT LOGAN.

Our Foreign Missions.

Our Foreign Mission Funds.

Only four months till the new year, and only two till the time for remitting salaries to the New Hebridean Missionaries will be upon us, and as yet a balance is still due to the Treasurer. The funds to be remitted have all to come in, and unless there is a general movement to bring them in, the Board will feel serious embarrassment. Our September RECORD shews good specimens of liberality from different quarters, and though we do not look for larger contributions for the next few months, we must have them in greater numbers, and especially for the great work of missions. Strong appeals

are being made at the present time by the American Board of Commissioners for Foreign Missions, for funds to carry on their work, and the people are being notified, that their liberality must be prompt or missionaries must be re-called. We neither anticipate nor fear such a result in this Church, and it is to prevent such a step being thought of that we ask that the facts of the case be examined, and the situation considered in proper time.

The Departure of the "Paragon."

The events of last week in connection with the Mission to the New Hebrides, claim our attention. And remembering the practical proofs given by the many congregations the missionaries have visited in Australia, during their six months sojourning in this land, and by those who have been otherwise appealed to, of attachment to the cause of this mission, we may conclude that a very large number of the members of the members of the Presbyterian Church regard those events with deep interest.

Our readers are aware of the calamity which befel the New Hebrides Mission, in the loss of the mission vessel *Dayspring*, some fifteen months ago. It is pleasing to know that that loss has now been fully repaired. Through the generous and persevering efforts of the supporters of the New Hebrides Mission in Australia, New Zealand, and Tasmania, a new vessel called the *Paragon*, has been obtained and thoroughly fitted up for the use of the mission. This vessel, a fine three-masted schooner of 160 register, was built by Messrs. Duncan and Sorrie, of Balmain, and was launched the week after the *Dayspring* was lost. She was chartered last year to do the work of the mission, pending arrangements for the obtaining of a vessel for permanent service. On her return from the Islands, she was highly recommended by the missionaries as a vessel of excellent sea going qualities, and capable of being easily adapted to the requirements of the mission. The Board entrusted with the management of the affairs of the mission vessel, after having satisfied themselves of her character and capabilities, resolved to purchase her for the mission. At this time, however, the requisite funds were not at command, and but for the generosity of two gentlemen well-known in our Church for their readiness in every good cause, the opportunity of obtaining her might have been lost. Learning how matters stood, these two gentlemen—Messrs. J. H. Goodlet and Alexander Learmonth, came promptly forward and secured the vessel for the mission,

advancing the money which was needed at the time, and becoming good for the rest. The £2000 in which the *Dayspring* was insured were paid up by the Insurance Companies. And the Churches and Sabbath schools in these colonies were appealed to for the rest. That appeal, we are happy to learn, has met with a most hearty response. In New South Wales the sum of £600 has been contributed. From Victoria there have been received £400, with a promise of more. Tasmania has sent £36; and from the Church of Otago and Southland, New Zealand, there has been received the handsome sum of £980. The contributions from the Presbyterian Church of New Zealand have not yet come to hand, but it is expected that these will reach to £300 or £400. These sums will be ample to meet all demands for the purchase and fitting up of the vessel. She is thus free of debt, and has been completely fitted up. She contains besides cabins for captain and officers, seven cabins for missionary passengers, a dining saloon, and a cabin for native teachers.

The need of such a vessel has been graphically described by the missionaries from actual experience. She is indispensable for conveying from the colonies to the several Islands the necessary supplies to the houses of the missionaries, for bringing them together to their annual meeting, and returning them to their several spheres of labour. Then she is frequently used for conveying native teachers to heathen islands or to their own homes. And sometimes twenty or fifty or eighty natives are taken from their own island for a short visit to some place where Christianity has been introduced, that they may see its effects, and learn to desire its blessings. In these various ways the *Dayspring* has been found of inestimable benefit to the work of evangelisation. And it is hoped that the *Paragon*, which as soon as the necessary steps have been taken to alter the register is to bear the endeared name of the *Dayspring*, will be yet more serviceable to the cause.

On Friday, the 3rd inst., the *Paragon* was open to the view of the friends of the mission; and a considerable number of the Sabbath scholars and others interested in the cause visited the vessel, and examined the temporary abodes of the intending passengers. On the evening of that day a valedictory meeting was held in St. Stephen's Church. The Rev. James Cosh presided. After praise, the Rev. Samuel Humphreys offered prayer for the Divine protection and blessing on those who were about to embark for the mission field. The Rev. Messrs. J. G. Paton, John Goodwill, and Joseph Copeland successively addressed the meeting, acknowledging with gratitude the hand of God in the success which had

crowned the efforts made to secure a ship for the mission, and reciprocating the feelings of love and hope experienced towards them, by word and deed, on the part of the Churches in Australia.

Rev. Dr. Steel also addressed the meeting. The Rev. James Niven moved, and Mr. Paxton seconded the following resolution, which was carried by acclamation:—

“That this meeting rejoices to learn that a new and suitable vessel has been procured for the mission on the New Hebrides Islands; expresses its great satisfaction with the zeal and liberality which the churches and Sabbath schools in these colonies have displayed in providing ample funds for this purpose; begs to assure the missionaries now present of its lively interest in the work in which they and their brethren on the islands are engaged; commends them and the new vessel to the care and keeping of Almighty God, and trusts they may long be spared and made the means in God's hands of doing much for the advancement of Christ's kingdom among the islands of the New Hebrides.”

The Rev. W. Ridley moved and Rev. H. Macready seconded the following resolution which was also carried by acclamation:—

“That this meeting is much gratified to learn that the Rev. Dr. Steel is about to pay a visit to the mission field on the New Hebrides Islands; expresses its sincere desire and prayer that he may have a prosperous journey, and be brought safely and in due time back to his sphere in this city; and trusts that his visit to the islands may be beneficial to himself, refreshing to the brethren, and productive of much good to the mission with which he has long been identified, and in which he has taken such a deep interest.”

On Saturday, 4th inst., the missionaries and Rev. Dr. Steel embarked. At two o'clock, p. m., a number of their friends were assembled at the Cosmopolitan wharf to witness their departure. And shortly after half-past two the *Paragon* was towed out, and proceeded to sea. Several of the friends went down the harbour upon the steam-tug, and with many farewells saw the missionary company moving forth upon the ocean. The weather was beautifully fine; and the wind having very seasonably veered to the west was as favourable as could be. Thus, with the smile of Heaven upon them, followed by the prayers of many families and churches, the *Paragon* sped on her way.—*Australian Witness*, April 11.

THE F. C. SUSTENTATION FUND shows an increase of £3,470 in two months, over the corresponding period of last year.

A REVIVAL is reported from Calcutta.

Letter from Rev. J. Inglis.

Rev. John Kay, Secretary to Reformed Presbyterian Foreign Mission.

ANCEITYUM, NEW HEBRIDES, }
February 7, 1874.

I am thankful to say that we are both well. My wife is standing this summer better than she did the previous one. The other mission family on this island are also well. We are holding on the even tenor of our way. Since I wrote you, I have finished the examination of all my schools, twenty-eight in number, comprising the entire population of 750 persons as scholars, infants excepted. I spent a Sabbath at each of my three out-stations; and afterwards dispensed the communion here at the central station. The weather was fine, and there was a very good attendance. The number of communicants on the roll is 330, besides 5 who are under suspension.

In a former letter I mentioned that this last year I had discontinued giving a present of clothing to the teachers. I wished the natives to make a collection for them; but the teachers came to me and said, that they would prefer having plantations of taro, etc., made for them, the produce of which they could sell, and buy clothing with the price they might receive for it. To this I assented; but the plantations were coming slowly into existence; and hence, at the time of the communion, when most of the natives are here, I brought the matter again fully before them; and eight days thereafter, it was arranged that a deputation, consisting of the principle chiefs and other influential men, should visit every district and talk to the people on this subject. This was done. The deputation commenced on Monday at the one end of the district, and finished off their labours on Friday at the other. They were very well received, and the scheme for raising a sustentation fund for the teachers has been favourably inaugurated. I did not accompany the deputation; I left it all to themselves. My object in all such matters is to instruct them in the principles, and leave them to work them out themselves. To do for them what they themselves cannot do, and then leave them to do the rest as they best may.

We have had three moderately severe hurricanes this year, and one very heavy thunderstorm. The first hurricane, especially, did considerable damage; it blew down cocoa-nut trees, injured the bread-fruit crop, and destroyed bananas, and other kind of food; but, in comparison of last year's one, the damage is not worth mentioning. The first was the earliest in the season that that venerable personage—the oldest inhabitant of Aneityum—ever saw. It occurred ten days sooner than the last

year's one, on the 25th of December, the day commonly called *Christmas*, by Romanists, Prelatists, pseudo-Presbyterians, and others, who are not satisfied with Scripture as the sole authority for their religious observances. By the Aneityumese, who are innocently, perhaps blissfully, ignorant of mediæval and patristic theology, who know nothing on such subjects beyond the statements of the Bible and the teaching of the Shorter Catechism,—and that too in an age in which dogma and system in theology are so loudly cried down, while dogma and system in science and everything else are so loudly cried up,—by them, the sanctity and honours claimed for this day are wholly unknown. They know of no holy day but the Sabbath. Remember Christmas, to keep it holy, as it is not in the decalogue, so it is not in their calendar. The 25th of December will be remembered among them for some time to come as the date of this earliest hurricane; but for nothing more memorable, and for nothing more sacred.

I have been occupying all my spare time with the translation of the Bible. For the last five months I have been tasking myself, special occasions excepted, to about two pages of my Hebrew Bible, or one of my English one, about thirty verses, a-day. So that my motto is not *Nulla dies sine versu*, but *Nulla dies sine capite*—it is not a verse, but a chapter a day. I am now at the twentieth chapter of Ezekiel. So that, I spared in life and health till the middle of next month, I hope to see the translation of the Bible into Aneityumese finished. There is, of course, a great amount of revision to be done after that, but still the most formidable part of the work will then be accomplished.

I hope you have secured our successors for this station. You know my views about a vacancy. May the Lord send missionaries according to His own heart. With our very kind regards, and best wishes to you and the Committee, I remain, yours very sincerely,
JOHN INGLIS.

Letter from Rev. Thomas Christie.

COUVA, June 8th, 1874.

DEAR MR. MCGREGOR,—I suppose many of the friends of the Trinidad Mission will have the pleasure of hearing Mr Morton; but as he will only be able to address a few hundreds, while the RECORD speaks to thousands, I trust that those who do not have the opportunity of hearing him will feel interested in a letter from the field.

CROPS INJURED.

The prospect at present is rather a gloomy one as regards the condition of affairs generally in the Island. As you know the chief production is sugar, and in the pre-

paration of this from the cane, dry weather is a necessity, as the refuse of the canes after being dried in the sun, constitute their chief fuel. The past season is considered to be the most unfavorable for sugar making of any that has been experienced for twenty or more years. Usually from the 1st of January till the middle of May very little rain falls, but since my coming here in February there has hardly been a week in which there have not been some rainy days, and for several week there has been rain almost every day. In consequence of this none of the Managers have succeeded in making their whole crops, while many are very far behind. So times are very dull here and will continue so for some time. I suppose this will not affect our work very much, as it is at present arranged, but it will probably interfere with our extending it as much as we would wish during the coming year.

SCHOOLS.

The condition of the two Schools under my charge is satisfactory, the average attendance in one having increased considerably, while the other keeps up its numbers and interest. The dry season is in some respects unfavorable for the Schools as many of the larger children are kept away to work. Many of the children are making rapid progress. Several in the Esperanza school are reading in the 3rd Book of the Irish National Series, while in Exchange, which was opened about eleven months ago, several are reading in the 2d Book. Many in both schools are able to write very well, and some have a considerable knowledge of arithmetic. They can also sing a number of English hymns in Bateman's collection as well as translations of them in their Hindustani hymn book. One of the scholars in in Esperanza School was married about a month ago. His name is Lutchman, he is about 11 or 12 years old, while his bride is 8 or 9. This is a common custom among the Hindus. He has taken his wife home to his father's house, and is now attending school regularly again.

The School on Sevilla, which I spoke of in my last letter as having been closed in January has not yet been re-opened, as the Estates with which it would be connected have been peculiarly unfortunate since, on account of the breaking down of machinery as well as from the wet weather, they have only been able to make a small portion of their crop, but I am in hopes that before long a School house will be put up and the School started again.

I hoped before this to have opened a School on Perseverance Estate, which is owned by Mr. Spiers, one of the supporters of the Mission, but it has had to be delayed for some time.

CALCUTTA VILLAGE.

About three weeks ago I made a visit to an interesting part of the field here. Two of the teachers accompanied me. It is a settlement of free Coolies, and is called Calcutta Village. This is one of the sections of the country that has been laid off in lots by the Government. These lots are granted to Coolies, who at the end of ten years service, prefer remaining on the Island, instead of taking a free passage back to India. In this region about 450 lots have been taken already. The object of our visit was to see if there was any opportunity of doing anything among them. They received us to all appearance quite cordially and seemed to be very anxious to have a School. There are 55 children who would probably attend and learn English, while several young men wish to learn to read in their own language, the Hindi or Devanagari. All that we saw promise to pay something towards keeping up the School, but it will not do to depend too much on their word. If we are able to station a suitable teacher among them, I think he would be able to do a great deal of good. One reason for my thinking so is that these men have given up the thought of going back to India. The missionaries in talking with many Coolies have found them almost or altogether persuaded of the truth of Christianity, but yet they fear to embrace it, because if they go back to India as Christians their friends would cast them off. But since these men have given up the idea of going back there will not be this trouble. Again, Hinduism in this case, is in a foreign land far from the sacred associations and holy places, which give it so much authority in India, so that although the elders ones may hold to the past, yet it will be difficult or impossible to instill this same reverence into the minds of the young. Their Babujees or priests of course will attempt to do this, and in Calcutta Village there is one who is very earnest in the cause. He has now I believe about twenty disciples. I observed as we rode past his house or hut, four or five tall bamboos set in the ground, having little flags on top of them, while at the foot was a mound of earth raised something like an altar on which was scattered a quantity of flowers. We saw him afterwards, and he expressed a desire to have a School established, but I have no doubt he will make a good deal of trouble if he finds his authority is being lessened. So, although this field is one that is encouraging, there will be some drawbacks. The teachers on the Estates are protected, so that although they may have enemies among the heathens, these will not be allowed to injure them, but in this village, he will be surrounded by an unmixed Coolie population, and if these become inflamed with rum and bigotry, the

teachers may be in considerable danger, possibly as great as teachers are in the South Seas, for when these Coolies become angered they seem to care for nothing, and it is several miles to the nearest Police Station. I have at present a man staying with me, one of Mr. Morton's pupils, teaching me Hindustani, while I teach him English, who, I think is well suited for the place. He is willing to go though he feels it would be a difficult position.

A FEARLESS AGENT.

While I was speaking to him about it a few days ago, he made a remark which I think is worth repeating for the sake of those who are engaged in the Lord's work anywhere. I had made the remark that he would not have any one to interfere with him, alluding to the fact that sometimes the teachers on the Estates have been troubled by some of the under officers, who have no sympathy with the work, but he misunderstood me, and thought I said something about "fear," and he replied "I can have no fear, if the Almighty is on my side how can I have fear?" From all I have seen of him I feel that he spoke the simple feeling of his heart. The truths of the Gospel have come to him as a revelation, not as something about which he has heard all his life, and he accepts them simply. I suppose it is like the faith displayed by the early Christians.

I trust you will all remember us *continually* in your prayers, that we may have this same simple trust, that we may have the guidance of the Holy Spirit in the decisions we are called upon to make, and that our mistakes may be so overruled that we may do good and not harm in the cause of the Saviour.

We are both enjoying good health, and have comfort in our work.

Yours faithfully,

THOMAS M. CHRISTIE.

News of the Church.

Presbytery of Pictou.

The Presbytery of Pictou met in James Church, New Glasgow, on the 11th Aug., and was constituted by the Rev. E. A. McCurdy, Moderator *pro tem*. There was a good attendance of ministers and elders.

The following elders were certified by their respective sessions to represent them in Presbytery and Synod during the current year:

Mr. Finlay Grant, by the Session of E. B. East River.

Mr. George Bruce, by the Session of Barney's River.

Mr. John Thos. Arthur, by the Session of Green Hill.

Mr. James Arthur, by the Session of James Church.

Mr. John Logan, by the Session of Knox's Church.

Mr. Hugh McNeil, by the Session of Lochaber and Union Centre.

Mr. John McLellan, by the Session of Central Church.

Mr. Alex. McKenzie, by the Session of Earltown and West Branch.

Mr. James McDonald, by the Session of Merigomish.

Commissioners appeared from the congregations of Primitive Church and John Knox's Church, asking the Presbytery to unite them into one congregation on the terms agreed upon between themselves.

The Presbytery having considered the matter as it came up before them, agreed to assist further procedure at the present meeting, and direct the sessions of both congregations to report their opinion on this measure the next meeting of Presbytery.

It was agreed to hold the next meeting of Presbytery on Tuesday, Sept. 1, in John Knox's Church, New Glasgow, at 11 A.M., to consider the subject of Union and for ordinary business.

JOHN MCKINNON, Clerk.

Presbytery of Truro.

The Presbytery of Truro met on Tuesday, the 11th inst. The Rev. J. Sinclair was appointed Moderator for the present year. The Basis and resolutions were passed unanimously. Sessions and congregations are directed to forward their reports before next meeting. The Clerk was directed to apply to the H. M. Board for a preacher for Acadia. The next meeting will be held at Economy at 2 o'clock, P. M., on the last Tuesday of Sept., for visitation, the Rev. E. Grant to preach; and at Five Islands on Wednesday at 10 o'clock, A. M., the Moderator to preach.

Presbytery of P. E. Island.

The Presbytery of P. E. Island met in Zion Church on 29th July, and was constituted by the Moderator Rev. Neil McKay.

Rev. John G. Cameron was chosen moderator of Presbytery for the current year.

Rev. Mr. Laird reported that he had preached in the congregation of Richmond Bay, and moderated in a call to Rev. Mr. Crawford—that the call was signed by one hundred and twenty six communicants and by fifty-six adherents,—that in all sections of the congregation, except one, the call was harmonious, and that the salary guaranteed was \$500—Messrs. James McArthur

and Archibald Ramsay appeared as commissioners from their congregation, and were heard. After mature deliberation the call was allowed to lie on the table till Tuesday, August 11th, on which day the Presbytery will meet in Lot 16, at 4 o'clock, p.m., when, after sermon by Rev. A. F. Carr, the consideration of the call to Mr. Crawford shall be resumed.

The Presbytery entered upon the consideration of Mr. Lawson's demission of the pastoral charge of the congregation of Murray Harbor. Messrs. McLure and Brehaut were received and heard as commissioners from the congregation. They expressed their attachment to Mr. Lawson, and their sorrow at the prospect of a separation, but as Mr. Lawson had expressed his strong inclination to enter upon the service of the Master in another sphere of labor, they would offer no opposition to the acceptance of his resignation. Mr. Lawson was then heard. He said that after mature and prayerful consideration he had resolved to resign his pastoral charge of Murray Harbor congregation, and urged the Presbytery to accept his resignation at once. On motion, however, the demission was allowed to lie on the table, and a meeting of Presbytery appointed to be held in the congregation on Thursday, 6th August, on the north side, at 11 o'clock, a. m., Mr. Cameron to preach; and at the south side at 7 o'clock, p. m., Mr. Frame to preach.

Mr. Crawford's demission was then taken up. The commissioners from the congregation, Messrs. James Anderson and Charles Dingwell were heard. Mr. Crawford also was heard and urged the acceptance of his demission. When, on motion, the Presbytery accepted Mr. Crawford's resignation, which is to take effect on the 18th August, and appointed Rev. Wm. R. Frame to preach in East St. Peters on Sabbath 22nd August, at 6 o'clock p. m., and declare the congregation vacant.

In accepting the demission of Rev. Henry Crawford the Presbytery would record their thankfulness to the Head of the Church for the good measure of success which has followed his ministerial labors in that wide field in which he was originally settled, now three large congregations:—they would further express their kind regards for him personally, and their earnest prayer that his labors may be still more abundantly blessed, in whatever part of the Church; God, in his providence, may order his residence.

The remit of Synod anent union was next taken up, and after discussion the Presbytery unanimously approved of the Preamble to the Basis of Union, of the Basis itself, and of all the resolutions recommended for their consideration.

Sessions and congregations are requested

to consider this question and report to Presbytery on or before the last of September.

The Rev. Neil McKay, J. M. McLeod, and Hon. Kenneth Henderson were appointed a committee to visit the congregation of Tryon and Bonshaw on the 12th of August; Mr. McKay to preach at Tryon at 11 o'clock, and Mr. McLeod at Bonshaw, at 6½ o'clock.

The next regular meeting of Presbytery was appointed to be held in Charlottetown, on the last Wednesday of August, at 11 o'clock, a. m.

J. M. McLEOD, *Psy. clerk.*

MR. A. F. THOMPSON has received calls from Glassville, &c., and from Mabou, and having accepted the call from the congregation last named, will be ordained, (D. V.,) at an early day.

ST. JOHN'S NEWFOUNDLAND.—We are glad to state that the Rev. Neil Forsythe of Coleraire, Ireland, has accepted the position of Assistant to Rev. M. Harvey, St. John's. Mr. Forsythe bears a very high character as a preacher and a scholar. His collegiate course in Queen's College, Belfast was quite distinguished. He carried off during his undergraduate course, seven scholarships, besides numerous Prizes, the value of scholarships and prizes being £210. He leaves an attached congregation. We congratulate our Presbyterian friends in St. John's on the promised accession to their ministerial staff.

CANADA PRESBYTERIAN CHURCH.—The Statistics of this Church for the past year are before us. It is well that our readers should be familiar with the leading facts.—Number of Ministers, 329,—an increase of 14 in the year. Regular charges, 650,—an increase of 12. Vacancies 78. Families 28,260. Communicants, 50,702.—Stipend paid amounted to \$237,901.25. Total contributions, for strictly congregational purposes, 103,247.82; for schemes of the Church, \$55,994.12½, and for all purposes, \$619,359.30; an increase over the amount reported last year of \$68,457.58.

OBITUARY.

"LOST AT SEA."—Mr. Roderick McLeod, a Glasgow Gaelic Student and Catechist. We have never seen, nor known Mr. McLeod farther than is involved in receiving and having accepted his offer to come to aid us in the work of evangelization in Cape Breton. Recommended by Mr. Hope of the Colonial Committee, our Home Board said "come" and had on anticipation of his arrival recommended him to the Presbytery of Victoria and Richmond for N. E. Margaree.

We waited for him but he came not. He sailed from the Clyde early in March in the steamer *Trojan*, which has never been heard of. Doubtless that ship has gone down with all board, and many, as in the case of the *City of Boston*, are left mourners, after a period of great anxiety and suspense. We sympathise with the friends of our young missionary in their heavy trial. They parted with him that he might help the Lord's cause in the Lower Provinces, and though his desire in that respect was not realized, they may feel thankful that the Master whom he served has made the record in advance, "It is well that it was in thine hearts." May the same desire control the hearts, and shape the course of many of our own young men in these Provinces.

MR. SAMUEL KEYS, one of the Elders of Milford congregation, Hants, died on Sabbath morning the 28th of June, aged 40 years. He had not served in the office of an Elder quite 2 years, but he gave evidence of being a useful office-bearer in the Church. God had other work for him to do, and he had to bid farewell to his fellow-workers and leave them to finish the good work which he saw commenced. He saw a Church built in Milford, and heard the Gospel stately preached in it. On the division of the Rev. James McLean's congregation, of which Milford was a part, he was firm and steadfast to the end. One thing more he wished to see and often spoke of it, and that was a settled minister in the congregation. But he did not live to see that day. In early life he enrolled his name under the Temperance banner, and was consistent to the last. In everything that was for the advancement of religion in Milford, in the prayer-meeting, and the Sabbath School, he took a deep interest. His place was always filled, and those that knew his valuable services miss him most. He died as he lived, trusting in the Lord Jesus Christ. He now rests from his labour, and his work will follow him. "Let me die the death of the righteous and let my last end be like his."
J. B. C.

Intelligence.

India.

Dr. Murray Mitchell writing from India says:—

AFRICA—SLAVERY—MOHAMMADANISM.

Recent accounts lead us to fear that, notwithstanding the treaty negotiated with the Sultan of Zanzibar and the earnest efforts of British officers to intercept vessels conveying slaves from Africa, the accursed

traffic is carried on as diligently as ever. And it is needful to remember that, so long as the Mohammedan religion exists, it will be quite impossible to stanch the wound through which the life blood of Africa has been flowing for centuries. For Mohammedanism recognizes slavery as right, a thing in accordance with the will of God. To the fiery Arab it appears the most irrational proposal that he, a true believer, should be coerced in his attempt to reduce infidels to bondage. The believer is entitled, according to the Koran, to as many slaves, male and female, "as his right hand may possess." It is only the spread of the Gospel that can eradicate the woe of slavery.

We rejoice to see that some Missionary Societies are preparing to extend their operations in Africa. Dr. Stewart of Lovedale pleads powerfully for the important scheme of Livingstonia; and we earnestly trust our own Church will take no inconsiderable share of the new work on which Protestant bodies are about, we trust, to enter with full heart. Very generously, the Church Missionary Society offers to aid the first entrance into the Ashantee territory. At the same time, this greatest of English societies is to enlarge its own efforts to reach the interior from its station Momba in East Africa. The Universities' Mission will extend its operations from Zanzibar in the direction of Livingstone's later journeys. The Methodists are also pressing forward. It is high time. Mohammedanism is spreading in Africa; to the north of the line one negro kingdom after another comes under its baleful sway.

To revert to the subject of slavery It has been calculated that 70,000 human beings are every year carried off as prisoners, and more than half a million slaughtered in the horrible "man-hunt." And still, hearing of such things, the Churches are but little stirred. Is it not passing strange?

RITUALIST MISSION IN BOMBAY.

In Bombay there has been a new development of Ritualism, in the recent establishment of "St. John's Mission," which is carried on under the authority of the Bishop of Bombay by two "Fathers" of the order of St. John the Evangelist. The "Fathers" act under the direction of a "Father superior," dress in long black robes corded at the waist, and are under vows of celibacy. The High Church party in Western India seem to be in raptures at the arrival of the (so-called) "missioners." They hail them as the "long prayed for and accredited pioneers of the great Catholic movement in India." Unhappily, Bishop Douglas of Bombay is a Ritualist of the most extreme type, and in placing his agents pays not the slightest respect to

existing missions of other Churches than his own.

HEATHEN PREACHERS.

The Report of the American Presbyterian Mission at Lodianna notices a somewhat singular state of things existing in Northern India. The out-door preachings of the mission were attracting multitudes. On this, a number of heathen preachers started up, who tried to attract the attention of the people. Mohammedans, Hindus, and Brahmoe were all at first zealous in separately carrying on their work. After some weeks, they united their forces against the Christian teachers; and a grand confederation of Mohammedans, Hindus, and Brahmoe afforded a notable illustration of the broadest of Broad Church principles.

Spain—San Fernando.

In May last was given a narrative, in the words of the Rev. A. Benoliel, of obstructions in the way of opening a building acquired and repaired by the United Presbyterian Board of Scotland for Protestant worship in San Fernando,—a town of 27,000 inhabitants, a few miles from Cadiz. The building has been re-constructed so as to serve for a church, and for schools, male and female. Over the church there has most ingeniously been erected, at very moderate additional expense, a suitable habitation for an evangelist or schoolmaster and the whole was ready for being opened for public worship at the beginning of the present year. But the presence of a Protestant minister and church did not comport with the desires of priests and town councillors in San Fernando, and was especially repugnant to the tastes and inclinations of the alcalde or mayor of that place. This civic functionary procured a set of official reports, setting forth the *insecurity* and *insalubrity* of the building, arguing that the roof was too heavy for its supports, and that the ventilation was inadequate. Negotiations have been going on between our missionary Mr. Benoliel and the authorities since January last, and at the close of these negotiations the obstruction to the opening remained as insuperable as it was six months before.

San Fernando is in some respects the Woolwich of Spain. Petitions, signed by more than 300 heads of families, had been sent to the Mission Board, entreating the institution in their town of Protestant schools and evangelical worship. The signatures were largely those of Republicans, who indeed knew little of Protestantism beyond the idea that it was, in respect of liberty, the antithesis of Popery. Since these signatures reached the Foreign Committee, many of those who signed them

have been cast into prison, where they lie under charge of being parties to a political rising, the design of which was to take the arsenal.

Our missionaries have undeviatingly repudiated all political discussions and associations, and have done so on grounds of principle as well as prudence. There have been of late not a few indications of a reactionary tendency in Spain against the religious liberty achieved in the revolution of 1868. The hopes of such reaction must sustain deep disappointment and humiliation in San Fernando and all around, when this total defeat of these poor obstructives comes to be known.

This whole case is illustrative of the depth to which Spain has sunk. Those who know the facts connected with this annoying but finally abortive attempt to shut Protestantism out of San Fernando, have information to convince them, that months ago, a definite bargain could have been made, for the purchase of a judicial decision in our favour. In a country like our own, in which a century or two will pass, and not one judge in the three kingdoms be even suspected of selling justice for a bribe, it is difficult to realize the state of a nation, in which, through third parties verdicts by judges can be bought, by those who are prepared to pay the stipulated price, or even perhaps the half of the amount first named.—*U. P. Rec.*

United Presbyterian.

The Theological Hall is in session. 130 students are in attendance. Mr. G. Whitelaw has been elected Treasurer of the Church. The following statistics are from the August Record:—

PERSONAL STATISTICS, 1873.

Number of Congregations.....	614
Number of Outstations.....	678
Communicants.....	184,033
Sabbath Attendance.....	209,131
Congregational Libraries.....	542
Aggregate Attendance at Prayer meetings.....	27 774
Number of Baptisms, including 119 Adults.....	11,966
Sabbath School Teachers.....	10,963
Sabbath School Attendance.....	84,754
Advanced Bible Classes.....	735
Attendance at these.....	23,000

FINANCIAL STATISTICS, 1873.

Congregational Income for Congregational Purposes.....	£241,411
For Missions and Benevolence.....	76,287
Legacies, Personal Donations, etc.....	17,650

Total income for 1873.... £338,378

Average annual contribution per member, (exclusive of Bequests and direct personal donations.....	£1 14 10
Amount expended on Ministerial Support.....	£133,236

(1). The Church is now raising for ministerial income £33,145 more than it was doing ten years ago. (2). Those who knew fourteen years ago the prospects of vigorous Church extension in England, have steadily predicted the remunerative success of such extension. Our congregations in England are 19 more in number than they were even only ten years ago; have received during those years an accession of 4899 members; have raised last year £16,449 more for congregational purposes, and £5408 more for missions and benevolence, and have contributed £2416 more to our Synodical funds, than they did in 1863. Moreover, our congregations south of the Tweed have sent to our Synod funds in 1873, £1594 more than they received from all our funds of every kind. (3). Once more, if our Church would this year add £27,000 to its gifts for 1873, its daily income, including Sabbaths and working days, would be £1000; and that, at its present rate of giving, it raises a million in rather less than three years.

Moravian.

Of all the sects in Christendom the Moravians are the weakest in number. Their entire membership in all Europe and America is not more than 21,000. And yet this mere handful of Christians have been the pioneers in the modern missionary movement, and have set an example, which if followed by the other denominations with a zeal proportionate to their numbers, would build up Christianity in every portion of the globe. The Moravian Society for Propagating the Gospel among the Heathen was eighty-five years old the 9th of last September. Their field of missions is very extensive, embracing sixteen provinces in various and widely-separated countries. Their provinces are:—1. Greenland; 2. Labrador; 3. North American Indians; 4. St. Thomas and St. John's, West Indies; 5. St. Croix; 6. Jamaica; 7. Antigua; 8. St. Kitts; 9. Barbadoes; 10. Tobago; 11. Mosquito Coast, Central America; 12. Surinam, South America; 13. South Africa; 14. East Africa; 15. Australia; 16. West Himalaya. In these provinces there are 100 mission stations and out-stations. In these there are 3,767 labourers of all classes. These have established and sustain 310 schools of all grades. The number of converts is 69,401, which is more than three times the number of Church members in the whole denomination in Europe and America. Wherever their missionaries have penetrated, they have manifested the same devotion, self sacrifice, and courage. Arctic cold and torrid heat, wild beasts and savage men, have had no terrors for them. Their record is one of which any Christian denomination might well be proud; and it

will remain a perpetual rebuke to the listlessness and weak endeavours of some more numerous and powerful sects.

London Missionary Society.

It is not often that a great secular paper like the *Times* condescends to devote a leader to the review of a purely religious enterprise; and the *London Missionary Society* ought, therefore, we suppose, to feel complimented by the formal notice which that journal recently took of its history. A sentence or two from so unwonted an article may be quoted:—"It [the Society] commenced its operations just after the French Revolutionists had challenged every creed, every principle, and every institution, beginning with the destruction of their own Church and monarchy. After seventy-nine years, it has an income of about £116,000; it has 155 English missionaries, who are, in fact, heads of churches, in which are many qualified agents acting as pastors and teachers and continually expanding the sphere of the Society's operations. These extend over China, India, Madagascar, South Africa, the West Indies, Polynesia, and New Guinea. The Society is hopeful, for it has done a good deal, and now is the time to do more. Excepting the miserable war in Spain, as one of the speakers observed on Thursday, all the world is at peace. The most impenetrable regions have been opened by travellers; the most jealous empires have thrown down the walls of exclusion; the most tremendous moral difficulties have given way; and there is not a race, or an empire, or a colour, or a caste that does not actually invite peaceful teaching and persuasion. No one can carry his thoughts back to the state of the world half a century ago without counting the mountains that have been cast into the sea, the impossibilities which have disappeared, and the miracles that have been effected."

Parsis.

Our readers will remember that, on the Day of Prayer for Missions, Professor Max Muller was invited by Dean Stanley to give a lecture on the subject of the hour in Westminster Abbey. In the lecture then given, a strange comparison was drawn between Christianity, Mohammedanism, and Buddhism, which were described by the professor as the three *Missionary Religions*—the only systems which had so much life in them as to be proselytizing. And now we hear of a curious fruit of the comparison. Mr. Max Muller has stirred up the Parsis in India; and one of their organs is calling upon them *assume a missionary character*, and thus to do away with the reproach which has been cast upon their faith. The paper pleads that when England and

America are spending millions of rupees in sending out missionaries to promote belief in one God, the Parsis might well spend a few thousands in enlightening in their way their Hindu neighbours.

Missionary Experience.

The Rev. Henry Martyn, in India, April 24th, 1807, wrote as follows:

"... Yet thanks are due to the Lord for showing me in this way how much my heart has been neglected of late. I see by this how great are the temptations of a missionary to neglect his own soul. Apparently outwardly employed for God, my heart has been growing more hard and proud. Let me be taught that the first great business on earth is to obtain the sanctification of my own soul; so shall I be capable also of performing the duties of the ministry, whether amongst Europeans or heathen, in a holy and solemn manner. Oh, how I detest that levity to which I am so subject! How cruel and unfeeling it is! God is my witness that I would rather, from this day forward, weep day and night for the danger of immortal souls."

April 25.—"In prayer at the appointed hour, I felt solemnity of mind and an earnest desire that the Lord would pour out a double portion of his spirit upon us, his ministers in India, that every one of us may be eminent in holiness and spiritual gifts."

After September 21st.—"I am happier here, in this remote land, where I so seldom hear of what happens in the world, than in England, where there are so many calls to look at the things that are seen! How sweet the retirement in which I here live! The precious Word is now my only study, in the work of translation." . . . "Oh! what shall separate me from the love of Christ? Neither death nor life, I am persuaded. Oh! let me feel my security, that I may be, as it were, already in heaven; that I may do all my work as the angels do theirs; and Oh! let me be ready for every work—be ready to leave this delightful solitude, or to remain in it—to go out, or to in—to stay or to depart, just as the Lord shall appoint."

MEXICO.—There are eleven Protestant Churches in the capital of Mexico, and ninety-eight in the entire republic. Five years ago there were not half a dozen. Thus are brighter days in store for this beautiful land.

ABYSSINIA.—The Swedish missions in Abyssinia have been very unfortunate, as is shown in their history. Eleven missionaries have been employed there, of whom four have died and two have been murdered by robbers, while the rest, driven from their stations by King Kassa, have been labour-

ing on the borders with some success in their schools. The English Church should have established missions in this country instead of introducing into Madagascar where others had borne the burden and heat of the day.

THE Church Missionary Society is laboring among the Indian Coolies on the Island of Mauritius, where out of a population of 318,000, the Indian Coolies number 216,000 and the Chinese 2000. The churches among them are doing well. During the past sixteen years 1800 Indian Coolies have been baptized, 212 of the number receiving the ordinance in 1873. The Society for the Propagation of the Gospel also labours here. The Roman Catholics do a larger work, however, than either of the societies.

IN New Zealand, where the beginning of missionary labour was marked by much promise, the wars between the colonists and the Maoris not only reduced the natives to a mere remnant, but destroyed all their confidence in their European teachers. Lately, however, the Church Missionary Society has been meeting with some success, and a Maori, the ninth of his race now labouring in the diocese of the Bishop of New Zealand, has just been ordained. In one district the natives have contributed \$625 to the building of a chapel.

THE United Presbyterians of Scotland have missions in Jamaica, Trinidad, Old Calabar, Caffraria, Rajpootana, in India, China, Spain, and Japan. The missionary expenditure for the past year has been \$200,000, including a gift of \$6000 to the newly opened mission of the London Society in New Guinea. A summarized exhibit of their missions shows 48 European and 6 native missionaries, 8 medical missionaries, 261 helpers and teachers who are mostly natives, 54 main and 138 out-stations, 6927 communicants, and 9079 pupils in 166 schools.

FREE CHURCH.—We hear with deep regret of the sudden death of Principal Fairbairn of Glasgow, one of the most valuable authors and expositors of the age. His works on *Typology*, on *Prophecy*, and on *Hermeneutics*, are very widely known and prized by all Bible Students. Like Dr. Chalmers, he was found dead in his bed.

HAD it been an evil thing to suffer wrong, God would not have enjoined it upon us. Know ye not that He is the King of glory, and therefore He commands us to suffer wrong, and doth all to withdraw us from worldly things and to convince us what is glory, and what shame; what loss, and what gain.—*Chrysostom*.

The Burden of in-dwelling Sin.

"Under the same burden a New Testament saint was groaning all his days. He had a hard conflict between the flesh and the spirit, and he has left the account of it upon record. Blessed be God for the seventh chapter of the Romans. We there read of the inward cross, with which all the children of God are exercised. In the very same Paul there was delight in the law of God—the flesh, in which dwelleth no good thing, never ceaseth to assault the spirit with its vile thoughts, legal workings, and rebellious inclinations; when he had a will to do good he could not do it so perfectly as he desired—his best moments were never free from the inroads of in-dwelling sin; therefore in the bitterness of his soul, he cried out, 'O wretched man that I am! O, that sigh came from the bottom of his heart. I know what he felt; he groaned, being burdened. Weary and tired with this continued conflict, he looked for deliverance: 'Who shall deliver me from the body of this death? He saw, by faith, his Almighty Saviour, and in Him expected everlasting victory. 'I thank God, through Jesus Christ our Lord.'" He relied upon Christ in the battle, and through Him waited for deliverance, knowing that one day he should be made more than conqueror.

"Well, then, O my soul! here is comfort. If the corruption of nature be thy cross, so it was to David, and so it was to Paul. Thy case is not singular. It is common to every soldier who is fighting under the banner of Christ. This cross is unavoidable, because it is in thy bosom. It is thine inmost self; thy whole nature, which is corrupt, according to the deceitful lusts. Thou hast not an atom of thy body, nor the least motion nor stirring of any faculty in thine (animal) soul, but sin is in it; and therefore it is capable of being a plague to the new man. . . . These two are contrary as life and death, and they are always in action; every moment the one hitting against the other; so that no believer can do the things which he would so perfectly as the law requires."—*Romaine*.

Apparent Discrepancies in the Gospel Narratives.

As an illustration of the manner in which apparent discrepancies in the gospel may not only be removed, but so explained as to become striking confirmation of their truth, the author may be permitted to refer to a solution of the difference between Mark and John, as to the hour of our Lord's crucifixion.

The discrepancy is well-known. Mark says (chap. xv. 25) that Jesus was crucified at: "the *third* hour" of the day; John says

(chap. xix. 13-16) that the time when Pilate sat down in the judgment seat to condemn Jesus, or deliver him to be crucified, was "about the *sixth* hour." Thus the one makes Jesus to be crucified *three hours* before He was, according to the other, condemned. There are chiefly three ways in which it has been attempted to remove this difficulty. One is to suppose John to count the hours from midnight, so as to make his *sixth* hour to mean our *six o'clock* in the morning, or *sun-rising*; for at season of the year the sun must have risen precisely at that hour. This solution is altogether inadmissible; for it contradicts John xviii. 28, which implies that Jesus was first brought to Pilate about sun-rising; and it leaves no time for all the proceedings before Pilate, which must have occupied several hours. Another method of solution is to suppose the Evangelists, when they speak of *hours*, to mean *watches* of the day. This, besides being a gratuitous setting aside of the accuracy of the Evangelists, could easily be shown to be otherwise unintelligible or self-contradictory. But the third and most common method of solution is the most unwarrantable and dangerous of the three. It is to suppose without sufficient authority that an error has crept into the text of John, and to correct it therefore so as to make it agree with Mark's. It is true that two or three inferior MSS. of John's gospel give this *corrected* reading; but the probability is that they have been tampered with already, and they are opposed by all the best MSS. The process of correcting one gospel by another is too easy to be safe, and too deceitful to be ever resorted to.

The true method of solution appears to be the following:—While the Romans, like the Jews, had a *natural* day—from sunrise to sun-set, which they divided into twelve hours, these hours being of course of different lengths at different seasons of the year—they had also a *civil* day, which, like ours, was reckoned from midnight to midnight, but, instead of being divided into *twenty-four*, it was divided into *sixteen* equal parts, or hours. Each of these hours (of which the reader will find an account in Adam's *Roman Antiquities*, Boyd's ed., p. 269) had its appropriate name as well as number. Each of them would, of course, be equal to *an hour and a half* of our time, so that beginning from midnight—

The 1st hour of the civil day would terminate at half past 1 o'clock, a.m.

The 2nd hour of the civil day would terminate at 3 o'clock, a.m.

The 3rd hour of the civil day would terminate at half-past 4 o'clock, a.m.

The 4th hour of the civil day would terminate at 6 o'clock, a.m.

The 5th hour of the civil day would terminate at half-past 7 o'clock, a.m.

The 6th hour of the civil day would terminate at 9 o'clock, a.m.

That is, the sixth hour of the Roman civil day would end at the same moment as the third hour of the Jewish or Roman natural day, which, at the time of the year when Christ was crucified (the vernal equinox), was precisely at our nine o'clock, a.m.

John says that it was "about the sixth hour" when Pilate delivered Jesus up to be crucified, which may signify any point of time during the course of that hour. Suppose a half of it had run, it would then be a quarter past 8 o'clock, a.m., leaving three-quarters of an hour of an hour for necessary preparations, and for the procession to Golgotha, and thus harmonising the statement of John with that of Mark as completely as can be desired. Using different modes of notation, the two Evangelists point to precisely the same hour as that of the crucifixion, the third hour of the natural day, and nine o'clock of our day.

But why, in this case, do they use different modes of notation? "John," it will be said, "in other instances, speaks of the hours of the natural day in the same way as Mark; and why, then, does he adopt a different method in this? Why did he speak of the civil day in this case, while he speaks of the natural day in all other cases?" One reason may be, that he was recording the judicial proceedings of a Roman governor, for which the civil day would always be used; but the reason undoubtedly is, that John himself was present in Pilate's judgment-hall at the time, and that in noting the hour when his Lord and Master was delivered over into the hands of His enemies, he would naturally be guided by the water-glass, or other timepiece, which was there for the purpose of regulating the proceedings; for Pilate's judgment hall must have had a horologe of some kind. Mark, on the other hand, recording what took place in the open air, would as naturally be guided by the sun-dial, or the sun dial, or the sun himself, and would tell us at what hour of the natural day the crucifixion took place.

Thus from a very startling difficulty this seeming discrepancy between Mark and John becomes a striking confirmation of the truth of both. For it is inconceivable that their statements could have been so reconciled, had not both been true. And the reconciliation, too, hinges on a very simple but indubitable matter of fact (of which it is strange that commentators should have been either ignorant or forgetful), that the hours of the Roman civil day were ninety instead of sixty minutes in length.—*Dr. P. Ludwison.*

For eighty-six years I have served Him, and He has done me no evil. How then shall I curse my King and my Saviour? Almighty God, Father of Thy well beloved Son, Jesus Christ, I bless Thee, that Thou hast judged me worthy this day to drink the cup of Thy Christ, for the resurrection unto life eternal.—*Polycarp.*

ONE instance of dying repentance is given—that of the crucified thief—in order that no one may presume or despair; one instance of the experience of a departing Christian is supplied, to teach believers how to die:—"He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."

PEACE does not dwell in outwards things but within the soul; we may preserve it in the midst of the bitterest pain, if our will remain firm and submissive. Peace in this life springs from acquiescence not in an exemption from suffering.—*Fenelon.*

No sunshine but hath a shadow.

NOTICES AND ACKNOWLEDGMENTS.

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

FOREIGN MISSIONS.

Harvey Cong., per Rev. S. Johnson..	\$13 20
Bequest of late David Fulton, Elder of Riverside Cong., per G. Fulton....	41 50
A friend in Glenelg Cong.....	1 00
John Knox Ch., Pictou, per Rev. A. Koss:	
Col. at Mr. Morton's meeting..	\$50 00
" Carribou River Section 10 25 60 25	
Per Rev. J. Morton:	
Col in St. Andrew's Ch., N. Glasgow	63 67
" Merigomish.....	23 60
" Little Harbour.....	\$13 36
" Fisher's Grant.....	12 71 26 07
" Westville.....	\$10 00
Friend of Missions.....	5 00
Two young Ladies.....	2 00 17 00
Col. in Barney's River.....	3 55
" Sharon Church, Stellarton..	20 00
Hopewell.....	\$18 96
P. Ross, Esq., Hopewell.....	4 00 22 96
Member of John Knox Ch., N. G....	5 00
Col. in Windsor.....	22 71
A friend, Clifton, paid in at Synod..	10 00
A friend, Boston, per Rev. J. Thompson.....	2 50
Foreign Mission Society, $\frac{1}{2}$ year....	200 00
Middle Stewiacke, South side of River.....	\$9 65
Middle Stewiacke, North side of River.....	5 74 15 30
Caledonia and East River, St. Mary,	20 00

MISSION SHIP AND TRINIDAD SCHOOLS, &c.

Per Rev. S. Johnson, Harvey:

Daniel Fisk.....	\$1 00	
James Adam Johnson.....	1 00	
George Grant ".....	1 00	
Andrew Fulton ".....	0 60	3 60

Blue Mountain, per Mr Morton:

Col. by Mrs. Peter Grant.....	\$6 65	
" Mary Ann Chisholm.....	7 60	
" Mrs. Austin.....	5 30	
Charles McDougall—a donation	0 50	20 05

Sabbath Schools and young people of Sheet Harbour Cong..... 22 20

HOME MISSIONS.

Bequest of David Fulton, late Elder Riverside Cong.....	\$41 50
A friend, Clifton.....	5 00
James Ch., N. G., S. S. Class No. 20, per Harvey Graham, for local French Mission.....	5 00
Bequest of late Donald Chisholm of Blue Mountain, for French Mission..	20 00
Roderick McDougall, Blue Mountain, for the same purpose.....	2 00
Wallace.....	15 00
Fort Massey Missionary Soc'y, 1/2 year.	60 00
Primitive Church, N. G., col.....	162 73
Glenelg, East River and Caledonia...	18 00

SUPPLEMENTING FUND.

A friend, Clifton.....	\$5 00
A friend, Boston, per Rev. Jas. Thompson.....	2 50
Fort Massey Missionary Soc'y, 1/2 year.	127 00
Ladies Bible Soc'y, Primitive Ch. F.G.,	26 00
Glenelg, East River and Caledonia..	22 00

MINISTERIAL EDUCATION.

Dividend from U. Bank of Newfoundland—Pro. fund.....	\$695 00
Prov. Debentures—Pro. fund.\$189 80	
do.....	175 20 365 00
Dividend from Union Bank, Halifax, Pro. fund.....	500 00
Dividend from People's Bank.....	120 00
" " Bank of Nova Scotia—Pro. fund.....	48 00
Fort Massey Missionary Soc'y 1/2 year.	150 00
Glenelg, East River and Caledonia....	56 00

ACADIA MISSION.

A friend, Boston, per Rev. Jas. Thompson.....	\$ 5 00
Member of Central Ch., per do ..	1 20
James Ch., N. G., S. S. Mission Box, Class 20.....	5 00
Sabbath Schools and young people of Sheet Harbour Cong.....	22 20
Fort Massey Missionary Soc'y, 1/2 year,	50 00
Glenelg, East River and Caledonia....	3 15

SYNOD FUND.

Glenelg, East River and Caledonia..	8 50
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ERRATUM.

The sum of \$8.16 credited to Foreign Missions from Brown's Creek in the last month's acknowledgements, was designed for, and paid into, Synod Fund. The contributions of that congregation to Foreign Missions appeared in the July Record.

CORRECTION.

The late Donald Chisholm of Blue Mountain, left a Legacy of \$80 for the schemes of the Church, which his Executors divided as follows:

Foreign Missions.....	\$20 00
Home ".....	20 00
Aged and Infirm Ministers Fund..	20 00
Local French Mission.....	20 00

These sums were paid over to the receiver at Synod. In the acknowledgements in Record, the portions given to Foreign and Home Missions are credited to the congregation of Barney's River and Blue Mountain. This was an error in transcribing, as they are correctly entered in the accounts. The payment for Aged and Infirm Ministers' Fund was correctly acknowledged in last number, and the fourth will be found under Home Missions, but special for local French Mission in our present number.

Sheet Harbor Congregation, for Mission Ship Trinidad Schools and Acadian Mission.

Col. by Amy Gaston.....	\$2 10
" Sarah Atkins.....	5 10
" Maggie Robinson.....	3 08
" Emily Moser.....	1 97
" Malcom Hall.....	3 24
" Mary Ann Currie.....	1 25
" Margery Cruickshank.....	5 56
" Sarah E. McCarty.....	1 34
" Sarah Jane Lowe.....	3 51
" Mary Jane Ross.....	4 36
" Clarinda Grant.....	1 15
" Susanna Hay.....	2 15
" Sarah Jane Tate.....	2 55
" Tangier Sabbath School.....	2 00
" Maggie Jackson, Mooseland... 5 09	
	\$44 45
Less Postage.....	0 5
	\$44 40

MONEY COLLECTED BY M. R. PARADIS FOR THE CHURCH AT GRAND FALLS.

Col. at Mill Branch.....	\$2 40
" Bass River.....	9 80
" Richibucto, (Rev. J. Law's)....	16 20
New col. at Richibucto and Bass River	31 00
A friend, Bass River.....	1 00
Col. at R. R. Line, Section 22.....	19 25
" Nicholas River.....	4 45
A friend, Richibucto.....	5 00
Col. at Kouchibouguac.....	5 40
" St. Andrew's Church, Chatham.	32 50
" St. John's ".....	35 20
" Public Lecture, St. John's Ch., Chatham.....	30 20
Hon. W. Muirhead, Chatham.....	10 00
Mr. Swim, ".....	5 00
" Sadler, ".....	5 00
" Sinclair, ".....	4 00
" Carr, ".....	1 00

Mr. Ellis, Chatham.....	10 00	Mrs. Tupper, Halifax.....	2 00
" Ferguson, ".....	10 00	Friend, ".....	2 00
" Wilson, ".....	2 00	A friend, ".....	5 00
" Snowball, ".....	10 00	W. Robertson, ".....	5 00
" Letson, ".....	4 00	R. B. Seeton, ".....	5 00
" Studthart, ".....	2 00	A. Anderson, ".....	8 00
John Young, Tracadie.....	5 00	R. Boak, (Hon.).....	20 00
Col. at Douglstown.....	30 00	Rev. J. K. Smith, ".....	4 00
" St. James' Ch., Newcastle.....	62 25	Mrs. W. Murray, ".....	10 00
Per Mr. Park, Newcastle.....	16 00	B. Chipman, ".....	3 00
Col. at Derby.....	9 25	Friend.....	5 00
Mrs. McLagan, Blackville.....	5 00	John Gibson, ".....	5 00
Mr Gripidly, ".....	2 00	A friend ".....	1 00
Rev. Mr. Johnson, ".....	2 25	Col. in St. James' Church, Dartmouth	20 80
Col. at Black Brook.....	9 50	John Stuart, St. John.....	10 00
" Black River.....	20 00	John Douglas, ".....	5 00
" St. Luke's Church, Bathurst.....	45 98	Wm. Welsh, ".....	2 00
" River Charlo, ".....	15 00	J. and R. Milligan, ".....	8 00
" Campbellton.....	37 90	B. Heranor, ".....	5 00
Per Mrs Campbell, Campbellton.....	11 00	P. Chisholm, ".....	5 00
Left for me at Rev. W. Murray's. do..	6 50	Thomas Main, ".....	10 00
Letter from Campbellton.....	1 00	A friend, ".....	1 00
Col. in St. John's, Dalhousie.....	55 50	J. M., ".....	5 00
James McNairn, Buctouche.....	1 00	A friend, ".....	0 50
Col. in St. John's, Moncton.....	12 90	Robert Hunter, ".....	2 00
" Joint meeting, New Glasgow.....	62 00	J. McNichol & Son, ".....	2 00
Member of Primitive Ch., ".....	10 00	Alex. McNichol, ".....	1 00
A friend, ".....	3 00	A. Malcolm, ".....	1 00
A friend, ".....	2 00	Cash, ".....	1 00
Col. at St. Andrew's, Pictou.....	18 63	John Stewart, ".....	4 00
" Joint meeting in Prince Street Church, Pictou.....	36 72	E. J. Bars, ".....	5 00
O. P. Q., Pictou.....	4 00	William Logan, ".....	2 00
A friend, Pictou.....	1 00	A friend, ".....	0 48
A friend, per Dr. Bayne.....	1 00	Welsh Bros. ".....	2 00
Col. at Springville.....	7 50	H. Sinclair, ".....	1 00
Col. at Stellarton.....	9 33	Wm. Peters, ".....	1 00
Per A. Grant, Stellarton.....	1 00	David Willet, ".....	2 00
Col. at Mr. McKinon's Ch., Hopewell.....	13 30	John Willet, ".....	2 00
" Mr. McRae's ".....	8 90	A friend, ".....	1 00
" Joint meeting, Westville.....	31 15	J. Fraser, ".....	5 00
" Green Hill.....	6 62	James Logan, ".....	5 00
Mr. McDougal, Green Hill.....	2 50	Wm. Craig, ".....	1 00
Rev. G. Patterson, ".....	2 00	Alex. Stewart, ".....	5 00
Col. in Dr. McCulloch's Ch., Truro.....	38 63	Mr. Reed, ".....	2 00
Per Dr. McCulloch, Truro.....	4 00	James Adams, ".....	4 00
A friend, ".....	0 75	Thos. MacLellan, ".....	5 00
Col. in Mr. McMillan's Ch., Truro.....	5 50	John Russell, ".....	4 00
Interval Missionary Socy, ".....	5 00	James L. Dunn, ".....	10 00
Col. at Teviotdale.....	3 47	W. Thompson & Co. ".....	10 00
Mr. and Mrs. Jno. Dickson, Teviotdale	2 00	Miss Wilson, ".....	1 00
Col. at Joint meeting in St. Matthew's Ch., Halifax.....	20 40	A friend, ".....	0 50
J. S. MacLean, Halifax.....	10 00	Mrs. Cumming, ".....	1 00
W. J. Stairs, ".....	10 00	Mrs. Mooney, ".....	1 00
Doull & Miller, ".....	10 00	D. Mitchell, ".....	2 00
T. Bayne, ".....	10 00	Alex. Miller, ".....	1 00
C. Murdoch, ".....	20 00	A. G. Bowl, ".....	4 00
James Scott, ".....	10 00	A friend, ".....	2 00
A. K. Mackinlay ".....	5 00	Thomas Park, ".....	5 00
A. T. Muir, ".....	3 00	James Shaw, ".....	5 00
W. H. Harrington, ".....	5 00	Andrew Jackson, ".....	2 00
J. J. Bremner, ".....	5 00	James Dunlap, ".....	2 00
John Stairs, ".....	5 00	Wm. Blizzard, ".....	1 00
G. M., ".....	1 00	Joint col. in St. Paul's Ch., Fredericton	37 30
J. F., ".....	2 00	Charles J. Davis, Fredericton.....	1 00
J. Forrest, ".....	2 00	J. Weddall, ".....	1 00
C. C., ".....	5 00	Thomas Logan, ".....	5 00
J. H. Sinclair, Mayor, Halifax.....	10 00	Joseph Limerick, ".....	1 00
W. C. Menzies, Halifax.....	2 00	L. Wilson, ".....	2 00
Joseph Seeton, ".....	2 00	A. Lottimer, ".....	0 50
W. M. D. Pearman, ".....	1 00	George Morris, ".....	1 00
D. McIntosh, ".....	2 00	J. W. C. Hunt, ".....	1 00
		B. L. J., ".....	1 00
		J. B. Gregory ".....	1 00

Thomas Stayner, Fredericton.....	1 00
A friend, ".....	2 00
Wm. Lamont, ".....	2 00
Cash, ".....	1 00
A. G. Blair, ".....	2 00
S. F. Shute, ".....	1 00
Hon. L. A. Wilmot, ".....	5 00
Lieut. Gov. S. L. Tilley, ".....	10 00
Charles A. Sampson, ".....	1 00
George Hutt, ".....	2 00
J. B. Howie, ".....	10 00
S. E. Atherton, ".....	1 00
G. E. Fenerty, ".....	5 00
W. S. Hall, ".....	1 00
Miller & Edgcomb, ".....	2 00
W. Cotter, ".....	2 00
A. Whitehead, ".....	1 00
G. A. Perley, ".....	1 00
Mr. Botsford, ".....	1 00
J. W., ".....	1 00
F. Hibbard, ".....	1 00
J. G. Gill, ".....	1 00
Thomas J. Beek, ".....	5 00
George Thompson, ".....	1 00
A friend, ".....	5 00
A friend, ".....	5 00
A friend, ".....	10 00
A. Limerick, ".....	5 00
Mrs. Vallance, ".....	0 88
C. Divison, ".....	1 00
Col. at Metapedia, Restigouche.....	12 50
" Maple Green, ".....	10 00
Per Rev. John Campbell, Halifax.....	8 00

\$1436 69

The Treasurer of the Ministers' Widow's and Orphan's Fund, P.C.L.P., acknowledges receipt of the following sums since June 19, 1874:

Rev. M. Wilson.....	\$20 00
George Roddick.....	20 00
M. Stewart.....	20 00
A. Farquharson.....	20 00
Alex. Ross, Pictou.....	20 00
Dr. McLeod.....	20 00
Lewis Jack.....	10 00
M. Harvey.....	20 00
Prof. McKnight.....	20 00
George Clark.....	20 00
D. McNeil.....	15 00
Dr. McCulloch.....	20 00
A. Houston.....	20 00
A. McMaster.....	20 00
Dr. Ross.....	20 00
Dr. Bayne.....	20 00
James Watson.....	10 00
A. McL. Sinclair.....	20 00
T. G. Johnstone.....	20 00
James Fowler.....	20 00
James Bennet.....	20 00
E. Grant.....	20 00
S. C. Gunn.....	20 00
J. Nicholson.....	20 00
D. B. Blair.....	20 00
Wm. Grant.....	20 00
James Law.....	20 00
David Drummond.....	10 00
T. Sedgewick.....	20 00
A. L. Wyllie.....	20 00
William Millen.....	20 00
N. McKay.....	40 00

W. Stuart.....	20 00
A. Glendinning.....	20 00
A. McIntosh.....	19 00
J. Stewart.....	20 00
R. Sedgewick.....	20 00
A. B. Dickie.....	20 00
M. G. Henry.....	15 00
S. Johnson.....	10 00
John Currie.....	20 00
James McLean.....	20 00
Andrew Donald.....	10 00
J. D. McGillivray.....	20 00
E. A. McCurdy.....	20 00
K. McKenzie.....	20 00
John Forrest.....	20 00
P. G. McGregor.....	20 00
John Morton.....	20 00
K. J. Grant.....	20 00
J. D. Murray.....	20 00
J. W. McKenzie.....	20 00
Joseph Annand.....	20 00
Thomas Christie.....	20 00
Coupons on 2 Provincial Debentures.....	29 20
6 months interest on \$1000 Old Cy.....	29 20
6 months dividend on 2 shares Bank Nova Scotia Stock.....	16 00
1 year's interest on \$600 Old Cy.....	35 04
6 months dividend on 6 shares People's Bank, Halifax.....	4 30
6 months dividend on 30 shares Union Bank, Halifax.....	60 00

\$953 24

HOWARD PRIMROSE,

Treasurer P. M. W. & O. F., P. O. L. P. Pictou, August 17, 1874.

NOTE.—In addition in acknowledgment in *Record*, August 1874—\$230 36 should be \$238 36. The error was in printing.

PAYMENTS TO "RECORDS."

The Publisher acknowledges receipt of the following sums:—

H. E. McKay, Esq., Prince Town, P. E. I.....	\$1 00
Newman McMillan, Big Harbour, C. B. Halifax.....	0 60
Rev. R. S. Patterson, N. Bedeque, P. E. I.....	0 50
John B. Colter, Milford.....	9 00
Rev. J. C. Burgess, Carleton.....	7 00
Jas. Gass, Shubenacadie.....	4 50
H. McLean, Newcastle, N. B.....	1 00
Rev. J. Munro, Wallace.....	0 45

THE HOME AND FOREIGN RECORD.

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

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