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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

FEBRUARY, 1874.

GREAT REVIVAL IN EDINBURGH.

The most remarkable revival of religion witnessed for many years, has prevailed in Edinburgh for the past three months. Mr. Moody of Chicago, an Evangelist, accompanied by Mr. Sankey, who "sings the Gospel," has been the means, in God's hand, of beginning the work. The first meetings were held in Queen Street Hall, but the rooms there were quickly found to be too small. The churches were largely used, and they were always crowded. United prayer meetings at noonday, and sometimes continuing from ten o'clock till four o'clock, were held in the Free Assembly Hall, and all these meetings were crowded to overflowing. The Assembly Hall of the Established Church was filled at the same time. Many hundreds of anxious inquirers thronged to the "Inquirers' meetings" held at the close of the public meetings, and many hundreds have been added to the churches. We make a few extracts from the *Edinburgh Daily Review* :—

There was another noonday meeting on Saturday in the Free Assembly Hall. The congregation, which entirely filled the hall, consisted for the most part of young people, for whom the address delivered by Mr. Moody was specially designed. His discourse on the occasion was even more than usually impressive, and abounded in felicitous illustrations calculated to excite the attention of his youthful hearers. In the singing of the hymns the children engaged with great readiness and interest, led as they were by Mr. Sankey's excellent voice and assisted by his American organ accompaniment. The children's enjoyment of this part of the exercises was very evident.

There were, of course, amongst the audience many grown up people. One thing was very observable in the meeting—the number of ministers belonging to the various evangelical denominations in the city who were present. This is, indeed, becoming more and more noticeable as these meetings go on. There were not only many ministers on and about the platform, who might be said to be taking an active part in the proceedings, but there were a great number seated in all parts of the hall, amongst the general audience—prominent ministers of the Established, Free, and United Presbyterian Churches, and also Independent, Wesleyan, and Baptist pastors.

Messrs. Moody and Sankey had a special meeting for young men interested in Christian work on Sunday morning, at half-past nine o'clock, in the Free Assembly Hall. It was arranged by the Edinburgh Sabbath Morning Fellowship Union, and was exceedingly well attended, as may be gathered from the fact that on Saturday the secretary had to advertise that all the tickets had been disposed of. The subject of Mr. Moody's address was the requisites for successful Christian work in the world. In speaking on this theme he specially urged the necessity of courage, enthusiasm, perseverance, and sympathy. It was proposed at the close of the services, by one of those present, that another meeting should be held on Friday, to afford those who had been unable to be present an opportunity of hearing Mr. Moody. That gentleman stated his readiness to comply with the request if it were the general wish of those present, and with a view of discovering the feeling of the meeting, desired all those who were prepared to co-operate in the proposal to stand up, whereupon the immense audience rose *en masse*. At eleven o'clock, Mr. Moody preached in Free North Church. At six o'clock in the evening, there was another immense gathering in the Free Assembly Hall, in which Mr.

Moody and Mr. Sankey took an active part, and they also assisted in the exercises of a contemporaneous meeting in the Tolbooth Parish Church (Assembly Hall), on the other side of the Castle Hill. At all these meetings there were many people who could not gain admittance because of the crowd, and who had to go away disappointed, while a good number that got within the doors had to undergo the discomfort of standing throughout the whole of the exercises. So much, however, was the opportunity prized of hearing these now well-known American evangelists, that this inconvenience was considered of no moment. It is probable that the stay in Edinburgh of Messrs. Moody and Sankey will be much prolonged, the desire to see and hear them becoming more and more widespread and earnest. Great good it is said on all hands, has been effected by their means, and hence the desire to keep them in the city as long as possible.

There was a union prayer meeting in the Free Assembly Hall at noon on Monday again, and it was, like all that have gone before it so well attended that many who sought admission failed in obtaining it. The services were of the usual character. Mr. Moody, in the course of his most interesting address, referred in terms of hearty satisfaction to the meeting of young men held in the same hall on Sabbath morning. He spoke of it as one of the most touching sights he had ever witnessed to see them rise *en masse* when he asked who were willing to co-operate in the effort to reach the hearts of their fellows that could not on Sunday get admission to the meeting. On Friday next it is intended that those who were present on Sabbath morning shall assemble in another place while Mr. Moody is holding the meeting with the young men that failed in hearing him on Sunday, and implore the Divine blessing on his efforts in their behalf. Mr. Moody remarked that in other places the young men had been generally reached in the second week of the meetings. Here it was the third week, but the delay had been compensated for by the widespread effect among them. He regarded this as a signal answer to prayer. It is under consideration to hold meetings in some of the poorer parts of the town, if they can be arranged as there is no concealing the fact that, however much good has been accomplished amongst other classes, the poorer part of the community have not been reached.

THE ALL-DAY PRAYER MEETING

Is thus described :

There was an "all-day prayer-meeting" in the Free Assembly Hall on Wednesday. It began at ten in the morning and lasted without intermission till four in the after-

noon. There was then an interval of two hours, after which the meeting was resumed in churches in the northern part of the town and continued till about nine o'clock. The attendance throughout was exceedingly large during all the day. Of those who got admittance they were considered fortunate who procured seats, many having to content themselves with standing room, and not too much of that, in the passages. At ten o'clock the services were opened by the Rev. J. H. Wilson, the subjects on which he spoke being praise and joy. These were taken up and shortly discussed by other gentlemen till eleven o'clock, when the Rev. Dr. A. Thompson addressed the meeting on the promises. This subject in turn was dwelt on for an hour by several speakers, and from twelve till two o'clock, a union prayer meeting was held, the exhortations being opened by Mr. Moody. At two o'clock the subject of Christian work was begun by the Rev. Professor Charteris, and taken up by other gentlemen. From three o'clock till four was occupied with an address by Mr. Moody on heaven. He followed a similar course to that pursued by him at some previous meetings, proceeding step by step on Scripture foundations to establish what he wished to convince his hearers. On such a theme, as may be supposed, he was eloquent, and the audience seemed to be deeply touched by what he said to them. The numerous passages to which he referred were read by several of the ministers present on the platform, to save him the labour involved in turning up so many texts, and also to economise time. Frequently in the course of the day the meeting engaged in prayer, and sometimes in silent prayer with no one leading. A great number of hymns were also sung, some of them by Mr. Sankey alone, others by him singly, with the exception of the chorus in which all joined, and others again by everybody in the meeting. At six o'clock meetings were opened in St. Bernard's Parish Church, St. Bernard's Free Church, and St. Stephen's Church where gospel addresses were delivered by Mr. Moody and a number of city ministers and laymen. These meetings were very largely attended, mainly by persons residing in the neighbourhood.

As thus it has continued from day to day; immense audiences gathering and continuing together with unwearied interest.

REQUESTS FOR PRAYER.

The requests for prayer have been so numerous that the reading of them in full would have occupied the whole hour, and it has been found necessary to tabulate them and read them out in groups, thus:—

Twelve brothers request prayer for the conversion of sisters, fourteen sisters for brothers, nine children for parents and so on. It is touching to hear many requests made for persons who have fallen under the influence of strong drink, and whose fetters are so frightfully strong that no hand but God's can avail to break them. The requests for prayer are diversified by requests for special thanksgiving; sometimes, perhaps, expressed in language that strikes one as too confident, but the very expression of that confidence indicating such a belief in the presence of a Divine power that the ordinary caution which is so characteristic of our countrymen is laid aside. At one of the daily prayer meetings a well-known and conspicuous citizen, bearing a name honoured in the history of evangelism, asked the meeting to give thanks with him on behalf of one of his sons brought under the power of the truth on the previous Sunday night—one for whom many prayers had been offered, but about whom his family had begun almost to despair. The emotion of the father was very powerful, and the vast assemblage, while joining in his thanksgiving, acquired fresh hope and confidence for similar cases not yet disposed of. Another very interesting and striking occurrence took place on another day. An esteemed and godly minister from a country town rose up and bore his testimony to the good which the meetings had done to himself. He had fallen, he said, into a state of depression; had been discouraged at the apparent want of success in his work, and with the view of recruiting his strength, had left home for a little, intending to go south for change and refreshment. In passing through Edinburgh he had come to these meetings, and a new light had burst on his soul. He had seen the glorious sufficiency of the Saviour to bear all his burdens and supply all his need; he had rolled all his cares over on Him, and had got such an impressive view of His grace and love that his heart was quite lifted up, he needed no further recruiting, he was eager to be back to his work. The quiet, solemn joy of the speaker made a deep impression on the meeting, and seemed to open a fresh view of the grace which is free to all.

RESULTS.

On Thursday, the number of anxious persons who attended the after meeting was so large that difficulty was found in disposing of them, the number of Christian friends for conversing with the inquirers being all too small. It is well to state here that precautions have been taken to secure that none but trustworthy persons shall be allowed to take part in this most delicate and momentous branch of the work. Tick-

ets are given to those who are considered capable of assisting in the duty, and these have to be shown at the door of the inquiry room by those who enter for the purpose of guiding inquirers. Besides the cases of those who entered the inquirers' room, it was evident that not a few instances of solemnising impression took place in the pews. Persons were seen here and there evidently deeply touched either by the addresses or by the singing. In fact, since the movement began, there have been several such cases in the different places of meeting. Gaily dressed females have been observed showing themselves at the beginning highly amused at the whole thing; but during the services they have been seen to bow their heads as if struck by the power of God, and pressing into the inquiring rooms, have remarkably verified the description of those who came to scoff and remained to pray.

Among the most direct and touching fruits of saving impressions in the case of any one, affectionate interest in the welfare of other members of the family is one of the surest and most uniform. A working man of fifty years of age, for example, is impressed and brought to peace in believing and immediately he comes to the minister and cries with streaming eyes, "Oh, pray for my two sons!" A father and his son are seen at another meeting with arms around each other's necks. In many cases the work of conversion seems to go through whole families. That peculiar joyfulness and expectation which mark young converts are often the means of leading others to the fountain, and two, three, four, and even more members of the same family share the blessing. There have been some very remarkable conversions of sceptics. Dr. Andrew Thompson told of one who, having been awakened on the previous week, had gone for the first time to church on the previous Sunday. He had hardly been in a place of worship for years, and a week before he would have scouted the idea. He was so happy in the morning that he returned in the afternoon. The blessing seemed to come down upon him. We have heard of the case of another sceptic who had carried his unbelief to the verge of blasphemy, and who has now come to the foot of the Cross. The number of interesting cases is quite too large to be specified.

THE CHILDREN.

On Sunday morning at nine o'clock, Mr. Moody addressed a meeting of Sabbath school and Bible-class teachers in the Free Assembly Hall. Having read five or six portions of Scripture to show that when Christ was on earth He was the light of the world, and when He went away He left His followers to reflect that light, ha

spoke at length of the duty of Christians to do this, the eyes of the world being upon them. He then passed on to press the importance of parents and teachers early putting the question to their children, "Are you a Christian?" and seeking not only to point out to them the way to the Saviour, but to take them by the hand and lead them to Him. He narrated many cases that had come under his own notice, convincing him of the importance of this, and showed that if it was to be done easily it must be when children were young and their hearts tender, and before they had a chance of becoming wholly corrupted by the world. He showed that the work of Sunday-school teachers among children would be most blessed if the teachers first sought to gain their confidence, and convince them it was not merely from a sense of duty, but from love to them, that they sought to win them to Christ.

STUDENTS.

In the evening a meeting of students was held in the Free Assembly Hall. So great was the eagerness to obtain admittance that the doors were besieged by an immense crowd even after it had become apparent that the hall was already filled. To mitigate the disappointment of those who found it impossible to get into the hall, Mr. Moody before he addressed the meeting inside, went out and spoke for some time to the immense gathering in the quadrangle. While he was thus engaged, Dr. Rainy, Mr. Whyte (Free St. George's), Professor Charteris, and Mr. Sankey conducted service inside. Mr. Moody, when he returned, delivered a discourse on the words in the 3rd chapter of Romans, at the 22nd verse—"There is no difference." He dwelt long on the fact that all had sinned, that there might be among men many degrees of guilt, but that there was no difference between them in this—that all had come short of the law of God. He appealed to the Bible, and those who did not believe in it he referred to history to convince them that every nation and every man without God had been a total failure. It was necessary, he pointed out, for a man to be convinced that he was condemned under the law of God before he could realise the fact that Christ had suffered to bring him from under the curse of the law. He spoke of the universal character of the invitation to accept of salvation, saying that if a man was lost it was not solely because he was a sinner, but because he would not accept of redemption. Having been present at many death-beds, he compared the heartrending spectacle he had too often witnessed at the bedside of an expiring unbeliever with the peace and joy he had seen when beside a dying Christian, and

he urged his hearers not to let the sneers of companions or friends deter them from seeking to become reconciled to God, mentioning some instances in which the delay caused by this form of moral cowardice had resulted in lamentable consequences. The address was listened to with the deepest attention by all present. Mr. Sankey sang appropriate hymns.

Applications are pouring in on Messrs. Moody and Sankey to visit other parts of Scotland. They cannot, of course, respond favourably to but very few of these invitations. Arrangements are made for sending other delegates out to visit the places which Mr. Moody cannot overtake. It is particularly gratifying to see that leading ministers of all the churches assist in all earnestness in the work in Edidburgh.

ON THE SANCTITY OF DEVOTION.

BY REV. J. LAYTON.

"Every devoted thing is most holy unto the Lord."—Lev. xxvii. 28.

By a "devoted thing" we understand an object set aside by a vow, or in any way solemnly dedicated to the Lord. Such devotions were of two kinds, **PRESCRIBED** and **VOLUNTARY**. The *first* included "the firstlings," "all the tithes," and the sacrifices required in the ceremonial worship. Lev. xxvii. 26, 30, 42. The *second* kind included all votive and free-will offerings which might be made under the impulse of gratitude or any other intense religious feeling. In the one case the Lord laid down the rule, in the other the devotee laid down the rule for himself. What was dedicated depended entirely on the *devotional* feeling, and the act as an expression of of such feeling differed only in form, but not in the spirit which animated it from other acts of worship. The pious resolve is made and carried into effect with the same glowing heart, with which we fall upon our knees to pour out our thanksgiving or raise our voices in songs of praise. Though there was a distinction in the way by which a thing becomes devoted, the "singular vow," or a voluntary consecration, rendered an object as "holy" as that upon which God set His special claim and seal. "Every devoted thing is *holy*." Be-

ing no longer under the law, we have to do with voluntary devotions alone. Our only rule is the constraining love of Christ. His word, "Freely ye have received; freely give," ought, however, to make us feel that the duty is specially and strictly ours to perform. As His people, we are "not of the world," and one reason why He has instituted this ordinance is to teach us that lessens more clearly.

Selfishness has led men into two extremes of opinion with regard to worldly possessions: (1) that all we have is *our own*, and hence the maxim, "Keep all you get, and get all you can." (2) The doctrine of communism is that "Property is a crime." The truth, however, has been stated in this way that in relation to our fellow-men we may become the *owners* of property; but in our relation to God we are merely *stewards*. Ideas of *mine* and *thine* are perfectly consistent with this view. I have a claim upon a certain amount of property, because the Great Proprietor has entrusted it to me, and not to another. Recognizing such a right, the Scriptures allow us to use property in three ways: (1) For our sustenance and enjoyment,—Rom. xii. 17; Eccl. v. 18, 19; 1 Tim. v. 8. (2) In ministering to the wants of others, in the exercise of the grace of hospitality, or in the relief of the poor. (3) For the support and spread of the Gospel, &c. Property held and used in this three-fold way subserves its divinely intended end. The reason why many find it hard to get at the truth in this matter is because their judgment is too much influenced by their action. Property may be regarded as a "thing indifferent," and the Christian should be able to say, "Property is lawful for me," &c.—2 Cor. vi. 12. Most persons, no doubt, are ready to adopt the latter clause as the confession of their faith; but there are not so many who are able practically to assert the former idea, "Property is not profitable—not good for me." I am as well off and better without it.

Naturally the pursuit and possession of wealth divert and separate us from God, 1 Prov. ii. 15; Matt. xix. 23, 24; but employed as a means of devotion—instead of separating, our possessions become a con-

necting link between us and Him. By making our wealth the medium of beneficence, we change the curse into a blessing, Luke xvi. 9. We see then how well calculated the ordinance of giving is to remind us of our true relation to the world, 1 Chron. xxix. 14; and we might also shew how well-fitted it is not only to illustrate to us, but to develop in us "the grace of our Lord Jesus Christ." 2 Cor. viii. 9.

But the most impressive idea contained in the text (Lev. xxviii. 29) is this: that all objects solemnly dedicated to the Lord are *peculiarly and inviolably sacred*. To turn them to any common use is a *desecration*. We need not wait to notice or condemn the rash vows of which so many are guilty. There are vows that under special circumstances—we are accustomed to make deliberately—with solemn feeling and sincere intent, but which, alas, are not always performed. Many a one devotes a sum of money, a part of the proceeds of his labour, or a portion of his time, to religious purposes, and forgets that God holds him responsible for his vow. His money goes for some selfish gratification. His time is spent in some secular employment. Now all such allotments should be regarded as sacred. Such vows are, however, religiously paid by many. We frequently meet with incidents or hear remarks, which shew how deeply they realize the sanctity of devoted things. Extremely poor people have been found who have had laid by as special devotions sums of money which they could not be tempted to use in supplying their own wants. We often receive for religious objects, money which, we are told, has been sacredly stored for months and even years. And have we not an awfully striking illustration of the text in the case of Ananias and Sapphira. Here was a professed devotion of the whole of their possessions; but mark their sacrilege and the terrible punishment which it incurred. Surely the lesson taught is this: that to promise or to profess to give so much unto the Lord, and to keep back a part, is to lie, not to men but to the Holy Ghost. A remark quoted in the published Report on Systematic Beneficence, seems

to insinuate that there are yet "Ananias and Sapphiras in the Church." No doubt the remark was suggested by the belief that there were some persons who were taking advantage of the system of Sabbath offerings in not contributing as much as they were expected to contribute, or had formerly subscribed. It was not intended as an argument against the system, but rather to prove that in spite of such a drawback it was superior to every other. In congregations where the plan of giving at worship has realized the anticipations of its most enthusiastic advocates, similar remarks are heard—*e. g.*, one and another says, "My subscription used to be \$2.00 or \$20.00, and I never thought of exceeding that sum, but now, by my Sabbath offerings, I am giving yearly a half or as much more to the Lord." But from other statements which he makes you are led to infer that some must be "keeping back part of the price." Now what is the remedy, not merely for this defective liberality, but for the worse evil from which it springs? Why simply to realize that everything that we devote or purpose in our heart to give to the Lord is sacred. When a man says "I will give five or fifty cents a week to the Lord," he ought to consider that sum as "devoted" and therefore "most holy unto the Lord." If he asks what he is to do with what he has devoted, if he is prevented from attending the house of worship—we answer preserve its sanctity, keep it separate to be at some future time cast into the treasury. Often a person may think when he has not had an opportunity of giving when he intended, that he has *saved* so much, and no one will be any the wiser of his delinquency. But was not this just the thought of Ananias and Sapphira? The reports of many congregations would lead us to the sad conclusion that there are many who will faithfully fulfil any legal contract, who are trustworthy in any ordinary business engagement, whose word of honour is as good as their oath, and yet who may be remiss in their engagements with the Lord. We have charity enough, however, to believe that this remissness in most cases arises, not so much from want

of conscience as from want of consideration. To such the Apostle says, "Herein I give my advice. *Perform the doing of it;* that as there was a readiness to will, so there may be a performance also out of that which ye have." "When thou vowest a vow defer not to pay it," &c. Eccl. v. 4. The sanctity of this ordinance ought to be impressed upon us more forcibly from the fact that other modes of Divine worship derive their name from it, because there is in them the general idea of something given, rendered, presented to God. And what, indeed is our highest ideal of a religious life, but the *devotion* of ourselves, our substance and our service wholly to the Lord!

MISSIONS IN 1873.

Speaking of the Missions of the Presbyterian Church in the United States, the Board say:—The missionaries of the Presbyterian Board have never had greater encouragement than during the last year. Many a cloud of the size of a man's hand has risen over the scattered and thirsty fields of labor. Among the Nez Percés Indians large accessions to the Church have been made during the year. Thirteen Chinamen in San Francisco have stood up together, and professed their faith in Christ. At Cos, in Mexico, on two or three occasions, goodly numbers have been baptized. And in some of the suburban towns around the Mexican capital, earnest Christian men and women in increasing numbers have come even through the storms of persecution to testify their adherence to the faith.

The Brazilian Mission has enjoyed a series of accessions throughout the year, while Mr. Bushnell, on the opposite African coast, has been harvesting the fruits of the labors of other years in large numbers of hopeful converts. In India a single church received thirteen at once, and other stations on the same field have also been greatly refreshed. The Canton letters have been full of the joy of spiritual success as shown in large accessions to the Church. Three new churches have been formed in the Ningpo Presbytery, while in the Shantung Mission successive reports of precious gatherings have been received, the last of which is a recent letter from Dr. Nevins, stating that Rev. Mr. Corbett of Chefoo had just baptized thirty persons among the outstations, and that there were supposed to be in the same region not less than two hundred inquirers after the truth. These cer-

tainly are great encouragements to pray for the Divine blessing upon good seed already sown.

THE NATURE AND VARIETY OF MISSION WORK.

The methods of labor in which the great missionary army is engaged, cannot become too familiar to the churches. We fail to sympathize fully with this work, because at so great a distance we fail to picture it vividly to the mind. Its variety is endless. Some are toiling month after month, and year after year, upon the slow and difficult work of translation in a quiet study. Far from fatherland and kindred, they consecrate years of toil to the great aim of giving the Word of God to millions of their fellow-men in their own vernacular. Others are preaching the Word, as they find opportunity, to audiences of strangers, all of whose antecedents are against the truth of the Gospel. These men preach not to attentive audiences, from whom they have received a flattering call; nor in costly structures, and with all the pleasant surroundings that a thoughtful and admiring congregation can supply; but they catch the ear of the multitude as they can in the little wayside chapel, or in the bazaar, or at the corner of the street, or at the great gatherings of the heathen festivals, or on a Chinese market day, or at the door of the itinerating tent, or under the spreading branches of a tree, or from the deck of a boat moored by the shore. These appeals are made under all the difficulties of a foreign language, and to audiences which at first have little sympathy, and are often in a hostile attitude towards the speaker.

Many laborers on the field are engaged in **SCHOOLS**, mostly with the view to the training up of both preachers and teachers, who shall carry on and greatly extend the work. This is an humble labor, as men view it here at home; but it is made glorious by the ends at which it aims. It is a fundamental principle in missionary operations—that **ONLY BEGINNINGS** can be made by men sent from Christian lands. The great work in China, Africa, or elsewhere, must be performed by **NATIVES**. The institutions of religion must be rooted in all these lands, and not imported as foreign growths. The Christian Church of China, when once established, must evangelize China. Footholds may be gained, skirmishing may be done, outposts may be taken by foreigners, but Chinese preachers, teachers, writers, and publishers, must wage the final battle, and gain full possession of the Empire. So on all mission fields we can only lay the foundations by raising up native laborers, organizing churches, opening charitable institutions, illustrating the true life of the Christian family, raising

woman to her just position, inculcating the need of universal education, magnifying the power of a Christian literature—in a word, presenting all the forms into which society should be moulded by true Christian civilization. This is the real end aimed at by missions. This it is to give the Gospel to the nations that sit in darkness. So much is certainly attainable, and with a proper faith and zeal, and with a constant prayer, it might be accomplished within a limited period.

From all this it will be seen that a large part of the missionary's work consists in *projecting* and *superintending* the work of natives, who are established in the out-stations as preachers, teachers, and colporteurs. In **SYRIA MISSIONARY TOURS** are made all over Lebanon, (in some such way as Paul visited the little churches of Asia Minor,) for the purpose of strengthening the brethren, giving counsel, preaching to the people, organizing schools, settling difficulties, interposing against persecutors, &c. Mr. Samuel Jessup in the northern district of Lebanon, or Mr. Eddy among the towns overlooked by glorious Hermon, have large experience in this kind of labor. With a little help of the imagination we can picture to ourselves a missionary party just leaving Tungchow or Chefoo for a tour of a month or six weeks among the Chinese cities. Two missionaries and their wives are to pass from town to town, the former riding on horseback, and the latter carried in mule litters, which consist of a contrivance half saddle and half palanquin, borne between two mules. In each town they will locate themselves at the house of some isolated believer, and while the missionary goes out to preach in the market-place, his wife gathers an audience of women at the house of their host. And thus they pass from village to village, until the fatigue of such a journey compels their return. Up the Canton river, and through the immense canal district back of Ningpo, these tours are made in boats. In India the work of the cool season is similar, only the whole missionary family leaves the house for the tent, and adopts the gipsy style of life, carrying the Gospel to villages and hamlets far and near.

In Persia the same kind of labor is performed in Koordish villages, where the homeliest fare must often be shared by the missionary, and lodgings scarcely tenable by civilized men must shelter him from the elements. Yet even in such places, possibly no rougher than those which Paul visited in Asia Minor, the Spirit has often descended in mighty power, and inexpressible joy has been given to the herald of the Cross. In a Papal country like Mexico, where the assassin or the baudit is often in the employ of the priesthood, the missionary in visiting

his little scattered flocks to comfort and cheer them amid their discouragements and persecutions, must often travel under the escort of armed guards, as Paul rode to the Ancient Cesarea to escape the Jews who had sworn to kill him.

There is not space to dwell upon all the details of mission work. Here a medical practitioner is busied in the hospital amid scores of patients who are being healed for Christ's sake and humanity's sake. There the missionary publisher is engrossed with the busy operations of the printing establishment. The colporteur is moving up and down the streets of a great city, or along the travelled highways, scattering the leaves of life. The Zenana worker passes from one secluded household to another, gaining access where no others can, for the instruction of her own sex. The female teacher is surrounded by a group of dark-eyed girls, whom, in spite of the prejudice of race, she has learned to love. And the missionary's wife, whose domestic duties confine her at home, has her disappointments or receptions at which heathen women and girls are welcomed for instruction and prayer and the enkindling of higher and purer interests.

As the minds of those who love Christ's one great kingdom thus run from land to land, and glance at the varied work in which hundreds of our brethren and sisters are engaged, what heart does not go out in prayer for the blessing of Him whose eye over looks the whole earth, and whose Spirit gives efficiency to all effort?

ANGLO-INDIAN CHRISTIAN UNION.

A very important experiment has been successfully worked out in India. Evangelical Christians of all denominations have combined to secure religious ordinances for British residents in India, and the natives who are in British employ. At a recent meeting of the "Union," Dr. Duff, presided. The report showed that there are hundreds of places, where, for the sake of the British residents as well as their servants and employes, religious ordinances should be established. The spheres already open are as follows:—(1.) Lahore for which an early appointment will be made, it is hoped, by the United Presbyterian Mission Board. (2.) Sirhind, near Amballa, in the Punjab, proposed to an evangelical society of the English Church. There has been no response, but it is now partially taken up by the Rev. Mr. Mor-

risson, of the American Mission, Amballa. (3.) Saharampore, near Meerut, is also partially occupied by Mr. Morrison. (4.) Delhi and district, where the appointment of a Baptist evangelist is desirable. (5.) Jubbulpore, an important civil, military, and railway station in Central India, has been proposed to the Established Church of Scotland, the minister to labour in connection with the Chaplain at Allahabad. (6.) Mirzapore, Buxar, &c.—the former near Benares—has been proposed to the London Missionary Society for an appointment in conjunction with the Anglo Indian Christian Union. (7.) Goalunda, in Eastern Bengal, has been proposed on a similar plan to the Wesleyan Methodists. Another circuit in Bengal, suggested for the Free Church of Scotland, has been for the present withdrawn, as the English clergymen in the district are now evangelical. In cases where this Society cannot find a committee of any of the Churches to co-operate in an appointment, and where action is urgently important, and doors of usefulness are open, it is most desirable that the committee should be able to make appointments of evangelists without much delay. With a view to effective action the committee aim at an annual income of at least £1,000.

It is a beautiful feature of Christianity in India, that it is divested of Sectarianism except in the hands of Roman Catholics and Ritualists. The other denominations co-operate and strengthen each others hands. Dr. Murray Mitchell said at this meeting

"It was a most unhappy fact that many of those sent out in connection with the Church of England were not evangelical—they were ritualistic; and it was one of the things that was pressed upon his attention by one of the most admirable men India ever possessed, the good Sir Donald McLeod—that it was a thing which absolutely broke his heart, as he looked to the future of our countrymen in India, and to the future of India itself, that so many of the chaplains sent out were not evangelical, and did not preach the pure gospel of Christ, but another Gospel. This society came forward, and in a way that seemed to men at home the most efficient possible—a way not denominational, but in a large hearted, Christian spirit, to send out ministrations to our countrymen. By all means let re-

representatives of different denominations go forth, but let them be men animated by the spirit of the society, not with a false but a true catholicity; men who could say in the words of the Apostles' Creed—"I believe in the Holy Catholic Church—the communion of saints."

Mr. Fordyce, the principal Agent of the Society in India stated some very startling facts. He spoke of the indifference, infidelity and licentiousness that prevail among Europeans in India. At various stations the attendance at his services and those of the Rev. Mr. Morrison had been hindered by arrangements having been previously made by gentlemen for going out pig-sticking and pigeon-shooting on the Lord's Day. They could imagine—apart from the highways of India, for these things abound more in the bye-ways—what the state of society must be when such things were tolerated. He knew a young civilian from Edinburgh who bravely stood up for keeping the Lord's Day, and who in consequence lost his position, not his official position, but his position in the estimation of his fellows—at all events in the congeniality of their deportment towards him, because he stood out thoroughly against any such practices.

Speaking of the Ritualists who are pressing their work in India, he said that at many places the service as conducted by the clergyman was nothing but semi-Romanism under the name of the Church of England; and in many places which were nominally supplied, they were supplied not with truth but superstition; in a land of idols they were supplied not with the Gospel of Christ, but with sacerdotalism, which turned the eyes of the people to the priest with his pretended miraculous powers, standing in his sacrificial position pretending to change the bread and wine into the real body and blood of Christ.

The "Union" has already been of great and striking service, in bringing Christians together in India; and it will react favourably on the Churches at home.

PRONIER AND GARRASCO.

Five delegates from the European Continent to the Evangelical Alliance Conference, were returning to their home in the ill-fated *Ville du Havre*. Three of the brethren escaped with their lives, namely, Pastors Loriaux, Cook and Weiss. Two were lost, viz., Professor Pronier of Geneva, and Rev. Antonio Carrasco. These men have left widows and orphans behind them; and the loss sustained by the cause of evangelization is very great.

Carrasco was the leading Protestant preacher in Madrid and one of the most distinguished pulpit orators in Spain. The *True Catholic* speaks of him as the acknowledged leader of the native Evangelical Church; not by official position, but by universal concession, *primus inter pares*. A man of strong faith, with an experience gained under persecution, high genius and talent as a writer, and great steadfastness of purpose,—a patriot in the completest sense,—he will be mourned not only in public, and wherever the Castilian language extends, but in many homes in Switzerland, England, Scotland, and by hundreds of travellers who have listened to his close reasoning and fervid appeals in his own Church, the Madera Baja.

The name and fame of Carrasco are linked on to the great transactions which have given Spain so interesting a role in the modern enterprises of the Gospel. When but a youth of eighteen, living in the Province of Malaga, he became the subject of divine enlightenment in the pure Gospel, and was led to testify for it, and against the surrounding darkness and depravity of Romanism. He fondly reckoned on his countrymen becoming convinced so speedily as to nullify the law against the evangelical assemblies in which he assisted. He allied himself with Matamoros and Ahama, but was speedily imprisoned at Malaga for spreading Protestant tenets, and thrust for two years into the companionship of felons. He was then condemned, with Matamoros and his companions, to penal servitude for nine years. The tale was told in Britain, and aroused the sympathies of the Evangelical Alliance, and all friends of

religious freedom. In the course of a vigorous and ably sustained appeal to the Spanish Government, the sentences were, as is well known, commuted to perpetual exile. Carraseo went to Switzerland, added theological training to his quickly earned young experience, and equipped himself for Spanish evangelical work in the dark as it were, but with the lamp of hope ever burning, and his prayers ever towards his beloved country.

The revolution of 1868 occurred; the small band of trained believers swiftly rushed into the gap. Before the alteration of the law, borne on the wave of popular opinion, and sustained by their tried faith, they began to hold meetings for prayer and for expounding the Word of God. They obtained, in quick succession, municipal authorization, fellowship, a building, a change of law in their favour, a status before the Church and the world at large, and then, with the first tide of success, began to operate in other parts of Spain.

His literary attainments were of great value to the cause of the Reformed Religion. His death is deeply lamented, not only in Spain, but far and wide in the Protestant world. He has left a widow and three small children.

Professor Pronier was a man of high attainments as a theologian. He was a "self-made man," and all the stronger on that account. The venerable Gausson indicated him as the man he would like as his successor in the Chair of Systematic Theology in Geneva. As a professor, his learning was extensive, and his teaching accurate, showing that he spared no labor in the preparation of his lectures. Firm in his faith, possessed of a large heart, and a comprehensive intellect, his words carried the weight of maturity, even with a certain sternness, but tempered by the geniality of his benevolent nature.

Three years ago, when it was proposed that the Evangelical Alliance should meet in New York, (says the *True Catholic*) Pronier had consented to become a delegate for the Genevese section, and he and M. Coulin were duly appointed as such. The great meeting was postponed on account of

the war in Europe; but this year, when called upon, he came forward to fulfil his promise, and they sailed for New York in August. Besides attending the meetings of the Alliance his intention was also to endeavour, by personal intercourse and information given from the pulpit, to increase the interest of American Christians in the evangelization of the Continent (an aim which was also shared by his friend Carraseo), but especially in the Evangelical Society of Geneva and its school. It was for the presentation of that plan that they prolonged their stay in America after the close of the Conference and the return of their friends to Geneva. They took their passage in the *Ville du Havre* on November 13; but it sank in mid-ocean on the 22nd. Owing to the awfully sudden catastrophe, next to nothing is known of the last moments of our friends. M. E. Cook, of Paris, mentions that he met M. Pronier on the deck and told him, "We are sinking!" "Yes," he replied, "but we are in the Lord's hands." They sank, and he was never again seen. At the age of forty-three a respected and able servant of God has been snatched away in a moment, leaving a widow and six young children.

We are glad to state that funds are being collected in the United States for the benefit of the bereaved families. The Halifax Alliance has also remitted money for the same object.

Acadia Mission.

Report of Collecting Tour.

Although my collecting tour is not quite completed, I shall now comply with the request of the Committee, by writing a Report of my proceedings so far.

According to instruction, I left my work at Restigouche and began to collect for the Church at Grand Falls, in September. I proceeded up north and visited the following places, viz:—Mill Branch, Bass River, Nicholas River, Richibucto, Kouchibouguac, Chatham, where I preached in St. Andrew's and St. John Churches, Douglas town, New Castle, Derby, Blackville, Black River, Black Brook, Bathurst, River Charlo, Dalhousie, Campbellton, Metepedia and Maple Green, preached and de-

Interval Mis. Sewing Society, Truro.	\$ 5 00
Col. Joint Meeting, (St. Mathew's Church, Halifax)	20 40
Col. St. James' Church, (Dartmouth)	20 80
Private Contributions (Halifax)	197 80
" " (St. John)	157 50

Report of the Acadian Mission at Grand Falls.

BY T. BROUILLETTE.

Dear Brethren.—

In the kind providence of God, I am again permitted to give you an account of another six months spent among the Acadians of Madawaska. And I desire to record, at the outset of this report, my solemn and continually increasing conviction of the great value of our Mission there.

In a time when the Romish Church is making such strenuous efforts to oppose the distribution of the Scriptures, and to revive her Anti-Christian system in America; in a time when the priesthood scruples not to violate the law of the country by *commanding* the populace to tear in pieces, or burn the Book of God, to maltreat the Colporteurs, and to persecute, *openly*, the Ministers of our religion, we can hardly overestimate the efforts that are made to check this great evil, and to rescue the poor people, whose lot rests in the power of a church, whose strongholds are ignorance, superstition and the Virgin Mary.

And, my brethren, it is exceedingly pleasing to me to be able to say, that, during these six months, ten souls have, by the Grace of God, been led to break their connection with that system of error and sin; and are at this very time longing to hear the simple truth of the Gospel.

Oh, what a happy change! who, but those who have had a hand in this department of God's work can understand, or appreciate it fully.

Instead of believing, as they did, that a penance effaces a sin; that a virtue compensates for a vice; that one can atone for his own sins; that the works of a Saint can be put to the account of a criminal, and that thus an exact balance between the good and the bad days of the same life, a transfer of the good actions of the one to the sinful existence of the other may permit each one to do his duties and satisfy his passions, I say, instead of believing in, and trusting to this Romish invention, these ten persons have learnt to trust for salvation to nothing but Jesus, "Who is the way, the truth and the life."

NARRATIVE.

When I arrived at the Falls, early in April, I found the roads in their usually bad condition at that season of the year;

so that it was impossible for me to extend my visits to any distance until the roads got better. However, I found plenty to do between visiting the French and English families we have there, and preaching once every Sabbath besides teaching a Bible Class.

Early in the month of May, I set out on a first Colporting tour and was gone, altogether, four days; during which, I sold seven New Testaments, eighteen pamphlets, and fifty-eight tracts. I visited fifteen families, in each of which I read and explained, either one or two chapters of the New Testament, and the Lord so opened the hearts of the people that, notwithstanding the subsequent contradiction and bitter denunciations of the parish priest, two families were led to accept the elements of truths which finally brought them to an entire separation from that system of belief, which, in *practice*, exalts Mary to the place of the Redeemer.

LUMBERERS.

On the same occasion, I preached twice to a party of Lumber-men—fifty in number—composed chiefly of Irish Roman Catholics; there being among them only five French Roman Catholics, and one solitary Scotch Protestant, whose parents, at that time lived in P. E. Island and belonged to the Presbyterian Church there.

These men had spent six months in the woods and were now out for their wages which they expected to receive in a day or so. Meanwhile they were drinking gallons of bad rum, which manifested itself through a variety of black eyes, swollen noses, scratched faces and slung arms.

On hearing of my being in the locality, some of them resolved to ask me to preach to them, and they sent one of their number with a message to the effect that, "if I would preach to a very rough crowd, in the Half-Way-House, at 3.30 p.m., they would all come to hear me." Of course, I was only too glad of the privilege; and, accordingly, we held our meeting which was attended by fifty of those men.

I spoke on the words:—"Repent and believe in the Lord Jesus Christ and thou shalt be saved." All seemed to feel much interested, there was not a whisper to be heard, not a glance of distraction to be noticed, but all appeared to be much absorbed in the subject.

Nor is this good behaviour, on the part of so rough a crowd, to be wondered at, when you consider the fact that, during those six months, as one of them told me, these men had heard scarcely anything but vile oaths and words of abomination. The Benediction having been asked, one strange looking Irishman took up his hat and went around for collection, which amounted to

\$1.50; quite a sum considering that they had been drinking on "poor trust" for three days.

Shortly after the meeting, I was invited to sit down to dinner, which they had ordered in the same house where we had just met. I complied, and I may safely say that I never enjoyed myself better at any party. The spirit of our meeting was evidently carried to the table; no liquor was drunk—no filthy jokes, no profane talk was heard during dinner. And at my request, all sat quietly until I had returned thanks.

Several of them spent the afternoon—others went away, but most of them returned at 6.30 to listen to another sermon. "Give it to us hard, your Riverence," said a lad of three-and-twenty, "we deserve it." I gave it as hard as I could from the words: "Ye will not come unto me that ye may be saved."

At the close five asked for English Testaments with which I was unfortunately unprovided; but I advised them to get the Testament either in Woodstock, or in Fredericton on their way down.

I had a private conversation with the young Scotchman and talked to him pretty seriously—he felt much ashamed of his blackened eye and swollen nose, but tried to justify his case by the adage: "When you are in Rome, you must do as Romans do." He said it was impossible for him to be respectable and moral as long as he was in that crowd. I pointed him to his imperative duty in such a case, and he promised to be a better boy.

Satisfied with the doings of the Lord during the four days, I returned to the Falls; as it was my mission to superintend the natural development of the germs which the Lord had already planted there and to keep up the claims of our Church among the English speaking population.

ANOTHER TOUR.

Two weeks later, I again visited the people who had so honestly received the truth—spent two pleasant days, among them and proceeded seven miles further, where I endeavoured, in vain, to initiate the people into the spirit of the Gospel. I was out two days, during which I travelled seven miles, up and down, visiting from house to house and inquiring for those who were destitute of the Word of Life.

I had much religious conversation with the people, and frequently dropped a short exhortation to the little companies that clustered around my package of Testaments and tracts. But prejudice, arbitrariness and strong delusion disabled, or prevented them from distinguishing between the genuine and the spurious, the Spirit of Christ and the spirit of the Pope. I, therefore, left them to think of what they

had heard, and returned to the Falls, where I had an appointment to preach on Sabbath morning. And so on, back and forth, as far as thirty-eight miles down the River, I went from time to time, seeking admission, until I found a few families among whom the deep-felt sense of want had become almost a prophecy of the approaching provision.

A PROMISING FIELD.

A disagreement about a church-building had led them to see clearly that the priests of Rome are not at all so holy and just as they represent themselves; so that when the light came among them they were better disposed to accept it than were many others who had never been permitted to take a peep into the private affairs of the Church.

I now mustered up all my courage and directed my attention to this locality with a view of laying the foundations for a mission station in the very heart of Romanism.

Four men subsequently accepted the truth for themselves, and then made efforts worthy of older Christians to propagate the Bible among their friends. For this purpose they went among the neighbors and convened such gatherings as they could. This mode of working was carried on, with a good deal of success, for two weeks, at different times.

My method of conducting these meetings was as follows; Reading of a chapter, Prayer, Comments on Chapter and exhortation; after which I invited all those who wished to ask questions to do so. Several were ready to take part; so that, before all the questions were answered, it was generally eleven or twelve o'clock, p.m.

All this this time, the priest was furious and vainly attempted to stop our proceedings. A few respectable farmers proposed that "he should meet me sometimes, in presence of the people to convince them of my errors." This he indignantly refused to do, saying that he could not lower himself to argue with me. We made several other attempts to meet different priests, (for the people felt that they ought to decide one way or the other, but were bound to hear the priest and myself together before doing so) but all our attempts proved fruitless.

It was now the 28th of Sept., two weeks had quickly passed and I was about to leave for Montreal (in order to attend to the opening of College) when, one afternoon, some persons knocked at my door. On opening it I found Mr. Violette who had come to say that the priest was to visit the parish on the following week in order to collect money to finish their church building; and that, if I wished to meet him, I could now do so by going to the settlement and remaining there until he came along that way.

MEETING THE PRIEST.

I felt it to be my imperative duty to comply with this request; and, accordingly, I immediately proceeded to the settlement where I remained four days without a sign of the priests, coming. During these four days, Mr. H. Violette, with whom I was stopping, very kindly carried me back and forth throughout the settlement, wherever we thought we could hold meetings. Every night I had quite a gathering to speak to, and during the day I visited as many as were friendly to our cause.

At last the priest made his appearance accompanied by three *Syndiques*, or elders, and four or five other men who followed them with cart and wagons, to carry such articles as they could give who had no money.

THE INTERVIEW.

They all came in, the priest leading the way; and I never saw a man so thunder-struck as he was when he saw me. He became so nervous that he seemed to have forgotten his politeness. "Who is that! Who is that man?" raising the voice at each interrogation as if in pain. Brouillette is my name; how do you do Mons. le Curé? And, advancing toward him, I took his hand, which he seemed reluctant to hold out, and gave it a good shake.

Without seating himself, as did the other men, he at once passed into the dining-room where he remained alone until one of the young girls followed him. "Where is your father?" Papa has gone to town, on business, but is expected home every minute. "I can't wait for him then." And so saying, he made as if he were going out through the back-door. "O, come by the front door Mons. le Curé," said one of the men in the sitting-room.

When I saw that he did not intend to say anything to me, I determined to say something to him. Taking my Greek Testament in one hand and the French translation in the other, I said as he passed by: "Excuse me, Mons. le Curé, but will you please tell me, is this the Word of God? "I don't wish to answer that question, sir." Mons. le Curé, you have said so much about this book in my absence, and you refuse to say *one word*—yes, or no, in my presence! I think it is unjust, sir; and I ask you, in the name of right, either to confirm, or deny what you have, more than once, said concerning this book—the question is fair, and the answer is not difficult. Is this the New Testament of our Lord, or is it as you have called it, a bad book, only fitted to injure such as heed it?"

"When I spoke to my people concerning this translation I called it a bad one in the sense *only* that it has been *curtailed*; many passages have been left out, that justify our

belief; in that sense, it is a bad book." Mons. le Curé, you should say what you mean and your people would understand you.

However, Mons. le Curé, I hold that what you say is a *mere assertion* which you cannot substantiate—there, (handing him the Greek Testament) there is the original; if you can find one word of it that is not contained in this translation, I will throw it away and will never sell another copy among your people; but if it is not as you say, . . . "No, no; I'll do no such a thing; I am a *priest*, and I know what I say."

O! but you must understand that the fact of your being a *priest* does not make this an erroneous translation—otherwise, we would have as many bad translations as we have priests—I am afraid that argument will not stand Mons. le Curé.

He now began to make use of abusive language; at which he made a better show than at arguing.

I proposed that he should meet me before the public to discuss the question; but he indignantly refused to do so. I felt that now was the time to make an impression on the people, and I endeavoured to do this by an appeal to God and their hearts.

DEPARTURE OF THE PRIEST.

When the priest saw that I had gained a good deal of sympathy he got into his carriage and drove off. He had scarcely gone one fourth of a mile, when he met Mr. R. Violette and addressed him in the following style: "Ah! Mr. Violette, I cannot express the halt of my grief at your very strange conduct lately—you have gone too far, much too far with the young wolf, whom you so warmly entertain in your family to the peril of your own soul and those of your children—why do you not repent and come back to the Church who is willing to receive and forgive you?"

Because, sir, the Word of God, which Mons. Brouillette has preached among us of late does not agree with what you teach and practise, and I was waiting to see who is right. But, sir, if you think that we are in the path of destruction, you have a good opportunity of showing it—Mons. Brouillette is here and he would be really glad to speak with you. If he is in the wrong, we will reject him and come back to the Church; but if he teaches the true doctrines, we are bound to support him.

"No, no, no; that would be altogether useless Mons. Violette, you have gone too far! you've gone too far!!" and off he drove again.

In a minute Mons. Violette was at the front door—we all ran out to meet him anxious to know what manner of encounter he had had with the priest; but he was

quicker than any of us and put in the first question: "What said the priest, did he talk much?" Miss Violette had scarcely related the half, when her father said: "It is enough—really I did not expect anything better—but I am satisfied now, let us go in and rejoice over our victory."

We talked a good deal about the present aspect of our labors and asked ourselves the question: "How can we carry on this work efficiently?" The unanimous answer was: "We must have a building that will serve for a Church and School-house."

A CHURCH BUILDING.

How were we to get this building? Mr. Sylvain Violette soon solved the problem—"Mr. Brouillette, is the house I am putting up for myself large enough for your purpose?" Yes, I answered. "Well, then you can turn that into a Church as soon as you like; I give it to you!" Mr. R. Violette said he could collect eighty dollars, and I promised to do all I could. The size of the above mentioned house is 24 by 36 feet.

It was too late to see the other members of our *little congregation*; and I cannot say just how much they could add to our funds; but this I can say, that Mr. D— C— ought to give a good deal; for he is what they call there "a wealthy farmer," and lives in good style.

If, therefore, these two men—Messrs. F— and D— C—, can give us evidence of their belief in as substantial a manner as did the other two, I would feel quite confident in saying that I can see nothing to prevent us from building there early in the spring.

Messrs. R. Violette, C. Violette, and F. Cyr, had fitted out three boys for the purpose of sending them to our French Protestant school near Montreal. But when on their way to River du Loup, (where they were to meet me) they heard that small pox was raging at that place. This terrible rumor frightened them back home, and defeated their noble enterprise.

Mr. Dennis Cyr told me, not long before I left, that "unless we established among them, he would be compelled, for his children's sake, to sell out and leave the country."

I mention these facts to let you see how anxious these people are regarding the religious education of their children—and I do trust that, no later than next summer, we may be enabled to found among them a school that will elevate morals and be an honor to our cause.

I have been gone from the field over one month; but I am delighted to hear that the Spirit of God has stirred up other hearts, in some cases, to search the Scriptures, and in one case to accept our belief.

EXTRACTS OF LETTERS FROM CONVERTS.

Mr. Violette writes: "On the first day after your departure the parish priest commended us to the prayers of the congregation. We have had much to suffer on the part of the people; but we trust in the Grace of God to keep us firm and enable us to endure all persecutions for Christ's sake."

Mr. F. Cyr writes:—"I thank you for the tracts and pamphlets you gave me the last time we met. I have read them in my family, and I am convinced that the light, which I have so often asked God to send down upon my family, has begun to shine! Several of my neighbors are asking for the Bible, I have promised them to let you know of it at once. Others are searching those you sold among us; but, alas! no one knows how many have been burned.

"I do hope that ere long, the Bible may be in constant demand in the locality; since your departure, our opponents have been constantly fulminating imprecations upon us; but that does not change our faith—and I think that such of them as can read the Bible will soon be appeased. May the Lord prosper you and your noble enterprise. Remember us all in your prayers, &c.

Surely the Lord hath prospered the works of our hands; for in all this we can easily trace the finger of God.

But, Protestants, you must remember that, where we have one man at work among the Roman Catholics, they have ten at work among our people. And their ranks are being rapidly increased by the Jesuits, who, driven from their respective countries, have been compelled to take refuge on our free shores. In some of our cities, very little more power would gain the ascendancy for the Church of Rome; and then, you know what shall be the result!

If you are not prepared for these results, if your heart and conscience revolt at the thought, then be firm and zealous in your opposition to Rome, watch her insidious advances, and use every legitimate means to overthrow them. And, oh, be steadfast, be faithful to the Gospel of our Saviour; be true to the holy principles which our Protestant Fathers died to secure us; be immovable in the faith of Christ making His Word your rule and your guide; and the blessing of God will rest upon you and the work you have so generously helped to carry on.

I would like to send you a *resume* of my labours, but I think that will come in better when I write you regarding my labours in the *immediate* vicinity of the Grand Falls.

Our Foreign Missions.

TRINIDAD MISSION.

The Board of Foreign Missions at a meeting held in New Glasgow, on the 23rd ult., unanimously agreed to welcome back Rev. Mr. Morton and family during the summer of 1874, and to make reasonable provision for necessary travelling expenses. This resolution was adopted in pursuance of a minute of Synod to the effect that such a privilege should be granted to the Trinidad missionaries at the close of every five years. Mr. Morton and family may therefore be expected in the Spring, and we shall enjoy (D. V.) the presence in Synod, five months hence, of our first missionary to the Coolies.

We have a letter from Mr. Grant of date Dec. 26th. The missionaries were about preparing their annual report, and felt on review that they could thank God and take courage. The pulpit of the Presbyterian congregation in San Fernando, was likely to be supplied, for a time, by Rev. Dr. Anderson, of the Cumberland Presbyterian Church of U. S., who stays for a season in Trinidad preparing for mission work in Venezuela, by studying Spanish and subsequently visiting Caraccas, Bolivar, &c. Mr. Grant will thus be released from preaching in the San Fernando Presbyterian Church, but the \$200 which he received for that service, and which he applied to the payment of Lal Behari, Teacher and Catechist, will no longer be available. But the services of Lal Behari are too valuable to be lost, and Mr. Grant is anxious that provision should be made for his support. This application has come since the meeting of the Board. Will some congregation or some man of large heart and means express gratitude for the past by assuming the support of this young and promising evangelist. This would be a "memorial window" in the San Fernando Church for Asiatics, on which many would gaze with emotions of admiration and gratitude.

The following letter from Mr. Christie shews that he and Mrs. Christie have had a boisterous and perilous passage to St.

Thomas, have met with detention, and also with much kindness by the way. Prayers were indeed offered by many for their safety. They have been delivered, and we may presume that they have now reached their destination.

Letter from Rev. Thomas Christie.

ST. THOMAS, *January 6, 1874.*

DEAR MR. MCGREGOR,—I hoped to have been able to have written to you from Trinidad by this mail, but we are still six hundred miles distant from it. You know I told you that I expected to sail from here to Trinidad on the 2nd of January, as I had been told that the steamers of the Royal Mail Line left here on the 2nd and 16th of each month. That was the custom, but lately it has been changed, and now the steamer leaves Barbadoes on the 2nd and not St. Thomas, so we cannot get away from here till the 16th, and will not get to Trinidad till the 20th. I wrote to you shortly before leaving New York. We sailed at 3 p. m. on the 23rd, but as a heavy snow-storm was coming on they anchored off Sandy Hook till the next morning. We had a very rough passage, the roughest that steamer has ever had, and we came very near never reaching here at all. Storms seem to have followed us ever since we started on our missionary life. We had a very heavy gale in the Gulf Stream, and during the height of it about 500 tons of coal shifted over to leeward, and a portion of the cargo, and we did not get on an even keel for three days. Several seas came down into the cabin, making everything very uncomfortable, while passengers and chairs were flying about in all directions. On Friday evening we were considered to be in great danger, but the prayers that have been offered for us were answered, and we were kept by the Power that rules the storm. One man was lost overboard, and it was impossible to do anything to save him, as to attempt to bring the steamer about would have endangered the lives of all. The captain, and first and second officers, were nearly swept overboard, also, and the former was badly injured. Two of the boats were swept away. We arrived here safely on Wednesday, Dec. 31, and now the past seems almost like a dream. On arriving we found there was no prospect of getting away before the 16th, and the prospect was dismal enough, as the Hotel is rather a poor one, and prices very high.

I forgot to say that we had a fellow passenger, Mr. James Campbell, of Trinidad, of the firm of A. Cummings & Co., who are strong friends of our mission. He has been very kind and has rendered us a great deal of assistance. God has raised us up friends

wherever we have gone. Finding that there was a Presbyterian minister resident here I took the liberty of calling on him, and our acquaintance has been both pleasant and profitable. He is the Rev. Mr. Allen, son-in-law of the late Dr. Duncan of Edinburgh, and for a time missionary in the East, and for some years colleague in the Jewish Mission in Damascus with Dr. Graham, whom you lately heard in Halifax. He was also intimate at college with Dr. King and Rev. Robert Sedgewick. On Sabbath I preached for him, both morning and evening, as he has a great deal of extra work at this season. The morning service began at 8.30 a. m., afterward we went up to his house and had breakfast.

Yesterday morning he sent us a very cordial invitation to make his house our home while we remained in St. Thomas, and we very gladly accepted. So our prospect of staying here sixteen days is now very pleasant.

To-morrow evening he wishes me to give an account of our mission to his prayer meeting, which I have willingly consented to do. I do not know that I have anything more of interest to write. We greatly wish that we were settled at our work, but all that we can do is to wait in patience and trust that in God's good time we will reach our destination, and there enjoy His presence and blessing. We are both enjoying excellent health, and do not find the heat very oppressive.

Yours,

THOMAS M. CHRISTIE.

NEW HEBRIDES MISSION.

We have no later news from the islands, but the letters of Messrs. McKenzie and Annand will be read with deep interest as giving us their own account of their situation and work.

By letter from Dr. Steel we learn that the *Paragon* has been purchased for £3000 stg. of which £2000 will be available as the Insurance money payable for the *Dayspring*. As the vessel, however, requires to be altered so as to accommodate 18 passengers, an additional outlay of £500 stg., will be required. The sum of £1500 will thus be called for and collections for that purpose have commenced in Australia, one given at Dr Steel's Church in Sydney amounting to £33 stg. The returned missionaries are taking part in this work. The purchase of the *Paragon* is the act of the Sydney Marine Board of management, at the request of the mission Synod. Mr. Cosh has been

appointed Agent, and the vessel when refitted is to be called "The Dayspring."

Our readers may require to be reminded that Rev. Messrs. Paton, Copeland and Goodwill with their families were passengers in the *Paragon*, and are now seeking rest and health at Balman, one of the suburbs of Sydney, and within the congregation of Rev. Mr. Cosh. Mr. Paton has greatly improved already, but Mr. and Mrs. Goodwill are still in a state of great weakness, and the convalescence of Mr. and Mrs. Copeland only commencing. May the Lord so strengthen and restore them all, that they may yet do a good work in the Lord's vineyard.

Letter from Rev. J. Annand.

ANEITYUM, NEW HEBRIDES, }
July 21st, 1873. }

DEAR MR. MCGREGOR,—

I am happy to inform you that we reached the islands in safety and enjoying good health. We left Sydney on the 24th of May, and after a somewhat rough passage of nine days we reached Aneityum. It was with peculiar interest that we approached its shores. Here is the spot where our first missionary laboured so long and so successfully, and from this isle so many cheering letters came to stir up the zeal of our church in the cause of missions.

FIRST IMPRESSIONS.

I was somewhat disappointed in the scenery of the island. I had formed entirely too high an opinion of it. In my estimation there are finer views in Cape Breton than any I have seen in the New Hebrides. My estimate of the people here was also rather high in some respects. I did not expect to see the natives of Aneityum during the week, wearing no clothing save their *lav-lavas* (a cloth around their loins). Of course on Sabbath they all wear clothing, though it be of many cuts and colors.

After a short stay at Anelcahat, the vessel sailed for Aname, Mr. Inglis' station, thence we proceeded to Futuna, Mr. Copeland's island. Here we saw the real savage for the first time. Teachers have been labouring here, off and on, for about 30 years, and their present missionary has been now nearly seven years toiling amongst them, but, as yet, there is not one Christian convert. There is a population of about 900, and of these there are 100 who attend service more or less regularly. From Futuna we sailed for Aniwa, a nominally Christian island, but it has only 220

inhabitants. Mr. Paton's efforts have been wonderfully blessed among these people. He has been here seven years. Formerly he laboured on Tanna for several years. There is one point upon which our people at home are apt to draw wrong conclusions and that is, where the term Christian is used. Often that word should convey no other meaning than that the people to whom it is applied are favourable to Christianity. No doubt you have all read of the "Christian party" on Tanna, for instance, where Messrs. Neilson and Watt are labouring; well, so far as these missionaries know there is not one solitary *Christian* native on that large island. I was astonished to learn that such is the actual fact that not one baptism has been performed there yet, and not more than 100 people attend the Sabbath services including both stations.

Erromanga comes next on our way North. What a thrilling interest attaches to this island, where so many devoted servants of God have fallen! Still it should encourage the hearts of all to learn that Satan's kingdom is beginning to give way, but remember it is only beginning. Very little has been done yet compared with what remains to be accomplished. May the Lord bless the efforts now put forth for the spread of the truth over this dark land!

Our next call was at Pango, Fate, where our friend, M. McKenzie, meets with encouragement already. The seed sown here by Messrs. Morrison and Cosh has borne fruit. Beyond this station we find none but poor degraded heathen who barely tolerate the missionaries for the goods they get from them. Mr. Macdonald, of Havana Harbour, has succumbed to the climate already, so far that he returns to the Colonies to recruit his health. Mr. Milne, of Nguna, has a hard field, being in the midst of a people who are determined to resist the Gospel, for a time at least.

Leaving Nguna we sailed away north 150 miles to Santo, where we found our friend Mr. Goodwill in very critical circumstances. His letters, giving account of his trials and dangers, will reach N. S. as soon as this, so I will leave him to tell his own story.

VOYAGE COMPLETED.

In five weeks we accomplished the round of the islands, delivered stores, and collected the missionaries for the Synod meeting at Mr. Murray's station.

We are now about through with the business, and immediately thereafter the vessel returns us to our several homes. We are to be settled at Efil Harbour, Fate, only about four miles from Mr. McKenzie. Our home will be upon a small island with no other inhabitants than our own servants. Our flock lives upon two islands quite near

to us, called Meli and Fila. There are about five hundred of them, and all raw heathens, no teacher having ever been among them. They speak a different language from the rest of the Fatese, and they are the finest-looking natives in the New Hebrides. The field is a very promising one, as there are a great many children among them. We are to be settled as soon as the vessel reaches Fate on her way north, and then we enter upon the difficult task of acquiring a language unknown to Philologists, at least in its minor points.

We have very little to write to our friends, as our time will be fully occupied in getting our house put in order till the return of the vessel on her way to Sydney. She will not return again till next year, so that we ought to send a large mail now. I presume that Mr. Murray will send you the minutes of our Synod.

NOT CAST DOWN.

We are not discouraged at the sight of the islands and their inhabitants. The natives are very repulsive to a stranger, but he soon becomes acquainted with them. I believe that it takes a long time to learn the terrible depths of degradation into which they have sunk. These natives make but poor Christians when they do embrace the Gospel. The remnants of their heathen customs are very often seen. We, at home, used to speak of the high morality of Aneityum, and compare them with settlements in N. S. It was quite true that every family conducts family worship, but I am sorry to learn that this does not by any means imply that all these people are really Christians. When they embrace Christianity they readily accept its outward form, but very many give no evidence of any change of heart.

HINDRANCES.

This is acknowledged by all who are acquainted with it, as one of the most difficult of mission-fields. The difficulties of our work have not been very clearly set before our people or at least they have not in any degree realized them. Most of these islands are more deeply sunk in vice and far more averse to the Gospel than they were years ago. They have learned very many of the vices of abandoned white men, and by them have been turned more and more against religion.

MORE PRAYER.

We need the prayers of the Church, as well as the most strenuous efforts on our part ere these people can be raised to Christianity.

Yours, &c.,

JOSEPH ANNAND.

Later.

In the following Postscript Mr. Annand informs us of his settlement on his beautiful island home :

August 15th, 1873.

SETTLEMENT.

Nearly a month has passed since the first part of this note was written; Since that time we have been settled. Our home is on a small island at the head of Pango Bay, Efate. Our station will be known as Fila Harbour Station. It is only about 3 or 4 miles by water to Mr. McKenzie's house, Pango Point.

GENERAL REMARKS.

We are sole proprietors of Irerik, as the natives call our small island; hence we will have the evenings entirely to ourselves as the natives only visit us by day in their canoes. Our people live on two small islands in Pango Bay, called Fila and Meli. The former is quite near to us, and the latter is 3 or 4 miles distant. A boat is an indispensable article with us—and all our travelling must be done in it. Our people number somewhere between 400 and 600, and they have an entirely distinct language from the Fatians. They seem to be a finer race and more resembling the natives of the Eastern Islands.

PROMISING FEATURES.

The most encouraging feature in relation to our field is that there are a great many young people in it. These Pango Bay people are also considered the aristocracy of Efate. The people are not very favourable to the Gospel as yet, and we cannot expect them to be so for some time to come. The work here is exceedingly difficult now, far more so than in former years, and the longer the white traders deal with them, the worse they become for the missionary to deal with.

IN GOOD SPIRITS.

We are both well and like our station as well as we could expect to like a home surrounded by savages. We have almost no help yet and very much work needs to be done. It will take us a long time to get the language so as to speak it fluently. "Patience and perseverance overcome all obstacles," we used to write in school, and I believe it true.

HELP BY PRAYER.

We need the prayers of the Christian Church at home. Here we see the nothingness of the means we use without the

Spirit's presence, perhaps more than in Christian lands.

Our time is very precious and as the vessel will be back on her way to Sydney in a day or two some of our friends must wait till some other time for a letter from us. Yours, in Christian love,

JOSEPH ANNAND.

Letter from Rev. J. W. McKenzie.

PANGO, EFATE, N. H., }
August 19th, 1873 }

REV. AND DEAR SIR,—

We are expecting the vessel to-morrow or next day, so I must hurry with my writing in order to have my mail ready for her. I am thankful to be able to tell you that we are all three very well, and so far have been kept perfectly free from fever. We lived part of the rainy season at Erakor. It is a much prettier and healthier place than this, but not nearly so convenient for getting our supplies from the vessel. As you are aware this village and Erakor are nominally Christian, but all the rest of the island is still lying in the depths of heathenism, and at some of the villages they are still most inveterate cannibals. I have as yet only visited one heathen village as I thought it best to do but little amongst that class until I should have a sufficient knowledge of the language; besides I was without a boat until lately. I had a visit from two chiefs of Eratap the other day, and I gave each of them a present of a shirt of which they seemed very proud. I don't think there is such an aversion to wearing clothing on this island as on most of the others. The most dark-hearted that I have seen here will wear clothing. We hope, before long, to have a teacher settled at Eratap. Mr. Morrison once settled a teacher there, but the first night that he was amongst them they murdered him. We have also had visitors from one or two other villages, but some of them are very far away and when I visit them I must remain away a night or two. We feel encouraged in our work, for although there is much barrenness, yet we see some bringing forth fruit. All the natives of both villages, with but few exceptions, attend church and school. They were very much in need of a place of worship, when we came amongst them. Their old reed churches had fallen into decay, so we at once set to work to build, and now we have two plastered churches one here, the other at Erakor. It may be interesting to you to know that we have a fence around our church here of what was once their heathen gods. These gods were made from a very hard kind of tree, and they stand a long time. They are about ten feet long and are carved and hollowed out. They

had them set up, a great number of them together, in their dancing ground, and when struck with the fist they give a hollow sound which is heard at quite a distance. I don't think they have them on any island south of this. The natives of Erakor have all moved across to Iramyou, the small island where Mr. Morrison built his new house. The church is also built on this small island, so that is much more convenient than formerly. After school they all cross in their canoes to their plantations. We are very happy to have the Annands settled so near us. They have a very interesting station, and it is equal in beauty of scenery to any in the group. Their station comprises two small islands, Fila and Meli, and they are literally swarming with natives. But it is particularly interesting on account of the great number of fine-looking little children. I say fine looking, because I was very much struck with their appearance. Indeed all the natives of these two islands are regarded by all the missionaries who know them, as a race somewhat superior to any in this group. What a blessing it would be to those dear little children, as well as what an immense advantage to the cause of Christ if the Annands could only get such control over them before they grow up as to be able to keep them from the foreigners.

You were all, no doubt, very sorry to hear of the loss of our noble "Dayspring," and then, so shortly after the death of the father of this mission. It seems as if our number in this Mission is never to be very large, for as soon as one comes another goes. I hope, however, that there is yet a bright future before us, and that Christ will have these islands, one and all, for His possession before long. If the Church at home is supporting us to the same extent with her prayers as she is with her contributions, we cannot but succeed.

I need not give you any account of our meeting, as you will have the minutes as soon as this letter. We feel very grateful to you for your kind offer in regard to our letters, and we are taking advantage of it. We receive the *Record* regularly. I don't think any number has gone astray. But I am very sorry that we don't get all the numbers of the *Witness*. We would feel much more lonely were it not for the occasional visit of these two old friends.

I remain, yours faithfully,

J. W. MCKENZIE.

THE neat little building lately erected at Bay View, the first Presbyterian Church in Digby County, is now free of debt.

MINUTES of Mission Synod will appear in our next.

News of the Church.

Presbytery of Halifax.

The Presbytery of Halifax met in Poplar Grove Church on the 20th January. There was a very full attendance of ministers and elders. Agreed to hold regular quarterly meetings for the transaction of business—on the first Tuesday of March, June, September and December. Moderation in a call was granted to Milford and Gay's River, Rev. James Maclean to preach and moderate on Wednesday, Feb 4th, 10½ a. m. Moderation was granted to Noel, Rev. John Gauld to preach and moderate on Wednesday, Feb. 11, at 11 a. m. Moderation was also granted to Kempt and Walton. Mr. Mowitt to preach on Wednesday, Feb. 4th, at 10½ a. m. Mr. Thomson to preach at St. Croix and Ellershouse for the last three Sabbaths of February. Mr. Sutherland was appointed to supply West Cornwallis during February. Rev. D. S. Gordon was appointed to make inquiries as to how much could be raised at Digby, Bay View, &c., for the support of a Catechist next summer. Mr. Dickie to make similar inquiries respecting the Eastern Shore. The City ministers were appointed a Committee to take into consideration the case of Bedford.

The subject of Union being brought up as remitted by the Synod, the following resolution moved by Rev. J. K. Smith, and seconded by Rev. P. G. McGregor, was adopted unanimously:

"That this Presbytery heartily approve of the Basis of Union and accompanying deliverances sent down by Synod and declare their willingness to proceed to the consummation of a Union of the four negotiating bodies."

The Clerk was instructed to issue a Circular to Sessions and Congregations calling attention to this subject and requesting their replies by the next meeting of Presbytery.

Rev. J. H. Chase addressed the Presbytery on behalf of the Supplementing Fund. Dr. W. McCulloch also spoke briefly on the same subject. The Presbytery thanked the brethren for their addresses and agreed to urge every congregation to contribute to this scheme according to their ability; and also to inquire at next meeting if every congregation had done its duty in this matter. Mr. McGregor brought before the Presbytery the claims of the Aged and Infirm Ministers. Agreed to recommend ministers whose congregations had not yet contributed, to attend to this Fund within the next three months. The Presbytery enjoined on all Ministers to have their Statistical Returns in the Clerk's hands before the 20th Feb., so that the Presbytery

may spend some time at its next meeting in Examination of these Returns. The next meeting will be held in the Basement of Poplar Grove Church on Tuesday the 3rd March, at 11 o'clock.

Presbytery of Pictou.

The Presbytery of Pictou met in Sherbrooke Church, on the 14th January, and was constituted by the Rev. A. McLean Sinclair, Moderator.

The edict for the induction of Mr. Gillies was returned as duly served by the Rev. Samuel McNally.

Mr. MacKinnon preached from Hebrews xiii. 17.

Mr. Sinclair narrated the steps, put the questions of the formula to Mr. Gillies, which he satisfactorily answered, offered the induction prayer, declared Mr. Gillies inducted into the pastoral charge of the congregation, gave him the right hand of fellowship as did also the other members of Presbytery. Mr. Goodfellow addressed the newly inducted minister, and Mr. Sinclair the people. Mr. Blair concluded the services with prayer.

Mr. Forbes introduced Mr. Gillies to the people and the session. Mr. John A. McDonald was appointed by the Session to represent them in Presbytery and Synod during the current year. The managers reported that they had paid their minister the quarter's stipend in advance. It was agreed that Sessions, in accordance with the Rules of the Church, take up and consider the remits from Synod, and report to Presbytery as soon as possible.

Adjourned to meet in James' Church, on Tuesday, Feb. 17, at 11 a. m., for ordinary business.

THE Presbytery of Pictou met in Sharon Church, Stellarton, on the 31st December, and inducted the Rev. Thomas Cumming into the pastoral charge of that congregation. The Rev. Mr. Sinclair preached, Mr. McCurdy presided, Mr. Thomson addressed the minister and Mr. MacKinnon the people. At the close of the services the people as they retired gave their newly inducted minister a most hearty reception. The session having met, appointed Mr. Thos. Davidson their representative in Presbytery and in Synod during the current year.

A call from the congregation of Merigomish signed by 240 members and 180 adherents addressed to the Rev. Isaac Murray, P. E. Island, was sustained as a regular gospel call, and the regular steps taken in connection with it. The stipend is \$800.00 with Manse and Glebe. The Rev. Mr. Baxter was appointed to preach in Greenhill Church on the 3rd Sabbath of this month, and in James's Church, New Glasgow, on the following Sabbath, in exchange

with the ministers of these churches, who were appointed to preach on the above named Sabbaths in Merigomish Church.

The Presbytery agreed to meet in James' Church, New Glasgow, on Tuesday, Feb. 17th, at 11 a. m., to consider the subject of Union, remits of Synod, and for ordinary business.

JOHN MACKINNON, Clerk.

The Presbytery of Truro

Met on the 27th ult., for Presbyterial visitation at Onslow, and for general business. The visitation was highly satisfactory, and the progress in ministerial support, church and manse building most decided.

After hearing Rev. Mr. McGregor on behalf of the Committee on the Aged and Infirm Ministers' Fund, the Presbytery unanimously resolved to sustain the movement by an early appeal to all the congregations for contributions, in which effort the ministers will join.

Provision was made for the supply of the Acadian Mines congregation by members of Presbytery, and Mr. Wallace was appointed for February and March to supply the congregation of Maclean and Spring Hill with connected Stations.—*CON.*

WE note the following among many items of interest :

POPLAR GROVE CHURCH.—The annual meeting of Poplar Grove Congregation was held on Monday evening. The Pastor's salary was increased by \$200 a year, and this amount was added retrospectively to last years salary. Arrangements were also made for speedily wiping out the debt on the Church

DARTMOUTH.—The Week of Prayer has produced good and wholesome fruit at Dartmouth. A Branch Bible Society was formed, Dr. Ross, President. A Temperance Society was formed, which held a vigorous meeting in the Presbyterian Church, and set machinery in motion for checking illicit traffic in strong drink.

THE Springside Congregation added a Hundred Dollars to their Pastor's salary at their last annual meeting. He now receives \$700 with a manse.

THE Village Bible Class of the Upper Stewiacke Congregation waited on their pastor, Rev. Edward Grant, on New Year's morning, and presented him with a handsome copy of Dr. Hannu's "Life of Christ," accompanied with a suitable address. They also presented Mrs. Grant at the same time with a sum of money, all of which they desire to acknowledge with thanks.

RICHMOND, N. B.—Rev. K. McKay writes a note from which we make the following extract:

"The ladies of the congregation have a few weeks ago presented me with a very comfortable and beautiful sleigh, worth \$50, and Mrs. McKay with a purse of \$16. This is the last, but not the only token of kindness received during the year. When we returned from Nova Scotia in July, a large reception party met us at the house, and left household supplies to last for several weeks. Farm and dairy produce has also been freely given from time to time. A supply of hay for my horse was brought from the fields in harvest, and firewood for the winter hauled to the door, gratuitously provided by a member of the congregation."

At the annual congregational meeting of the Bridgewater congregation, on "New Year's" day, after the full settlement of the stipend, \$687, the pastor was unexpectedly made the recipient of an envelope, enclosing \$80, as a token of his people's affectionate regard.

In different sums, during the twelve months preceding, partly in cash and partly in useful goods, the amount of about \$75 had been received, all which is hereby thankfully received.

A NEW CHURCH OPENED.—The Presbyterian Church, Moser River, East Halifax, was opened on Sabbath, the 4th Jan'y. In the absence of Rev. Jas. McLean, Shubenacadie, who was expected to have been present, appropriate exercises were conducted by the pastor of Sheet Harbor Congregation. The School-house in this community being entirely too small to accommodate those who assembled for worship on the Sabbath, active steps were taken about two years ago to erect a Church. It seemed indeed a Herculean task, yet, through the painstaking labour of a few individuals coupled with outside aid it has been accomplished, and now stands as a monument of their zeal. It was erected at a cost of about \$1,600, is a neat and commodious building, and an ornament to the community, whilst it also meets the wants of this rapidly growing settlement.

At present Presbyterianism is weak, our communion roll comprising but few, and no ruling elders have yet been elected. A new era, however, has now dawned upon this locality. The first Church ever built there has been opened, and with the favoring smile of Heaven may we not look for a reasonable increase. When the Lord writeth up the people may it be said that this and that man was born there.

THE Spring Hill Coal Mines are fast rising into importance, and a number of men are now engaged there. Between 20

and 30 families in connection with the Church of Scotland are said to be located there besides those belonging to our own body. Both of the Halifax Presbyteries have been granting them supply for the last month or six weeks.

OWING to recent mineral discoveries, St. George, N. B. is becoming a thriving locality, and is now being supplied with Gospel ordinances by the Presbytery of St. John.

At the settlement of Rev. J. D. Murray at Moncton, a large supplement was received. Last year the supplement was withdrawn, and a salary of \$800 is now promised a minister. Doubtless ere long a new Church will be needed.

A CHURCH is to be erected next summer at South Branch, Upper Stewiacke, Rev. E. Grant's congregation.

At Hopewell, N. B., there are now 35 Presbyterian families whose interests are being cared for. United with other stations in Albert County a congregation will eventually be formed and receive the services of a settled pastor.

IN accordance with a custom of some seven years standing the congregations of the varied sections of the Presbyterian Church in St. John assemble for prayer on the last night of the year. Appropriate exercises are engaged in and a spirit of union cultivated.

DURING the past summer Rev. J. F. Campbell, pastor of Richmond Church Halifax, enjoyed a short season of evangelistic labour on the Newfoundland and Labrador coasts. He found much spiritual destitution. Since his return a Bible Class in a congregation in P. E. Island, have informed him that they will bear a share of the expense of sending a Missionary to Labrador for the summer months. Could not some of our Bible Classes lend a helping hand, and forward donations to Mr. Campbell.

BAY ST. GEORGE, Newfoundland, promises to be an important locality. It is the proposed Northern terminus of the Railway from St. John's, to connect with the Intercolonial. A Catechist sent to this locality next summer as the centre of his operations might do a good work, and also cultivate the fields adjoining Bay of Islands, Booby Bay, &c.

MONCTON.—The Episcopalians of Moncton (or a portion of them) are now enjoying the services of Rev. Mr. Feltwell, a minister of the Reformed Episcopal Church, organized under the leadership of Bishop Cummins.

Fort Massey Church

Held on the 21st ult, its first annual Missionary Meeting. Rev. J. K. Smith presided with admirable tact and Christian suavity, and was aided by Rev. Messrs. R. Sedgewick, Currie, McGregor, Grant of St. Matthew's, Forrest and Simpson. The claims of the different schemes of the Church were explained and set forth in excellent speeches, and the meeting increased in interest until it reached the borders of the enthusiastic.

The first appropriation of funds, was made in July, and the second (which may be seen in our acknowledgments) at this meeting. Combined they are as follows:

Foreign Missions..	....\$400 00	
Home "	130 00	
Supplementing fund	280 00	
Education	318 12	
Acadian Mission..	.. 50 00	
Synod Fund....	30 00	
Presbytery Fund..	8 00	
		\$1,216 12

To this may be added. For		
Grand Falls Church, paid		
to Mr. Paradis..	.... 116 00	
In the hands of the Sup. of		
S. S., for Mission Vessel		
and Trinidad Schools....	70 00	176 00
		\$1,492 12

This is a record of which neither Pastor nor people need be ashamed, and it is one for which, the thanksgiving of many should ascend to God. In this result we have evidence that the people of this Church are recognizing their obligations to Christ and doing their share of the Lords work. *It is a grand result for a year*, but it represents in fact only the work of eleven months. Enlightened Liberality is rapidly growing in the Church of the Lower Provinces, and this progress is as visible in the Halifax Churches as in any in the land.

MERIGOMISH.—We learn with regret, that this congregation has again been disappointed, the call which it addressed to the Rev. Isaac Murray, of Cavendish, having been declined.

A GOOD MOVE.—Sympathy with Mrs. Keay, widow of the Rev. Peter Keay, recently killed at McAdam's junction, is being expressed in the Sister Province and Church, by a subscription for the benefit of the family. Practical sympathy may be expressed in this way by all classes of Christians in the Lower provinces, who may feel so inclined, by an enclosure to Rev. Mr. Caie or to Rev. Mr. Cameron of St. John, N. B.

CALVIN CHURCH has been well supplied since the departure of its late esteemed Pastor. Rev. Dr. Thompson, Rev. Messrs. Smith, Pitblado, J. A. F. Sutherland,

Simpson of Ontario, and Mr. H. D. Scott, have filled the pulpit in succession, and the attendance and interest of the congregation have been fully maintained.

Meeting of the Presbytery of St. John—Induction of the Rev. Dr. Waters.

The Presbytery of St. John met Wednesday Dec. 3, in Calvin Church, when, after some formal business, the report of the general committee was submitted detailing principally the steps taken in relation to the demission of Mr. Houston. The forenoon was taken up with discussion of the conduct of the committee, the action of which finally was sustained, but the committee was censured for, what was deemed by the majority of the Presbytery, undue haste.

In the afternoon of the same day Mr. Burgess was appointed clerk of the Presbytery, when the Rev. Thomas Sedgewick addressed the court on the importance of the sustentation fund, when the Presbytery resolved to express their pleasure in listening to Mr. Sedgewick and to bring the subject before the congregations with a view to greatly increased liberality. The Presbytery was engaged with other subjects of minor interest until the adjournment.

The Presbytery met again in the evening for the induction of Rev. Dr. Waters. The train in which Dr. Waters came from the West being behind time, the services were delayed. It was announced that the Presbytery was in waiting to receive any objections to the induction, but no one having appeared for such a purpose, the service was commenced by the Rev. Mr. Stuart, who, with Mr. Gray, conducted the preparatory services. Mr. Bennett then preached an appropriate discourse from Mat. iv. 17th verse: "From this time Jesus began to preach and to say Repent the Kingdom of Heaven is at hand."

After the sermon the Rev. Wm. Stuart, of Fredericton, narrated the steps which had been taken in the prosecution of the call, put the usual questions to the Rev. Dr. Waters, and offered up a solemn installation prayer. The presbytery then welcomed the newly installed minister as a member of the presbytery and pastor of St. David's congregation, after which the Rev. Mr. Wilson, of St. Stephen, gave a very impressive charge to the inducted minister and Rev. James Bennet, in the absence of Rev. Dr. Thompson of New York, who had been appointed to address the people, performed that duty in a terse and appropriate manner. The service being concluded, Dr. Waters was conducted to the vesti-

bule of the Church, where he received the congratulations of the people. The whole service was an edifying and agreeable one.

On the following sabbath, able and impressive discourses were preached by the Rev. Dr. Thompson, in the morning, and by Dr. Waters in the evening, and the latter has entered on his Pastoral work in St. David's, with his characteristic earnestness and energy.

N. B. — This notice was accidentally omitted in our last No.

Primitive Church

has been enlarged and repainted. Some 20 or 25 feet have been added, with as many Pews, and from 120 to 140 sittings. This has been so well done that the symmetry of the building is not injured.

We lately saw the financial record of this Church for the year ending Feb., 1873, which we condense.

Ordinary Expenses	....	....	\$ 322 27
Pastor's Salary	..	..	\$800 00
Ministerial Supply	....	....	14 00
			814 00
Home Mission	....	....	106 79
Foreign	....	....	200 00
Education	....	....	98 00
Supplements	....	....	156 00
Dayspring	....	....	78 97
Mr. Dickies Church	....	....	77 00
Deaf and Dumb Ins.	....	....	85 60
Balance	....	....	89 29
			\$2,608 92
		CONTRA.	
47. Ord. Sab. Col.	...	....	\$1212 93
Special Collections	....	....	904 03
Sab. Sch. for D. S.	....	....	78 97
			\$2008 92

Here are over \$2,000 raised by a congregation neither very large nor very wealthy, purely by collections on the Lord's day.

Intelligence.

The Record.

We respectfully urge upon our readers to do what they can to increase the circulation of the *Record*. We are still far short of the position we aim at. It is of very great importance that our members and adherents, young and old, should take an intelligent interest in the affairs of the Church, and they can only do so by reading about the work of the Church.

Still Progressing.

The Revival in Edinburgh, is according to our latest tidings, continuing in great power. Other parts of Scotland are sharing in the blessing.

Week of Prayer.

The Week of Prayer in Halifax was unusually refreshing. The services were numerous, and all were largely attended. The Evangelical Alliance holds regular monthly meetings.

Dr. Livingstone.

Tidings have arrived of the death of Dr. Livingstone in the interior of Africa. He is said to have died of dysentery. Thus has fallen one of the most heroic men of the age.

Free Church of Neufchatel.

The Evangelical section of the Protestant Church in Neufchatel has separated from the State, much on the same ground as the Free Church of Scotland took up in 1843.

Disestablishment.

In England and Scotland the agitation in favour of Disestablishment is going on with renewed ardour. On the other hand the friends of Establishments are rallying their forces.

Separate Schools.

The Roman Catholic Bishops have issued a Pastoral Letter to their people declaring that they must and shall have Separate Schools in the Maritime Provinces. "Our glorious Pius the Ninth," they say, "has spoken," and that settles the question! Protestants have fair warning: they *must* and *shall* obey the Pope!!

Presbyterians will resist this insolent and dangerous demand, as with one heart and voice. The Synod at its meeting last Summer set us a noble example.

Confessional.

The advocates of the abominable confessional are becoming bolder and more numerous in the Episcopal Churches in England and America. True Protestants should ever be on the alert to resist the approaches and advances of the Roman Anti-Christ however disguised.

Ultramontanism.

The battle between the Papacy and the civil authorities in Germany and Switzerland is going on with unabated keenness. The Pope in an Encyclical Letter complains of the terrible persecutions to which his people are subjected. The Germans on the other hand complain of disloyalty and plotting on the part of the clergy. There is a universal crusade led by the Papacy against free Education, and we feel it here.

The Sabbath School.

LESSONS FOR MARCH.

FIRST SABBATH.

SUBJECT:—*The Red Sea.*—Exodus xiv. 13-31.

We have before us in these verses a wonderful proof of God's fatherly care for His ancient and chosen people Israel. How close and mysterious was the link in that great chain that stretches from Joseph to Moses. Glance back a moment at the previous lessons, and trace God's hand in the going down of the three score and ten souls into Egypt, of their settlement in Goshen, their wondrous increase, notwithstanding the repeated efforts of the Pharaohs to prevent it. Out of this little band, consisting altogether of seventy-five souls, including, as Paul means, in Acts vii. 14, the grandsons of Joseph, born in Egypt, there sprang a great multitude, numbering not less, it is thought, than three millions. We are told the Israelites increased greatly, and when God led them forth by the hand of Moses, after a bondage of 430 years, (Exodus xii. 40) they had an army of men ready to bear arms and fit for active service of 600,000. Let us follow them now to the Red Sea, and behold God's great deliverance. No sooner had they gone than Pharaoh's heart was hardened, and he made ready his army and pursued the Israelites. At the sight of their pursuers the Israelites are greatly terrified, although they had a great army. Moses with that great faith in God that seldom faltered, commands them to stand still and see the salvation of Jehovah. "The Lord (he says) shall fight for you, and ye shall hold your peace. But the sea is before them, forbidding all advance, whilst the angry Pharaoh and his proud host are behind, cutting off all hope of retreat. Paralyzed with fear, the host of Israel look with awe and wonder in the face of their leader, as he stands calmly on the shore waiting the coming day, which is to bring deliverance to Israel, and a terrible overthrow to Egypt. As the pillar of cloud—called here the Angel of God—moved slowly backward and came between the two great hosts, encamped for the night near each other, how strange must have been the sight to both peoples. To the Israelites it was light, a symbol of God's favour and protection, while it was darkness a symbol of wrath to their enemies. It was an effectual barrier between the Israelites and their pursuers,

and not only protected them but concealed their movements from the Egyptians.

But the morning has come. Moses stands on the shore, and at the command of the Almighty stretches out his rod and arm over the angry waters and bids them divide and make a highway for the people of the Lord. What a sight must that have been when Moses and Aaron stepped down before the astonished host on the untrodden sand, and waved to the people to follow. And as the three millions of men, women and children filed along that wondrous avenue, with the blue waters like walls of glass standing up "on the right hand and on the left," how strange must have been their feelings. How vividly is the whole scene pictured! How can it be otherwise than real! How strange that men should try to whittle away what is so plainly the manifestation of God's power. The people of Israel and their enemies had two eyes and ears as well as we have, and they must have known the facts. They saw Moses stretch out his hand and rod over the sea; they saw the waves part, and they trod the dry bed of the sea, and touched the blue walls as they passed along to satisfy their doubting hearts. No ebb-tide, as some suggest can account for it. No long continued wind driving the water before it in an unusual manner, and leaving the long sandy beach bare, can explain away the miraculous character of the event. No! we must see and admire the great goodness of God to His people in this great interposition. How often do the inspired writers point back in triumph to that great deliverance wrought by God's hand. (See Psalm lxxv. 5; Ps. lxxiv. 9; Ps. cxxxvi. 13; Isai. lxiii. 12; 1 Cor. x. 1; Heb. xi. 23.)

23. "And the Egyptians pursued and went in after them to the midst of the sea." It is thought the darkness caused by the intercepting cloud concealed from the Egyptians the real nature of the ground on which they drove in pursuit of the Israelites. They heard the sound of the fugitives before them, and pushed on without being aware that they were pacing the bare floor of the sea.

24. "The Lord looked through the cloud and troubled them." This probably means that the side of the pillar of cloud towards the Egyptians was suddenly illuminated with a blaze of light, which, in contrast with the darkness preceding, caused fear and trembling to man and beast, and threw the whole host into confusion.

25. "Let us flee," is the cry of the terror-stricken Egyptians, one to another, as their trembling ranks rushed upon each other. But it was too late. All attempts at flight are vain.

(Continued on page 6 of cover.)

NOTICES AND ACKNOWLEDGMENTS.

NOTICE ON STATISTICS.—Blank Schedules have been mailed to Ministers, or in the case of vacant congregations, to the last Presbytery Elder. Should they fail from incorrect address or otherwise to come to hand, the parties requiring them, can obtain copies from the clerks of their respective Presbyteries. It is earnestly requested that returns be transmitted to said clerks before the 1st of March.

A. McKNIGHT,
Convener of Committee, P. C. of L. P.

The Treasurer acknowledges receipt within the last month of the following sums:

FOREIGN MISSIONS.

Onslow, per Rev. J. H. Chase	....	\$45 00
Sheet Harbour	....	10 50
Fredericton	....	5 00
Annapolis and Bridgetown	....	13 00
Castle Reagh Section of River Side cong.	2 50	
A friend, Halifax	....	50
Ladies Religious and Benevolent Soc'y, St. John's Church, Chatham	....	8 00
Walter McDonald, Mabou	....	4 00
Antigonish	....	44 50
Nerepis	....	21 68
Mrs. Anne McKay, Newport	....	50
Rev. J. Layton	....	10 00
Coldstream congregation	....	1 00
Eastville Sewing Circle	....	15 00
James' Church, Missionary Association, N. G., per G. Underwood	....	50 00
Member of James' Church	..	20 00
		70 00
A friend, Prince St, Pictou, per Rev. Dr. Bayne	....	2 00
Carleton, N. B.	....	4 00
Shubenacadie Prayer Meeting half col.	5 23	
A friend, South River, Antigonish	....	4 00
Golden Grove, N. B.	....	3 00
Bocabec and Waweig, per Rev. W. Millen	....	10 00
Kempt, per J. Armstrong	....	5 00
James Ch., N. Glasgow, per Albert Fraser	....	70 00
Youths' Miss. Assoc'n, Maitland, one qrtr per Rev. L. G. McNeill	....	19 30
A friend, Maitland	....	4 00
Expense less by 12 cents	..	23 32
Fort Massey Ch. Miss. Soc'y, per W. Robertson, 1 year	....	270 00
Truro, per J. F. Blanchard	....	38 10
MISSION VESSEL AND COOLIE SCHOOLS.		
<i>Note.</i> —The amounts from Noel in last No. when added should have been \$12.50.		
St. John's Church, Chatham, S. School, per Mrs. McCurdy	....	\$45 00
Knox Church, Pictou, S. S.	....	37 50
George Taylor, Halifax, for Mis- sion ship	....	50
George Taylor, Halifax, for Tri- nidad schools	....	50
		1 00

St. James', N. B., per Rev. J. Turnbull:		
Card of Fred A. Irvin, Little Ridge	....	3 14
Card of Miss Mattie Blanic, Little Ridge	....	3 25
Card of Miss Isabel McLeod, Little Ridge	....	1 00
Card of Miss Georgia Morrison, Scotch Ridge	....	8 00
Card of Miss Anna McMorran, Gleason Road	....	2 40
Card of John P. Dowling, Pomroy Ridge	....	2 52
Card of Miss Lizzie Campbell, Basswood Ridge	....	4 32
Deduct 10 $\frac{1}{2}$ p. c. U. S. cy.	..	24 63 22 23
Portauipque Section of River Side congrega- tion, per D. Fulton:		
Card of Leila Creelman	..	3 00
" Hannah Creelman	....	1 76
" Georgina Corbell	....	1 67
" Alma Fulton	....	2 67
		9 10
Antigonish	....	19 50
Gay's River Sabbath Schools:		
Card of Miss Gray, Coldstream School	....	8 50
Card of Miss Roxina Cook, Cook's Brook	....	2 15
Card of Miss Mary Woodworth, Carrols Corner	....	2 43
Card of Mrs. McKeen, Carrols Corner	....	1 65
Card of Miss Maggie J. An- nand, Pine Grove School	....	2 35
Card of Friend	....	25
Card of Teachers	....	2 50
		19 31
Calvin Church, S. S., St. John	....	20 00
3 Children attending class of John Smith, St. John's Church, Halifax:		
Henry Wilson's savings	....	1 00
Ida " " " "	....	1 00
Thomas " " " "	....	1 00
		3 00
Cornwallis South per Rev. J. B. Logan:		
Card of Miss Gordon Leitch	..	4 30
" Misses Alice Cogswell and Mary McKitterick	..	9 90
Card of Master John Logan	..	3 35
" Master Charles Patri- quin and another, Wolfville	..	4 25
		21 80
Springside Sabbath Schools	....	18 14
Mabou per J. H. McKeen:		
Janie Hawley's card	....	55
James M. Smith's card	....	2 50
M. A. Cameron's	....	1 75
Amelia Smith's	....	2 03
Less by 3 cents	....	7 03
Kempt	....	13 60
Newport, per Rev. J. D. McGillivray:		
Col. by Miss Annabell Chambers, Brooklyn	....	53 43
Col. by Miss Jane Miller, Mil- ler's Creek	....	4 12
Col. by Miss Georgina McKay, McKay's Creek	....	1 35
Col. by Miss Annie Brown, Ardoise	....	3 31

Per Hiram-Smith:	
Col. by Letson Smith, Kennet- cook Section	2 85
Col. by Roy Fraser, Avondale Section	2 80
Col. by Mary Mitchell, Wood- ville Section	2 45
Col. by Fanny Parker, Ash- dale Section	80
James Ch., N. G., Miss McNeill's Class	21 11
St. Joseph Street, Montreal Juv. Miss. Soc'y, per D. Torrance Fraser . . .	62
West Bay, C. B., per R. Hill:	15 00
John M. Hill's card, Points. \$2 21	
A. R. Matheson's " West Bay 4 40	
Hector McInnes' " " 5 10	
H. McLennan's " " 4 10	
C. A. McLeod's " " 1 60	
M. Order & postage less 16c. 16 81	16 65
Londonderry Section of Rev. A. Don- ald's cong.	9 30
Hutchinson Sett., Up. Musquodoboit. Tatamagouche Village S. S.	4 82
Pt. Tamar S. School:	
Mr. Thos. Malcolm's Class. \$1 50	
" Alfred Cassidy's " 1 00	
" Jas. Langille's " 50	
" Jas. Semple's " 50	
Miss Annie Wink's " 80	
Mattie Barclay's Missionary Box 1 00	
Sadie E. Sedgwick's " 70	25 00
Coldstream Congregation:	
Card of James Christie . . . \$2 45	
" Nancy Hingley.. 2 02	
" Clari-sa Carlyle . . . 2 90	
" Harry Dickson.. 2 50	
" George Irving . . . 1 25	
" Willie McCabe.. 2 05	
" Susan Hingley . . . 4 00	
" Bella McDonald. 1 10	
" Isaac O'B. Christie.. 1 61	19 88
Nine Mile River and Elmsdale:	
Master Donald A. McKenzie. 4 50	
Archibald McPhee.. 1 80	
Miss Maggie Thompson.. 1 65	
Elmsdale:	
Miss Mary Jane Urquhart... 5 30	
" Jane Dowell . . . 4 70	
" Martha Fisher.. 5 25	
" Anna Cameron . . . 3 80	27 00
Chalmers' Church, S. School	92 43
HOME MISSIONS.	
Prince St., Church, Pictou . . . \$30 60	
A friend in Prince St. congrega- tion per Dr. Bayne	2 00
Onslow.	32 60
Fredericton.	26 00
Annapolis and Bridgetown	5 00
Castle Keagh section of River Side con. Knox Church, Pictou, and Cariboo River, per Rev. A. Ross	12 00
Ladies Religious and Benevolent Soc'y, St. John's Church, Ghatham	2 50
Coldstream congregation.	34 50
Clerk of Presbytery of St. John balance Carleton.	8 00
Bocabec and Waweig.	1 00
Kempt.	12 00
Comwallis North (Rev Mr. Hoggson.)	4 00

Londonderry & Campbell Setts., N.B.	6 00
Baddeck, in both Sections.	12 00
J. M. Henderson, Pleasant Valley, Wallace River	1 00
Fort Massey Missionary Soc'y, $\frac{1}{2}$ year	50 00
Parrsboro'	2 00
Youths' Miss. Soc'y, Selmah. \$ 6 67	
Maitland Village	22 15
Five Mile River	4 35
Expenses 17 cents	33 17
Truro	33 00

SUPPLEMENTING FUND.

Onslow	\$26 00
Fredericton	5 00
Annapolis and Bridgetown.	19 21
St. James', N. B.	2 80
Knox Church, Pictou, and Cariboo Riv.	35 50
Parrsboro'	1 50
Ladies Society, Erskine Church, Lon- donderry	20 00
Coldstream congregation	3 12
Shubenacadie and Lower Stewiacke	10 20
Carleton, N. B.	14 00
Scotch Settlement, per Rev. J. D. Murray	1 70
Bocabec and Waweig	10 00
A friend, Sheet Harber.	2 00
Middle Musquodoboit	10 00
James Ch., N. Glasgow	36 00
Fort Massey Miss. Soc'y, $\frac{1}{2}$ year	150 00
Truro	100 00

EDUCATION.

Interest of \$2000 for 6 months	\$ 60 00
Onslow	27 00
Annapolis and Bridgetown.	11 00
St. James', N. B.	4 25
Interest on Pro. Debentures.	175 20
Nerepis	9 32
Member of Primitive Church	4 00
Prayer Meeting, Shubenacadie	5 23
Salt Springs	3 00
Golden Grove.	1 00
Scotch Settlement.	4 00
Bocabec and Waweig.	5 00
Kempt.	10 00
Princetown, P. E. I.	5 00
Londonderry & Campbell Setts., N.B.	19 55
Musquodoboit, Middle Sett.	6 00
Member of James Ch., N. G.	5 00
Fort Massey Miss. Soc'y, $\frac{1}{2}$ year. . . .	10 00
	158 12

ACADIA MISSION.

Fredericton.	\$ 5 00
Princetown, P. E. I.	19 24
Onslow	5 00
Annapolis and Bridgetown	6 00
A friend, Halifax.	50
Coldstream congregation.	1 00
A Lady, Halifax, per T. A. Brown (with prayers).	20 00
S. S. East River, St. Mary's, first quar- ter, 1874, Miss E. Campbell	2 00
Mary and Arthur Finley's Box opened annually, per Miss Fisher, Bible Woman.	50
Londonderry & Campbell Setts.. . . .	2 70
Member of James Ch., N. G.	10 00

Samuel Waugh, Esq., Tatamagouche 1 00
Fort Massey Miss. Soc'y, ½ year.... 25 00

SYNOD FUND.

Gay's River. \$3 02
Princetown, P. E. I. 4 00
Note.—These two acknowledgements have been delayed.

GRAND FALLS CHURCH.

Fredericton. \$5 00
Mrs. Anne McKay, Newport 50

AGED AND INFIRM MINISTERS' FUND.

Fredericton, per Rev. Wm. Stuart ... \$ 5 00
Miss Stairs, Halifax 10 00
Stellarton 53 60
Cornwall's North, Mr. Hogg's Cong. 15 00

PAYMENTS FOR "RECORD."

Rev. D. McKinnon, Parrsboro. \$ 3 05
Rev. N. McKay, Summerside, P. E. I. 60
R. Clark, St. Stephen. 7 65
Rev. W. Millen, Bay Side, N. B. 4 50
Rev. P. M. Morrison, Bridgewater. 4 00
W. Jamieson, Maguadavic, N. B. 60
John Brodie, Montreal. 1 00
Hugh McDonald, Loch Side, C. B. 1 20
John Spruit, Newport. 4 50
James Muirhead, Summerside, P. E. I. 7 00
W. A. McKeen, Little Glace Bay, C.B. 4 00
Rev. A. Grant, Lake Ainslie, C. B. 5 00
H. E. McKay, Princetown, P. E. I. 10 00
Mr. D. Cameron, Black River, N. B. 3 00
Rev. D. S. Gordon, Bridgetown. 10 00
W. Logan, Springside. 9 90
James Hill, Central Economy. 13 50
Rev. James Fraser, Boulaiderie, C. B. 8 50
John Scott, Charlottetown, P. E. I. 2 38
D. S. Blair, Fredericton, N. B. 5 85
W. J. D. Lobban, Chatham, N. B. 12 20
Rev. J. Simpson, Nerepis, N. B. 6 75
Rev. J. C. Burgess, Carleton, N. B. 11 20
Angus McLean, Cape North, C. B. 8 25
James Gass, Shubenacadie. 4 50
Rev. A. Donald, Kings, N. B. 13 50
Hugh McDonald, Kings, N. B. 60
Alex. Grant, Stellarton. 33 25
R. Trotter, Esq., Antigonish. 4 00
Samuel McArthur, Port Hill, P. E. I. 2 00
H. Smith, Newport. 5 00
Rev. J. Turnbull, St. James, N. B. 11 95
Rev. R. Laird, Princetown, P. E. I. 60
A. B. Fletcher, Folly. 4 50
A. Matthews, Moncton, N. B. 7 65
Rev. T. Sedgwick, Tatamagouche. 35 00
Robert Creelman, Upper Stewiacke. 10 00
T. Campbell, Sherbrooke. 21 60
W. J. Miller, Newcastle, N. B. 1 00
G. A. Turnbull, Digby. 4 50
John Meek, Rawdon. 3 00
David Frieze, Maitland. 2 25
Messrs. Rogers & Knox, Montreal. 9 00
Thomas Breaud, Summerside, P. E. I. 9 10
George B. Johnston, New Annan. 22 50
Don. McDonald, N. B. St. Ann's, C. B. 2 50
Hugh Ross, (per J. McG.) N. Glasgow. 22 50
H. McNeill, S. R. Lake. 4 50
J. Ramsay, Hamilton, P. E. I. 5 40
J. McAllister, Moncton, N. B. 1 00
W. McQuinn, Gay's River. 9 00
Angus Cunningham, Blue Mountain. 4 50

Samuel Johnston, Upper Stewiacke. 22 95
Rev. A. B. Dickie, Sheet Harbor. 19 35
Rev. Mr. Law, Kingston, N. B. 6 00
John Creelman, Portauipique. 5 85
John F. Oliver, Westville. 12 05
Rev. K. McKenzie, Baddeck, C. B. 22 00
J. G. McLellan, Lower Sclunah. 1 80
John E. Falkner, Debert. 4 95
A. M. Chisholm, River Philip. 1 00
G. McKay, Hardwood Hill. 3 00
Rev. C. E. McLean, N. Sydney, C. B. 4 50
Rev. J. D. Murray, Shediac, N. B. 6 00
J. Murray, Mabou, C. B. 10 00
Robinson Thompson, Great Village. 5 40
Robert Hill, West Bay, C. B. 4 50
Rev. J. Rosborough, Musquodoboit Har. 4 50
G. Blanchard, Kentville. 5 85
Rev. K. McKenzie, Baddeck, C. B. 4 00
Rev. R. Sedgwick, Musquodoboit. 38 94
Joseph Armstrong, Kempt. 6 75
Rev. A. Stuart, Lake Porter. 10 00
O. O'Brien, Noel. 90
Rev. T. Sedgwick, Tatamagouche. 4 00
J. D. Aitken, Folley Lake. 60
Rev. J. H. Chase, Onslow. 16 20
Rev. S. Archibald, St. George, N. B. 8 10
Rev. J. Layton, Teviotdale. 6 00
Alex. Cunningham, Mulrose. 5 00
Eben Creelman, Upper Stewiacke. 4 00
James McGregor, New Glasgow. 18 45
Rev. A. P. Miller, Merigomish. 10 35
B. T. Creelman, Portauipique. 1 00
Donald Sinclair, Goshen. 4 00
D. M. Archibald, Alma. 1 00
W. Stewart, Westchester. 2 50
Joseph Armstrong, Kempt. 6 75
J. R. Campbell, Upper Stewiacke. 2 00
D. S. Blair, Fredericton, N. B. 45
James Proctor, Windsor. 13 50
Joseph Peppard, 3d, Great Village. 17 10
Jas. Johnson, Buctouche. 60
Samuel McArthur, Port Hill, P. E. I. 2 00
James Fraser, Elmsdale. 1 09
Alex. Grant, Stellarton. 6 75
W. Buchanan, Sydney, C. B. 11 40
Rev. R. S. Patterson, N. Bedque.
P. E. I. 5 00
Rev. A. McL. Sinclair, Springville. 25 29
George Sinclair, Lochaber. 10 80
Robt McLeod, Durham. 14 00
Rev. T. G. Johnson, Blackville, N. B. 2 80
Rev. S. C. Gunn, Bannockburn, P. E. I. 1 40
Rev. S. McCully, Truro. 8 10
Halifax. 18 90

THE HOME AND FOREIGN RECORD.

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

TERMS.

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

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

Ten copies and upwards, to one address, 45 cents per copy, and every eleventh copy free.

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