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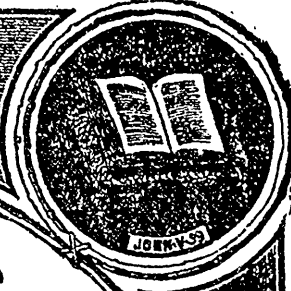
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New R. Journal

NOVEMBER.
1875.



Home

AND

Foreign **R**ecord

OF THE

PRESBYTERIAN CHURCH

OF THE

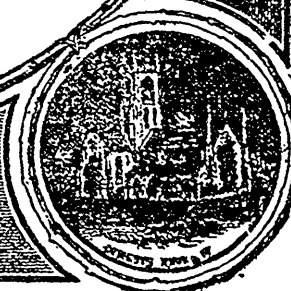
LOWER PROVINCES OF BRITISH NORTH AMERICA.

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HALIFAX
N. S.



The Sabbath School.

LESSONS FOR DECEMBER.

FIRST SABBATH.

SUBJECT:—*Jesus and Mary*, John 20 : 11-18. Golden Text, Mark 16: 9. Par. passages, Matthew 28 : Luke 8 : 2.

Mary Magdalene derives her name from her birth-place, Magdala, a town of Galilee, near to Capernaum. The word *seven* is sometimes used in Scripture for a great or indefinite number; and indicates that she was grievously tormented by evil spirits. She is sometimes supposed to be the same as the woman mentioned, Luke 7, 37, who was a person of abandoned character; but for this opinion there is no good foundation.

Of all the followers of the Saviour, Mary seems to have been most distinguished for love and faithfulness. She and her female companions were last at the cross and first at the sepulchre; and when Peter and John, to whom she had brought the startling news that the tomb of Jesus was empty, had come, and seen, and returned to their homes, she could not tear herself away, but remained weeping for her lost Saviour. Stooping, and looking into the tomb, she saw two angels, in white garments, of dazzling brightness, as we may infer from what is said of the angels who rolled away the stone. They sat, one at the head, the other at the foot, in reverent contemplation of the spot in which the body of their Lord and ours had lain. As they waited, the folding of the grave clothes had perhaps been their work. So intense and absorbing was Mary's grief, that she had no room for astonishment or alarm, but replied to their questions as if it had been asked by an ordinary friend. As she turned, she saw Jesus Himself, but, blinded by her tears, and by the darkness of the early dawn, and perhaps from some change in His appearance after His resurrection, she knew Him not. Her answer to His question, why she wept, indicates the sublime affection which filled her heart. Her feeble strength would scarcely avail to take Him away, but she thinks herself fit for anything if she can obtain possession of the beloved object. It is remarkable that Jesus did not first appear to any of His Apostles, but to a woman, and that that woman was not His mother. How does this fact condemn the idolatrous reverence which Romanists pay to the Virgin Mary.

The sound of her own name, pronounced in the ordinary tones of the "voice of the beloved," Song 2, 8, revealed to her the presence of her Saviour. Turning, she would have clasped His feet, as the other women, from whom she had parted when she went to call Peter and John, subsequently did. Commentators differ as to the reason why she was forbidden, while they were permitted to touch Him. Might it not be, that

having given her a message to His Apostles which would dispel the sorrow into which His death had plunged them; and fill them with joy, His loving heart would brook no delay; and he dispatched her at once, telling her that as He had not yet ascended, she would have better opportunities to show her affection.

The commission and His message are brief, but very wonderful. The first is, "Go to my brethren." He is not ashamed to call them brethren, but we do not read of any one who presumed to call Him "brother." First He called them *servants*, John 12, 26, then *disciples*, John 15, 8, next *friends*, John 15, 15. Now He calls them brethren. And yet all these brethren had but just forsaken Him. How undeserved and immeasurable is this condescension. But the message implies His infinite dignity. He says, "My Father and your Father," not *our* Father—"My God and your God," not *our* God. God was *His* Father essentially—ours not so; *our* God essentially—*His* not so. His God only in connection with us—our God only in connection with Him (Brown's Com. on John).

SECOND SABBATH.

SUBJECT:—*Jesus and Thomas*, John 20: 24-31.

The Resurrection of Christ was an event so important that it had to be confirmed by the very strongest evidence. Such evidence Christ furnished His disciples during the forty days that elapsed between the Resurrection and the Ascension, so that every shadow of doubt was removed. He appeared to them time and again, talked with them, ate before them, &c. The reluctance of the disciples to accept the testimony from heresy and their demand to see for themselves have been overruled for good. This was especially so in the case of Thomas. He was unreasonable in rejecting the testimony of his fellow disciples, and in refusing to believe unless he not only should see Christ, but should see and feel the scars of the nails and spear. Yet this unbelief has accomplished good. If Thomas was convinced, none now can doubt.

V. 24.—This appearance of Christ was on the evening of the first day of the week—the Christian Sabbath. (See v. 19.) Why Thomas was absent we know not. Some think it was through sullen despondency. The fact of the absence is stated "as a loving apology" for his slowness of belief." He missed much however by that absence. Let us learn to prize every opportunity of getting spiritual benefit.

V. 25.—Thomas's language is very strong. He does not say, *If I see I will believe*; but, *I will not believe unless I see*. This disciple was inclined to look at the dark side. (See 11 ch., 16 v.)

V. 26, 27.—*After eight days, i. e., on the eighth day, the second Sabbath of the New Dispensation.* By Christ's thus appearing again on the recurrence of His Resurrection Day, He would give it a special sanctity.

THE
Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

NOVEMBER, 1875.

MEETING OF THE SYNOD OF THE MARITIME PROVINCES.

As our readers are aware, the Presbyterian Church in Canada includes five Synods, and one of these—the Synod of the Maritime Provinces—met in St. Andrew's Church, St. John, on Tuesday, the 5th October, at 7½ o'clock, p. m. Rev. Robert Sedgwick, Moderator, preached a suitable discourse from Rom. 13: 10. The sermon was hopeful, heart-stirring and eloquent. After the devotional exercises the Synod was constituted, and the Roll called. Rev. R. Sedgwick was then unanimously re-elected Moderator of Synod. The Synod's sittings continued, with the necessary intermission, till 10 o'clock on Friday night.

The Synod met every morning at 10 o'clock, and continued in session till 1 o'clock. It resumed at 3 and continued till 6; resumed at 7½ and continued till 10, and in one instance till midnight.

It was the first gathering for business since the Union, and we are glad to add that in no instance, in word or deed, did the old lines appear. This is what we expected, and we would have been astonished had it been otherwise. The only regret felt is that brethren had been so long apart.

The people of St. John, as usual, extended every possible courtesy to members of Synod. Other bodies as well as Presbyterians were ready with every kindness and attention.

Rev. J. Kean's testimonials, sent up with commendation by the Presbytery of Halifax, were examined by a Committee, favourably reported upon, and ordered to

be sent up for final action to the General Assembly. Mr. Taylor, Catechist, recently connected with the Church of England, was recommended by the Presbytery of St. John. The Synod authorized the Presbytery to continue his services as Catechist, to watch over his studies, and report to the General Assembly.

A communication from Rev. A. Ross, Harbor Grace, was read, giving reasons why the "Presbytery of Newfoundland" could not meet as appointed by Synod. The chief reason was the absence from Newfoundland of two of the ministers and several elders. A quorum could not be secured. The Synod appointed Rev. A. Ross first Moderator, and the Presbytery is to meet at his call, as early as convenient.

THE THEOLOGICAL HALL.

We cannot in the *Record* attempt even an outline of the exceedingly able discussion about our Hall. We can simply record conclusions. The proposal to unite our Hall with some other institution in the Dominion, was made by Judge Stevens, and seconded by Dr. MacIise; but it was met by an opposition so strong in logic and in numbers that at last both mover and seconder asked leave to withdraw the motion. They had in fact made the proposal more in order to test the sense of the House than with the expectation or desire of carrying it. The following motion, proposed by Dr. McCulloch, and seconded by Rev. N. McKay, passed unanimously, by a standing vote:

"That this Synod deeply impressed with the good service rendered by the Hall in

the past, and its necessity in the existing circumstances of the Church, resolve to aim at giving to it greater efficiency, and as opportunity offers enlarging its range of study.

The motion having been adopted with much enthusiasm, the Synod sang,
 "Praise God from whom all blessings flow,
 Praise Him all creatures here below;
 Praise Him above ye heavenly host,
 Praise Father, Son and Holy Ghost."

The following resolution, moved by Rev. A. Falconer, and seconded by Rev. C. B. Pitblado, was adopted unanimously :

Whereas, for the more efficient maintenance of our educational institutions, it is necessary that they be raised above the state of uncertain dependence on annual collection, and that the only satisfactory position is that of securing a sufficient endowment for their support; agree to remit to the Board to consider whether it would, in the meantime, be advisable to take steps for the securing of such an endowment, and if so, that they be empowered to adopt the necessary means of accomplishing that object.

The following resolution moved by Rev. D. Macrae, and seconded by Rev. John Mackinnon was adopted unanimously :

That Whereas the Synod has declared its determination to maintain and, if possible, increase the efficiency of the Theological Hall in Halifax, and that for the carrying out that object the annual sum of not less than \$2,800 must be raised by collectors from the several congregations within its bounds;

And Whereas, this Synod has also expressed its firm conviction of the desirability of inaugurating measures for securing an endowment fund for the efficient maintenance of the Hall :

Therefore, in order to carry out the objects of these resolutions as effectually as possible,

Resolved, 1st, That the Board of Superintendence be authorized to publish a statement embodying the resolutions of the Synod on this subject, and placing the claims of the Theological Hall before the people of the Church. 2nd, That ministers or office-bearers be instructed to bring the claims of the Theological Hall before their people by sermon or otherwise, with a view of taking up a collection for its support at as early a day as possible after the meeting of the Synod. 3rd, That Presbyteries be enjoined to take order that all congregations within their bounds be reminded of their duty to make contributions for our theological institution.

It was agreed that after the approaching session the term of theological training be lengthened,—to commence on the first Wednesday of November, and close on the last Thursday of April.

DALHOUSIE COLLEGE.

The salary of Professor Macdonald was raised to \$1500. W. J. Stairs, Esq., was unanimously nominated Governor of Dalhousie College in place of the late Dr. Forrest.

SYNOODICAL EXPENSES.

The matter of meeting expenses present and future of the Synod of the Maritime Provinces was referred to a Special Committee, Rev. George Christie, Convener. The Committee reported as follows :

1. That Sessions be directed by circular from the Synod Clerk to meet the expenses of their Ministers and Elders in attending the present Synod.

2. That the Rev. P. G. McGregor be appointed Treasurer of Synod, and that he be instructed to borrow in the meantime what is needful to meet the necessary expense of the Synod,—this outlay to be met by a synodical collection in all the congregations, to be taken up prior to the next meeting.

3. That any of those who have contributed with the expectation of having their travelling expenses paid, shall be at liberty to withdraw their collection.

4. That a collection for the Synod fund be annually taken in all the congregations to embrace the following objects :

(1.) Payment of Synodical officers, printing, stationery, etc.

(2.) Payment of travelling fares, and if practicable all expenses of members as far as funds will permit.

5. That a committee consisting of the Revds. P. G. McGregor and John Campbell, Ministers, and Mr. J. Scott Hutton, Elder, be appointed to form regulations for the guidance of future committees on the management of the funds.

The recommendations of this Report were adopted by the Synod.

BURSARY FUND.

Rev. J. F. Campbell reported that there are about \$600 available in connection with this fund. Several worthy young men are enabled by aid received from this fund to prosecute their studies for the ministry. The Synod recommend the fund to the favourable considerations of congregations and request collections.

THE SYDNEY PRESBYTERY

Referred the case of Leitch's Creek to the Synod. After discussion the validity of the Reference was sustained. After prolonged discussion the following resolution moved by Professor Macknight, and seconded by Rev. D. McRae, became the unanimous decision of the Court, and was carried out accordingly :

"That the Synod find that Mr. Maclean has used on several occasions incautious and unministerial language, and admonish him to be more careful of his speech in the future, and renew the recommendation of the Presbytery of Sydney to Mr. Maclean and his congregation, that all parties should cultivate the things that make for peace."

Other difficulties were amicably settled.

The next ordinary meeting of the Synod will be held in St. Matthew's Church, Halifax, on the first Tuesday of October, 1876, and at 7.30 o'clock.

The proceedings at St. John were brought to a solemn close at a few minutes past 10 o'clock on Friday night.

During the last day and a half, Rev. R. Sedgwick being unavoidably absent, the chair was occupied by Rev. Dr. McCulloch. Rev. Dr. Waters was detained through illness in Ontario, and arrived a few minutes before the close of the last sederunt, much improved in health. All who attended the Synod speak very warmly of the hospitality of the people of St. John. The attendance at the late meeting of the Synod was not very large. There was but one representation of the Presbytery of Victoria and Richmond, and one of the Presbytery of Lunenburg and Yarmouth. There were fewer Elders than usual present.

MODERATOR'S SERMON.

The following brief outline of the Moderator's sermon will be welcomed by the readers of the RECORD :

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." The preacher said:—It would seem at first sight that there is some mistake here. The text contains an exhortation to cast off the works of darkness. Such work requires daylight, but the text conveys the idea of night, for the text says, not the day, but "the night is far spent."

There can be no doubt that the Apostle here uses the terms night and day in a sense altogether peculiar. Like one who watches from the mountain top the rising of the sun in a halo of glory, he exclaims "the night is far spent." As the similitude is, so is the reality; his imagination was the handmaid of his judgment, for the night of which he speaks is that night of sin which had covered the earth. But the thick cloud had been pierced, a new day was about to dawn, a new era in the history of the world was about to begin. So Paul reasoned and and so he spoke "the night is far spent" let us then put on the armor of light. Were it not that the Bible is for all time, we might think he spoke with too much assurance when he said eighteen hundred years ago, "the night is far spent and the day is at hand." Might we not rather adopt the infidel saying, "Where is the promise of His coming?" But let us remember again that the Bible is for all time, and we are certain of this that we are nearer the dawn than Paul was eighteen hundred years ago. We cannot say that the dial has gone back and we must be satisfied with the answer "the morning cometh."

The preacher then said that he had selected this text as a proper one for his sermon before the Synod, he trusted by the guidance of God. 1st. What are the indications that the "night is far spent?" Popular ignorance is everywhere lessening. Without going over the whole range of the world to prove this, every man could find examples of this truth in his own neighborhood. The children are better taught, the illiterate are less numerous. What is true of ourselves at home is true abroad from the centres of civilization to the distant savage islands of the Pacific. The missionary is there the schoolmaster. 2nd. Oppression and misrule are lessening everywhere. The arm of oppression is broken, unjust laws are being repealed, or if not repealed are becoming inoperative. This is so both as to the civil and criminal jurisprudence of enlightened nations. Besides, it is worthy of remark that even in barbarous and heathen lands similar changes are taking place. And, 3rd, Wars are ceasing to the ends of the earth. The nations are unlearning the art of war. It is a bold assertion to make, in view of the great improvements that have taken place in the art of war. But this very fact proves the assertion for the completeness of national defence and the perfection which the art of war has attained, will make nations chary of going to war. 4th. All lets and hinderances to the intercourse of nations are disappearing. Systems of protection and monopoly are dying out, intercourse is become rapid and certain. I

such things do not prove that the night of this world's history is passing away then "all signs fail." These things do indicate the approach of day. That the day of this world deliverance is at hand.

And secondly, is the day at hand, and do we know it, or may we know? I think we may. We have no doubt of the return of the natural day. We have passed the Equinox and the days are growing shorter and drearer, but we do not doubt of the dawn of morn or the coming of longer and brighter days. We have similar assurances that the day of the world's renovated existence is at hand, and we can rest our faith in such grounds as these. 1st. Because all knowledge, and especially religious knowledge, has so greatly increased. At this moment the Bible is the most plentiful book in the world, and the cheapest book, yet everywhere the demand is equal to the supply. It is a saleable book in whatever form, from its largest to its smallest form. There is very little dead stock in Bibles in any publishing house, or on any bookseller's shelves. Is not all this cheering, and does it not show that the Bible shall enlighten every land? The progress of freedom, the natural birthright of man, is another proof that the day is at hand. In former ages, corporately and politically, man has been a slave, but slavery is doomed and soon will be dead. It cannot live in this age. We have the grand fact that Russia has been obliged to liberate her serfs, and that over the border the slaves are freed as the result of the civil war. Freedom is growing all over the world. Look also, as another evidence, of the great progress which co-operation and union are making all over the world. We hear now of commercial treaties, reciprocity treaties and federal unions. And while this is the case in the kingdoms of this world, it is also emphatically the case in the kingdom of God. It is true indeed, that there are hostile elements to hinder this movement. There are traitors. There are men who, under the guise of loyalty, raise the banner of infidelity. But it will not do, brethren. As the disloyal in the civil war, from which I take my illustration, were humbled, so will the enemies in the church. In the several Provinces of this spiritual kingdom, there is a spirit of union which is full of hopefulness. We have an illustration of this fact, even in this Synod which is about to be constituted. Finally the great progress that has taken place in good morals is another proof that the day is at hand. No doubt in these times the wicked are doing wickedly. But I do not regard this as a hopeless sign. But brethren, is it not the darkest hour just before the dawn? But there is light amid the darkness. It is not so thick darkness after

all. Take any one of the social virtues, and I will venture to hope that these virtues are more honored in the observance than in the breach. Bad as we are, honesty is the rule and fraud the exception; truth is the rule, falsehood the exception; purity the rule, pruriency the exception. Instead of men getting worse as they get wiser, the increase of knowledge is the parent of the increase of worth. And when to all this you add that this is the age of beneficence to all that is true, and beautiful, and good, you must admit that the night is far spent and the day is at hand. Look at the volume of this river of God, which carries health, and virtue, and knowledge to places and to persons to which, but for it, they would be eternal strangers. Look at the fact of modern Christian giving for the cause of the true, and the beautiful, and good, and you need not doubt that the night is far spent and the day is at hand. This is the harbinger of the day—the morning star, whose light is only eclipsed by the rising of the sun. I shall close this illustration, brethren by reading the last verses of this chapter by way of application:—

"Let us walk honestly as in the day; not in rioting and darkness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof."

MISSIONARY MEETING.

Wednesday evening was devoted to a Public Missionary Meeting in St. Andrew's Church. We give an abstract of the addresses, which we borrow from the St. John Telegraph:—

MR. PELLETIER'S ADDRESS.

He spoke of the work he had been engaged in during the last six months. He had been engaged among the people of Stellarton and Vale Colliery in Pictou Co., who were from old France. There were between eighty and ninety families of French people in these two places. They were a moral and industrious people, and generally spoken well of by their neighbors. They were all nominally Catholics when they came there, and attended the services of the Church of Rome. They were tired of their priests, however, before they left France. They said that their clergy were not what they should be. When they came here some things transpired which alienated them from the Church of Rome. This opened to him all their homes, especially as he was one of them. The efforts he put forth were successful. The meetings were all well attended. They had two

meetings every Sunday, and he also taught the children their catechism. During the week they had also two meetings in order to prepare for conducting the musical part of the service properly on Sunday. Besides these meetings he visited them and talked freely with them. The result was that two weeks ago the committee of the Presbytery of Pictou met them to ask them whether they wished the preaching continued, and they were quite unanimous in desiring the preaching continued. He drew up a paper of renunciation in a form, which he repeated.

There was nothing ambiguous about this paper and at the two meetings 125 persons signed this paper, and last Sabbath two families more signed, and soon he hoped it would be signed by all of them. This was the work of God and he would continue to advance it. We may deduce from this that we are bound to do all we can to prosecute the work of God among this people and make the gospel known to every creature. We must do this by the power of love for it is the strongest power. The fact that there are prejudices to overcome should not discourage us—

“Shall we whose souls are lighted
With wisdom from on high;
Shall we to men be lighted,
The lamp of life deny?”

Some said the French people were frivolous and changeable, but he denied this. Nowhere were the principles of the reformed religion clung to more tenaciously than in France. The French Catholics are beginning to lose their confidence in the priests, and to continue their influence the priests are resorting to false miracles and playing on the superstitions of the people. But this will not work, the night is far spent and the day is too near at hand for that.

DR. R. F. BURNS'S ADDRESS.

Rev. Dr. Burns, of Halifax, then addressed the meeting. He also spoke on the subject of French missions. He presented some facts in regard to French Canadian missions. At the conquest of Canada in 1759 there were nine seigniories and several other valuable tracts of land owned by the Jesuits. The British Government refused to recognize them at the transfer, but in point of fact they retained their privileges until 1800. In 1843 the order was again recognized, although in 1839 they received certain privileges in Montreal. In 1871 they were incorporated anew. Just then we find a colony of Jesuit students going to Rome to be educated, and these students as they return are more faithful to the old man of the seven hills than to their own Sovereign. These men are most zealous. They have had the moulding of the French

Canadians for two centuries. And what they have made of them let the anti-vaccination riots, the Chiniquy riots and the Guibord riots attest. In Canada there were 1442 Roman Catholic priests, and 316 aspirants for the priesthood. Of seminaries there were 12, and of colleges 29, 13 of which were in Quebec. Of religious communities there were 63, and of nunneries 203. By the census of 1871 there were in Quebec a little over a million Romanists, or in all Canada about a million and a half. That was a power, a vast power, and although little had been done for evangelizing of the French Canadians now an effort was being made. The Baptists now had a mission in operation among the French with 6 churches. The speaker then went on to speak of the missions of other denominations among the same people. The Canada Presbyterian Church was raising up a native ministry for the French Canadians. There were 9 missionaries among the French Canadians from this Church and 16 students. Dr. Burns then went on to speak of the importance of engaging with greater energy in this good work. These men appealed to us not only on the ground of religious duty, but on the ground of patriotism and self interest. New Brunswick had a noble record now for the position it has assumed, and he hoped the people of this Province would not become weak-kneed, but that the faithful and true witnesses of New Brunswick would resist the seductions of those who bid them come down from the position they had taken. He hoped and believed that the work among the French Canadians would go on more rapidly now than ever before; the masses which resisted the truth would gradually melt away as the vast masses of ice and snow before the sun of Spring. Our Quebec fellow-countrymen will yet rise and sing “the winter is past, the night is far spent, the day is at hand”

REV. L. G. MACNEILL'S ADDRESS.

Rev. Mr. McNeill, of Maitland, then addressed the meeting on the Foreign Missions of the Church. The Foreign Missions of the Presbyterian Church might be a subject of pride, for they had a noble history. The memory of the first foreign missionary, Dr. Geddie, was dear to the Church. There were now four missionaries of the church in the New Hebrides and four in Trinidad, and we must not measure their value by the result of their labors, but by the work they did. He then proceeded to enlarge on the necessity of missionary effort on the part of every one, and the responsibility which rested upon all faithful Christians in this regard. It was our duty, also, to accept the Gospel, to preserve it in its purity, to keep it from false philosophy on the

one hand and ritualistic formality on the other,

"When men display in congregations wide,
Religion's every grace except the heart,"

He did not apply the reproach of ritualism or formalism to any one Church; the Presbyterians had as much of it as any other Church, perhaps more. But we must not only accept the gospel and keep it pure; we must give it to others. We stand in the position of trustees, and we must see to it that our trust is not broken, or we will be as culpable as a dishonest trustee who betrays his trust and robs the widow and orphan. The Church that neglects her Foreign Mission work will soon neglect her home work. We must have the missionary spirit or our work is only for self. We must be self denying; we must have an active living religion; we must be ready to work for Christ in season and out of season. We have high privileges, and our responsibilities are great in a corresponding degree.

REV. J. F. CAMPBELL'S ADDRESS.

Rev. Mr. Campbell also addressed the meeting on the same subject. He said that when he last addressed them he expected to be on his way to India long before this, but his departure had been delayed for a year owing to certain circumstance which had arisen, and the lack of certain information by the Board of Foreign Missions. Still he did not deem the delay time lost, for he was able to do much by going through the country and stirring up the people to missionary effort. The speaker then proceeded in a strain of powerful and earnest appeal to urge the claims of the heathen to missionary help from their highly favored brethren who had been born under the gospel banner. If we really understood the value of the individual souls, and the thought of the countless souls that are awaiting the gospel, we would scarcely hesitate to make an effort to save them from the doom of those who reject or who do not believe in Christ. It was our duty to carry the word to them, not only on the ground of ordinary benevolence and of Christianity, but because we are commanded by Christ to go out into the world and preach the gospel to every creature. Our work must be commensurate with the need there is for it. We must not be too fully satisfied with what we have done, and sink into sloth. We must make greater efforts and evince more missionary zeal. He appealed to all to engage in this work. Besides the missions spoken of by his brother, McNeill, there was the mission in the Northwest, in Formosa, and in India. There was a work in India to do which only the ladies could do—to educate the women

of India, in the Zenana. He dwelt on the importance and necessity of this work. He mentioned many cheering instances of people, young and old, who were preparing themselves to go out as missionaries to the heathen. There were many coming up to the help of the Lord against the mighty, and if we only did our work faithfully, there would soon be hundreds ready to embark in this work of the Lord. He concluded by asking all Christians to rise to the occasion and aid in the work of the Lord. He did not wish to contrast the Home and Foreign Missionary work—they aided each other. But while there scarcely any one in this land who could not hear the gospel preached, there were millions in India who were utterly beyond the reach of its healing influence. This was the day of small things, but great things would soon follow.

JUDGE STEVENS'S ADDRESS.

Judge Stevens then briefly addressed the meeting on the Home Mission of the Church. He expressed the joy he felt at seeing this union of brothers long separated from each other, who were now joined hand in hand and engaged in the work of the Lord. What God had joined together let no man put asunder. It was true that the Home and Foreign Mission work of a Church could not be separated. They were mutually dependent on each other. The command was to go out into the world teaching all nations, beginning at Jerusalem. The Home Mission field in New Brunswick had actually been made by the efforts of the Foreign Missions of the Churches at home. The speaker then went into some details of the history of the Home Mission work in this Province. He contrasted the change which had taken place in the means of hearing the gospel preached from what the state of affairs was in New Brunswick when he landed here 25 years ago. He concluded by suggesting that ministers in town should give more of their time to missionary work in the country. It would be mutually beneficial both to the ministers and the people. A good deal was said of the toils of those on foreign missions, but those in the home field had many toils and discomforts to face. He was glad that the Home Mission system was now put on a different footing from what it once occupied. He rejoiced also at the union which had taken place between the long divided peoples, and he trusted that the blessing of God would come down and give fresh energy and zeal to the united Church.

REV. G. M. GRANT'S ADDRESS.

The Rev. G. M. Grant then addressed the meeting on Home Missions. He said

he had no eloquence to bestow on the subject, it was serious business and reality they had to face. Speaking of Home Missions he instanced a case of a young clergyman who had lately refused an eligible call with an increase of salary of \$200 or \$300 a year because he thought he was more useful to the church where he was. This man was a real Home Missionary and was giving that \$200 or \$300 a year directly to Missionary work. Had some rich merchant given this sum he would have been considered worthy of the highest honor and mention. He instanced several other cases of similar self abnegation on the part of clergymen, who were filling obscure positions and receiving small salaries, when they might have larger salaries and more prominent positions, more from a sense of duty and because they had given themselves to Christ. It was right they should do so, it would be shameful if they did not do so. First give yourselves to the Lord, and all these things will follow naturally and come easily to you. It is only by the solid systematic and regular work of the Church that mankind are to be reached. We have a right to feel that we have a glorious heritage and it is our duty, as belonging to a great Church, to see that it is coextensive with the land in which we live. Let us have the spirit of Knox, whose prayer was "give me Scotland ere I die." When a man becomes a Christian it is impossible that he can be unpatriotic. The young men who came into the Church will be filled with these ideas, and that it would be shameful for them to desert their own country. But we must not shrink from sacrifices. It is mortifying to think that the words are so much greater than the facts, that so many are on the side of the world, the flesh, and the devil, and so few on the side of Christ. But every sacrifice we make for the Lord will be returned to us seven fold. Even some of us had to make sacrifices to come into this Union. We clung to names, but there is not a single man who went into this Union last June who has not thanked God for it every day since. And so it was with all sacrifices, sacrifice of prejudice and of feeling must be made, but our reward will be seven fold. But the sacrifices must not only be on the part of the ministers, but also on all Christians. But what are these sacrifices that must be made for missionary work? Every minister must see to it that his church is fully and thoroughly organized. That was for the Ministers, but what for the people? The people of the great cities must take the lead in contributing to Home Missionary work. They must not be content to spend thousands on their own pleasures and only a dollar or two on Home Mission work. The church in a city which does not give as much to the

mission work of the church as it expends on itself, is in a very strange position, and scarcely can give a sufficient reason for living. He spoke at some length in most impressive terms on the necessity of liberality on the part of the wealthy in aid of mission work, and concluded by an eloquent appeal to all to fight the good fight of faith for the sake of Christ.

"THE PRESBYTERIAN RECORD."

THE General Assembly last June authorized its Special Committee which met in September to make arrangements with regard to the four Missionary Records of the united Church. These arrangements have been made and are to the following effect: The four existing periodicals will cease with the December number of the current year. Their place will be taken by one official monthly Magazine, to be called "The Presbyterian Record," to be published at Montreal, under the Editorial management of Mr. James Croil. The new Record will be supplied to congregations at the rate of \$25, per 100 copies, per annum, and to single subscribers at 60 cents per annum. MR. CROIL has been Editor of the Montreal "Presbyterian," a monthly periodical which was conducted with great spirit and success. He is therefore no stranger to editorial work, and the new periodical can with confidence be entrusted to him. He will have the benefit of a large and influential "Provisional Board of Management." The following extracts from the prospectus of the proposed magazine we lay before our readers:

Its chief objects will be to acquaint the members and adherents of the Presbyterian Church in Canada with every department of its work; to enlist the sympathies of all in its various missionary and benevolent enterprises, and, by preserving a record of the proceedings of its judicatories, to hand down to succeeding generations a history of the Church. The Sabbath-school, the Bible Class, the Young Men's Christian Association; work of every kind, indeed, undertaken for the Master will have at all times the sympathy and, as much as lieth in it, the assistance and co-operation of THE PRESBYTERIAN RECORD.

With the narrow spirit, that is blind to the imperfections of its own system, that sees no good in other systems, and that

prides itself only on a so-called *prestige*, THE PRESBYTERIAN RECORD will have no sympathy. In the expressive words used in the basis of Union, "It will cherish affection towards the whole Church of God," and it will present from time to time such a summary of religious intelligence generally as may be found practicable.

There will be no place found in its columns for controversy. It will "seek peace and ensue it." Believing in the brotherhood of the whole Christian family, it will endeavour to promote their unity by inculcating principles of charity, mutual forbearance, and kindly sympathy.

With these aims THE PRESBYTERIAN RECORD will, in January next, ask countenance and support from the thirty thousand patrons of the four existing magazines, and if it shall find favour in their sight, from twenty thousand more. It will aspire to be a welcome visitor in the minister's study, in the merchant's parlour, at the mechanic's and the farmer's fireside, and in the backwoodsman's lonely shanty.

The Editor will look to the ministers and other office-bearers of the church for the material from which he is to make up his monthly budget of information. He cannot make bricks without straw. The Conventions of the Mission and other Boards and Committees of the Church, and all Clerks of Presbyteries will be, *ex-officio*, special correspondents. The restriction as to the price of the magazine implies limits respecting the space for reading matter. It cannot exceed twenty eight pages per month—though that will form a yearly volume of 336 pages for twenty-five cents!

In dealing with its publisher and its employes the RECORD will strive to observe the maxim,—“Owe no man anything.”—Small though the margin be, with rigid economy in every department, the hope of financial success may be entertained, if only its patrons be governed by the same rule. It will look to congregations, in their spare capacity, expecting them to deliberate things, to take measures for circulating the Magazine in every family of the Church, to undertake the collection of individual subscriptions, AND TO PAY IN ADVANCE. This, above all else, is requisite and necessary.

It will be observed that the new *Record* will have the same number of pages as our own *Home and Foreign Record*. Mr. Croil asks orders to be sent by the 1st December; all communications to be addressed to James Croil, 210 St. James Street, Montreal. These are facts which we trust all our readers will bear in mind.

CHRISTIAN EXPERIENCE.

Says Dr. Chalmers, writing to his sister: The truths of Christianity are proposed to my mind, and if I embrace them I have faith: and faith, wherever it exists has its accompanying influence, and I should like that I could feel those influences more; and it is the consciousness of these influences in the shape of love, and joy, and actual strength for obedience which supplies every Christian with all that he knows and all that he can tell of his religious experience. The primitive Christians had this in great perfection. Peace ruled in their hearts and they rejoiced with joy unspeakable and full of glory; and they had the feeling of a faith which grew exceedingly, and of love to the saints and to all men which made distinct and sensible progress within them. Let us keep by the Saviour that He may, by His Spirit, work the same things in us, and beautify us by His salvation, and give us to second and to feel His work of grace within us that we may have the witness and be able to tell of the great things which He has done for our souls.

In another letter he says: The man who really exercises faith in the truth of the Gospel will be saved. These truths are so universal that they warrant the believer to make personal application of them to himself. If the blood of Christ cleanseeth from *all* sin, why may not the believer say from *my* sin? If *whosoever* cometh to Christ will not be cast out, why should I look upon *myself* as an outcast? If the word of salvation has reached you the offer of salvation has been made to you. And yet if I forsake not all that Christ wants me to forsake I cannot be his disciple. I may try to realize the comfort of the former assertions in my heart without realizing the direction of the latter upon my conduct. But it will not do. The body is in this case full of darkness because the eye is not single. And every attempt to divide Christ, or to draw the veil from one part of His testimony while we keep it wrapt on another part of it, will always terminate in fruitless and ineffectual attempts to have Him for our friend and

comforter. The cry, however, of "turn us and we shall be turned," raised from the very depths of impenitency and rebellion, will not be turned away from; and if it be the cry of one who is seeking in earnest after God, it will not be in vain. It is as much a gift from Christ when we obtain the grace of repentance as when we obtain the grace of forgiveness; and I am sure that in proportion as I draw from my own energies for the purpose of making good my repentance, in that very proportion must I fall short. O that we could live a life of faith on the Son of God, and find in our joyful experience that it is a life of holy and affectionate obedience.

In another letter he says: The conscience of every Christian attests that in himself there dwel' 'h no good thing. It charges him with the evil that resides naturally and constitutionally in his heart, and therefore speaks to him in the terms of an evil conscience. But he who gives way to his evil tendencies is altogether an opposite person to him who makes head against them—who desires in truth and in good earnest to resist them to the uttermost, and if possible to extinguish them altogether, and who avails himself of every promised aid which the Gospel reveals that the flesh may be crucified and that grace may have the ascendancy. A man may be the tenant of a vile body and yet be a man of the latter description and not of the former. His conscience may trouble him by representing to him how obstinately and deeply seated a corruption there is in the nature which he brought with him into the world, and from which he will not be finally separated until he leaves the world; but his conscience may at the very same time gladden and cheer him by the testimony that he is plying each expedient of sanctification which the gospel puts into the hand of a believer for keeping the body under subjection; and this is the very good conscience which Paul had when he said, "This is my rejoicing, the testimony of my conscience that in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, I have my conversation in the world."

In another letter he says: I am sure that every day I live I have more reason for self-renunciation and self-annihilation; and let me not think this a strange theme; for Paul renounced all confidence in the flesh: he was dead unto himself. Every day I live I feel more and more that I must carry Christ and the exercise of prayer in His name along with me into the very slightest of my duties. Neither let me count this strange, for Paul rejoiced in the Lord Jesus and was thus made to serve God in the spirit. Though dead yet nevertheless he lived, and Christ lived in him. He made Christ his sanctification as well as his righteousness, and reached a habit of holy obedience by doing what we, in order to attain to holiness must do after him—live a life of faith in the Son of God.

In another letter he says: Let the thought that God cannot lie keep in conscience safety the heart of every one who looketh to Jesus. They who look shall be saved. The sun in the firmament is often faintly seen through a cloud; but the spectator may no less truly look to it than when it shines in full and undiminished effulgence. It is not to him who sees Christ brightly that the promises are made, but to him who looks to Christ. A bright view may minister comfort, but it is the looking which ministers safety. * * * What a desirable salvation is that which saves us from our hatred of God's law,—which makes us consent to it, and delight in it after the inward man. Could people see that salvation is not so much from the punishment of sin as from sin itself, they would be less doubtful about the necessity of sanctification, for in this case to be sanctified were something more than the fruit of being saved. It were to be saved itself; and in truth heaven has no other happiness to offer than that which springs from righteousness, and goodness, and truth. Let us cultivate these, and instead of looking upon heaven as the reward of them, look upon them as our heaven. They form the commencement of heaven here, and will be perfected hereafter where we shall behold Him as He is and so become like unto Him.

There is much more that is exceedingly precious in Dr. Chalmers's letters to Mrs. Morton, but we must rest satisfied for the present with the foregoing gleanings. We ask the special attention to these extracts of those who regard "the Higher Christian Life" as some recent discovery. There is no higher life on earth than that which Paul, and Rutherford and Chalmers longed for.

THE RELIGIOUS WORLD.

The great contest between the statesmen of Germany and the Church of Rome continues. Hitherto the statesmen have been successful at every step, and the Pope and his servants have been compelled partly to come to terms. Thrown upon their own financial resources, they found that their people could not or would not sustain them. Hence they have in several cases yielded to the conditions Bismarck imposed upon them. In Bavaria the Ultramontane party won by a small majority at a general election, and now they are doing all they can to embarrass the Government of that Kingdom and of the German Empire.

Several "Provincial Synods," or "Councils," of Roman Catholic prelates have been held this season; in all cases they have claimed that their ecclesiastical organization (which they call the Church of Jesus Christ) is superior to the State. This is their cry in Germany, Ireland, France, Canada and the United States.

The Romish crusade against public education is vigorously, furiously, prosecuted. The priestly caste aims everywhere at the same object—to get hold upon the youth in every land and train them up in superstition and in subservience to Rome. Archbishop Lynch, of Toronto, recently declared that the Church of Rome claims all children as her own.

This claim has been somewhat startlingly illustrated of late in the Province of Quebec. Two children, recent converts from Romanism, proceeding from New Brunswick to a Protestant School in Quebec, were stolen by a Romish mob at Point

Levis. We have not yet heard whether they have succeeded in keeping the children in their felonious hands.

One of the most remarkable of the current instances of Romish claims is the refusal to bury Guibord at Montreal, although it had been decided by the law courts that his remains were entitled to burial. Bishop Bourget and his associates do not hesitate to claim for the Pope supreme power in Canada as elsewhere.

We have good news of conversions to Bible Christianity—news from the European Continent, from Ireland, and from several sections of Canada. In England the Ritualistic movement is still rushing Romewards, carrying ecclesiastics of various positions and calibre into the camp of the foe. We are sorry that even in this Dominion Ritualism is making marked progress within the Anglican body. On the other hand, Reformed Episcopacy is also advancing. There are now about fifty clergymen and three Bishops acting together in this organization.

Nothing special is to be noted with regard to Presbyterianism in Scotland—beyond this, that the United Presbyterians are making rapid progress with their College Endowment, and that the Reformed Presbyterians are virtually one with the Free Church. We hear hardly a whisper about "disestablishment," either in Scotland or England. The summer and autumn do not suit the controversial and campaigning spirit. Several "Conferences" have recently been held in the interest of Evangelical Christianity.

KNOX COLLEGE BUILDING.

This splendid building was opened on the 6th ult. A large number of ministers and other influential friends of the institution were present. Dr. Cook, Moderator, represented the General Assembly. The building is large, substantial and handsome. It contains spacious class rooms, library room, &c., and accommodation for 80 resident students. It will cost \$144,000. We quote these facts to stir up the emulation of our own people, to whom an appa-

will be made for our own College. The Maritime Provinces are able to support a very creditable College. After a statement by Dr. Proudfoot relative to the building fund, Dr. Cook made a fine speech in course which he said :

“ But I should fail in my duty if I did not take the opportunity of saying that more yet needs to be done. Knox College needs to be endowed as well as placed in this handsome building. It must be rescued from seeking an almost eleemosynary support in annual collections among the congregations of the Church. No academical institution, no Theological Seminary of any high character, can stand long or stand respectably without endowment either from public or private sources. The claims of such bodies, because not of a nature to be fully understood by the general public, do not meet with general sympathy. They must be met either by the State or by wealthy members of the Church. The plan of taking up annual collections may do for a time—must do, indeed, till endowments come unsought, or till circumstances become favorable for seeking them. Both will in progress of time come about. This building is itself a partial endowment, and it will certainly lead to others. Already there is assurance of one large bequest, and more will follow. The very sight of this building, from time to time, will suggest the endowment of chairs, and the instituting of scholarships. And to wealthy members of the Church who may have few claims on them, it will occur to think, in the final disposal of their property, that a portion of it cannot be better disposed than in meeting and supplying the wants of an institution whose object is to supply the Church with thoroughly trained ministers of the Gospel. But the gifts of the living are more to be valued than the bequests of the dead, for they are indications of that self-denial and self-sacrifice which our Great Head himself exemplified, and which, in their measure, he expects from His followers. And for such gifts I think we may also confidently look. The Canadian Church must not, according to the ability given to it, according to its means, fall behind the Churches in Scotland or in the States.”

Professor Caven stated that about 400 names had been enrolled as students in Knox College. 180 ministers now in Canada had received their training there. The funds for the building were secured chiefly by the exertions of the Professors, and Professor Caven spoke as follows of the manner in which the people responded to the appeals made to them :

“ Nothing could be heartier than the response of the Church when his appeal was made to it. There were individuals who did not see the necessity of going to any great expense in a theological institution, but far more than nine-tenths of the people took up the matter intelligently and heartily, and with so much zeal that a work which would have been quite laborious, was nevertheless carried through with a great deal of sympathy and encouragement, and so far that before it became necessary for the Professors to give it up its success was entirely assured. He should like to endorse what Dr. Proudfoot had said as to the opportunities which they had of speaking to their people upon the whole question of educating the ministry. Their statements on this subject were made in almost 150 congregations of the Church. They represented the great importance of the Church bestowing the very best education—literary and theological—which it possibly could upon its ministers; but what was nearer to their hearts than this was the duty resting upon Christian ministers and Christian parents of looking out and encouraging and stimulating young men whose characters and qualifications seemed to point them out as proper persons to study for the holy ministry, because cause their conviction was that there were young men in all congregations, sometimes of fine attainments, but of great modesty, whom the minister and pious parents, by speaking at the proper time, might well encourage, and this without invading a province too sacred for them to enter, or assuming to do what it was the exclusive prerogative of the Divine Spirit to do; for though they believed in an educated ministry, they at the same time believed that none except those called by God and by His grace, those to whom he gave the intellectual and spiritual gifts which were necessary, could be expected to prosper in the work. The erection of this building and the increased magnitude thereby given to the work of theological education necessarily committed them to a larger annual expenditure. He had no doubt this would be met by the intelligence of the Christian people and by the zeal of the Church; and he could not think of the history of their Church during the past thirty years, and of the fact that during its feebleness it made great and noble efforts to sustain this work, and give way to distrust as to the liberality of the Christian people. Still, it would be a great relief and a great thing for the institution and for the Church if they had at least a partial endowment. Some of their friends thought that by that means they would remove the work from the warm sympathies of the Christian people—an evil for which nothing could compensate—

but he did not see any great danger there, because they had so many other schemes of essential importance to present annually, the Home Missions, the Foreign Missions, the conduct of evangelization among their French Canadian neighbors — schemes which would not suffer the Church to forget that it had a great work to perform, or to lose that vital sympathy with its present imperative necessities which it was healthy for it to feel. He violated no confidence in saying that a most esteemed member of their Church, lately deceased, meant to have left a large sum for the endowment of that institution, and to the praise of the executors and heirs of this man, though they were under no legal obligation to implement his wishes, yet it was understood that they were ready to do so, and that \$40,000 was likely to accrue to the institution from the property of the late Mr. Hall, of Peterboro'."

We rejoice in the prosperity of Knox College, and hope it may long continue to take a leading part in the education of our ministry of the Presbyterian Church of Canada.

THE JUVENILE MISSION.

We desire to draw attention to the Juvenile Mission of the branch of the Church in connexion with the Church of Scotland. Owing to the circumstance that comparatively little is known in the other branches of the Church about the organization and operation of a mission scheme which has done a good deal of useful work, a little information about it may be acceptable. The Juvenile Indian Mission, in aid of the Scottish Ladies' Association for promoting female education in India, was initiated upwards of twenty years ago, by John Paton, Esq., then of Kingston, but now of New York, who, during his whole residence in Canada, continued the efficient Treasurer and Secretary of the Scheme. At first the mission was confined to a very few Sunday Schools, which, by combining the weekly contributions of the children, managed to raise the twenty dollars needed for supporting an orphan at one of the four orphanages of Madras, Calcutta, Sealkote and Poma, supported by the Ladies' Association in connexion with the Church of

Scotland. Gradually the number of contributing schools increased, until from forty to fifty orphans have been upon the yearly list, while contributions to a considerable extent have also been sent to a school for high-caste children called the Canadian School. During the last two or three years the operations of the mission have been still further extended by the employment of a Zenana teacher, who visits the female households of the high-caste Hindoos in Calcutta, and imparts both secular and religious instruction to the young wives shut up within the blank Zenana walls; and also by undertaking the whole support of two more schools, a large one of two divisions at Dhoba-Parah, a suburb of Calcutta, and one at Badur Bagan, in the same vicinity. In these four schools about two hundred high-caste children are receiving a Christian education, preparing them to be Christian wives and mothers, a matter of no little importance in India, where the difficulty of reaching the women has hitherto been the great difficulty in the evangelization of the country. Besides this, some two or three hundred orphans or neglected low-caste children, have, through the agency of this mission, received a Christian education.

This scheme is one of the *oldest* Foreign Missionary efforts of our Church, and has, besides its direct results, done much to arouse and maintain the sympathies of the young in the cause of missions. Now that the United Church possesses so many Foreign Missions, this Juvenile Scheme might enlarge its basis, and include other missions than that to which it has hitherto been restricted in its operations. Each of our Sunday-schools could surely contribute something, *as a school*, to the missionary cause. Some do so already, but many spend all the money collected on books, pic nics, &c., which is not calculated to train the children in an active interest in Christian endeavour. Let each school select the object in which it feels most interest, the Zenana or Orphanage Mission, the Mission to China, or the French Mission, and let us see how much the *children* of the Church can contribute to aid these

various efforts. The Committee which was appointed by the Assembly at Montreal, was the same previously existing, with the addition of the Rev. A. Wilson, the former members being the Rev. Prof. Mowat, G. M. Macdonnell, Esq., and Miss Machar, Kingston, the Secretary and Treasurer. This Committee would probably be willing to enlarge their basis of operations as much as might be thought desirable, and the Secretary and Treasurer above named will be ready to furnish any information that may be wanted regarding its present work, the annual report having been already sent to nearly, if not all, the acting ministers of the United Church.

OUR ELDERS.

At the late meeting of Synod in St. John the attendance of Elders was unusually small. This is to be regretted, as the main question dealt with was emphatically an Elders' question, viz., the raising of an Endowment for the Theological Hall. Indeed *all* Church questions are "Elders' Questions," and members' questions.

The Council of Elders attending the American General Assembly have issued a Circular to the Eldership of the Church. From this it appears that the following subjects were under consideration:—

1. What shall we do for the development and culture of Christian life in the members of our Church, especially in those who unite with us on profession of faith?
2. What are the needs and value of information to our Church and its work, and how shall it be supplied?
3. What plans for Systematic Benevolence have proven the most useful and successful?
4. The relation and duties of the Eldership to lay Evangelization?
5. The importance to our Church of a more thorough knowledge of, and sympathy with, her Polity, Doctrines, and Agencies.
6. The special duties of Elders to Presbytery, Synod and Assembly.
7. Our peculiar relation, privilege and authority toward and over our Sabbath-schools.
8. How shall our Sabbath-schools be increased in efficiency?

9. What duty have we in securing students for the Gospel ministry?

10. How shall our entire Eldership be made more effective?

11. How can we increase individual interest in public worship?

12. Are we not (as a Church,) neglecting the adults in our work for the children?

13. Special privilege, honor and authority of the Eldership.

The first five of these topics were considered in five several meetings in the order in which they are here named. Many valuable suggestions were made, viz.:

Under the first topic: Necessity of thorough familiarity with the Bible; Christian example of the Elders; cultivation of social intercourse; carefully looking after, and engaging in Christian work and Bible study, those who unite with the Church. The encouragement of young people's meetings; the assignment of certain members to the care of each Elder, or other church member.

Under the second topic: The general distribution of the publications of our Board; Sunday-school libraries, Lesson Leaves, Presbyterian at Work, The Sunday-school Visitor, The Sunbeam, and other papers; Foreign Missionary; the Home and Foreign Record; *the circulation throughout our entire Church of some one of our denominational papers*, that our people may be thoroughly acquainted with the work and wants of our Church Boards at home and abroad. An illustration: In one of our Presbyteries, an elder, at his own risk, with the approbation of the Committee of Presbytery, selected a young Christian man, and promised him a suitable salary and his expenses, to act as colporteur (now called missionary) for the Presbytery, embracing three counties, not a large or wealthy Presbytery. The elder frequently advised the young man, each pastor recommended him and his work from the pulpit, and in less than six months he sold over \$1400 worth of strictly religious books, almost entirely of the Board of Publication, and secured, as a prominent part of his work, ninety subscribers for a denominational paper, which goes weekly to as many families. His entire expenses and salary were paid by the commission given by the Board and the publishers of the paper; the whole work not costing the Board, Presbytery, or elder one dollar. The colporteur exerted a good influence in the churches and Sunday-schools, and on completing his work, commenced preparing for the Gospel ministry. Could not this be done in most of our Presbyteries? No doubt of it. Let some elder, or elders, in each Presbytery at once undertake this,

obtaining a regular commission for the laborer from the Board, through the Presbytery or its Presbyterial Committee on Publication, making the introduction of some weekly denominational paper, approved by the Presbytery, a special part of the work?

Under the third topic, "*Plan of Benevolence*": Monthly collections by envelopes furnished each communicant at the commencement of the year; weekly Sabbath morning offerings as an act of worship in the house of God; weekly collections by envelopes; monthly collections on the presentation of the wants of some one of the Boards, were among the plans named. The preponderance of value, we think, is in the weekly offerings, consecrated by prayer as an act of worship, each person settling with his Lord and Master the measure of his duty.

The fourth topic brought suggestions like these: The personal duty of all members of the churches, to engage in Church work of some kind, as approved by the providence and Word of God; more thorough instruction of all our Church members as to the work and wants of our Church, and their duties in connection therewith; importance of faithful attendance on meetings for prayer; Bible class teachings; Sabbath-school work; personal religious conversations; visiting the sick, &c.

Fifth. The discussion of this topic seemed very like a continuation of the second. It suggested the importance to our Church of a more thorough knowledge of, and sympathy with her Polity, Doctrines, and Agencies, and adherence thereto in our teachings, practice, and benevolence. The calling of Elders' Councils in each Presbytery (where organizations do not now exist,) to consider the subjects named in this letter, with any others that may be peculiarly applicable to the several Presbyteries, because of location, practices or omissions, was strongly recommended.

We submit the above to our Elders for their serious consideration. The prosperity of the Lord's work among us will depend largely on the faithfulness of the Elders, who should in all things be examples to the flock.

NEWFOUNDLAND has now a Presbytery for itself. It is probable that a new era of prosperity and enterprise will soon dawn upon our Church there. Rev. M. Harvey being absent in Great Britain during the summer, the "Presbytery of Newfoundland" has not yet been organized.

FRENCH ROMANISTS RENOUNCING

POPERY AND RECEIVING THE GOSPEL.

Within the past twelve months upwards of five hundred French Canadians have left the Church of Rome in Montreal and other parts of the Province of Quebec. The venerable Father Chiniquy states "that scarcely a day passes without new converts flocking to his house seeking more light. The following is a sample of the "Abjurations" frequently signed and sent to Bishop Bourget or some other local authority in the Romish Church:

MONTREAL, Sept. 6, 1875.

To His Lordship Mgr. Bourget, Bishop of Montreal:—

Although born and brought up, like you, in the darkness of the Church of Rome, we come now to request you to regard us no longer as belonging to that religion. From the Word of God, which we have been reading, we have learned that Jesus Christ never intended that a superior, or pope, or a sovereign pontiff should be placed over His Church. On the contrary, He reprimanded His apostles, when they asked Him who should be first among them. "All ye are brethren," said He, and "one is your Father, who is heaven." Moreover, our Saviour positively declared that He had not the power to decide who should be first. [Matt. xx.]

Your Church is an idolatrous church, because it addresses a god made every morning out of a little cake. You pretend that Christ has given you the power to make God out of a morsel of bread. But Christ could not have given you such power, for His Father has forbidden any such thing—read the second commandment [Ex. xx.]

1st—"Thou shalt have no other gods before me."

2nd—"Thou shalt not make unto thee any graven image, or any likeness of anything that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them or serve them," &c.

If our Lord had come to make a mockery, as you do, of the commandments of God; if He had come to abolish them, as you have done, He would have taken a bit of bread (an earthly object) to make a god of; but as Jesus Christ Himself assures us that he did not come to abolish, but to obey all the commandments of His Father, you not only fall into idolatry and impiety, but you also place yourself in an exceedingly ludicrous position when you seek to prove that the Saviour of the world has violated

the law of His Father and authorized you to violate it, by giving you the power to take a little cake (evidently an earthly object) and make God out of it. We will leave you, therefore, with your *Bon Dieu*, which you make, eat and digest, and which you sell so dearly to your poor dupes at mass.

When the Saviour said "This is my body and my blood," He spoke in the same sense as all your canons and priests talk before your portrait, and, showing this remembrances of your person, say, "That is Monseigneur—those are truly his eyes, his mouth," &c., &c. Would your priests have their statement accepted as meaning that the painting or the photograph exhibited was actually a new Mgr. Bourget, of flesh, and bone, and spirit, when they said: "There is Monseigneur! That is truly His Lordship, Mgr. Bourget!" No! they are not become so stupid as that. They do not think the world so deprived of common sense as to believe such a thing. They simply do what the world has done, and what will be done until the end of time: they give the name of an object to that which represents it, and call "Monseigneur Bourget" that which is only a remembrancer of Mgr. Bourget. And Jesus Christ spoke in the same manner; He called the bread "His body," because that bread would remind us of His body, and he gave to the wine the name of "blood," because the wine would make us remember that His blood was shed to blot our sins.

We pray the Lord to open your eyes to perceive the strange and terrible errors in your religion, even as we have had ours opened.

This Abjuration was subscribed by over One Hundred converts, on the 6th of September last.

IN PICTOU

Between one and two years ago a body of French miners arriving from old France found employment at the Pictou mines, chiefly in the Vale Colliery, though considerable numbers wrought at, and around Stellarton.

The Pictou Presbytery in connection with the Synod of the Lower Provinces, at once obtained the services of Mr. Cruchet, educated at St. Anne's, Kankakee, and at Montreal College, to labor among them. During the summer of 1874, Mr. Cruchet made considerable impression upon many but his work was interrupted when College term summoned him away.

Mr. E. D. Pelletier, also a pupil of Mr. Chiquiquy, and a student of the Presbyterian College, Montreal, has, during the past summer, followed up the commencement

formerly made, with great earnestness and much success.

Mr. Pelletier's report for the last few months is herewith submitted. It affords a simple but very clear statement of the course pursued, which has resulted in the open withdrawal of 125 persons from all connexion with the Church of Rome, in whose Communion, and under whose instructions they were educated.

This surprising result involves the obligation of following up the work done, with great zeal and earnestness. For the people, that they may be brought into the glorious liberty of the children of God,—and for their young and faithful teacher, that he may be strengthened to guide them to the true Light, many and earnest prayers should be presented by the Lord's people. We know this work will not be neglected by the Christian men in Pictou County, and we congratulate the Presbytery, on the success which the Lord has given to their deeply interesting mission.

To the Committee of the French Missionary Society of the Presbytery of Pictou.

DEAR SIRS,—It is now nearly six months since at the invitation of your Presbytery, I left Montreal in order to come and work among the French-speaking people of Stellarton and the Vale Colliery.

The field, when I came was new to me, comparatively untried, Mr. Cruchet, before me having worked here only six months last summer. The work was certainly difficult, as the work of evangelisation is everywhere, and especially among Roman Catholics. I required to make myself acquainted with the people and to enlist their sympathy in the work: to that effect I visited them at their houses, held meetings, taught them our hymns, and endeavored as much as I could to awaken their interests in favor of our work, and the teaching of God's Word.

The work is begun and is certainly promising. Much has been done already, and let us hope that more may yet be done.—The seed has been sown and let us hope that it has fallen in hearts prepared to receive it, and much fruit may result. May all the efforts put forth not be lost but be abundantly blessed to the salvation of souls.

There are at Stellarton and at the Vale from between seventy-five to eighty French families. Others still are coming in from Cape Breton. They are as a rule well spoken of by their employers and by those who have anything to do with them; they are considered as moral, industrious and economical. They are able to read and write passably well, with few exceptions only. In many cases, I believe, there is a fair prospect that they will settle and remain in the country, for they like it; they say that they enjoy its freedom, and many

have found friends in their English speaking neighbors. It is true that they find a great drawback in their not being able to speak the English, and many were inconvenienced and a little discouraged on account of the dulness of trade since their arrival to this country. However, they are cheerful, and appear contented.

All were brought up Roman Catholics, and like those who believe in the tenets of that Church were more or less faithful to its teachings. But they were tired of their priests, and they felt they had long enough been humiliated by them. The superstitious and even idolatrous worship and practices taught them, many rejected, and were repudiated by them, though not openly, even before I came in their midst. They knew not the truth, but would not accept error.

A few unpleasant occurrences happened which alienated them from the Church of Rome after they came to this country, which together with the state they were in at first, prepared them to receive me willingly. I was welcomed in the homes of nearly all. The access to them was the more easy inasmuch as I was one of their own countrymen. The same blood runs in my veins as in theirs. My sympathies were all with them, and I yearned to win them over to the truth and to the Saviour.

I held two meetings every Sabbath since my arrival, one at the Vale and one at Stellarton. At both these places the meetings were fairly attended and kept increasing; the average attendance being from forty to fifty. I had in connection with these a lesson in Catechism for the children. We had also a weekly meeting at both places, attended by a few for the purpose of learning our hymns. These I considered of importance, as our singing rendered the Sabbath meetings attractive, and imparted at the same time to the people religious knowledge and truth.

I have reason to believe that family worship and the reading of the Word of God is now regularly observed by some, who, until now, worshipped, but with no knowledge as to the kind of worship which was required of them. I sold 20 Bibles, six hymn books, distributed a large number of tracts. I sold one Testament and gave some away. We will need some more Bibles, as some have asked for them. I hope we shall soon procure them, as they have been written for, and will likely soon come. One dozen volumes of Father Chiniquy's work on the Confessional has been ordered and will be disposed of as soon as they arrive. Rev. T. Cumming baptised two children. I presided at two funerals and made a few remarks, which I hope had a good effect on those present. The Committee met the people at both places, and can form an idea

as to what the work has been. One hundred and twenty-three have signed a document, which I shall place before the Presbytery. Those who signed that paper renounced Popery, and declared their determination to follow the Gospel and its teachings. Of these people I entertain the greatest hopes, as none were forced to take the step they took; all can judge and examine for themselves; and it is only after mature consideration that they decided to do what they did and to give up Romanism. Some knew that they would be subjected to ridicule and be called turn coats, as indeed they were in some cases. Others had their relatives yet in the Church of Rome, but with these facts before them they did not hesitate to come out and join in the ranks of liberty and truth. A great work is begun. Of course there are difficulties to be expected. Indifference generally follows a work of that kind, but with the Lord's help all will be overcome.

It is an important duty devolving on all Protestants, to help the work of evangelization here in Canada. It is high time that that foreign power, at the head of which is the Pope, should be made away with in this country. It is a question which touches even the material prosperity of the land. And although we could have nothing but love and charity to all, we must fight this foe in our midst. All must feel an interest in the battle now going on between liberty of conscience and the Gospel, against the Syllabus and Romish pretensions. We ask your co-operation and your prayers for the future.

I have to thank the Committee, and especially Rev. T. Cumming, who went through much trouble, for their encouragement and sympathy, and for the interest they took in the work. I have also to acknowledge the courtesy of the Vale Colliery Company to me, in taking me to and from the Vale every week without charge. I am obliged also to Mr. Alex. MacBean, of the Vale, for favors to me and to the cause.— Also, to Mr. John Miller of Stellarton, who refused any pay for board while I was at his house this summer.

All of which is submitted from,

Yours fraternally,

E. D. PELLETIER.

[Translation.]

DECLARATION OF PROTESTANTISM.

We, the undersigned, brought up Roman Catholics, having until now professed the religion of the Church of Rome, and of being faithful to the doctrines which that Church teaches; tired of the priesthood and of the yoke which has been long enough imposed upon us, declare our intention to belong to it no longer.

We believe that auricular confession is an immoral institution which corrupts youth, and has been invented only to keep the people in slavery, that the Word of God never breathes one word of command enjoining men in order to obtain the pardon of their sins, to confess their sins to feeble man, ignorant and sinful as the rest of mortal beings.

We reject the doctrine of the infallibility of the Pope which the French church has never been willing to accept, at the head of which were Pascal and Bossuet, the lights of France.

With the example of Father Hyacinthe and of so many other pious and eminent men, we believe that this doctrine is a newly invented farce, not sanctioned by the Word of God.

We believe that the Romish Church is not the Church of Jesus Christ. The Roman Catholic religion is only a religion of money. Many circumstances have demonstrated that salvation is bought in that church—notwithstanding that Jesus Christ has said—"Freely ye have received, freely give."

We believe that salvation is free—that Jesus Christ by His death has opened the gates of heaven to us, and that He is the Saviour of all those who believe in Him.—We believe that He is the only head of His Church, that He alone is infallible, and that it is to Him, and to no other we must go to obtain pardon for our sins.

We take the Word of God as the only guide of our faith and conduct. This Divine Word has been given to all, and no man has the right to prevent us from reading it. We place our hopes for the present life and for that which is to come in the promises which it contains. Further, we pray you to send us some one who will explain to us the Word of God, and encourage us to do well, shunning all that is evil before God and man.

Henry Dutertre,	Besson Alphonse,
Dalverny Jules,	Besson Ferdinand,
Cruyès Pierre Victoire	Besson Marrie,
Degrand,	Lepee Francois,
Cruyès Pierre Fills	Henri Bardit,
Adelle Cruyès,	Jean Chauot,
Francois Homme.	Jean Bourges,
Jeanne,	Onne Terrasse,
Marie Thomas Francois	Biot Henri,
Hommé Marie Homme	Bourges Jean Fils,
Constance Hommé,	Marie Bourges,
Eugène Homme,	Matilde Bourges,
Léon Homme,	Edouard Bourges,
Marie Homme,	Antoine Gougie,
Grand Mougir Joseph,	Rosalie Dubois Gougie,
Anna Grand Mougir,	Ferdinand Gougie,
Frère Grand Mougir,	Matilde Gougie,
Marie Papon,	Clavis Gougie,
Aline Grand Mougir,	Charlotte Gougie,
Jule Gaand Mougir,	Pierre Papon,

Leontine Grand	Francoise Papon,
Mougin,	Marie Lepee,
Francois Papon.	Lepee Gilbert,
Guillaume Papon,	Lepee Antoine,
Victore Gerralbe,	Antoine Tavier,
Piera Bardait,	Marguirite Besse,
Antoinne Cuffaint	Passieux Alfe,
Pauly,	Rosalio Vacheresse,
Gabriel Guy,	Flavien Vacheresse,
Celestine Marie Pauly,	Edouard Vacheresse,
Gabriel Cécile Pauly,	Albert Vacheresse,
Louis Pauly,	Paul Vacheresse,
Marie Helené Pauly,	Urbain Vacheresse,
Jean Auzél,	Thomas Bonnet,
Jean Auzél,	Louise Bonnet,
Gabriel Auzél,	Francoise Bonnet,
Mari Conbé Maurél,	Rone Bellanger,
Felix Auzél,	Marie Homme,
Enri Auzél,	Michael Bellanger,
Henriette Hommé,	Jean Baptiste Fosse,
Jean Curpinat,	Antoinette Fosse,
Michel Hommé,	Gabrielle Lorenze,
Grand Jean,	Floret Prosper,
Moire Grand Jean,	Assenet Louis,
Annette Raillard,	Annette Mazzee,
Marie Raillard,	Antoine Dupuis,
Hommé Hypolite,	Benoit Dupuis,
Marie Réby,	Annette Dupuis,
Blaier Rosin,	Francois Siauveau,
Julien Segretain,	Francois Siauveau,
Maurice Curpinat,	Claude Dionnet,
Bouillac Pierre,	Marie Dionnet,
Marie Grandjean,	Bourgeois Jean Bap-
Paserieux Jean,	tiste,
Merle Benoit,	Theresé Lepas,
Victor Reverger,	Bourgeois Isidore,
Guillaume Sposse,	Murie Bourgeois,
Baptiste Albepart,	Joseph Aourgeois,
Baptiste Beneset,	Etiène Bat,
Berto Pierre,	Marie Bat,
Brulet Baptiste,	Jean Marjet,
Marie Vacherecha,	Jean Fleuret,
Saille Jean Marie,	Chubrier Jean,
Piere Crout,	

Home Missions.

Distribution of Home Missionaries for November.

Rev. Wm. McCullagh,	Pictou Presbytery.
" Jas Galloway,	P. E. Island Pres'y.
" David Neish,	Miramichi Presby.
" T. Talloch,	Halifax Presbytery.
" Mr. Kean,	St. John "
" P. Melville,	" "
" A. McRae,	Sydney "
" W. Richardson,	Not definitely ar-
	anged.
Mr. E. S. Bayne,	Truro Presbytery.
" Adam Gunn,	Halifax "

Our Foreign Missions.

The Board of Foreign Missions met at St. John on Tuesday prior to the assembling of the Synod, Rev. Dr. Bayne in the chair. The following matters of business were reported to Synod:

1st. Rev. K. J. Grant will, with his family, revisit these Provinces early in 1876. The time is left entirely to Mr. Grant, and it is understood that his departure from Trinidad will be soon after the new year.

2. Satisfactory information was laid before the Board of the usefulness of Mr. J. A. McDonald, our Superintendent of Mission Schools in Trinidad.

3. The Board sanctioned the payment from the children's fund of £25 sterling as a small capital fund to be used in introducing for sale, school books and religious literature in Hindustani, for the use of the Coolies. Also of £7 sterling to insure the manse at San Fernando; also at the recommendation of the missionaries the sum of \$200, for the purchase of a horse to add to the usefulness of Evangelists aiding the missionaries.

4th. The Board being informed of the anticipated return from Edinburgh of J. T. Bruce, Esq., M. D., directed that he be taken on trials for license, and made arrangements for meeting him soon after his arrival.

5. The necessary arrangements were then made for amalgamating the work and funds of the two Committees, representing formerly the P. C. L. P., and the P. C. M. P., in connection with the Church of Scotland, Rev. P. G. McGregor to be Treasurer of the united fund. Cordial thanks of the Board to be tendered to James Bremner, Esq., for his valuable services as Treasurer of the Committee of F. M. of P. C. M. P.

Finally, It was agreed to inform the Synod that the liabilities of the Board are greater than funds seem forthcoming to meet. The outlay has, for some years, exceeded the income, in the larger of the two Churches now united, so that now, when large remittances should be made at once,

the funds are wanting, and the missionaries' salaries, which are payable in advance, can only be forwarded by *borrowing*, a course in every way unsatisfactory, and very embarrassing to the Treasurer.

The Synod at once adapted a recommendation of the Board that the 4th Sabbath of October, the usual time for collections in the former Synod of the Maritime Provinces, should be named, and all congregations which had not contributed within a short time should be asked to make returns, as soon after that date as possible. Where congregations have not notice in time to collect on the Sabbath named, it is hoped that they will do it as soon after that day as possible, and send their contributions without delay to the Treasurer.

Congregations having other methods of raising funds in operation are left free to follow their own course, but it is hoped that all will unite in a hearty effort to replenish the funds of the Foreign Board so that our honour and credit may be fully maintained.

Rev. J. F. Campbell reported in brief his work of visitation of congregations in Cape Breton, and received instructions to proceed with the same work in all our congregations in Prince Edward Island.

TRINIDAD MISSION.

Letter from Mr. Grant.

SAN FERNANDO, Sept. 7th, 1875.

REV. AND DEAR SIR,—By a resolution of your Board we have permission to visit Home next Summer. It was our intention to be up in time for Synod, and to remain say until January, if the Board consented.

We now propose going in January to return in August. I really think that the risk is not greater to go home in Winter, than to come to the Tropics from Nova Scotia in the latter part of the year.

It is a season of the year in which your missionaries can be more easily spared than at any other. Crop season commences in February and continues till June. During these months it is a perpetual harvest day, and little missionary work can be done on the Estates—save on Sabbath.

Will you kindly favour us with an early reply, as we await the sanction of the Board.

In the event of our going the following will probably be the arrangement for sup-

ply. Sabbath, 8 a. m., S. School, Superintendent, Mr. Thompson, Elder in Presbyterian Church. 11 a. m., Hindustani, Lal Behari and Soudeen. 5 p. m., English Service, Mr. McDonald. Tuesday evening Service, Mr. Morton.

Of course, Mr. Morton as Moderator of Session may alter these arrangements if the circumstances appear to demand a change. The Estates work will be prosecuted as usual as far as strength is given, and Mr. McDonald will continue to overlook the Schools, with the exception of the San Fernando School, which will more naturally fall under Mr. Morton's inspection.

In the prosecution of the work a horse and waggon are indispensable—without this convenience a man can't overtake half his work. We can arrange for waggon and harness, but are obliged to apply to the Board for a horse and his "keep." The purchase money of a horse will be about \$200, but he might afterwards be sold for about the same amount. The *keep* of the horse cannot be set lower than \$10 per month.

Will you kindly favour with an early reply, and oblige

Yours faithfully,

K. J. GRANT.

To Rev. P. G. McGregor, Sec'y. B. F. M.

Letter from Mr. Grant.

SAN FERNANDO, Sept. 7th, 1875.

DEAR MR. MCGREGOR.—If you experienced one week of Trinidad heat as we now have it, you could appreciate an expression of longing desire for the cool bracing atmosphere of Nova Scotia. The heat this season is considered unusually great. Unlike former seasons, the rain comes down in tremendous torrents for two or three hours, and then for several days we have the sun in a cloudless sky pouring down his burning rays without the refreshing breezes of the dry season. Myself and family have had pretty good health, but Mr. Morton's family has been much afflicted. At one time we all despaired of the recovery of little Harvey, but a kind Providence has turned the shadow of death into morning.

Mr. McDonald too has been ill from cold, cough and fever, and just as he began to resume his duties again he was thrown from the waggon, and in consequence was confined to the house a few days longer. He is now at work in his usual health. You are already aware of the good service which he renders in connection with estate schools. He has eight under his constant supervision, and the advantage of this division of labour will show itself fully in the annual examination as it now appears

in the general efficiency of the Schools. But I will not speak of Mr. McDonald's continuous labours on week day and Sabbath, as it would anticipate his own report which will doubtless be gratifying both to the Board and to the friends who generously maintain him.

Recently Charles C. Soudeen and Lal Behari were chosen to the eldership, and in connection with the ordination services the Sacrament of the Lord's Supper was dispensed. Mr. Morton assisted, 21 partook of the Sacrament. The weather was favourable, the attendance full, and the services impressive.

Having formed a Session we shortly after selected a managing committee of 5 members. Two were chosen by the Hindustani congregation and two by the English, and one who can act as interpreter, was chosen by both. This Committee will gradually become acquainted with its duties.

We have also adopted a new plan of receiving the weekly contributions, but whilst we are hopeful, it would be premature to express an opinion of its probable success.

Further we have chosen two of our young men Sadaphal and Calipha who have been very faithful, and who can read the Hindustani freely, to spend a part of two days weekly in spreading the truth amongst their countrymen. Each will receive 25 cents a day, the pay for weeding a task. The congregation will pay them.

Even some who are unbaptized stand up in defence of the truth. To-day I was told of a man on an estate which we visit frequently who was reproached by a Brahmin for deserting the ways of his fathers. He argued in defence of his views, but as the issue was doubtful, he sent to a neighbouring estate, to call in the aid of another more advanced than himself in Christian truth to confirm his arguments. Neither of the two is baptized, but one is an applicant for baptism. We labour in hope of an abundant harvest.

Ever yours truly,

K. J. GRANT.

Letter from Mr. Morton.

SAN FERNANDO, Sept. 7th, 1875.

REV. AND DEAR BROTHER,—As Mr. McDonald has now been eight months in the field I think it well for the sake of those specially interested in him to report one or two items, leaving details of his work to be otherwise reported. So far as health is concerned he has been able with little interruption to perform his duties, and give some attention to the study of the language. He had an attack of fever and ague at the beginning of the wet season, but seems now to have quite recovered from it, and to be holding his own through this

the most trying season of the year. I feel that he is filling a distinct post of usefulness in connection with Mr. Grant's work in this mission. Should Mr. Grant leave for Nova Scotia early in the year, as seems likely, Mr. McDonald's work will be still more important in 1876. Those therefore who contribute to his support may rest assured that they are doing a useful work through him, and that the coming year promises more abundant opportunities of labour and usefulness.

I am, &c.,

JOHN MORTON.

NEW HERBRIDES MISSION.

Sandwich or Fate.

BY THE REV. DR. STEEL.

"But here it was a sailor's thought
That nam'd the island from the Earl,
That dreams of England might be brought
To these soft shores and seas of pearl.
How very fair they must have seem'd
When first they darkened on the deep,
Like all the wandering seaman dream'd
When land rose lovely on his sleep.
How many dreams they turn'd to truth
When first they met the sailor's eyes,
Green with the sweet earth's southern youth,
And azure with her southern skies.
And yet our English thought beguiles
The mariner where'er he roams,
He looks upon the new found isles,
And calls them by some name of home."

—L. E. Landon.

Captain Cook, who discovered this island in 1774, named it after the Earl of Sandwich, then the first Lord of the Admiralty. He had attached his name to the group on the north of the Equator. He had named a port after him in the large island of Mallicollo. Yet Cook was always anxious to discover the native names of localities. It is astonishing how correctly he gathered these from people of whose languages he was ignorant. The native name of this large and beautiful island is Fate. It is sometimes written Vate, and missionaries longest familiar with the language say that the proper spelling is E fate.

The island is about sixty miles north of Eromanga, and has a circumference of seventy-five miles. It is richly diversified with scenery. Mountains rise in the interior, while near the coast are terraces of tableland. The soil is very productive. The harbours are singularly large and beautiful. That on the south has two islands within it. That on the north is bounded by two islands of considerable size, which make it nearly landlocked.

The people of Fate exhibit a higher physique than the natives of the southern islands. They have also much better huts and canoes. But they are even more in-

terate cannibals, and practise revolting cruelties. The women are bolder and stronger than those of the south. They do not wear the petticoat of leaves, but had a simple girdle of matting when first seen, with a pendant tail behind. Now almost all have a piece of calico around their loins. The hair is cut closely to the skin, and their bosoms are uncovered for the most part. In the huts many bones are suspended from the roof. The vertebrae of pigs, merry-thoughts of fowls, all sorts of bones of fishes, and in some cases human bones meet the eye. They have the same reverence for departed ancestors as is found among all Polynesians; but in this island they erect large hollow drums of wood in a place sacred to the dead, and beat these in a sort of melancholy music while they dance around them in honour of the dead. This is done at certain times when the moon is full.

The language of Fate is, with some dialectical differences diffused over the island, and it is found on at least ten more islands to the north. This is quite an exception to the ordinary state of things in the tongues of the New Hebrides, and it invests the island with a greater interest in a missionary point of view. Hitherto the polyglot tongues have seemed so many that every island was credited with one or more; but subsequent research has shown that the Fatese language with mere dialectical differences, extends all over the Shepherd islands. There is a remarkable exception, however; for the two islands of Fila and Mel in the Bay of Pango have a language altogether different, and strikingly allied to those of Aniwa and Fotuna, and some of the eastern islands. Indeed, these four islands, though so far apart, have dialects of one tongue.

Fate was visited by the missionary vessel John Williams in 1845, and four native teachers were then settled. They were all Samoans. A few years after they were so persecuted or murdered that all the stations were abandoned except one. The island had a repetition of the atrocities of Eromanga in connection with sandalwood, and the issue was as melancholy. However, the stations at Erakor and Pango were kept up, and visited from time to time by the missionary vessel. They had fluctuations, but the people waited upon the native teachers, and became interested in the Christian faith. In 1861 Mr. Geddie had the pleasure of baptizing ten converts there, and of celebrating among them the Sacrament of the Lord's Supper. In 1864, the Rev. Donald Morrison was settled at Erakor amidst considerable encouragement. He got mission premises erected including a church and house. He prepared a hymn-book and the Gospel according to Mark, which were printed. Several from time to

time were baptized, and there seemed a fair prospect of enlarged usefulness to the missionary. But disease fell upon him, and he was obliged to leave his sphere in 1868. He died in New Zealand in 1869. He was a true missionary of high Christian character and of good ability; but consumption carried him off from the work he loved.

In 1866, the Rev. James Cosh, M. A., was settled at Pango, and entered warmly into the work. He had a good constitution, and applied himself zealously to the duties of his station, and when Mr. Morrison failed in health, he took the work at Erakor. He translated the Gospel of St. John and the book of Genesis, and prepared a primer and short Scripture history, all of which have since been printed. Even this bright prospect was clouded. The health of Mrs. Cosh failed, and necessitated the retirement of this efficient labourer in 1870. After supplying St. Andrew's Church, Auckland, during the absence of the Rev. D. Bruce, he was called and settled as minister at Balmain, one of the most populous suburbs of Sydney, where in many ways he continues to aid the mission.

In 1872, the Rev. J. W. Mackenzie was appointed to Erakor and Pango. He resides at the former place, which is an island very near the mainland, and is more healthy. About one hundred of the Christian people reside there, and there are as many at Pango on the peninsula. There is a heathen population of 400 within reach, and Mr. Mackenzie is hopeful to extend his work among them. He has also visited in the interior the most renowned cannibal chief of the island, and was received so kindly that he purposes to go often, that a way may be prepared for the Gospel of Christ among the inland tribes.

There are 78 communicants under Mr. Mackenzie's care. There are two lincd churches, in both of which, as no where else in the New Hebrides, there are seats for the people. Usually the natives prefer to sit or squat on the floor, but here the seats are regularly placed like rows of pews across the building, with a passage in the centre of the church. Each consists of one piece of wood, carefully hewn and smoothed. There are more deaths than the births annually cover. Last year there were in these two Christian villages fifteen deaths to six births. A number of the young men have gone away in vessels. Some of these had been attending the school regularly, and even the catechumen's class. The intelligent youth of these stations are specially attractive to masters of vessels, and they on their own part have learnt the value of money. It is much to be desired that some of these young men could be trained as native teachers. In that case they would be of great service to the mission in the

northern islands. Mr. Mackenzie has a school daily for adults, and on their dismissal, for children. A weekly prayer-meeting is held on Wednesdays, which is well attended. Afterwards, a catechumens' class is held, and a Bible-class for members of the Church. The sacrament of the Lord's Supper is dispensed quarterly. The whole Christian population is 200. As the stations multiply on this large island, the number of Christian converts will increase, and light will be shed on other islands where the same language is spoken.

The Rev. Daniel Macdonald was appointed to Havannah Harbour in 1871. It is a very important station. A number of white settlers had taken up land there, and on one estate machinery had been set up for working cotton gins and making cocoa fibre. There was also a store for the sale of British goods, and alas, also for the sale of ardent spirits. This last element led to many evils among the crews of labour vessels. It is now, we believe, to be closed. Mr. Macdonald has attempted to preach to the settlers, but has not had much encouragement till lately, when they have erected a temporary church. Some of the settlers get into loose ways of living with native women, and they get the contamination of the trade. But if the well disposed take a religious stand they may do much good.

Mr. Macdonald has his headquarters near the most influential tribe among these settlers, and as it had been occupied by native teachers, had his way somewhat prepared.

After three years' labour Mr. Macdonald reports increased attendance at his station, where a neat church has been lately built by the natives. He has more efficient assistance in conducting services by means of a native teacher from Erakor and others who have lately joined him. The village near his station is an important one, but the population is rapidly diminishing by infanticide and other causes. Mr. Macdonald has itinerated among villages on the north-east coast, and has been well received by the chiefs. These people are athletic painted savages. They are shut out from ships by a reef on their coast. It is hoped that an opening for a teacher may be secured among them. A medical missionary is also much wanted at the northern end of Havannah harbour. Mr. Macdonald has considerable skill in medicine, and has been very useful to the captains and crews of vessels—who sought his aid. Several of these white men had been wounded by natives in the labour traffic.

Mr. Macdonald has printed a primer, a catechism, and some hymns for his people. He is supported by the Presbyterian Church of Victoria, and is one of their own training for the work of the Mission. He is in great want of a proper house, which he

ought to have had three years ago. An effort is being made in Victoria to raise the necessary funds.

The Rev. Joseph Annand, M. A., settled in the Bay of Pango in 1873. His residence was fixed on the small islet of Iriki, which had been purchased for the mission some years ago by Captain Fraser. Mr Annand found one serious disadvantage from his residence there, that as there are no native inhabitants, he had greater difficulty in acquiring the language. His object was to evangelize the natives of Fila and Mel whose language differs entirely from that of Fate. Though he was welcomed at first, the chiefs were very shy afterwards, and it was with the utmost difficulty that he could get any communication with them. He and his young wife were left almost entirely to themselves during the first year of their residence. During the second year they had assistance from other islands, and the natives showed more friendly feeling; but there has been very little opening for the Gospel. The labourers work in hope and wait.

"The Isles wait for the Lord—Awake,
Arise with generous zeal and break
The fallow ground and sow the seed,
And thine shall be a glorious meed,
The task is hopeful:—short the while
Since Gospel stars began to smile
On Hebridean Isles, and now
Christ's flag is floating round their brow."

Chinese Mission.

The latest reports from our Chinese Missionaries are up to August. Messrs. McKay and Fraser are, with the approbation of the committee, erecting mission premises. These will cost at least \$8,000. It was necessary to erect these buildings, that our missionaries might live, and carry on their work. Of course their erection will add largely to the expenditure for the year; but we hope the congregations will bear this in mind when taking up the contributions for the Foreign Mission Fund. Dr. Fraser says: "I have no news but that the children are suffering very much from the extreme and prolonged heat. Mrs Fraser and I are very well, as also Mr. McKay; and our work is prospering. There is work here for a dozen. There are open doors on every side, and the people all friendly. The houses are well on, and will be finished in a few weeks. They are expensive, but they will not require to be built again. Were it not for our earthquakes and typhoons, we might have built much more slightly and cheaply. Good houses are an absolute necessity, if we are to live and work in a climate like this. For the last two months I have done but little

with the language, but will begin again as soon as the building is off my hands."

Mr. McKay says: "I am here at Kolung, on the east side of the island. I came a few weeks ago, to open a chapel. For more than a year several from this place attended service at our other stations. The people provided this house in which I am sitting for preaching the gospel of our Lord Jesus Christ, and it is a very good chapel. Four hundred heard the gospel the day it was opened, and the attendance has been good since. Last week I went to Tamsui, to see Dr. Fraser. He came with me to Toa-liong-pong, and remained for the forenoon service, and then left by boat. I walked from Toa-liong-pong to this place, and the sun was so powerful that those with me could hardly end the journey. I am here now with all our teachers, teaching them. I go every afternoon to the seaside to teach. These are the happiest days of my life. I do not know how long they will last; I therefore must be faithful. We have now nine stations, and eight chapels opened; the ninth chapel will be finished in a week or two. There is a helper for each place. Let God be praised. I attend about fifty patients in the chapel here every day. The way is thus paved for the gospel. Dr. Fraser is doing a good work at Tamsui.

News of the Church.

The Board of Superintendance

Met in St. John and in St. Andrew's Church, on Tuesday, October 5th, Rev. Dr. Burns in the chair.

The chief object of the meeting was to make arrangements for amalgamating the committees, the funds and efforts of the two former Synods of the Lower Provinces. Resolutions were passed for effecting these objects, for adding to Professor McDonald's salary, and for taking collections over the whole church to meet current expenses.

After full deliberation the Committee unanimously agreed to recommend to Synod to take into immediate consideration the subject of raising a fund for the endowment of the Theological Hall, so that the Professors may be supported without the necessity of urgent, annual appeals to the congregations, which conflict to some extent with the efficient prosecution of our missionary efforts.

The recommendation was adopted by Synod, and its Board authorized to take the necessary steps to have this object fairly grappled with and carried out with the concurrence of our people in due time.

Agreed that the approaching session of the Hall be opened by a Lecture by Rev. Professor Pollok, to be delivered in St. Matthew's Church, on the evening of 1st Wednesday of November.

Examples.

1. A Christian woman planted an apple tree, the fruit to be sold annually for the mission cause. The proceeds this year are acknowledged under Foreign Missions \$2.10. The idea of this tree we understand came from Sammy Johnston's Mission Hen. It is about time to hear of the success of our *Hen* stock for 1875! We would recommend the setting out of a few mission trees in select spots in Hants, Kings and Annapolis, and would even accept the agency of making sale of their produce for the good cause.

2. A minister whose salary is \$600 per annum, sends us \$25 for Supplementing fund. See acknowledgment in this month's RECORD. He gives to the other schemes. Is there one in his congregation who gives as liberally?

3. A Christian man in business received a Providential mercy. Under the name of "gratitude" he gives a thank offering of \$25 to the Supplementing fund. See last RECORD. He gives nothing less to the other schemes.

Presbytery of Pictou.

The Presbytery of Pictou held a *Pro re nata* meeting in Sherbrook Church on the 15th Sept., and was constituted by the Rev. A. McL. Sinclair, Moderator, *pro tem*. The Presbytery after due examination into the state of the congregation, found all its affairs in a most prosperous and encouraging condition. The minister preached the Gospel faithfully and attended diligently to the other duties of his pastoral office. Elders were also found acting in the way of their duty, visiting the families of their districts—attending to the sick—teaching in the Sabbath Schools, taking an active part in maintaining prayer meetings and care-

fully watching over the morals of the people. The Managers showed that the financial affairs were in a most satisfactory condition—the minister has been paid promptly on the day quarterly in advance, and all the schemes of the Church and other benevolent and religious objects are liberally supported. All the funds needed are provided by weekly contributions dropped in a box placed near the door in the lobby of the church. During the last year and nine months the congregation contributed for all purposes \$3144.

The congregation also offered to add \$100 a year to the minister's stipend and to increase this sum if necessary to retain him. On review of the whole examination all the members of the Presbytery expressed themselves as exceeding well pleased with the state of the congregation. Last spring the congregation enjoyed a most blessed season of religious revival in consequence of which large numbers have been added to the Communion Roll. During Mr. Gillies' ministry of 21 months 100 persons have professed of religion and been added to the Roll of membership.

The Presbytery then took up Mr. Gillies' demission, the acceptance of which he earnestly requested. Having heard the congregation's commissioners in behalf of retaining Mr. Gillies as their minister, and his reasons in favor of letting him go, it was agreed to accept his demission and grant him the requisite certificate, and also to note the high esteem in which he was held by his brethren as a faithful and successful minister of the Gospel, and express the prayer that the Great Head of the Church may accompany him in whatever part of His vineyard he may be called upon to labor.

The Presbytery met in New Glasgow on the 21st Sept., and was constituted by the Rev. Geo. Walker, Moderator, with whom a large number of ministers and elders were present.

Seven commissioners appeared from the Vale Colliery and Sutherland's River, asking the Presbytery to organize the Presbyterians in these localities into one congregation. They stated that about 150 families joined in this request, and that they had a subscription list amounting to \$970 and signed by 220 persons. The Presbytery offered to entertain the request favorably, and in the meantime notify the neighboring Sessions to report on this matter at the next meeting of Presbytery. The Committee on the French Mission submitted their report on the work. Mr. Pelletier's report which was a most interesting and encouraging one and a "Declaration of Protestantism" signed by 125 French persons who had up to this time been Roman Catholics, but now have renounced

their connection with that Church, and have requested this Presbytery to supply them with Gospel ordinances.

The Clerk was instructed to write to Principal MacVicar, Chairman of the French Evangelization Committee, to continue Mr. Pelletier in his present sphere of labors for the next six months.

Mr. Pelletier gave in a Latin Thesis on the use of Philosophy in Theology, a critical Exercise on Romans iii. 24 and was examined in the Greek Testament as part trials for License, all of which was highly approved.

It was agreed to give Mr. Isaac McLean, P. E. Island, the "McKenzie Bursary" vacant.

The Rev. Robert Cumming was appointed Moderator of the Sherbrooke Session.

It was agreed to hold the next meeting of Presbytery in John Knox's Church, New Glasgow, on Tuesday, October 12, at 11 A. M.

JOHN MACKINNON, Clerk.

The Presbytery of Pictou met in New Glasgow, on the 12th ult. The Rev. A. McL. Sinclair's demission of his congregation in the East River were united, to be henceforth known as "the East River congregation." It extends over 20 miles in length, has 3 churches, and numbers 250 families. It is one of our largest and strongest of country congregations. Mr. Mackinnon was appointed to moderate in a call on the 20th inst., for one to be its pastor. The Revs. E. A. McCurdy and Thos. Cumming, and Messrs. Hugh Ross and David Marshall, were appointed a Committee and an interim Session to organise a congregation at the Vale Colliery. Mr. Archibald Gunn, student, was examined and certified to the Divinity Hall. It was agreed to hold the next meeting of Presbytery in Lochaber Church, on Wednesday, November 17, at 11 a. m., for the visitation of the congregation, and for ordinary business. The Rev. Dr. Patterson to preach.

JOHN MACKINNON, Clerk.

Presbytery of P. E. Island.

The Presbytery of P. E. Island met at Tryon on 28th Sept., at 6.30 o'clock p. m. and was constituted with prayer by Rev. R. S. Patterson. Presbytery having met for the purpose of hearing Mr. W. P. Archibald's ordination trials, he delivered a popular sermon on John III: 14, 15; a Lecture on Hebrews I: 1-31 and an Exercise and additions on Rom. V: 19. He was then examined in Hebrew, Greek, Church History and Theology. In all these exercises, Mr. Archibald acquitted himself to the entire satisfaction of the

Presbytery. They were according sustained as his ordination trials.

The following morning the Presbytery met in the same place for the purpose of ordaining and inducting Mr. Archibald into the pastoral charge of Tryon and Bonshaw. A sermon appropriate to the occasion was preached by Rev. John Murray; the Moderator narrated the previous steps and put the usual formula of questions; when, Rev. Mr. Campbell leading in prayer, Mr. Archibald was solemnly ordained by "the laying on of the hand of the Presbytery," 1 Tim. IV. 14. The Rev. Mr. Patterson then suitably addressed the minister and Rev. M. McLeod the congregation on the duties and responsibilities arising out of the new relationship which had just been formed between them. Mr. Archibald was then welcomed by his congregation in the usual way; introduced to his session, and his name added to the Presbytery Roll when he took his seat as a member of the Presbytery.

Mr. Archibald is a young man of good natural ability, a fine scholar, and a popular preacher; and these are qualities which the intelligent people of Tryon and Bonshaw know well how to appreciate. Our earnest prayer is that he may be long spared to labor in this interesting field and that his labors may be abundantly blessed by the Great Head of the Church.

Rev. Mr. McLeod reported that he had preached and presided together with Rev. Mr. Frame at an election of elders in the congregation of East St. Peters, and the nine former elders who had resigned, were all re-elected by large majorities and that they had all intimated their willingness to accept the call of the congregation to the office of the eldership. The report was received and the diligence of the committee approved. The same committee with the addition of Rev. J. G. Cameron was appointed to induct these elders into their office. Rev. Messrs. Duncan and McLeod were appointed a Committee to examine and certify students to the Theological Hall.

Read a letter from Rev. P. Melville tendering his resignation of the pastoral charge of the congregation of Georgetown. It was agreed to allow the resignation to lie on the table and cite the congregation to appear for their interests at the next meeting of Presbytery.

After some conversation respecting the site of the Souris Church, Rev. Messrs. Duncan, Frame and Allan McLean were appointed a committee to confer with the congregation on this matter, Rev. Mr. Duncan to be Convener of the Committee.

Rev. Isaac Murray was appointed to dispense the Sacrament of the Lord's Supper

in New London North on the fourth Sabbath of October.

The next regular meeting of Presbytery was appointed to be held at Summerside, on the fourth Tuesday of October, at 11 o'clock, a. m.

J. M. McLEOD,
Clerk of Presbytery.

Presbytery of Lunenburg and Yarmouth.

This court met on the 14th Sept., for the visitation of the Shelburne congregation. Matters were found in a highly encouraging condition. The minister's salary, \$800, is paid punctually, and a handsome manse is just completed. Liberal contributions are made to all the schemes of the Church. Sabbath-schools, Bible-classes, and Prayer-meetings, are organized in nearly all the sections of the charge, and are attended by a fair proportion of the people. The duty of preaching the word and of discharging other pastoral work is faithfully and diligently performed by the minister. The elders, though not fully up to the Presbyterian ideal, are in several ways performing a good work. Their number requires to be increased, and their sphere of work considerably widened. The state of spiritual life in the congregation is confessed to be rather low; yet there are not a few encouraging marks of the Divine blessing on the means of grace.

After suitable addresses from the different members, the following minute was unanimously passed:

"In view of the condition of things now exhibited by the visitation, the Presbytery devoutly thanks God for the large measure of blessing He has been pleased to vouchsafe to this congregation; and, while congratulating the office-bearers and people on the present prosperity of the charge, specially entreats them to attend particularly to those things in which they appear to be deficient, such as the work of the eldership, a full attendance on all the means of grace, and the cultivation of fuller, deeper and richer spiritual life."

The following evening the Presbytery met at Clyde, for the visitation of Mr. Henry's congregation. Mr. Christie preached from Hab. 3, 2, "O Lord revive thy work, &c." Matters were found here very much as in Shelburne. The minister is indomitable in zeal and labors. His staff of elders and managers is pretty good; but neither sufficiently large nor active. The people are contributing liberally to home ordinances and the schemes of the Church; but they are a little wanting here in punctuality.

A fine new Church, costing \$5000, and

probably four-fifths paid, was completed and occupied last winter. The state of religion, though not what is desired, is still encouraging, and, in all respects a great improvement is visible since the last visitation three years ago. Suitable addresses were delivered and the following minute adopted:

"In view of the information now received, the Presbytery gratefully thanks the Head of the Church for the grace bestowed on this congregation; approves the efforts of pastor and people to advance the cause of the Gospel; and affectionately admonishes the latter to come up to their full measure of duty towards the means of grace, and the work of Christ."

On the following evening, services were held by subsections of the Presbytery at Barrington, in Mr. Henry's congregation, and at Lockeport, in Mr. Millar's. Items of general business transacted:

Mr. Christie was appointed Moderator for the present year. Commissions were sustained from the Sessions of Bridgewater, Clyde, Yarmouth and Carleton, appointing Messrs. A. Gow, P. Hogg, N. Hilton and S. Richardson, as their respective representative elders.

Mr. Christie on account of the impaired state of his own health, and particularly the feeble health of his wife, asked for about four months' leave of absence from his charge, beginning with December, to visit the Island of Trinidad, where, the Doctors say, the health of both is likely to be improved. The Presbytery concurred in the view, and with cordial unanimity granted the request. Supply was appointed for eight Sabbaths—Mr. Christie being left to obtain whatever may be further necessary, either from the H. M. Board, or by private arrangement.

The remit of the General Assembly, anent the constitution of Assembly, was discussed and deferred for final action to the next meeting, which was appointed to be held in Lunenburg, on the last Tuesday of October, at 2 p. m., for general business, and at 7½ for evangelistic services with the congregation. All members will please note this announcement.

P. M. MORRISON, Clerk.

Presbytery of Miramichi.

The Presbytery of Miramichi met at Kouchibouguac on the 29th Sept. Present, Revds. J. Fowler, Moderator, W. Wilson, J. M. Allan, and S. Russell, Ministers, and Mr. Hugh Cameron, Ruling Elder. After the usual preliminaries, the Presbytery proceeded to the Ordination and Induction of Mr. Jas. P. Bryant as minister of the congregation of Kouchibouguac. An excellent sermon was preached by Rev.

Mr. Wilson from John vi., 28, "Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent." The usual narrative of the steps taken with reference to the call of Mr. Bryant, was given by the Moderator, and the questions of the Formula also put. The ordination prayer was offered by Mr. Wilson, and Mr. Bryant solemnly ordained to the office of the ministry. The Moderator then addressed the newly ordained minister on the character and duties of his office. Mr. Allan addressed the people, and Mr. Russell offered the closing prayer. After the Benediction was pronounced, Mr. Bryant was conducted to the entrance where he received the congratulations of his congregation. The Presbytery next took up a call to Rev. Samuel Russel from the congregation of Black River, and heard the statements of the Commissioners appointed by the congregation to support the call before Presbytery. It was found that the congregation were unanimous in favor of Mr. Russell, and the call was accordingly sustained, and placed in the hands of Mr. Russell.

The Presbytery adjourned to meet again at Tabusintac on the last Wednesday of October, for the purpose of Presbyterial visitation. Rev. T. G. Johnstone was appointed to address the congregation on the extent and character of the Presbyterian Church of Canada. Rev. Messrs. Allan, and Wilson and Russell, on the various objects and schemes of the Church.

PRESBYTERY OF HALIFAX—This Presbytery met at St. John on the 6th October. The call from West Truro to Rev. L. G. McNeill, was the principal matter under consideration. The call was supported by Rev. J. Layton, Rev. Dr. McCulloch, and J. K. Blair, Elder. The cause of Maitland was stated by Capt. McDougall, Mr. Lynch, and Rev. John Forrest. Mr. McNeill being called upon to give his own views, gave reasons for preferring to remain at Maitland. The Presbytery approved of his action and the call was set aside.

FRENCH EVANGELIZATION.—Rev. Robt. Campbell, Montreal, writes to the *Toronto Record* as follows:—"I wish the Church could realize the present exceeding hopefulness of the work. For many long years the various Societies, Catholic and Denominational, have been sowing the seed, but it has been most trying to the faith of both the laborers and their supporters that the harvest hitherto has been comparatively slender. The reaping time has however, come at last. Ever since the advent of Mr. Chiniquy at Montreal, last winter, there has been a constant ingathering into

Christ's fold from those who had formerly been the devotees of superstition. What in days gone by would be a matter at once of wonder and devout gratitude, the abjuration of Romanism by a single soul, has ceased to astonish us now here; on the contrary, we expect this result from the efforts put forth—the accession to Protestantism of even priests and nuns is what we can count upon. Russell Hall is filled to its utmost capacity at almost every diet of worship. And what is doing in Montreal is taking place, although on a smaller scale, in other parts of the Province where our missionaries have been laboring. A relentless Ultramontaniam, in trying to bind the fetters closer upon its victims, is rather overdoing its part; and this, with the various ecclesiastical agitations going on, is paving the way for our work. Truly the fields are white unto the harvest. What we want is laborers. Let the Church pray for this cause; but especially let the Church enter in and occupy, when a door so wide and effectual is opened for her. At least \$10 000 is required to overtake our work for this year."

THE following is a summary of the Home Mission work of the C. P. Church in the year just preceding our Union:

The amount received from all sources was.....	\$21,997 07
There was spent in Home Mission work proper.....	13,000 88
Am't granted for supplementing weak congregations.....	9,236 74

In connection with the mission work proper, there were under the superintendence of the Committee, directly and indirectly, 109 missions fields, with 251 mission stations, and 2,808 families connected with them. The amount paid by stations themselves was \$12,890 76, besides \$8,957 22 spent in church building.

There were, in all, 74 congregations assisted, in supplementing their pastors, by supplementary grants ranging from \$50 to \$400. The mission work being carried on by the agency of 515 missionary laborers, including 103 theological students, whose labors are, of course, available only for the winter months.

Of the expenditure, a very large proportion has been in Manitoba—a little over \$4,000. Connected with our Church there were estimated to be, last year, 700 families with 450 communicants, and more than 20 mission stations; to which number additions are being made from time to time.

REV. R. THYNNE has declined the call to Murray Harbor, P. E. I.—The Church at Mount Stewart has been enlarged by an addition of thirty seats and will seat 500 persons. "The congregation of Mount

Stewart and West St. Peters, under the able and faithful pastorate of Rev. Mr. Frame, both nominally, financially, and we trust also spiritually, has made rapid progress. When Mr. Frame took charge of them three years ago, they gave only \$500 salary, and about \$40 to the schemes of the Church. The salary now is \$700 with a comfortable manse, and the amount given last year to the schemes of the Church was about \$275."

STATISTICS.—The Statistical returns of the Session of Harbor Grace, Newfoundland has come to hand too late to be included in the general returns for this year. The following summary will be read with interest: Minister, Rev. A. Ross; adherents, including children, 180; Families, 25; Baptisms, 3; Communicants, 30; Teachers in Sabbath Schools, 18; Pupils 150; Attendants on prayer meeting 30. Total funds raised \$12.12. Stipend, \$800 with Manse; College, \$20; Missions, \$140. Rate per family, \$48.50.

Mission Boxes.

Parties wishing to send goods or parcels to the New Hebrides missionaries, will please forward the same, properly directed, to Rev. P. G. McGregor, not later than November 15th, as Boxes will be despatched, via United States, immediately after that date.

Intelligence.

COMMODORE GOODENOUGH, of H. M. S. Pearl, while on a visit to the Santa Cruz Islands, in the South Seas, in order to check kidnapping, was killed by a poisoned arrow. The Commodore is thus another victim to the avarice and cruelty of our kidnapping countrymen in the South Seas. They madden the heathen with their outrages, and the heathen strike indiscriminately at white men in revenge.

RAJPOOTANA MISSION OF THE UNITED PRESBYTERIAN CHURCH.—This mission has not yet been in existence for any great length of time, but it has grown rapidly to great dimensions. There are 7 principal stations, 9 ordained European Missionaries, 5 European Medical Missionaries, 5 European catechists and female teachers, 21 native crangelists and colporteurs, 94 native teachers, 145 native communicants, 371 orphans, and 3,350 scholars attending the day schools.

NOTICES AND ACKNOWLEDGMENTS.

NOTICES.

The Semi-annual Meeting of the Board of Home Missions of the Maritime Provinces will be held (D. V.) in Session Room of Chalmers' Church, on Wednesday morning, November 3rd, at 10 o'clock.

G. M. GRANT, *Chairman.*
P. G. MCGREGOR, *Sec'y.*

The Board of Superintendence of the Theological Hall will meet (D. V.) in the Session Room of Chalmers' Church, on Thursday morning, November 4th, at 10 o'clock.

R. F. BURNS, *Chairman.*
P. G. MCGREGOR, *Sec'y.*

THE NEW "RECORD."

The *Record* of the united church will be put to press early enough in the month of December to reach all parts of the Dominion about New Year's day. Orders should therefore be sent to Mr. Croft as early as possible in December. Orders and communications intended for the *Record*, in order to receive attention in the January number should reach Montreal early in December.

The names of collectors for Foreign Missions at Whyccomah, and for Dayspring and Acadia Mission at Sheet Harbor, crowded out of this number, will appear in our next.

The Treasurer acknowledges receipt of the following sums between September 20 and October 20:

SUPPLEMENTING FUND.

Acknowledged up till Sept. 20th.....	\$549 24
St. Croix.....	\$ 3 40
New Mills, N. B.....	7 50
Harvey, N. B.....	2 70
Sydney Mines.....	20 00
Ladies' Soc'y, Central Church	9 00
Mrs. Campbell, Scotch Hill, per	
Rev. J. Thompson.....	1 50
Shediac.....	3 06
Upper Cocagne.....	2 19
A minister.....	25 00
United Church, New Glasgow,	
a collection.....	125 80 200 15

Total.....\$749 39

SYNOD FUND.

Some small sums have been paid in but the Treasurer before making acknowledgment must find out by correspondence whether they are to liquidate debt of the old Synod of the Lower Provinces, or whether they are to meet current expenses.

ACADIA MISSION.

Acknowledged up to September 20..	\$186 75
Moncton.....	\$10 00
Chalmers' Church.....	25 00
Sheet Harbour.....	20 00
Maitland Youth's Miss'ry. Soc. 12 15	
Princeton, P. E. I.....	30 25 97 40

Total...\$284 15

FOREIGN MISSION FUND.

Acknowledged up to Sept. 20th	....	\$1498 85
H. McKenzie, Gerrard Island, per Rev. A. B. Dickie	....	\$ 4 00
Shubenacadie and Lower Stewiacke	.....	35 75
Sherbrooke	.....	30 00
Prince St. Church, Pictou, Sewing Circle for India Mis- sion	.....	50 00
Black River, New Castle, for India Mission	..	9 75
Chalmers' Church, Halifax	..	54 10
Whycocomagh, India Mission	..	56 23
Little Harbour,	"	3 20
Westville, per Rev. J. F. Campbell, India Mission	..	15 00
North Bar, Sydney, per Rev. J. F. Campbell, India Mis- sion	.....	22 71
West Bay, per Rev. J. F. Campbell, India Mission	..	10 60
Little Narrows, per Rev. J. F. Campbell, India Mission	..	12 00
Sydney Mines	.....	26 00
Blackville and Derby	.....	15 00
Central Church, West River, Ladies' penny a week Soc'y	..	10 00
Mrs. Campbell, Scotch Hill, per Rev. J. Thompson	....	1 50
Mrs. M'Kay, per Rev. J. Thompson	.....	1 06
Shediac	.....	5 90
Campbell Settlement and Lon- donderry	.....	5 00
Noel	.....	20 60
Little Glace Bay, India Mission	..	6 77
Chatham	.....	30 00
West River, per Rev. G. Rod- dick	.....	30 00
Fruit of an apple tree devoted to Missions	.....	2 10
Total	.....	\$1956 07

FOR SUPPORT OF MR. J. A. MACDONALD, MIS-
SIONARY TEACHER.

Acknowledged up to September 20th	.....	\$117 25
Friend of Missions, Sheet Har- bour	.....	0 50
Ladies' of St. James' Church, Dartmouth	.....	12 50
Total	.....	\$130 25

MINISTERIAL EDUCATION.

Acknowledged up to Sept. 20th	....	\$2243 66
Interest on \$1200 1 year	....	\$ 72 00
Sherbrooke	.....	10 00
Springville	.....	27 50
Sydney Mines	.....	20 00
Chatham	.....	30 00
Interest on \$2000, 1 year	....	120 00
Dividend from Building Soc.	..	245 28
Springside	.....	3 25
Total	\$2771 69

AGED AND INFIRM MINISTERS' FUND.

A friend, Nine Mile River, Hants	\$1 00
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HOME MISSIONS.

Acknowledged up to Sept. 20th*	\$801 27
Moncton	\$30 00
Sherbrooke	20 00
Chalmers' Church	.....	50 00
Westville, per Rev. Mr. Lees	..	16 15
Middle River, per Rev. Mr. Lees	.....	7 00
Mabou	.....	18 00
Blackville and Derby	.....	9 00
Maitland Youth's Miss. Soc'y	..	12 15
Harvey, N. B.	.....	3 60
Sydney Mines	.....	26 00
Ladies' Soc'y, Central Church	..	9 00
Chatham	.....	20 00
Total	.....	\$1022 17

MR. CHINIQUY'S MISSION.

M. C. W. Alberton, to aid in circulation of the Priest, the Woman, and the Confessional	.....	\$2 00
Friend, Nine Mile River, Hants, for same purpose	.....	1 00

DAYSPRING AND MISSION SCHOOLS.

Acknowledged up to September 20	....	\$318 23
Sydney Mines	.....	20 00
Sheet Harbour	.....	20 00
Total	.....	\$358 00

* *Erratum*—In last No. the Home Mission Receipts were \$102.54, and the total \$801.27.

PAYMENTS FOR "RECORD."

The Publisher acknowledges receipt of the following sums:

Rev. D. Drummond, Boularderie	....	\$ 0 50
W. J. Fraser, Halifax	.....	50
Timothy Hamilton, Brookfield	.....	9 00
Rev. J. Munro, Wallace	.....	27 18
Rev. S. Johnson, Harvey, N. B.	.....	11 50
W. J. D. Lobban, Chatham, N. B.	....	1 34
Rev. G. Patterson, Green Hill	.....	21 15
David Gordon, Montrose, P. E. I.	....	4 50
Rev. A. McKay, Middle River, C. B.	..	5 00
W. A. McKeen, Little Glace Bay, C. B.	..	6 00
Mr. Coulter, Milford	.....	9 00
Rev. D. McKinnon, Parrsboro'	.....	7 00
Rev. H. Crawford, P. E. Island	.....	7 50
Rev. J. D. Murray, Cocagne	.....	16 45

THE HOME AND FOREIGN RECORD.

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

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, 40 cents per copy, and every eleventh copy free.

Peace be unto you. The same salutation as he used at his first appearance to them (v. 19). This was no meaningless greeting. The fact of the Resurrection was the basis truth. How kind in Christ not to upbraid the doubting disciple! "The bruised reed He will not break." Yet He would show him that he was wrong in doubting. (He purposely uses Thomas's words; and the, "Be not faithless, &c.," was after all a reproof, however gentle.

V. 28.—Thomas was thoroughly convinced—convinced, it would seem, without the touch; for Christ (v. 29) says, "Because thou hast seen Me thou hast believed." This was a noble confession. At one bound Thomas reached high ground. My Lord and my God. Jesus, then, in the estimation of His disciples, was no more man who died because he could not help himself, but Lord and God. "He is overpowered, and the glory of Christ now breaks upon him in a flood. His exclamation surpasses all that had yet been uttered, nor can it be surpassed by any thing that ever will be uttered in earth or heaven." The Socinian, to get rid of the proof which these words afford of the Divinity of Christ, says that Thomas merely called upon God in a fit of astonishment—thus making him a profane swearer! Away with such a horrible thought!

V. 29.—Christ shows here that the evidence of the senses is not necessary to beget faith—*testimony* should be accepted. Blessed are they who have accepted the testimony of the Scriptures, and who believe that Christ rose for their justification.

V. 31.—This is the key note of John's Gospel. His grand object in the selection he makes from Christ's words and works is to show that Christ came from God, that He is divine, that He was sent to save sinners, and that whosoever believes in Him shall be saved.

LESSONS.

(1.) How thankful we should all be for the full record of the proof of the Resurrection of Christ. Had there been any lack in the evidence we might never have been in doubt. But there is no lack. We can confidently say, Christ is risen.

(2.) Let us love the Sabbath which commemorates the Resurrection. As often as it returns may we think of the Resurrection and the grand doctrines which it involves.

(3.) Learn how unreasonable it is to demand the evidence of the senses for every thing we are asked to believe. We have never seen Christ, and yet if we accept not the evidence the Bible gives of His person, character, work, death, resurrection and ascension, we sin in shutting our eyes against the light.

(4.) We can be saved only by believing in Christ.

THIRD SABBATH.

SUBJECT:—*Jesus and Peter*, John 21: 15-22. Golden Text, John 21: 17.

The disciples had according to Christ's

command left Judea and gone to Galilee. And there by the lake side, the old, familiar spot, with boats and all other appliances for fishing at hand, Peter is tempted to resume his former occupation. "I go a fishing"—is his word to his companions. And leading the way, the others following, they go. They toil all night, and catch nothing. When morning dawned, Jesus from the shore spoke to them, and directed them where to cast their nets for a draught. Obeying, they were successful. John is the first to recognize Jesus. He tells Peter. And with his noted haste Peter casts himself into the sea and swims ashore. The others follow in the boat. Landing, there are a fire kindled, and bringing of the fish they had taken they make for themselves the morning meal.

At that breakfast, thus prepared on the shore, Jesus is present, and the disciples, at least seven of them. Of the conversation that passed between them while they ate we have no record; but of a conversation that occurred as soon as they had dined (breakfasted) we have a full record.

Turning to Peter, Christ asks Simon Peter, son of Jonas, loves thou Me more than these? That is more than these, the rest of the disciples, love Me. A reminder of Peter's own words on a former occasion—"Though all men should forsake Thee, yet will not I." Too ready to assert his superiority, as he had been before his greivous sin and fall. Christ asks him if he is now ready to assert that superiority—if he has still the same feeling of self-confidence and self-assertion. His reply answers the question, and in the negative. No. Peter no longer compares himself with others, but appeals to the Searcher of Hearts for the truth of his words, "I love thee." The word that Peter uses, *philo*, means "I love thee dearly." He means to say I love Thee with true, hearty, personal affection.

Christ's question is repeated, but the words "more than these" are omitted. It is repeated a third time; and the third time Christ uses Peter's word *philo*, (He had not used it before) "Dost thou love me dearly with a warm personal affection?" Peter's answer is more emphatic than ever, "Lord Thou knowest all things, &c." Grieved, because Christ questioned his love. Peter had denied his Lord three times, and three times does the Lord ask concerning his love.

Feed my lambs. Feed my sheep. The command "feed my sheep" is repeated, and in precisely the same words, but in the original Greek the words are different. The three words used are, *arnia*, lambs; *probata*, sheep; and *probatia*, which some render "the choicest of the flock." For Peter's understanding of the command, see 1 Peter, 5: 2. Loving Christ he was qualified for this work of feeding and tending Christ's flock.

Vs. 18 and 19 refer to a wholly different subject, viz., to the manner of Peter's death. So the writer of this Gospel explains, and Peter was dead when he wrote, for it is sup-

posed he was crucified in the year 67 or 68. Vs. 20, 21.—In response to the command "follow me," Peter seems to have risen up, and literally followed Christ; and looking back he seen John coming. Whereupon he asks, "and what shall this man do?" Prompted by curiosity the question is not directly answered. The questioner is told that John's affairs are no concern of his, that his duty is to follow Christ.

LESSONS.

(1.) Those who have given Christ reason to suspect their love, may expect to have their love tested.

(2.) Christ would have us assure ourselves of our love to Him. Assurance is attainable.

(3.) Love to Christ is the grand requisite for service. It is the great qualification for the pastoral office.

(4.) Discipleship consists in this following Christ.

(5.) Attention to our own duties is better than inquisitiveness concerning the affairs of others. Follow Christ, and you will neither have the time nor the inclination to meddle with the affairs of others.

The Two Methods.

The outbreak of cholera in Syria has illustrated the difference between Mohammedanism and other oriental systems and Protestant Christianity.

The Moslem newspapers have generally advocated fatalism, and advised the people to remain in the cities, since no change of place or effort of any kind could affect the case. If a man's time had come, he would die in spite of all; but if he were fated to live, no amount of pestilence could harm him. One or two articles, in the same papers, have shown, however, that the popular faith in the Fatalism of Islam is beginning to be shaken. An editorial appears on the necessity of cleanliness and careful diet. And whatever may have been professed or written, the native population of Beirut and other cities have fled to the mountains, except when detained by want of means.

On the other hand, Drs. Van Dyck and Post, of the Syrian Mission, while realizing the danger, have illustrated the more reasonable Christian doctrine of divine providence, by using all proper means of prevention and cure. They have stood faithfully at their post, for the relief of the people, administering medicine at the Prussian Hospital and elsewhere. They have only gone up to the hills to spend the night. Dr. Van Dyck has issued a tract in Arabic,

giving directions for the prevention and the treatment of cholera, &c. The value of such a tract, in a country where hundreds of villages are without a physician, cannot be fully estimated.

At Snglein, a large village twenty miles from Zahleh, the cholera broke out with great violence. The priests, Greek or Maronite, had at first made great ado about a pretended apparition of the Virgin in the sky, and an audible promise from her "that Christ should not smite the village." Had all worked well, their imposition would have made them some capital. But when the cholera came they fled ingloriously, leaving the poor people without help or hope. The Rev. Mr. Dale, of Zahleh, resolved to go to their relief, though not a physician. The chief men of Zahleh remonstrated, but in vain. Taking cholera specifics with him, he hastened to the scourged and terror-stricken village.

He found the people so paralyzed with fear and Fatalism, that no effort was made to save those attacked except by the native Protestant preacher, who had about exhausted his medicines, and made himself ill.

When the people saw that several cases of recovery had resulted from Mr. Dale's courageous endeavors, a marked change came over this whole community, the people arose as from a lethargy of despair. The presence of one brave man inspired effort and precaution.

The Virgin Mary in the clouds had proved a bad failure, but a Protestant missionary with medicines and kind words, though humbly walking the earth without miraculous power, had wrought a wonderful transformation. The grateful people thronged him, and implored blessings on him, and even kissed his feet. The native preacher, supplied with medicines and some instruction, and withal restored to health, became quite efficient as a local doctor. On the Sabbath Mr. Dale preached to such an audience as had never been assembled before in Snglein. So the gospel finds access in Syria, and in all lands, when attended with healing to the body.

MODERN MISSIONS—THEIR EXTENT AND RESULTS.—To compute the results of modern missions is impossible. Figures cannot express them, nor are they visible to the human eye. But it is interesting to know that outside the bounds of Christendom there are 4,000 centres of Christian work and gospel teaching, 2,500 congregations, 273,000 communicants, and 1,350,000 nominal Christians.