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THE
Home and Foreign Record
OF
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.
FEBRUARY, 1871.

HOME RELIGION AND FAMILY WORSHIP.

In some religious bodies the place of public worship is daily or even perpetually open, and matins and vespers occur as regularly as the sun rises and sets. Be the worshippers few or many, prayers are read the service is performed. If in such churches family prayers are generally offered with the reading of the Scriptures, and the singing of praises, we should like to be informed of it.

Not a fourth of the congregation attend or in ordinary circumstances can attend such church services; and if they are a substitute for domestic worship, one of the main and most joyful expressions of family piety, they are likely to be the occasion of more harm than good. We are persuaded that there is a more excellent way, and that is for every family to be led by its own God-appointed priest, morning and evening to the throne of the Heavenly grace. Our readers do not need to be told that Noah, Abraham, Moses, Joshua and David are represented in the Sacred Oracles as worshipping the Lord with their respective households. They can scarcely peruse the Apostle Paul's directions to mutual duties of husbands and wives, parents and children, masters and servants, and suppose these fully obeyed without family worship. They may need to be reminded that Reformation and revival times have been noted for the outburst of fervent prayer and sacred song, with the reading of God's Holy Word in the family.

Home is pointed out by Jesus, as well as by nature, as a first place and chief scene

for religious effort. "Go home to thy friends, was His charge to the restored demoniac, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." From the fervent heart the glowing flame should extend over all the sacred circle at home. Our nearest relations, and purest, deepest affections constrain us to say to all those loved ones, "O magnify the Lord with me and let us exalt His name together."

Here we receive and enjoy many of our greatest mercies—here we spend the greater part of our time—here are flowing from us constant streams of influence, and it would be strange indeed, if God was not to be acknowledged and served here by united prayer and praises.

We do rejoice that in Presbyterian communities family worship is the rule, and the want of it, the exception; and we desire by these remarks to strengthen the hands of pastors, who are striving in mixed communities, and in districts where ordinances have been only partially enjoyed, to extend the benign and hallowed practice of family worship morning and evening. We know that they meet with reluctance in young married parties, to commit themselves to the practice, because they never enjoyed the privilege in their fathers' houses; and still greater is the unwillingness of older parents to commence this work, which they feel has been too long neglected. To begin in the presence of their families now growing to manhood and womanhood, is in many cases the lifting up of a heavy cross. Still we know that faithful and tender dealing has

often succeeded, and the minister who thus prevails will receive the benediction of the dying patriarchs, and it may be of a generation yet unborn. And the very difficulties of parents in the meridian of life should constitute the most powerful and convincing argument why young married people should commence their domestic life by uprearing the family altar. It is a step which when taken with consideration and firmness, in humble trust in Divine aid, will never be repented.

As to the mode of performance, we may safely say it should not be, as we know it sometimes is, a long, dull, and almost a dreary exercise. It should not be formal or lifeless, or conducted in a sleepy manner, with tones sepulchral, droning or all but inaudible. With earnestness, let there be life and variety dictated by the varying circumstances of the family. Let there be if possible the three parts, singing, reading, and prayer; and we regard the song of thanksgiving as important as the other parts. Read in course yet *not always* in course. Let occasional questions and explanations keep up the attention of the children, but it would be unwise to make either questions or explanations an invariable rule.

It should be real family worship, the children taking part as they can, in all the exercises. Sweetly will they sing, and gladly will they read their verse in turn, and very easily, at the close of the father's ever varying petitions; may all the voices blend in the solemn utterance of the Lord's prayer. The union of the family in the two former is common, and we have heard children take their part in the prayer also, and we think that thus it might be often if not always.

Reader, Have you raised an altar to the Lord? Do incense and a pure offering ascend from a loving heart daily? Has God given you a family, then He expects you to be a Priest in your own house. May you never know the curse pronounced on families who know not the name of the Lord. May you know all the blessedness described and promised in Psalm 128th, to the man who "feareth the Lord and

walketh in His ways." "For thou shalt eat the labour of thy hands and happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel."

THE GOOD FIGHT OF FAITH.

The Prince of Peace is a man of war. All His followers are soldiers, and must do soldiers' work, be it to stand sentinel in cold and storm, to march to wounds and dubious victory,—to mount the fatal breach, or to confront certain death. Obedience to orders—prompt, cheerful, unquestioning—this is evermore the soldier's duty. The Christian must fight the Lord's battle, wherever and whenever any enemy confronts him.

The battle begins in the soul at the moment of the new birth. Then the heart becomes the arena of a life-long struggle. The old darkness seeks to quench the new light. Death grapples with life. Satan tempts with all his art. Hell assails the battlements of the Palace of the Great King in the soul. A "Seven Years' War," or perhaps even on a "Thirty Years' War" is begun. There cannot be the blissful hush of peace in the soul until every evil passion, feeling, and thought shall have been driven away, and Christ's sway fully acknowledged.

Satan will not willingly give up his hold. Step by step he will dispute your victory, leaving no art untried to regain the territory over which he once wielded his sceptre. Be not afraid and discouraged then if at times you are sorely pressed, or wounded, or even compelled to beat a retreat. Many a faithful soldier has been in the same plight, and has yet, in the end, come forth a crowned victor. Yours is a "holy war." You fight for God, and He

fight for you. Your enemies are His enemies also.

FOR DEFENCE, your armor consists of:

1. The Helmet of Salvation,—a consciousness of union with Christ.

2. The Breastplate of Righteousness: Christ's righteousness, and the purity wrought within the heart by the Holy Spirit.

3. The Girdle of Truth for your loins: the devil being the father of lies, nothing serves better to secure our victory over him than truth in the mouth, in the heart, in the life.

4. The Preparation of the Gospel of Peace for Sandals and Greaves: readiness to walk, to run, in the way the Master has appointed, especially to bear the glad tidings of His peace to others.

5. The Shield of Faith, broad and strong, to quench the fiery darts of the foe, the doubts, the fears, the falsehoods, the wild passions with which he assails us.

FOR ATTACK we are provided with,—

The Sword of the Spirit, which is the word of God.

Thus armed and protected a coward might face the fiercest battle. But our advantages cease not here. We have a Commander, a Leader, equal to every trial of strength, skill, and daring. The devil with all his craft cannot circumvent Him. He knows the tactics of the foe; He anticipates every hostile movement; He can unveil every plot, and thwart every ambush. Only listen to his voice, and obey His orders, and all the forces of Hell cannot harm you. You shall escape every snare, triumph in every conflict, and repel every assault from within and without.

The cause in which you fight is good. Your armour is good,—the best ever worn by a warrior. Your Sword is good,—stronger and keener than any blade that ever flashed back the sunshine. Your Captain is good,—truer, braver, lovelier, more skillful than any that ever surveyed a field of battle. What, therefore, need we fear, though the strife be life-long and severe.

We have read a thrilling episode in the last great Eastern War that will serve to

illustrate the warfare which the Christian must wage in his own soul: * The siege of Lucknow was conducted by Sir Colin Campbell with his brave Highlanders. Their first attack had to be directed against a strong building, surrounded by a wall of solid masonry, loopholed all around. The enemy were in this building in great force, but it had to be taken. Cannon thundered against the wall, and at last made a breach two feet square. Through this hole the Highlanders rushed with heroic daring, and flung themselves upon the foe. And, now, woe to the cruel mutineers within! There was no escape, and no mercy,—for that was a merciless war. Now and then a plumed bonnet and a tartan plaid were laid upon the grass without the bloodstained entrance, and beneath lay the lifeless form of the stalwart Highlander, whose eye was never more to gladden his cot under the shadow of the Northern hills. Hour after hour passed in that awful agony of life and death within those gloomy walls. Anxious men stood round the crater outside, wondering how the battle sped, and when it should be won. But the volcano within the thick walls still raged like a fiery furnace, and human life was its costly fuel. At last the struggle closed; the work of death was done. Sir Colin's soldiers, few and brave, had carried the fort against overwhelming odds; and when men saw the heaps of slain mutineers, and remembered the scenes that had been enacted, a few weeks before, by these mutineers,—the pitiless butchery of women and children, and the glutting of that horrid well, they felt constrained to say, "Here is retribution for Cawnpore!"

Is not the heart of the unconverted man like this strong rebel tower? The Captain of our Salvation lays siege to it, and by the working of His mighty Spirit, throws down its walls, and subdues it more effectively than could be done by all the shot ever thundered from cannon's mouth. The Prince of Peace fights the good fight, and takes possession of the strongholds of the soul. The struggle may be long and,

* See Article in *Princeton Review*, on "Higher Christian Life."

fierce. Many a passion, many a proud imagination, many a wayward feeling, must be slain. The watchers watch with anxious hopes and fears. But in His own good time, Christ by His grace enables us to slay the last sin—to hush the last mutinous murmur, to cast out the last trace of enmity, and unbelief, and coward fear. And then the angels and the saints will join in the triumphant acknowledgement: "Here is retribution for the blood shed on Calvary!"

As soldiers of Christ we must not only conquer sin and evil in ourselves; we must fight our Master's battles in society around us. You must possess your soul in patience, and prove yourself faithful in the sentry-box as well as in the battle field. A lazy soldier will neither win nor wear laurels; he cannot have the approval of conscience or of God. He must count on discomfort, disaster and shame. Be yours the ceaseless vigil, the burning, wearing energy, rather than the slumbering slothfulness which shuts the eye to danger till too late,—which, for degrading ease, will sacrifice a crown and Kingdom,—which cries peace when there is no peace, and turns away the ear from the call of the trumpet summoning to glorious war.

The "good fight of faith" is not merely to enlist among God's people, break off bad habits, "join the Church," go to the Lord's table, and perform the usual round of religious duties. These are all good and needful in their place; yet without the *faithful heart* they but constitute the robe of the hypocrite, which must shrivel up and perish in a moment at the first flash of the Judgment flames. Without faith in Jesus Christ it is impossible to please God. Outward reformation and morality, springing from other principles than faith and love and the fear of God, will make you but like the poor poltroon who creeps into a red coat and then imagines himself a fine soldier.

Fight the good fight of faith against ignorance and ungodliness in the family, in the Church, in society at large. Fight against superstition and error, whether they come under the mantle of science or in the

guise of religion. Fight against intemperance in all its forms and phases. Contend earnestly for the truth as it is in Jesus.—All truth is important; but the great doctrines of the Trinity, of Christ's divinity, His atonement, His death and resurrection, His ascension, and His coming again to punish the impenitent and reward the righteous,—these are so vital that without them Christianity collapses into a sham, and its profession becomes a mere mockery.

In this fight woe to him that putteth his trust in man and that maketh flesh his arm and whose heart departeth from the Lord! The first step to victory is to put your trust in the Lord. Then at every stage of the conflict you will hear His voice bidding you be strong and of good courage, for the Lord thy God, He it is that goeth with thee. He will not fail thee nor forsake thee. Forward then in the strength of God! Let *Onward* and *Upward* be your motto. Conquer new ground for Christ every day, and bring enemies captive to His footstool.

Be sober, be vigilant, for your adversary, the Devil, goeth about seeking whom he may devour. Nothing serves his cruel purposes so well as when Christians, instead of fighting the good fight of faith, madly and disastrously fight as Ephraim against Judah and Judah against Ephraim. Verily Christians will have far more than enough to do though they should reserve all their sharp arrows and hard blows for the common foe!

Those who know nothing of this "good fight," who have enjoyed the world in peace, need not congratulate themselves on their position. It is a false and fatal peace, it is war with God and all that is good and true and holy. Peace with an evil heart, an evil world, and Satan, means enmity to Christ and all the unspeakably awful consequences of such a state of mind and heart. It is the brooding calm that foretells the hurricane; the hush that precedes the earthquake; the stillness in which the deadly pestilence revels; the slumber that ends in eternal death!

SOCIAL PARTIES; HOW THEY SHOULD BE UTILIZED.

How many precious hours are vainly wasted in giving "Parties," and attending them! The best hours of the twenty-four are often put to this most miserable use.—Time, health, money are thrown away to no good purpose. It is useless, however, to ignore our social instincts; our aim must be to regulate them, and to consecrate them to the service of God. We do not condemn social "parties" indiscriminately. The parties that we regard as highly objectionable are those that involve late hours, unreasonable expense, and irrational and unhealthy amusements. Meet by all means in each others' houses, but meet as Christians, and act in such a way that you need not be afraid or ashamed if the Lord Jesus were present in person.

No one has ever yet been benefited in mind or body by the popular style of "parties," whereas it is unquestionable that they have in many instances proved injurious.—How then could Christians reform this element in the social life? There are examples set before us in England and Scotland well deserving of note, and of imitation so far as different circumstances will allow. In London gentlemen of high position and great wealth give "parties" where the religious element has a marked place, where that is indeed the chief feature of the evening. These parties are given monthly or oftener as circumstances may dictate. Tea and coffee are served at 7 o'clock. A chapter of the scriptures is then read, and an opportunity is given to ask questions or offer practical remarks. The gentleman who presides takes care to keep up the interest of the meeting. Appropriate hymns are sung with all the skill that art can reach and all the fervor that is kindled by love to God and man. Clergymen are often present at such "parties," and they find there a new sphere of usefulness.—Sometimes thirty or forty persons take part in the religious conversation that is carried on. Prayers are offered up at appropriate intervals. At half-past nine supper is ready, and by half-past ten the "party" closes. This is very reasonable and Christian like.

What a contrast to your fashionable parties where the giddy dance goes on far beyond midnight!

We should like to see an experiment of this kind tried under favourable auspices in this country. We are persuaded that it would succeed. Its tendency would be to make our religion more practical and joyous, and to bring heavenly verities closer to our hearths and homes. It would serve too as a pleasing contrast, and a rational protest against the insane follies of fashionable life. It would be felt at once that any attempt at expense or display in connection with such parties would be an intolerable incongruity. By such means many might hear the Gospel faithfully declared who are beyond the reach of ordinary ministrations. The influence for good might permeate all classes of society, and great benefits might flow from an "institution" that has hitherto been too much in the service of evil.



A HINT TO SABBATH SCHOOL TEACHERS.

You, no doubt, feel your own unskilfulness in the art of teaching. You may be deficient in many points, and may find it difficult to interest your class. Still, be not discouraged. You can do a great and lasting work for the souls placed under your charge. You can at least teach the children to commit precious portions of Scripture to memory. These words of the Lord Jesus may be good seed sown in good soil, bringing forth abundant fruit in long subsequent years.

You can explain the Scripture to the children, showing the connection between the various passages, and especially the connection between the Old Testament and the New. You can familiarize their minds with the narratives of Scripture, especially with the life of our Lord Jesus. Nothing is more surprising than the ignorance of the Gospel narratives which you will find even among well-read Christians.

You can teach the Shorter Catechism to your class. Let it never be said that the children of our Presbyterian families are forgetting the good old way. The system of doctrine taught in the Shorter Catechism.

is the very truth of God, and it is of the greatest importance that it should be carefully lodged in the minds of our children.

The field on which you can draw for instructing and interesting the children under your charge is very extensive—the Old and New Testament, Psalms, Hymns and Spiritual Songs, the Shorter Catechism, and perhaps other simpler Catechisms. The same glorious truths shine through all these. Christ is the central Sun to whose light you desire to draw the little ones. Christ is the beginning and the end of every lesson and of every song of praise.—The Lessons on which Notes are to be found elsewhere relate to the Life of Christ. They should be deeply interesting to every human soul. The children cannot be made too familiar with them.

WAR AND THE GOSPEL.

God is shaking terribly the earth. Not a week of the past six months has passed without bearing us tidings of bloodshed and battle. The scourge of war has swept over one-half of France, and the area of the strife daily threatens to become wider. Other nations, our own among the number, are in danger of becoming involved. We stand with awe on the brink of a crater; we know not how soon its thunder will waken or its red lava burst in resistless volume over the ground which we occupy. Why is this possible in christian lands and in this year of grace? What can we say of the boasted civilization of our age, or of the power of the Gospel of Jesus Christ?

War is rather a symptom than a disease: the disease is the sin that rules in our unregenerate hearts. True, war is a most awful symptom, but the disease which *originates such a symptom must be still more dreadful.* The raging fever indicates a diseased frame; the hurricane and the thunder-storm tell of previous derangement and deadly impurity of the atmosphere; and much in like manner war comes in consequence of diseases and fatal disorders in the body politic. The misery caused by it is inconceivably great. The consideration of its horrors brings most im-

pressively under our view the degradation and wickedness of our fallen state. Think of houses burned, men, women and children starving and perishing with cold; think of thousands slain, and think of ten thousands prostrated with deadly wounds; think of the ruined fortunes, the broken hearts, the bloodshed, the heaps of corpses! If such are the symptoms, what must be the disease itself in all its dark reality!

Yet God makes the wrath of man to praise Him. We can see His arm in the war now raging. He is rebuking iniquity, idolatry, and atheism. He is avenging the blood of His servants slain in other days by pitiless fanatics. He is teaching France the folly of her proud infidelity and bigoted superstition and fanaticism. Three hundred years ago, France rejected the Gospel and human liberty, and chose tyranny and superstition. She slew or expatriated her best and truest sons. And now she is paying the penalty in abundant measure. She needs to day, O how sadly, the brave and honest children of brave and good fathers, such as she slew on St. Bartholomew's—such as she banished under the reign of Louis XIV.,—such as she systematically oppressed for three centuries. She needed this awful ordeal, this purifying in the furnace of affliction. She gave her power to promote the ends of the Papacy, with but few short interruptions, for the past thousand years. After this trial she will be readier to hear the Gospel in its purity than ever she was before.

Germany too is learning a much-needed lesson from the war. Her people, from the new-made Emperor downwards, acknowledge the hand of God in their victories. The churches throughout the land are thronged with devout worshippers as they *have not been since the era of the Reformation.* The spirit of Protestantism is also making itself felt even in bitterly Roman Catholic Bavaria.

Austria learned five years ago that her weakness lay in her subserviency to the Papal power and to the enervating leadership of a narrow minded hierarchy. Since 1866 the Gospel has made more progress in the Austrian Empire than during the

previous fifty years. The plowshare of war tore up the ground for the good seed of the truth. May it not be the same in France and Germany?

“Out of the sufferings of nations comes the serious mind; out of their salvation the grateful heart; out of endurance, fortitude; out of deliverance, faith; but when they have learned to live under providence of laws, and with decency and justice of regard for each other, and when they have done away with violent and external sources of suffering, worse evils seem to arise out of their rest—evils that vex less and mortify more, that suck the blood though they do not shed it, and ossify the heart though they do not torture it.” (*Ruskin.*) Great as should be our gratitude for peace and our fear of war, there is “a fear greater than sword or sedition; a fear that dependence on God should be forgotten because the bread is given and the water is sure; that gratitude may cease because His constancy of protection has taken the place of a natural law; that heavenly hope may grow faint amid the full fruition of this world; that selfishness may take the place of undemanded devotion, compassion be lost in vain glory, and love in dissimulation; that enervation may succeed to strength, apathy to patience, and the noise of jesting words and the foulness of dark thoughts, to the earnest purity of the girded loins and the burning lamp.” Nations may perish through luxury, selfishness, impurity and godlessness; it is, therefore, a mercy to them when the thunderbolt of war wakens them to serious inquiry and earnest thought. The present war is, no doubt, ultimately intended to prepare the way for the reign of the Prince of Peace.

It is more than eighteen centuries since the angels sang “Peace on Earth.” Why has not that glorious promise been fulfilled? God has done His part, and amply fulfilled His promise. He gave His Son, the Prince of Peace. Why is it then that war is still possible? Simply because men have rejected the Prince of Peace. “We will not have this man to rule over us.”—The so called Christian nations have been

permeated with Antichristianity, and practical if not theoretical atheism. The penalty has been stupendous, and, therefore, God commissions the dreadful scourge of war.

The wars of the nations cost them in one year more than has been expended in Bible distribution or in Foreign Missions for a thousand years. Great Britain has through war piled up a debt, the interest of which costs her Twenty-seven millions sterling every year. The United States pay a much larger sum as interest for their war-debt. The French and Germans in the present war have wasted and destroyed more than would be sufficient to carry the Gospel to the whole world. If the wealth, the energy, and the human life consumed in this one war were consecrated to the service of the Prince of Peace, O how soon would the aspect of the world be changed for the better! But, for the service of the Prince of Peace, in the work of Foreign Missions, all the churches contribute not much over One Million sterling per annum. One day’s war between France and Germany costs more than the whole contribution of Christendom for the evangelization of the heathen. Is it any wonder that a majority of the human race still sit in total moral darkness?

Brethren! our coasts, our homes, are desolated by no war. For more than fifty years we have enjoyed all the blessings of peace. Are we bringing forth the fruits of peace? As God has very highly favoured us, let us show our gratitude by doing all in our power to sustain and establish the Gospel among ourselves, and to send it in the fulness of blessings temporal and spiritual to those who still sit in darkness. One day’s war, one day’s fleeing before the enemy, would cost our country a thousand times more than all that we now give to the cause of Christ.

OUR AGADIAN MISSION.

We have been requested to furnish a few facts and explanations respecting this mission for the information of our people generally, many of whom do not see the minutes

of Synod, and have forgotten what has formerly been printed in the *Record* on the subject.

In complying with this request, we may state that the object contemplated by this movement is to do for the French of the Lower Provinces—the descendants of the original Acadians—what the French Canadian Missionary Society is attempting to do for the inhabitants of the Province of Quebec. Those who heard either Colonel Haultain or Rev. Mr. McEwan during their recent visit, will have a pretty accurate knowledge of the aims and operations of that Society. Those who had not that opportunity, have had the facts set before them on page 11 of our last *Record*, shewing that the simple aim of that Institute is to send the message of a free and full salvation through Christ to the Roman Catholics of Lower Canada, which they try to effect by Colportage, education, and the preaching of the everlasting Gospel.

In the Lower Provinces, only the first of these means has as yet been tried, under direction of Synod, and that only by two young men for three or four months each during the last two years. Messrs. Dionne and Rivard spent part of the summer of 1869, and Messrs. Rivard and Brouillette spent four months of last summer, in itinerating in the Lower Provinces, selling copies of the French scriptures, chiefly the New Testament, with tracts shewing the way of life through the Lord Jesus.

They have visited some of the chief settlements in New Brunswick, P. E. Island, and Nova Scotia.

When the Synod met in Charlottetown the two young men gave a simple and most interesting statement of their mode of procedure, and all present seemed persuaded that we were clearly called not only to continue this agency, but to enlarge and extend missionary effort to a people who, at our very doors, were left ignorant of the holy Bible and of justification through the righteousness of the Lord Jesus Christ.

The young men, after Synod, proceeded to Richmond County in Nova Scotia, which contains about 6000, or above one-fourth of the whole number of Acadians in the Pro-

vince named. Here they disposed of their whole stock of New Testaments, and a second supply, for which they had sent, having been forwarded by mistake to Sydney, instead of the Straits, they returned via New Glasgow to Halifax, hoping there to find in the stock of the Bible Society what they required to enable them to spend the last two weeks profitably at Chezetcook or Clare. In this they were disappointed, the depot of the Bible Society only containing a few New Testaments of a type so small as to be unsuitable, and consequently returned via St. John to Montreal, where they are now attending their theological course prior to receiving license.

These are the simple facts of the case.—What the results of their sale of the scriptures and conversations with individuals may be, we cannot tell, (the day will declare it) but we know that many feel thankful that a beginning has been made in this work of offering the scriptures to this people. If Paul felt himself a debtor to preach the Gospel to the Roman, the Greek, and the barbarian, God's people in these Provinces must feel a deep obligation to see that the same glorious message shall reach all dwellers in our own country, and especially the children of those who occupied it before us, and gave names to many of its streams and valleys.

The Colporteurs received by agreement \$30 each per month, amounting to \$240 besides expenses from Montreal and back, and something for tracts and Testaments given away. The expenses were not sufficiently considered last year, and hence a deficiency of \$166.

That deficiency is now doubled, and though we do not regret the flow of our people's liberality to the F. C. Missionary Society, or to the rebuilding of the burned mission buildings in St. Anne's, Kankakee, in response to the stirring appeals of Mr. Chiniquy, still we think the nobler way is to do this present duty, to extinguish this present debt, and not to leave the other undone. The Synod's Committee are but feeling their way, and cannot yet report much accomplished, but they should know that they will have the sympathies and cor-

dial support of their brethren throughout the Church, in any judicious efforts which they may make to increase the missionary force, or to make it more permanent in its mode of operation. And how are they to know this? Congregations, societies and individuals may inform them by figures on the latter pages of the *Record*. We feel assured that these, instead of being regarded as "dry reading," will prove highly interesting, entertaining and stimulating.—We feel assured that such expressions of confidence and approval are forthcoming.

As the news of Mr. Chiniquy are read with deepest interest by our people we will let him speak, for the work is one over all the Provinces and continent, wherever the French Roman Catholics are found.

LETTER FROM REV. C. CHINIQUY.

*St. Anne, Kankakee Co., Illinois, }
10th January, 1871. }*

REV. MR. MCGREGOR :

My Dear Brother in Christ,—Your kind letter of the 23d December, with the check of \$140, is received—and I cannot find any expression to tell you and my noble-hearted christian friends of Nova Scotia, my gratitude for your admirable charity.—The Lord has indeed been exceedingly merciful towards us in giving us such true friends in your so christian and hospitable land. When he tried us with that terrible calamity, He was a merciful Father who had prepared in your christian hearts the remedy to the afflicted with which he was visiting us. A few days before I received your letter, our merciful Heavenly Father had given us a glorious victory over his great enemy, Rome. I have sent some details to our worthy and common friend, the Revd. Mr. Murray, who will probably publish them,—for they are connected with one of the most extraordinary circumstances recorded in the Church history. I have forced the Bishop of Chicago, in spite of his protestations, to expose the whole series of the bloody laws of his cruel and anti-christian Church. I wished then that every Protestant of Nova Scotia could have seen the confusion and the distress of the poor man, when I obliged him to translate from Latin into good and plain English, the godless and diabolical principles which lie at the foundation of the Popish system. The pleasure they would have got, and the grave instructions they would have received in hearing that testimony, would have well repaid the n for the sacrifices they have made to help us to bring that great result. The future historian will now be enabled

to say that a Bishop of Rome has been obliged to confess that his Church holds that she has the right and it is her duty to exterminate the heretics. Must not that fact redouble our zeal in the work of the conversion of the poor blind Romanists? Is it not the best investment we can make of our money to weaken the power of Rome, by breaking the chains of the poor slaves she keeps at her feet? There is no safety for the Protestants, as long as there will be any danger that Rome could regain her former power. For her bloody laws are there, still unrepealed, to press and force the Roman Catholics to persecute and even exterminate the heretics, where they can do it safely. I confess to you that the revolutions which we have forced the Bishop to make, have redoubled my energy and my determination to do and sacrifice everything, in order to destroy, with the help of God, a system which is so evidently anti-christian, and which is so clearly opposed to the welfare, and happiness, and peace of the world. It seems to me more than ever that, in such a battle against Rome, I may always rely on the sympathy, the christian help of every disciple of the gospel. For this is a cause in which we are all interested, and in which every one of us is bound to give his helping hand.

My Colloge, with the Pointe aux Tremble Colloge, is the only one on this continent to prepare the young men and women whom God will choose to spread the light of the gospel among the millions of French speaking people, who, in the United States, Canada, and the Lower Provinces, are still at the feet of the idols of Rome. Several of my young men have already begun the glorious work in the midst of your Acadian population. Many more will soon follow, if you continue to help me to raise our dear Colloge from its ruins. Who can tell the results of our missionary efforts among the Acadians, for the future welfare of your fair land?

Protestants, you all feel that Rome is a stone to your neck—it is a dark spot on your bright horizon—it is a constant menace against your most cherished and dearly bought institutions. It is, then, not only the most blessed christian work you can do, to prepare the house of education for those who will destroy the power of Rome in your midst, but it is the wisest thing you can do even if you look at it in relation to the material prosperity of your country.—This is a question which I would like to treat again before your intelligent people, if God would give me a few days to pass again in your midst. You have more learning, and wisdom, and science than I have on every other question; but this question, of the *necessity*, the *opportunity*, the *facility* of making a common and a

great effort to-day to convert the Romanist, I dare say that not one among you can have had so many opportunities of knowing how to handle it, with the help of God, than the poor, humble and unprofitable servant of God, who has now the privilege of writing you these lines. As soon as my college will be rebuilt, and the classes opened again, (D.V.) I propose myself to continue the blessed missionary work which we began in Canada last winter and summer. If my dear and kind friends of the Lower Provinces do continue, for some time, to strengthen my hands and cheer up my poor broken heart as they have done lately, through you and others, it will not take much time before we will again be able to praise the Lord on the same ground where we have shed so many tears, for the work is advancing very fast.

May the God of the Gospel for ever bless the pastors and the people of your Provinces, who do so nobly come to the help of your so tried, but forever grateful friend,

C. CHINQUY.

Home Missions.

The December number of this periodical contained the Board's arrangement of Home Mission labourers for the winter, but unexpected events have necessitated some changes.

Mr. J. F. Layton having assigned urgent reasons for remaining in Bermuda, the Board concurred, and it became necessary, for that and other reasons, to retain Rev. A. Stirling in Nova Scotia. He has been zealously preaching in different parts of the Pictou Presbytery, whence he proceeds or has proceeded to Cape Breton to be employed in the Presbytery of Victoria and Richmond, but chiefly in the congregation of Mabou, which has been left unsupplied for months past. We trust soon to hear that the Gospel is being preached there with a frequency and unction which will cause them to feel that the fast has been followed by a feast. The Miramichi Presbytery has had its chief vacancy supplied by the induction of Rev. R. Wilson to the charge of St. John's, Chatham, and the Presbytery of St. John has been strengthened by the settlement of Rev. W. Stuart at Fredericton. and Rev. Samuel McCully at Prince

William. By the indisposition of one of our Probationers, this Presbytery was left at a disadvantage during December and the first half of January, but Mr. John Allan, of Harbour Grace, a licentiate of the Free Presbytery of Edinburgh, having recently been received, has now commenced mission work within its bounds.

The Presbytery of Halifax has received an accession in the induction of Rev. A. R. Garvie to the charge of St. John's Church. Windsor. Newport congregation has forwarded a call to Rev. J. D. McGillivray, which awaits an answer. Bedford, Fall River, the Junction and Mount Uniacke have been supplied by the Theological Students.

Rev. Thomas Cumming, who has declined calls to James' Church, New Glasgow, and to Zion Church, Charlottetown, and Mr. Charles Fraser are doing missionary work in Prince Edward Island whose Presbytery has been increased also by the ordination of Rev. Samuel Gunn over the congregation of West River and Brookfield.

Pictou Presbytery has to provide for Scotsburn, James Church, N. G., and Merigomish; and of late for Fisher's Grant, Little Harbour and Sherbrooke, Mr. Maxwell having met with a trying accident—the fracture of a leg,—and Mr. Campbell being struck down with severe illness. At present this Presbytery has not a single Probationer, but from the 1st of February Mr. J. W. Nelson will aid its members in giving as full supply as practicable to the congregations just named.

Mr. Nelson has spent the last two months in Truro Presbytery, and we believe his services were given almost exclusively to the congregation of Acadia Mines. This Presbytery will for a time, of necessity, be left unaided in supply of their two vacancies.

We continue in our present number the publication of Reports of work performed during the past season. We have by us two interesting reports of missions to congregations in the Presbytery of Victoria and Richmond by Rev. Wm. Grant and Rev. A. Ross of Pictou, which are not for publication; but which show a large amount

of earnest work for Christ crowded into a few weeks. The Lord water the seed sown!

Report of Mr. A. F. Thomson.

To the Reverend Presbytery of Halifax :

According to appointment, commencing on the 2nd Sabbath of May, I laboured four months in Digby County; five Sabbaths excepted, on which I supplied the congregation of Rev. D. S. Gordon at Bridgetown and Annapolis.

THE FIELD

comprised three stations, Digby, Digby Gut and Hillsburgh.

The first is the least promising, as we have in Digby only a few adherents. There are a goodly number who once were Presbyterians, but for want of attention and supply from their own body, some have joined other ecclesiastical connections, and some have become careless, and belong to that number, too great alas, who attend no public worship, and shew no interest in the cause of Christ. Many I am sorry to say seem to be living here without God in the world, and little comparatively appears to be done to stem the desolating streams of intemperance and vice.

I had good audiences in this town in the Baptist church which was kindly offered and accepted as required. Both on account of the few people who adhere to us, and on account of the throng of summer visitors, many of whom are Presbyterians from St. John, it appears to me that Digby should continue to receive supply.

DIGBY GUT

which is distant about five miles, was my principal and most promising station. Here there are 12 church members and between 40 and 50 adherents, but all denominations came out to service, which was usually held in the house of Mr. Wm. Turnbull to whose zeal and exertions our cause is largely indebted. The people here are making a great effort

TO BUILD A CHURCH.

They have the frame covered, and intend soon to finish the outside. Being weak in numbers an appeal for aid has been made to the Presbyteries of Halifax and Lunenburg, and the people are greatly encouraged to hear that the appeal will be pretty generally responded to. A few pounds or even dollars from each congregation would secure the finishing of this, the first Presbyterian place of worship, as I believe in the County, and prevent the injury sure to arise from failure to finish. The prospect is good and if the movement here is properly cherished

and encouraged, we will soon have a good working little congregation gathered. Not a few are waiting to see what our church will do, and if they see it working earnestly for Christ's cause, will join cordially in the enterprise.

Rev. D. S. Gordon, assisted by Mr. E. Tupper, Elder, dispensed the Lord's Supper in August, when 19 persons joined in Communion, three belonging to other denominations. Four were admitted for the first time, and there are others likely to join at an early day, and from the interest felt it is clear that this section should be carefully attended to.

HILLSBURGH

Is situated between Annapolis and Digby, 9 miles from the latter place and 13 or 14 from the former.

Here there are 8 church members, six or seven families besides a few adherents. Our cause here has sustained a great loss in the removal of Dr. Beckwith and family to Locke's Island.

Our services here were held in the Wesleyan Church kindly given for our use; and generally we had good and attentive audiences. Our people here however, I am sorry to say, do not display either by contribution or otherwise the same amount of earnestness and interest as in the station last referred to. Probably however if they saw any prospect of regular supply and ordinances, and of getting a place of worship of their own, they would soon display a great increase of zeal, energy and liberality, and when they are thus aroused, we shall soon have a good foothold in Hillsburgh.

REVIEW.

On the whole we are encouraged to prosecute the work in this field. The efforts made so far have been successful, and if followed up we may expect greater progress in the future.

In conclusion, I feel constrained to say that I have had great cause to bless God for the favour shewn me during the season spent in this field, and for the unbounded kindness received by the people of all denominations. I was boarded free of expense in the family of Mr. W. Turnbull, Digby Gut, and would acknowledge the kindness of Mr. George A. Turnbull of the same place, and of Mrs. George Turnbull of Digby.

One fact which convinces me that the Presbyterian element would be greatly useful in this County to the interest of religion, is, the amount of Sabbath desecration visible. The Lord's Day is not observed here as in the East. It is not uncommon to see people making hay, cutting wood, sailing vessels and engaging in other secular business or amusement on that day.

Could not some measures be adopted to

have the present Law regarding the Sabbath amended? As it stands there is nothing, I am assured, to prevent pleasure parties and travelling excursions; and pleasure seekers and worldly men take advantage of this and laugh at those who propose to prevent the violation of the rest and sanctity of the day in the face of the community.

A. F. THOMPSON.

Digby Gut, Aug. 29th, 1870.

Report of Mr. David Smith.

To Rev. A. L. Wylie, Clerk to the Truro Presbytery:

REV. AND DEAR SIR,—In accordance with the appointment I received from you in Truro, I preached the second Sabbath of the last month in Riversdale and Kemp-town, and the three following in Acadia congregation.

In this congregation, as you are well aware, there are three preaching stations—Acadian Mines, Westchester and Folly Mountain.

In Acadian Mines services were held every Lord's Day evening, and prayer-meeting every Thursday during my stay in the congregation. Services are also held monthly by other denominations, and upon the whole are well attended. Prayer meeting, however, is not so well attended as might be expected. This is in a great measure due to the fact, that in the absence of the officiating minister, such meetings are not maintained by the people themselves. There is also, in connection with this section of the congregation, a Sabbath school superintended by the Elder of the church. It is not as largely attended as it might otherwise be if the parents of the children were more deeply interested in the work.

As for Westchester, I cannot make any detailed report. As preaching is held there on every alternate Sabbath, I had the opportunity of preaching only on one Lord's day. On that day the house was well filled, and the audience seemed to pay a great deal of attention and manifest considerable interest in the discourse.

With regard to Folly Mountain I had the privilege and extreme pleasure of holding services in that place on two Sabbaths. The number of this section of the congregation at the present time is very large. The last Lord's day the house was crowded. If the church do not make some provision to supply this portion of the congregation I think she will be negligent in discharging the duties which she owes to her great Head and Master. Here is a large number of people who during the week are engaged in work on the Railroad, but on the Sabbath day congregate in vast crowds passing their time, if there be no preaching, in every

way other than that which is calculated to give profit to their souls. If there was, however, established here every Lord's day or at least every alternate Sabbath, regular services, many of them would attend and derive for the soul that refreshment which they demand after spending the week in laborious toil. I therefore ask you to bring the subject before the Presbytery that its members may give it their consideration and see that the matter is immediately attended to.

Respectfully yours,

DAVID H. SMITH.

Truro, Aug. 1st, 1870.

Report of Mr. John Leishman.

To the Presbytery of St. John:

According to appointment, I have been engaged during the past five months within the bounds of your Presbytery and now beg to submit the following report.

I commenced my work on the first Sabbath of May, and have been engaged in this field ever since, with the exception of two Sabbaths, which I spent in Musquash. I have supplied Buctouche for 14 Sabbaths, Cocaigne 11 Sabbaths, and Shediac 4 Sabbaths. Three Sabbaths I exchanged with Rev. Mr. Murray, of Moncton, and once with Rev. Mr. Fowler, of Bass River. Once I held service at Point du Chene, on which day Rev. Mr. Law of Richibucto supplied Buctouche. I have made arrangements to supply Buctouche during October. I also expect to preach in Cocaigne in the afternoon of the same days that I hold service in Buctouche.

A MINISTER WANTED.

I have made several visits among the people and was glad to see one desire prevail, viz.: that of soon having a minister amongst them. Each person appears willing to exert himself to support one. At a meeting held in Buctouche previous to my arrival there, it was unanimously agreed to pay four dollars for every Sabbath on which service was held among them. There has also been about \$70 subscribed towards painting the church, (part of which has been subscribed by other denominations). All of this sum will be paid any time it is called for.

STATISTICS.

In and about Buctouche there are 31 families in connection with our church. In Cocaigne 10 families, in Shediac 10 and in Scotch Settlement 12, in all 60 families. Some of these appear (and I think are) quite comfortable, and I might say independent, and would have no difficulty in providing their share of a Pastor's support. The only hindrance I can see would be in

uniting them, owing to the distances to be travelled from place to place. The field embraces a distance, in length, of about 22 miles, viz.: from Buctouche to Shediac. Cocaigne lies half way between these places and Scotch Settlement about six miles from it, further up the river in a S. W. direction.

PLACES OF WORSHIP.

At present there is but one church, that in Buctouche. In Cocaigne I hold service in the School House, a small building very unsuitable for preaching in, but I have strong hopes of seeing a church erected there before long. Some of the frame has been hauled, and I have been informed the remainder is hewed, but not hauled as the site is not yet decided on. They will require some help to build, and I recommend their case to your liberality, and trust that the propriety of assisting weak, but willing places, may receive your consideration, that aid be granted them.

In Scotch Settlement a church was commenced some years since, but instead of progressing is rather beginning to fall to pieces, however there is a very good school room here in which service is held.

In Shediac I have always conducted service in Smith's Hall. As a general thing I do not approve of preaching in a hall or building where negro concerts and magical shows are held during the week, but in this case, the difficulty, if you consider it such, cannot at present be removed.

PROSPECTS.

In all the places I have held service, the attendance is good and the attention "marked," so that I am forced to conclude, that although much work is necessary, and much prayer needed, yet a hearty support and a cheerful assistance will be given to any one who may, in the Providence of God, devote his time to this field. I am a strong believer in direct answer to faithful prayer, and do not hesitate to say that in answer to prayer, the servant of God labouring in this vicinity will see "the work of the Lord prosper," and he will thus be encouraged to go on in his good work. May God grant this, our request, and to His name be the praise.

SABBATH SCHOOLS.

Shortly after my arrival here we formed two Sabbath Schools, one in the village of Buctouche, the other further up the river in Mill-Creek Settlement. I visited both as often as my arrangements would permit, and now take this opportunity of publicly thanking Mr. Wilkins and Mr. Jackson, the superintendents for their assistance in this work.

I expect my labours here will close about the end of October, but I trust this part of the "vineyard" will not be long without a

faithful, earnest labourer, whose soul is devoted to the cause of Christ. I am convinced from observation during the past few months that although discouragements may arise, they will soon disappear and a good work will be accomplished.

Respectfully submitted,

JOHN LEISHMAN.

Buctouche, Sept. 27th, 1870.

Our Foreign Missions.

Nothing later than the intelligence already published having been received from the New Hebrides, we give Rev. Mr. Inglis, letter on the death of Rev. Mr. McNair, being another testimony to the excellence of his character, and the value of the services thus lost to the Church.

The letters which follow from Messrs. Morton and Grant will be read with deep interest. Mr. Grant's letter assumes that his readers have before them the facts briefly noted in our last number, that Providence conducted himself and family safely and speedily to Port of Spain first, and next to San Fernando; that they were joyfully received at both places, first by Rev. Mr. Brodie and next by Rev. Messrs. Lambert and Morton. We would now add that as Mr. Lambert's manse was about becoming vacant it was kindly placed at the disposal of Mr. Grant, who expected to occupy it in a few days, and to commence his missionary experience in San Fernando, many Coolies being within easy access. The vacant Congregation of San Fernando will receive a supply for a time from the two brethren. Mr. Grant declined giving any opinion respecting mission prospects so soon after landing, but mentions that all with whom he had conversed regarded Mr. Morton's fluency in the language of the Coolies as remarkable.

The letters which this number contains, are decidedly the most encouraging which have been received, and should be read with mingled feelings of gratitude, and prayerful, humble expectation. "In the morning I will direct my prayer unto thee and will look up." "Unto thee will I lift mine eyes, O thou that dwellest in the heavens."

“Behold as the eyes of servants look unto the hand of their master, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us.”

TRINIDAD MISSION.

Letter from Rev. K. J. Grant.

SAN FERNANDO, Dec. 24, 1870.

Rev. and Dear Sir,—As the Board may expect to hear how I am occupied, I will write briefly. As stated in a former note, I am located in San Fernando, a town about 50 miles south of Port of Spain, with a population of about 5000. I am not able at present to state correctly the Coolie population in the town, but there is a sufficient number for a large congregation.—North, east and south cane-growing estates stretch for several miles. These are worked principally by Coolies. Within five miles of the town there are probably some 5000 Coolies. These are largely accessible.—They readily enter into conversation, after the task of the day is performed, if you visit an estate, and enter into conversation with one Coolie, a group will soon gather around,—they are desirous of having their children taught English, but in this work I am persuaded that no teacher can be successful unless he is acquainted with both English and Hindustani. It is difficult to convey to you an idea of my feelings, when surrounded by a number who would readily listen, and yet feel utterly unable to make myself intelligible in the simplest truths of the Gospel. In this I could envy brother Morton, who can address them with so much facility. I am endeavouring however to study the language, and don't anticipate any serious difficulty in acquiring a sufficient acquaintance to hold communication with the people.—There is a wide and deeply necessitous field all around, and I try to do what I can for their spiritual interests. I am not idle.

At present arrangements are in progress for opening a school in Cipero street, a section of the town principally occupied by Coolies. We have now a Creole and Coolie Sabbath School here, and during the week I give lessons to some Coolie children. It may be premature to refer to the proposed school, but I know it will be interesting to your Board. I will give but a few general statements, and if the scheme be successfully matured, Mr. Morton will be able by next mail, to give you all the details.

A few days ago Mr. Morton was in Port of Spain, and having enlisted the sympathies of the Agent General of Immigrants in behalf of a School in Cipero Street, San Fernando, went with him to

the Governor, whose liberal offer quite exceeded anything that could be anticipated. The Governor has agreed to give \$300 to a male Teacher, \$100 to a female, with some addition if the School prove successful. This is simply an experiment for one year. The School is to be under the direction of a Board of Managers. Several leading gentlemen, in and around San Fernando, have agreed to act on the Board, and, at their request, both Mr. Morton and myself have agreed to be included in the number. The whole matter has yet to come before the Educational Board, of which the Governor is President; but we are very hopeful that the liberal proposal of His Excellency will be carried out. Should this School be successful, and need we assure you that we will use every means to render it efficient, it may be the beginning of an educational scheme, that may ere long embrace every Estate on the Island. Let not the Board, let not the Church, think that your Mission to this Island has hitherto been fruitless. The hearty response of the Governor, the sympathy and co-operation of the gentlemen of the Board, is an acknowledgement of their appreciation of the work in progress.

Farther, I have accompanied Mr. Morton to a few of his meetings, more particularly in hospitals. Everywhere I have found the Coolies attentive, some apparently deeply interested as he preached to them of the one true God and Jesus Christ whom He hath sent, and when he engaged in prayer they literally laid their hands on their mouths as they lay in the dust.

I witnessed one scene that was peculiarly touching, a young Coolie, say 18 years of age, dying. The pale countenance, the clammy sweat, the difficult breathing, all betokened that the hand of death was on him. The Missionary spoke to him in his own tongue of Him through whom eternal life might be obtained. For a moment his contortions would cease, and with fixed gaze he appeared as if he would learn what is to us “the old, old story,” but to him altogether new. His energies, summoned for a moment sank, and soon the spirit was at the bar of judgment.

Just at this moment there was a piteous cry heard in the next ward, we turned aside to know the cause. A poor invalid was visited by his brother or a near friend. He was overwhelmed on seeing him, and it brought vividly to my mind a fact that I myself scarcely realized before, that these poor heathen people have all the natural sympathy of our nature.

If the Church at home patiently and prayerfully prosecutes the work, and if we in the field can sow in the same spirit, I am persuaded that ere long a good harvest will be gathered.

On more than one occasion I have seen a Coolie standing at the open window of the Church during the whole of an evening service, and at prayer-meeting on Wednesday evening of this week there was one present, and when the rest withdrew he came to me and asked to be baptized on Sabbath. His English was very poor, but it was better than my Hindustani. Our interview could not be satisfactory, but I have since had him face to face with Mr Morton, and if he submits to instruction as we trust he will, by-and-by his request, which was very earnestly made, will be granted. He offered to give me his cow, which is his all, if I would only baptize him. I mentioned this simply to illustrate his earnestness.

To-morrow is Christmas. I can't realize it, for as I write every door and window is thrown open. I trust that the week of prayer may be a precious season to the whole Church. I am sure our field will not be forgotten.

I am very sorry to hear of the death of Rev. Mr. McNair, of Erromanga, but I am thankful to know that Mr. McKenzie, who has already proved himself an earnest and successful worker, has given himself to the work, and would be glad to know that he and Mr. Robertson are to go together to the field of labour during 1871. The field is wide, and necessitous, let our young men hasten to the corner most likely to be neglected, and thus as our Church aims faithfully to comply with the great Commission, will she receive a Pentecostal baptism.

Ever yours,
K. J. GRANT.

REV. P. G. MCGREGOR,
Sec'y of Board of F. M.

Letter from Mr. Morton.

SAN FERNANDO, Dec. 7th, 1870.

My Dear Mr. McGregor,—You will have heard of the safe arrival of Mr. Grant. We were glad at his coming, the more so that Mr. Lambert leaves us this week. Indeed he left this to-day but I will see him again before he sails from Port of Spain. I cannot tell you how much we regret his leaving. He is no ordinary friend. He is so frank and generous, so ripe in his experience that I have been greatly helped by him and have learned to esteem him very highly. As a preacher he is very affectionate and tender. But he is gone and I feel somewhat to-day as if I had just returned from the funeral of an old friend.

Mr. Grant has been experiencing the exhausting effect of his constant and hard labour in travelling, visiting, and public speaking in the home congregations up to the time of his sailing. In one week the

steamer brought him into hot weather and thus he had no time to recruit. His appetite however is now good and I hope all will be well, but the church should take greater care of her young missionaries and forbid such an accumulation of meetings as must prove exhaustive to all but the very strongest of men.

For myself, I am very well indeed. My regular Sabbath work is three Coolie services and one English service. I have begun a regular weekly service in the Colonial Hospital at San Fernando. This week there are 90 Coolies in that Hospital, but some are from Madras. The attendance at service is about fifty—halt, and maimed, and blind. An hour or two in this hospital is more trying to the feelings and strength than half a day in other departments of our work. The hospital is well conducted, and we are made welcome to do what we can for the good of its inmates. There they lie in rows, ward after ward, Creoles, Chinese, and Coolies; some burning with fever, a few emaciated with consumption, or oppressed with dropsy—but the vast majority suffering from ulcers—some with parts of their feet literally rotting off. It is enough to move a heart of stone to see some of them. The worst cases from the Estate Hospitals are sent here at the expense of the Estate. And I never visit it without meeting Coolies from the country who know me and seem very glad to see me—sick we visit them. For a time Mrs. Morton was very far from being well and she came to San Fernando for a change of air. Here we met Mr. Grant, and enjoyed a pleasant time with him and his family and Mr. Lambert. In two or three days we return to Iere Village. Mr. Grant will remain in Mr. Lambert's house for the present and give some supply to Mr. Lambert's people, breaking ground at the same time in the language and school work. Mr. Lambert's successor has not been named; but we may hear of one coming soon, I hope in a very few months at most. Sooden has not been well, and the attendance at the Iere school has become rather reduced. As a number of our best boys have gone to work, I intend after the new year changing the school hours so as to get them after their work is done for at least an hour or two in school. At the Lothians Estate eleven boys are being taught Hindi by a Coolie who can read it. I was surprised to find that they were making good progress—for they only meet in the evening. They, their teacher and several others are trying to learn English and I endeavour to give them two lessons a week. Several of these young men can read a little from having been in school when children, and they are making good progress. This is in some measure the fruit of a school which was kept on the Estate for a time

several years ago. Some half dozen of these boys and young men have been baptized, but their christian training has been neglected. On this Estate I have Coolie service every second Sabbath morning.

We have thus some encouragements. You will notice that I speak of the Hindi above. This is the low or Indian dialect of Hindustani, as Urdu is the high or Mussulman dialect. The Hindi is printed in the Nagari character, and the Urdu in the Persi-Arabic. I use both in speaking; but I only use Nagari in our public services, as the majority are Hindüs and have their prejudices in this matter. Two of the young men at Iere and Soodeen read the Hindi Gospels to me, and as the two young men are reading the Word of God for the first time in their own language and letter, the effect produced is striking. They read English but it does not seem to bring home the force and meaning of what they read as the Hindi does. They often stop to express their surprise and admiration. One of them seems hardly to know what to think. Though he has lost confidence in much that he formerly believed, he is not yet prepared to give up all, and he begins to apprehend very clearly that if he receive the Gospels as the Word of God in truth, he must reject the claims of Hinduism—a conclusion which he seems to be afraid of.

Pray for us and our work.

Very sincerely yours,

JOHN MORTON.

Extract from a letter from Rev. J. Morton to Rev. G. Patterson.

"I am having some encouragement in my work. There is marked attention paid by the Coolies to the message of life. I see good reason to labour and be encouraged even though I am unable to report conversions. One thing is evident, the people understand the language I speak and are stirred up to think and feel. At times they are moved. They often commend the truth and beauty of what they hear. Some of them believe, at least intellectually the word—the truth is finding entrance in some measure. Oh that it would so enter as to drive out all error, and lead them to take what must be to a Hindu the tremendous resolution, to trample custom and caste under his feet.

Hospital work is very pleasant, the poor fellows seem so grateful to be noticed. To be noticed, encouraged and cheered when sick and lonely, seems to open their hearts to us.

Mr. Grant seems to take to the Coolies, and I think he has felt already that they afford a wide field for zealous and devoted exertion, and a field not unpromising. I hope the Church will not be impatient. To

learn a language, gain an influence so as to be listened to with confidence and be understood, takes time, and this is only the beginning of the work. But if any are doubly urgent to hear of conversions, let them be doubly urgent in pleading with Him whose is the power."

NEW HEBRIDES MISSION.

(From the Christian Review.)

Death of the Rev. James McNair.

Recent letters from the islands have brought the sad intelligence that the mission is bereaved of one of its most faithful labourers. The following letter from Rev. Mr. Inglis contains a worthy tribute to the memory of our departed brother:—

*Aneiteum, New Hebrides, }
August 2d, 1870. }*

REV. D. McDONALD :

My Dear Sir,—As we expect to have an opportunity of sending away letters in a short time, I sit down to write you a few lines. The "Dayspring" arrived at Aneiteum on the 5th of May, bringing us four months' letters and papers. She brought back from the colonies Dr. and Mrs. Geddie; also Mr. and Mrs. Ella, of the Loyalty Islands Mission; she also brought Mr. and Mrs. Goodwill, a missionary and his wife for this group, from Nova Scotia, from the branch of the Presbyterian Church there in connection with the Established Church of Scotland, but which is negotiating a union with the other Presbyterian Church in that province, which is composed of what were the United Presbyterians and the Free Church. The Presbyterians of the lower provinces hold advanced opinions on the subject of union.

MISSION COUNCIL.

The annual meeting of the mission was held at my station in June. It was a very interesting and a very agreeable meeting. The reports from all the stations contained greatly less of the discouraging element, and greatly more of the encouraging, than they ever did. Still you must remember that ours is slow, difficult, up-hill work. Every stronghold of Satan has to be taken by the slow process of sapping and mining. It is not as in old times, when armies met on plains, and one decisive battle sealed the fate of an empire. The god of this world has ruled too long over these tribes, and is too firmly entrenched among these islands, to yield up his power without an obstinate struggle.

ANEITEUM.

On this island the work goes on quietly and steadily. The money received for the

arrowroot contributed by the natives of Aneiteum to pay for the Scriptures has amounted to about £500, and has enabled us to pay the full amount charged by the British and Foreign Bible Society for 2000 copies of the New Testament, strongly bound in calf, and 2000 copies of the Book of Psalms; and we have a balance on hand of about £50, to be appropriated for payment of the Old Testament, the first half of which is nearly ready for the press. Dr. Geddie was appointed at the annual meeting to superintend the printing of this translation in Melbourne, the Bible Society having agreed to have it printed there, to meet our convenience for its supervision.

DEATH OF MR. MCNAIR.

I am sorry to inform you that our mission band has just sustained another heavy loss. The Rev. James McNair, of Erromanga, died on the 16th ult. He was present at our meeting, attended every sederunt, and took more or less part in all the business. He had been ill for six months with fever and ague, of an obstinate rather than a violent type, but no one suspected any immediate danger. He was home, however, only a fortnight, when he became suddenly worse and died.

[The account of his early life and studies is omitted, because given in a late number by Mr. Neilson.]

HIS WORK AND CHARACTER.

Mr. McNair has been only four years in this mission. But his career, though short, has not been in vain. He was a true-hearted, earnest missionary. He applied himself most assiduously to acquire the Erromangan language. He taught the natives to read, he preached to them the gospel, he translated portions of the Scriptures, he administered medicines to the sick, and in every way he and his devoted wife laid themselves out for the spiritual and temporal well-being of the natives; and their labours were beginning to tell very effectively, both on the Christian natives around them, and on the more distant heathen.—Some months ago they had the satisfaction of seeing a few converts, whom they had carefully instructed, added to the fellowship of the Church, and the heathen, in considerable numbers and from great distances, were paying them friendly visits. During the first two years they lived on Erromanga, owing to epidemics and a great mortality among the natives, their lives were often in danger from the heathen, but during the last two years, owing partly to the absence of these exciting causes, but chiefly, we believe, to their being better known, the heathen had become friendly to them and favourable to Christianity.

They were particularly well liked by

those about them. About two years ago one of our Aneiteum teachers and his wife lived with them for a few months to assist them in their work. When the news of Mr. McNair's death came to this island, and this woman heard of it, she cried bitterly, and said, "Oh! they were so good; they were so good to us: their words were so good, and their conduct was so good; yes, both of them. They two never scolded us, never spoke angry words to us: no, neither the one nor the other; their words were always soft; they were good; yes, they were so good, they were so kind."

Mr. McNair was a large-hearted man: he was devising large schemes of usefulness for Erromanga. On that island travelling is difficult by land: the sea is the principal highway; but then the sea can be traversed only in fine weather. There are no reefs along the coast forming lagoons, inside of which boats may always sail safely, as in many of the eastern and other groups. It is surrounded almost everywhere by an iron-bound coast; even boat harbours are few and far between; hence a specially good boat is required for sailing round the island. Mr. McNair had brought this matter so distinctly before some of his friends in the colonies that the Rev. Mr. Mackie, of South Yarra, and his congregation, at a cost of £55, procured him an admirable life-boat, equally adapted for sailing or rowing, and which would be safe in all seas and in all weathers, that he might be able to visit round the island as far and as often as he might require to do so. This boat was brought down by the *Dayspring*, when she arrived here in May last; but this and other schemes, however wise in themselves, and however wisely laid, have all, in the providence of God, been cut short.

He was an honest, unobtrusive, man, and never strove after effect. He was a true man, and, like all true men, he grew in the esteem of others as he became known; and the longer he was known, the better he was liked. He was an earnest teetotaler: he had been so, I believe, all his life: he used neither alcohol nor tobacco; but cheerfully lent all his influence to assist those who are striving to stem and drive back the fearful flood of intemperance that is desolating both the church and the world.

One prominent feature in Mr. McNair's character was, his thorough reliable honesty. He was a Nathanael—an Israelite indeed, in whom was no guile. His piety was sincere, unostentatious: it was best known by its fruits. He was a reliable man, a peaceable man, a loveable man. He was naturally of a quick and hasty temper; his Celtic blood boiled up at every display of

hollowness, or heartlessness, or injustice in any form. His whole soul was moved within him at the kidnapping system that has been going on for these years past among these islands, especially when the poor Erromangans were the victims of this "consummation of all villainies;" and he wrote on this subject to the commodore commanding on the Australian station, in language unmistakably distinct and strong, and which, it is believed, did good in high places. But under ordinary provocations his anger was brief and evanescent, while all the benevolent emotions of his nature were strong and enduring.

The learned and pious Hervey says, "I have always looked upon *gratitude* as the most exalted principle that can actuate the heart of man." When I was in Otago, eighteen months ago, I met with a gentleman to whom I was the bearer of a letter from Mr. McNair, and who had been one of his securities when he was postmaster in Dunoon. After expressing his delight at receiving a letter from our brother, and hearing of his welfare, he concluded by saying, "Well, I think I never in my whole life met with a more *grateful* man than Mr. McNair."

Though death came upon him somewhat suddenly and unexpectedly—for it was not until within twelve hours of his death that any immediate cause of danger was apprehended—yet he was found fully prepared. He knew in whom he had believed. During the night before his death, he appeared to be in an ecstasy of joy; grace in habit became grace in active exercise; dying grace was given on a dying bed; as his day was, so was his strength. "Mark the perfect man, and behold the upright; for the end of that man is peace."

I remain, yours, &c.

JOHN INGLIS.

Extracts from a Letter from a Montreal Elder.

Montreal, Jan. 16th, 1871.

I am sorry we have as yet failed to find a man for the New Hebrides. A young licentiate, Mr. G. L. McKay, after studying in Scotland, has offered, but he prefers China or India. Possibly he may yet change his mind as respects his place of labour. Erskine Church here has offered \$500 per annum in aid of any Missionary from this Church, to any foreign field, and the Foreign Missionary Committee are sounding Presbyteries about sending McKay.

If we could get one Missionary anywhere, we should probably soon have more. At present the struggle to rescue Manitoba from the French Priests, who have already

their clutches on it, is likely to be the most engrossing subject, especially in the West.

(For "Home and Foreign Record.")

REV. P. G. MCGREGOR, SEC. HOME AND FOREIGN MISSIONS.

Rev. Sir,—Believing that the friends and supporters of the New Hebrides Mission in connection with your church and ours are already preparing articles of clothing for the poor natives, and also mission goods of a more general and varied range, I think I could not do better in this letter than give a clear and pretty full list of the most necessary and useful articles for the natives and also for the missionaries. I intend offering the same suggestions to our own church in this issue of the *Kirk Record*. You are aware sir, that in both churches there are very many persons desirous of doing something for the mission in the way of making up mission goods and articles of clothing for the heathen if they only knew those articles which would be the most suitable. Again, it cannot be expected that young missionaries going out can know *what they should take out with them*. I know my suggestions will be received kindly by all in your church, for I have been asked by many persons what articles of mission goods are the most useful and suitable for the natives and the missionaries.

First, then, let me give a list of the articles the missionary should take with him or secure in Australia. Every missionary should be provided with a first class medicine chest well stocked with medicines generally, but especially of those largely used in the tropics; such for example as the various preparations of Iron, and especially a large quantity of Sulphate of Quinine, a medicine invaluable in the treatment of *Fever and Ague*. However, all Druggists who are accustomed to fitting up medicine chests for the captains of ships sailing on long voyages will find little difficulty in selecting the medicines most suitable for the tropics.

2nd. No missionary should go to the New Hebrides where he must build his own house and church before he can live in the one or preach in the other, without a *tool chest*, with a complete set of Carpenter's tools in it. These must be strong however rough, and among them must be strong augers from $\frac{1}{2}$ to 2 inches in size, and chisels of the same size. He should also take with him five or six American wood saws which he will find of much value in house-building and a thousand other kinds of rough work. Then he cannot get along without a good supply of Mason's *trowels*, and Mason's hammers and chisels in laying the foundations of buildings and plastering them afterward.

3rd. He should also have at least a few *Blacksmith's tools* and a set of *sodering irons*.

4th. A good grind-stone, a few large axes, also adzes, spades, shovels, picks, hoes, a crow-bar, and a large assortment of nails and spikes, and if possible, a good *pit-saw* and a *cross-cut saw*, and a number of good *hatchets*.

The missionary I think would be wise to purchase nearly all his supply of *groceries* in Melbourne, as, in the first place they do not keep in the warm latitudes, in the second he will get them far better put up, and also will be then better able to judge what and how much he should purchase, and in the third place he will know to a shilling how much money it will require, and knowing the exact sum in his purse. and now that he is about stepping on board the *Dayspring* for the Islands, he can pay out within twenty dollars of what he has in hand for his supplies. Every missionary should, if possible, have about \$40 in cash by him in the Islands for subscriptions and postage money.

Missionaries would do well to take with them about 100 lbs. of good oatmeal put up in 10 lb. tins, and hermetically sealed. You cannot get oatmeal in Australia, and that sold for "Scotch oatmeal" there is like so much dust. It is sold for sixpence sterling per lb. But the Adelaide flour is very superior and also cheap. A missionary cannot err in taking out with him from Nova Scotia some oatmeal then, and a box of preserved salmon in small tins. 'Tis a great mistake for him to suppose he must throw away all his warm clothing because he is going to a warm climate. He will find a warm coat in the month of August very comfortable often, and most any evening in his boat he will feel none too warm with thick cloth pants, woolen stockings and a warm coat. No, don't leave an article of warm clothing behind. All will be most useful, and on a long voyage on board ship they are invaluable. But if you would like to know what articles of clothing you should take with you from Nova Scotia for the New Hebrides, then I would say from happy experience, flannel, white or blue. For every day wear nothing is better or more comfortable for pants than our fine N. S. homespun, (white flannel) undressed. Crimean lambs wool shirts, cotton or worsted stockings, common leather shoes for travelling over the island, and canvass slippers about the mission station, a panama hat or most any kind of a hat with a white turban, and carry with you a white umbrella, and you are all right. Then for Sundays Alpaca coat, vest and pants, white cotton stockings, very light gaiters, white cotton shirt and white hats with turban. Missionaries should if possible take with them a good musical instrument, such as a

Harmonium or Melodeon. The natives are fond of singing, and those who hope to teach them to sing well should most certainly have an instrument to guide their voices. Most likely I may have passed something of importance that the missionary should take with him, but I trust those I have named, if secured, he will find to be most useful and necessary when he settles down on his lone island home to commence a mission station. If I have seemed to go beyond my province in giving so minute a list of things which young missionaries should provide themselves with, or have provided in part for them, I think when they get beyond *their Province* they will thank me for so doing. They can purchase pork, fowls, fish, vegetables and fruit in abundance from the natives.

Now, in closing, let me add a short list of articles of clothing, &c., for the natives
1st. Nothing better for the men and boys than a woolen or cotton kilt, cotton or Crimean shirt, and a white chip hat; and for the women and girls, a skirt, jacket and broad hat. The jacket for the women should be made pretty large with short sleeves and yoke piece set in at the neck. Besides these you cannot err in sending large quantities of grey cotton, prints, blue and grey drills, N. S. white homespun, blankets, hats for men and women, clasp and sheath knives, hatchets, scissors, pins and needles, thread and buttons, hooks and eyes, fishing hooks, chisels, hammers, saws, planes, gimlets, augers, rat traps, blankets, duck pants, and belts for the men, and a good supply of common bar soap for all.

Although the islands abound in vegetables and fruits, yet a missionary cannot keep up his strength on these, and perform the many and varied labors incident to a new mission station on a wild and unbroken heathen waste. He therefore requires a supply of flour, rice, hard biscuit, tea, coffee, sugar, molasses and indian meal. These, as I have said, he should not purchase until he is about leaving Melbourne for the islands. From Melbourne also, each missionary should take down to the islands in the *Dayspring* a small house frame of two rooms. Size of frame 14 x 28 feet. This frame ready for setting up with weather-boards, doors and windows, the missionary may be in his house a week after he lands on his own island. Whereas, if he trust to the islands for house material, and to the heathen for assistance in the building of his house, the chances are that by the time his house is finished he also is about finished from fever and ague, brought on by severe labor and a damp unhealthy hut. But after he is comfortable in his little cottage, then I would never dream of getting building materials for churches, school houses, store houses, &c., &c., from

the Colonies. These are for the natives more than for the missionary, and he would do well not to hurry these until they desire the worship of the true God, and then he will find them ready and willing to assist in the construction of churches and school houses from higher motives than a mere desire for the loaves and fishes, (*i. e.*, the missionaries' property).

I know this information might be given in a more systematic and concise form, but I have just jotted these facts down as I recall them to memory.

But as I have always, of course, given the Editor the liberty of changing anything in my letters, or leaving out portions, so also I do in this one leave it to his own discretion.

I am, Rev. Sir, sincerely yours,

HUGH A. R. ROBERTSON.

Oxford House, Halifax.

News of the Church.

Presbytery of Lunenburg and Yarmouth.

This Court met at Mahone Bay, Oct. 19th, 1870, for visitation. Mr. Henry preached. The questions of the formula were generally answered in a very satisfactory manner. In some parts of their duty, as might be expected in a young congregation, the elders and managers were rather behind; but, commending what was well, the Presbytery endeavoured to stir them up to a full sense of their responsibilities, and a conscientious discharge of their duties. The next day the Presbytery met for the visitation of the Bridgewater congregation. There was a fair attendance. Mr. Christie preached. The elders frankly confessed that their work was not as well done as their office required. The managers showed a good state of the finances,—the stipend being punctually paid, by weekly collections, in the Bridgewater section, and by semi-annual subscriptions in the other sections. Various members of the Court addressed the congregation, pointing out how much more might be done by the elders and members for the cause of Christ, and the good order of the house of God.

Mr. Morrison reported that he had fulfilled the appointment of last Presbytery in visiting, accompanied by Mr. McMillan, the scattered Presbyterians in Queen's and Lunenburg Counties, and found, that while much support could not be looked for from them, there was great need, and abundant room, for the labors of a missionary. Mr. G. D. Millar, A.B., graduate of Dalhousie College, having made application for certi-

ficato to the Divinity Hall, was examined with reference to his views, and duly certified. The Presbytery agreed to hold its next meeting, for visitation of the congregations of Clyde and Barrington and Shelburne, on the 18th and 19th of Jan., 1871.

Accordingly, the Court met in the Church at Clyde River, at 2 P. M., on the appointed day; and, after sermon by the Rev. Mr. McMillan, was constituted by him as *pro tem.* moderator. There were present besides Rev. M. G. Henry, Revs. P. M. Morrison and S. Archibald, and Gabriel Robertson, elder. The answers to the questions of the formula were highly satisfactory. The congregation is punctually paying its minister \$475 with manse, and drawing \$125 from the supplementing fund. They contributed to the schemes of the Church last year \$113. The managers are doing their work faithfully and systematically. The elders seem to be wanting only in the visitation of the families. The state of religion, though far from satisfactory, is highly encouraging.—The Presbytery expressed its gratification at the pleasing state of matters, and urged all to press on to a still higher point of perfection. At this sederunt a letter was read from Rev. Mr. Christie, stating that, owing to sickness, he could not be present. The Presbytery unanimously agreed to record their sympathy with Mr. Christie in his affliction.

At the time appointed on the following day, the Court met in the Church at Shelburne, and, after sermon by Mr. Morrison, was constituted by prayer by the moderator. Sederunt: Revs. Wm. Duff, D. McMillan, M. G. Henry, P. M. Morrison, and S. Archibald. The visitation of the congregation was then conducted, when it appeared that the youthful pastor is labouring faithfully; that the elders—though deficient in many respects—are not wholly neglectful of their duties; that the managers are looking after the temporalities with commendable zeal, and promise at the close of the ecclesiastical year, March 1871, to have the salary, \$600, all paid up. Several members of Presbytery addressed the congregation, setting before them various methods of improvement and motives to exertion. A letter was read from Mr. McNab, stating that, owing to protracted sickness, he could not be present. The Presbytery recorded their sympathy with him, and appointed Mr. McMillan to preach for him on the fifth Sabbath of Jan., and the other brethren of Lunenburg Co. at their own convenience if necessary. A report from Mahone Bay congregation, stating that they had paid the promised salary to their minister up to the close of last year, was laid on the table, to be supplemented with figures and dates, till the next meeting of Presbytery. The Presbytery then appointed its next meet-

ings as follows:—At 10 A.M., Wednesday, March 1st, in Lunenburg, for visitation, &c., Mr. Archibald to preach. Same hour next day, at Cross Roads, Lower LaHave, Mr. Henry to preach; and at 7 P.M. the same day, at Dublin, Mr. Archibald to preach.

The congregations thus far visited by this Presbytery, are all, excepting Mahone Bay, which has only seen about one year of separate existence, very scattered charges, and have not enjoyed the benefit of much Presbyterial oversight. The result is, that their organization is somewhat imperfect, and their material considerably undeveloped. We vain hope, however, that the advantage of more frequent visitation by the Presbytery will communicate to them a stimulus, both as to organization and spiritual life. The Presbytery fondly anticipate marked progress in the development of christian grace and its material fruits, by the time of the next round of visitation.

PETER M. MORRISON, *Clerk.*

Presbytery of St. John.

The Presbytery of St. John met at Woodstock on the 18th December.

The Moderator reported that the Committee on co-operation, of the two Presbyteries of St. John, had arranged to give a fortnightly supply to Woodstock and Richmond, the services to be furnished alternately by members of the two Presbyteries, and that pursuant to this arrangement the Rev. James Bennet preached in these stations four weeks ago, and the Rev. W. Stuart 1st Sabbath.

The Presbytery proceeded to consider the demission of Rev. S. Bernard. The clerk reported that he duly notified Mr. Bernard of the appointment to consider his demission here to-day, and through him, summoned the congregation to appear for their interests. Mr. Bernard reported that notwithstanding a decided feeling of delicacy for doing so, he had by direction of his Session, read to both sections of the congregation the note furnished by the clerk—that a meeting for the purpose of appointing commissioners was to have been held at Glassville on Monday—that at Florenceville a meeting had been held last evening, and that two delegates from that section of the congregation were in court.

Messrs. James Kirkpatrick and David Semple appeared as commissioners from Florenceville, and Messrs. Lauchlan Patterson and Hugh Joiner arrived as commissioners from Glassville.

Mr. Bernard intimated his adherence to the tender of Demission expressed in his letter of Dec. 2nd, 1870. He stated that when he accepted the call the promised salary was \$280, with a guarantee of \$200

as a supplement—that for the first year he received the promised supplement, \$200, that the second year he received *no supplement*, and since that time the supplement has been only \$100, while the annual contributions of the Congregation had not reached \$200—that he would not have accepted the charge had he known the salary was to be so small, but that being there he had a delicacy in demitting it until a certain paper was handed to the Rev. Mr. Houston, who visited the congregation in Nov. last, in which paper his reputation was said to have been assailed, but of which he knew nothing personally. He now feels it to be his duty to demit his charge.

Mr. Patterson said the meeting held on Monday at Glassville, had before it the paper referred to by Mr. Bernard, and as extravagant rumors were afloat concerning it, it was deemed best to have it read. He was of opinion that it expressed the views of a majority of those present. He handed a copy of it to the Moderator which, on being read, was found to express in general terms dissatisfaction chiefly at the non-residence of the pastor. Mr. Joiner agreed with his co-delegate, and thought that in the circumstance the best course was not to oppose the demission. These Commissioners were personally attached to Mr. Bernard, and greatly regretted to lose his services.

Messrs. Kirkpatrick and Semple, the Florenceville commissioners, expressed most strongly their desire to retain the services of Mr. Bernard—their conviction that he was a man capable of doing a great deal of good, and that in fact he was now doing a great amount of good. They sincerely hoped that the present difficulties might be amicably arranged.

Inquiry of the Commissioners brought out that arrears have accumulated at Glassville, including the balance of the present year, amounting to \$171.76. At Florenceville considerable amount of arrears had accumulated, and Mr. Bernard expressed his desire to arrange with the people of that district himself.

There is no house at Glassville that the minister could rent. There is some talk of obtaining a lot of land, building upon it and cultivating it, thus securing a more liberal support, but nothing had yet been done in that direction.

The Presbytery after mature deliberation unanimously adopted the following resolution:—“The Presbytery, having heard Mr. Bernard and the Commissioners at the bar, and having considered the whole case agreed that the labours of Mr. Bernard have been very abundant and most faithful—that the accumulation of arrears at Glassville seems to have given rise to the

vague feeling of dissatisfaction apparently existing there; that the support accorded to Mr. Bernard has been very adequate and his patient persevering endurance of the difficulties of his position worthy of all praise—that while the Presbytery feel for the new and struggling congregations of Glassville and Florenceville in being deprived of the stated ordinances of religion, they see no course left then but eventually to accept Mr. Bernard's demission; but inasmuch as the Commissioners from Glassville are not prepared to guarantee the payment of arrears, the final decision of the matter be deferred till next meeting, and that section of the congregation instructed to furnish a pledge that the arrears will be paid."

Presbytery of Pictou.

The Presbytery of Pictou met in Springville Church, East River, on the 17th January, and after an eloquent and impressive sermon by the Rev. J. McL. McLeod, from Ezekiel xxxiii. 11. "Say unto them as I live saith the Lord God, I have no pleasure in the death of the wicked," was constituted by the Rev. George Walker, Moderator, *pro tem.*, with whom were present the Revs. Dr. Bayne, D. B. Blair, John McL. McLeod, John Mackinnon, C. B. Pitblado, A. McL. Sinclair, and Wm. Grant, Ministers; and Messrs. Roderick McGregor, Henry Archibald and Duncan Campbell, Ruling Elders.

The Presbytery proceeded with the visitation of the congregation by the Moderator putting the questions of the Formula in their regular order to the Minister, Elders, Session and Managers, all of which, they on the whole, satisfactorily answered. The Minister, Elders and Managers appear to be faithfully attending to their respective duties. In this congregation there are 154 families and 300 communicants; 3 Bible Classes, the average attendance of each being about 30; 6 Sabbath schools, 22 teachers, 120 scholars, 250 vols. in S. S. Library, and 5 monthly prayer meetings, which are generally pretty well attended. Contributions are made to all the schemes of the church and to other religious objects besides. The total amount contributed to these purposes last year was \$163. The stipend paid is \$600 with addition of a Manse and a Glebe of 25 acres of good land.

On a review of the whole, this congregation appears to be in a very healthful and prosperous condition, and true piety quietly and steadily advancing. The Presbytery expressed themselves as highly satisfied with the result of their investigation.

Messrs. Thomas Graham and J. W. Fraser appeared as Commissioners from the congregation of James Church, asking

for a moderation in a call, which was granted, and the Rev. Dr. Bayne appointed to preach in their church on Tuesday, Feb. 14, at 12 o'clock, and moderate in a call to one to be their pastor.

The Presbytery expressed their sympathy with the Rev. Mr. Maxwell in being laid aside at present from active duty in consequence of a fractured leg, and arranged the supply for his pulpit.

Supplies for Merigomish, Scotsburn and James Church were also appointed.

The Rev. Mr. Blair gave notice of a motion on the subject of marriage within the prohibited degrees.

The Presbytery adjourned to meet in James Church, on Tuesday, Feb. 28th, at 11 A. M., for ordinary business.

JOHN MACKINNON, Clerk.

Presbytery of P. E. Island.

This Presbytery met in Zion Church, Charlottetown, on the 28th inst. A report of Missionary labor performed by Mr. G. W. Nelson, Probationer, in three of the vacant congregations, was read and approved. The Presbytery was occupied a great part of the day in conference with the sister Presbytery. Report of Sessions in reference to the Aged and Infirm Ministers' Fund were called for. The Sessions of Summerside, New London and Princetown, reported; and the Presbytery resolved that those Sessions which have not reported, be called on to report at a future meeting.—Attention having been called to the importance of greater supply of preaching being given to Summerside, the Presbytery directed the pastor, and Presbytery elder of the congregation, to advise it to take steps without delay to have Rev. Mr. Frame's full services at Summerside on the Sabbath. Rev. A. Campbell reported the fulfilment of his appointment to preach at Granville and attend to sessional and congregational business. The people desired to retain their present connection with St. John's congregation, and supply of preaching from the Presbytery. The Presbytery approved of the report, and resolved to grant supply on the second Sabbath of each alternate month, Rev. Mr. Gunn to preach on the second Sabbath of February. Rev. T. Cumming, in connection with a few remarks, expressed his resolution, thoughtfully and prayerfully adopted, to decline the call addressed to him by the congregation of Zion Church, Charlottetown. Several members of Presbytery, and of the congregation, expressed their views on the subject; and the whole Presbytery exceedingly regretted the decision of Mr. Cumming, and deeply sympathized with the congregation. He also declined supplying the pulpit for the winter as desired. The

Presbytery unanimously requested Mr. Cumming to spend the winter on the Island, to which he agreed. The Presbytery adjourned to meet on the last Wednesday of February, in Zion Church, at 11 o'clock.

R. LAIRD, Clerk.

Conference of Presbyteries.

A Conference of the two Presbyteries in this Island was held in Zion Church, Charlottetown, on the 28th inst. Rev'd A. Campbell was appointed Chairman, and R. Laird Clerk. The members of the Church of Scotland present were, Rev. A. McLean, Thomas Duncan, G. Stewart and J. McColl, Ministers; and Dr. Mackieson, Messrs. A. Robertson, W. Mathieson, J. McMillan and Charles Kennedy, Elders. The members of the sister Presbytery present were those attending the meeting of Presbytery for the day. Rev. I. Murray assigned reasons for failing to carry out the appointment of the last Conference as to visiting Clyde River, and St. Peter's Road. On motion Revs. T. Duncan, and I. Murray, and Messrs. Wm. Mathieson, and R. Lawson, Elders, were appointed a Committee to visit Clyde River and St. Peter's Road, for the purpose of conferring with the parties there interested in the proposed pastoral co-operation. On motion the Conference instructed the Committee, if they see the way clear, to advise the two sections at Clyde River to proceed as a united congregation. The Committee were directed to meet in St. Columbus Church, St. Peter's Road, on Monday, the 23d January next, at 6 o'clock, p. m., Rev. I. Murray to preach.

On motion of Rev. T. Duncan, seconded by Rev. R. Laird, the Conference resolved that the publication of the *Presbyterian* be resumed, the annual subscription to be six shillings and three pence in advance. The Conference felt compelled to increase the price slightly in order to prevent financial embarrassment; but the paper is now to be published weekly instead of fortnightly. Revs. Isaac Murray and Thomas Duncan were appointed co-Editors, to be assisted by contributors.

The Conference adjourned to meet in St. James' Church, Charlottetown, on Tuesday, the 24th January next, at 2 o'clock, p. m.

R. LAIRD, Clerk.

Presentation.

Calvin Church, St. John, closed the year by giving their Pastor and his Lady a substantial token of affectionate regard.

These gifts, prized specially as tokens of esteem and love, were gratefully acknow-

ledged by Mr. Houston, and were the more highly valued by himself and Mrs. Houston that they were not the gifts of a select few, but of the congregation as a whole.

It is cheering to note the multiplying indication of progress, material and spiritual, on the part of this congregation, during its present Pastorate. It has renovated and beautified its church, and enlarged and fitted up in best style its basement. Its prayer-meetings and Sabbath school have nearly doubled, and our pages bear testimony to its public spirit and large-hearted liberality. We have one page of "*Honour*" and on this, in the present number, under the head of Home Missions Calvin Church stands at \$75, and proportionate numbers have been recorded for all the other funds. And here, by the way, we must apologize to the juveniles for omitting last month the words "*Sabbath School*" after Calvin Church \$25 for *Dayspring*. And when to complete this enumeration of good deeds, we add that it takes ONE HUNDRED COPIES of the *Record* our readers will not be surprised to learn that we regard it, in this respect, as adopting a wise policy, and are persuaded that it will continue to prosecute the high ends of a living Presbyterian Church.

Is it a fancy on our part that the congregations which take most *Records*, and are most fully conversant with the wants and doings of the church, and the most liberal contributors to its schemes? It may be, but a very striking array of facts could be produced in support of it.

Presbyterian Centenary at Lunenburg.

On the first Monday of the New Year, the Presbyterians of Lunenburg celebrated the completion of ONE CENTURY of their existence as a Presbyterian Church,—the Hundredth Anniversary of the ordination of their first Pastor.

The services were conducted in the Lunenburg Church. The programme was as follows:—An ordinary diet of worship was held at 2 o'clock, p. m., at which Rev. Mr. Morrison, of Bridgewater officiated, preaching, from Rom. 13: 11; "It is high time to awake out of sleep," to a crowded audience, gathered from all the Presbyterian congregations of the county, with some brethren of other denominations. One feature of interest at this service, was the presence of a centenarian—a lady who has seen the suns and frosts of a hoary century and more, being now in her 103rd year—Mrs. Kaulbach, mother of the present, and relict of the late Sheriff of the County. Her faculties are to a large degree serviceable still, and her physical strength wonderful for her age. After the worship was over at the Church, the peo-

ple moved to the Temperance Hall, to enjoy an ample feast prepared for the occasion. The Hall presented a most refreshing appearance,—fair and tasteful hands having festooned it with evergreens, and mottoed the walls with appropriate devices.

Seven o'clock in the evening found the Church again crowded. After the *Ein feste burg ist unser Gott* by the excellent choir, the Rev. Mr. Duff read the first chapter of Hebrews, and called on Mr. Morrison to offer prayer. Music succeeded. Mr. Duff then, pithily and delicately touched the springs of the past—ordering in rapid review before the audience the troops of events connected with our Church in this locality, which have shaped our present position. As facts, he stated that the Government having made provision for the religious wants of the people, only so far as they were willing to adopt the English Episcopal services, a great body of the people somewhere about 1760—5 declared themselves a Presbyterian congregation, and, after applying in vain to Philadelphia for a German pastor, called, in the beginning of the year 1770, Mr Bruin Romcas Commingo, a devout man of their own faith and nation, then residing at Chester, to be their minister, who, having expressed his consent, was ordained to the pastoral charge of the Lunenburg Congregation on the 3rd day of July, A. D. 1770, and immediately commenced his labours, which were prosecuted with great zeal, and no little success, till the very close of his life, upwards of forty years afterwards:—that his successor was an accomplished scholar and gentleman, from the University of Heidelberg; but that, owing to causes over which charity draws its veil, his ministry was far less successful;—that to him succeeded Mr. Fraser, who laboured ably and with great acceptance for five years;—that he himself followed, in A. D. 1842; and that, during his own ministry of 28 years, amidst much that was discouraging, the good cause had steadily progressed; three new congregations had been formed, and five or six new churches built, either wholly or in part belonging to the body. He closed by an appeal to the audience to realize the great object and mission of the Church, the adding of living stones to the great spiritual temple, and called upon each and all to lend to this a willing heart and hand. Then came the *treat* of the evening,—the singing, by choir and congregation, of an original hymn, composed expressly for the occasion, by one of the ladies.

Mr. Morrison then spoke briefly, on the principles of liberty, order and unity involved in the Presbyterian system; and showed how it was well adapted to the

development and extension of christianity. Mr. McMillan dwelt briefly on the benefit of recalling by such meetings, "the days of old;" and after highly complimenting the ladies on the success of all their arrangements, bore emphatic testimony to his own enjoyment. The choir again did duty, followed by Mr. Abraham Hebb, Elder, of Bridgewater, who entertained the audience by contrasting the present Christian aspect of Lunenburg with what he himself had often witnessed of drunkenness and revelry, concluded by enforcing appropriate lessons. More singing, the Doxology, and the Benediction concluded the services.

It was matter of regret that no ministers or members of the Church from a distance found it convenient to be present, and that Mr. McNab was detained at home by sickness—the more so as hopes had been raised that the presence of some of the ministerial brethren especially, would give a richer variety, and a deeper interest to the gathering. Notwithstanding this great drawback, the day will be long remembered as an epoch in the history of Lunenburg Presbyterianism. And all present seemed to feel what one of the speakers—not an Irishman, but fond of perpetrating an occasional Irish bull declared, that "the day was to him the happiest holiday he had spent for the last hundred years." One deeply pleasing feature of the whole, was the evident interest and sympathy of sister churches, a number of their ministers and members being present. May christian harmony, sympathy, and co-operation, with just enough of denominationalism to keep the churches from falling asleep, ever prevail in Lunenburg.

New Brunswick Bible Society.

The New Brunswick Auxiliary of the B. and F. Bible Society held its anniversary in St. John last month. The Report read by Mr. A. Russell shewed 57 branches connected with the Central Society, five of which was formed during the year. The Ladies Bible Society of St. John had raised \$600. The speeches were excellent, and the meeting enthusiastic.—Collection \$44.

Baptist Foreign Missions.

The Baptists of the Lower Provinces have taken steps toward an independent Foreign Mission in Burmah, but in strictest harmony with the Missions of their American brethren. Miss Norris, who left our Province last autumn, writes in excellent spirits from the Mediterranean, *en route* for Burmah to join Miss DeWolfe and Rev. A. R. Crawley.

All the additional funds required will be

forthcoming from the Ladies, who in Halifax, St. John, Wolfville, and over a great part of the country have formed themselves into Women's Aid Societies. These were started by the zeal and perseverance of Miss Norris, and bid fair to prove a most effective auxiliary to their Board of Missions.

Kings Co. Ministerial Association.

The subject at last meeting was Intemperance. Rev. Mr. Heustis spoke on indoctrinating the youth at our Sabbath Schools with sound views on the subject of Temperance. Mr. Hogg on the baneful influence of Christian example in favour of the social use of intoxicating liquor.

Rev. Wm. Summerville pointed out the common error of limiting intemperance to express the abuse of ardent spirits, and shewed that there was an intoxication produced by novel reading as well as by drinking, and that the votaries of the dance, even when unaffected by the use of wine, were often justly chargeable with dissipation. Perhaps the most interesting part of his address consisted in showing the connection between these different forms of folly. The meeting was interesting and profitable in a high degree.

Presents to Ministers.

The people of Jacquet River and Armstrong's Brook, forming a section of the Rev. Thomas Nicholson's congregation, recently presented him with an excellent buffalo coat and sleigh robe, and also a superior fur cap and mits, as an expression of their esteem for him as their Pastor.

One of the Eible Classes of the Rev. A. McLean Sinclair presented him at their first meeting this year with a buffal. robe. This is the second valuable gift presented to Mr. Sinclair by the same class since his settlement over the East River congregation.

The young people of Rev. D. McNeill's charge made him a New Year's present of a purse with £13 1s. 8d. There are other healthy signs of progress in the congregation.

A deputation from Milford Section of his congregation, waited on their pastor, the Rev. James Maclean, and presented him with two buffalo robes, as a token of their esteem and of their desire for his comfort.

Rev. Edward Annand acknowledges with thanks a New Year's Gift from the congregation of Chalmers Church, amounting to \$210.

Rev. E. A. McCurdy acknowledges with cordial thanks, the gift of a Plaid,

from the teacher and scholars of the East Petpiswick.

Within the last few weeks, the Rev. Alexander Ross, of Pictou, has received from the people of his Congregation, gifts amounting in value to over one hundred dollars, in addition to the prompt payment of an annual stipend of eight hundred dollars. The sum of twenty-five dollars was presented to him by the ladies, Sewing Circle; and it is due to the members of the Circle to state that, for years past they have in various ways promoted the welfare of their minister and the interest of the Congregation. During the year just ended, besides contributing liberally to several religious and benevolent objects, outside of the Congregation, they, together with other ladies, by means of a tea meeting and sale of useful articles, realized the sum of three hundred dollars, for the purpose of procuring the heating apparatus which now add so much to the comfort of the Church. A purse of sixty-three dollars, collected in town, West River Road, and Hardwood Hill, was handed to the Pastor on the first Monday of the New Year. Gifts from the Carriboo River section of the Congregation, valued at over twenty dollars, were presented.—These are by no means the first expressions of good will which Mr. and Mrs. Ross have received from their people, during the last ten years. Such things may be looked upon as evidences of increased interest in spiritual matters, and of the mutual affection of pastor and people.

The New Music Book.

We have been requested to state that the concluding proof sheet of the New Music Book are to be returned to Edinburgh by the mail now closing. The stereotype plates have been prepared in the City just as fast as the corrected proofs were received; so that the whole will be finished immediately after the arrival of the proofs which are now being returned. Messrs. McKinlay some time ago ordered an edition of 2,000 copies to be printed and sent out in sheets, these will probably arrive in February, and it is considered almost certain that in March they will be in the hands of subscribers.

OBITUARY.

Died, at Braeside, Dartmouth, on the 2nd January, 1871, Mr. PETER McNAB, Elder, aged 70 years. Regarding his death, the Session of St. James' Church, Dartmouth, entered the following record in their minutes:—"The Session, before proceeding to other

business, at this their first meeting after the lamented decease of their brother in the eldership, the late Mr. Peter McNab, senr., desire to record their sense of the loss which the Session has sustained in his demise, and their feelings of regard for his memory. Attached from his youth to the congregation, and having filled, for about twenty-five years, the honorable office of ruling elder, his kindly manners and earnest and willing labors for the peace and prosperity of the congregation, endeared him to us all, while his christian humility and blameless life were such as to exempt him from entertaining towards others or experiencing from them the slightest enmity or ill-will. Our consolation in parting with him is that having passed through a long and useful life on earth, we have a strong and just confidence, that through a Saviour's dying love, he now rests from his labors and enjoys a higher and never-ending life in Heaven.

MR. DONALD MCPHERSON, the subject of the following obituary notice, departed this life on the 13th May, 1870, in the seventy-first year of his age. He was for thirty-two years a member and for sixteen years an Elder of Rev. John Stewart's congregation, New Glasgow. Mr. McPherson was an excellent man. He took a lively interest in everything that pertained to the welfare of the Church and to the glory of God. In the house of God and in the courts of the Church his place was never vacant, except from stern necessity. He possessed a sound judgment and a strong mind well stored with general information, but especially with Bible truth. His piety was deep toned and genuine, and shone with brightness in his every day life.—making him “a living epistle of the Lord Jesus Christ, known and read of all men.” As an elder he was faithful and zealous, “ever watching for souls as those who must give account.” Fearless, firm, and yet affectionate in reproving, warning and exhorting the careless, he was respected and loved even by those who made no profession of religion: while, by his wise counsels, kind sympathy, and earnest prayers in the house of sorrow and affliction, he enshrined himself in the affections of those over whom he was placed, in the Lord.—His many excellent qualities made him a valuable member of the congregation and session of John Knox's Church, to advance the prosperity of which he constantly laboured and prayed till life's close; having on more than one occasion sacrificed place and emolument for the sake of the Master whom he served on earth, and whom we trust he is now enjoying in heaven. By his death the congregation and session with

which he was connected have lost one of their best members—his family, a kind and affectionate father, and the community in which he lived one of its highest ornaments. He died as he had for many years lived, trusting alone in the merits of the Lord Jesus Christ. “Mark the perfect man and behold the upright, for the end of that man is peace.”

Religious Intelligence.

Church of England.

The death of Dean Alford, the great critic and commentator, will be deeply deplored by millions outside of England and the English Church. He was but 61 years of age.

Mr. Voysey is still struggling for the right of being a minister of the Established Church of England, although he denies the divinity of Christ.

Mr. Mackonochie, the ultra ritualist, pursues his popish tricks as daringly as ever,—notwithstanding his three months' suspension. In truth, the punishment was preposterously light.

“Christmas tide” gave opportunities to the Ritualists to make most extravagant displays of their favourite theatricals. In London, in New York, and in these Provinces, the exhibitions were very close imitations of Popish ceremonies.

Presbyterian Extension.

There is now a Synod of the Presbyterian Church in China. Fourteen ministers, and a considerable number of native assistants were present. The meeting lasted a week. An attempt is being made to secure an Institution for training native ministers in China.

Albert Barnes.

This venerable Presbyterian minister died at Philadelphia on the 24th Dec. He is very widely known as a commentator. He died without a moment's illness. He was 72 years of age.

Missionary Professorship.

A sign of progress is to be observed in the proposal to establish a Missionary Professorship in the newly established University at Wooster, Ohio. We hail the omen, as indicating a clearer understanding that the mission of the Church is to bring the whole world to the knowledge of Jesus Christ. The design of this professorship is to make students acquainted with the reli-

gious habits and customs of the whole heathen world, to lay the foundation of an easy acquisition of the languages of the heathen nations, and to cultivate a missionary spirit.

NOTICES, ACKNOWLEDGMENTS, &c.

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

FOREIGN MISSIONS.

Walter McDonald, Glendyer Mills,		
Mabou.....	\$8 00	
Member of Calvin Church.....	2 00	
Clyde and Barrington Cong:		
Clyde River.....	\$8 60	
Barrington.....	2 30	
Cape Island.....	3 30	
Upper Clyde.....	1 20	
Carlton Village.....	4 60	20 00
A Student from Pictou County.....	2 00	
Bridgewater Congregation.....	5 00	
Merigomish Congregation.....	20 00	
Mrs. McNaughton, Toney River..	0 50	
Salem Church Society, Green Hill....	50 00	
E. B. East River, per Rev. A. McL.		
Sinclair.....	10 00	
Poplar Grove Church.....	150 00	

"DAYSPRING."

S. School E. R. St. Mary's, collected for first quarter of the year per Mrs. Campbell.....	2 80
Col. by Miss Rose Scott, Chebogue... 1 85	
St. James' Parish, per Rev. J. Turnbull:	
Little Ridge, collected by Fred Boyd	\$19 00
Col. by Isabel McLeod.....	4 60
Ponroy Ridge, col. by Esther Segee.....	4 00
Scotch Ridge, col. by Flora A. Morrison.....	10 25
Basswood Ridge, collected by Henrietta McKenzie.....	4 15

U. S. Currency.....	\$32 00	29 15
Sabbath School, Poplar Grove.....	58 07	
Cavendish section of Rev. J. Murray's Congregation, P. E. I., per Mr. Albert Simpson.....	25 20	
Bermuda.....	12 50	
Cong. of Rev. C. B. Pibblado:		
Col. by Hugh Smith.....	\$2 69	
Miss Mary Murray.....	1 10	
" " Jamie Archibald.....	3 87	
" " S. K. Cumminger.....	6 75	
" " K. G. Archibald.....	1 39	
" " Mary J. Whiddeh.....	1 60	
" " Jane Cameron.....	0 55	
" " Cath. McKeen.....	4 22	
" " Mary Chisholm.....	3 00	
" " S. Cruickshank.....	8 54	
" " Janie McDonald.....	1 18	
		29 84
E. B. E. River.....	15 00	

HOME MISSIONS.

Saltsprings, N. B., per Rev. J. K. Bearisto.....	4 68
Walter McDonald, Glendyer Mills,	
Mabou.....	4 00

Moncton collection.....	\$15 76	
Rev. J. D. Murray.....	1 00	16 76
Ladies Rel. and Ben. Soc., St. John's Church, Chatham.....	3 00	
A Student from Pictou Co.....	2 00	
Bridgewater Congregation.....	12 00	
Merigomish do.....	15 00	
Salem Church Society, Green Hill....	25 00	
Cymro.....	5 00	
E. B. E. River.....	15 00	
Calvin Church, St. John, N. B.....	75 00	
Poplar Grove Church.....	125 00	
Bermuda Church collection.....	37 50	

SUPPLEMENTING FUND.

Parrsboro. per Rev. D. McKinnon.....	4 00
Poplar Grove.....	77 00
Mr. Jas. Graham, per Rev. J. Sinclair.	2 50
Yarmouth Congregation.....	12 86
A British Templar, Hants Co.....	30 00
Sheet Harbor.....	8 73
Salmon River, N. B., per Rev. J. Salmon.....	8 00
Bridgewater.....	8 00
Merigomish.....	12 00
Wallace.....	11 00
A. K. McKinlay, Esq., (donation).....	23 27
Mrs. McNaughton, Toney River.....	0 50
Sharon Church, A. Mines.....	19 00
Salem Church, Green Hill.....	25 00
Cornwallis N., Rev. Mr. Hogg.....	12 00
Cymro.....	3 00
E. B. E. River.....	12 00

MINISTERIAL EDUCATION.

Interest on Provincial Debentures.....	180 00
Bridgewater Congregation.....	15 00
Merigomish.....	12 00
Scotsburn.....	6 16
Interest on \$2000 for 8 months.....	80 00
Salem Church Society, Green Hill....	20 00
Interest on \$600 for 1 year.....	36 00
Interest on \$36 for 6 months.....	1 08

SYNOD FUND.

Salem Ch. Soc. for religious purposes .	12 00
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ACADIA MISSIONS.

Sheet Harbour.....	5 00
Scotsburn.....	15 70
Salem Ch. Soc. for religious purposes..	15 00
Cymro.....	2 00
Poplar Grove.....	25 00

FOR REBUILDING CHURCH AND COLLEGE AT ST. ANNES, KANKAKEE.

Grand River, C. B.:		
Col. by Mrs. McQuarrie.....	\$15 00	
" Mrs. McKay.....	3 00	23 00
Dr. Geddes, Yarmouth.....	4 00	
D. McDonald, Teacher, New Glasgow.	4 00	
John Cumminger, Esq., Sherbrooke.....	10 00	
Per Rev. J. Sinclair:		
Mr. Jas. Graham.....	32 50	
Mr. John Johnson.....	1 00	33 50
Per J. H. Logan:		
Miss Mary Logan.....	\$1 00	
Richmond Logan.....	1 00	2 00
John Gould.....	1 00	3 00
A British Templar, Hants Co.....	30 00	
Miss Cogswell, Halifax.....	20 00	

Cash from Whycocomah, rec'd through	
Mr. R. Murray:	
Col. by Mr. Thos. Austin.....	\$34 95
" Mr. Wm. Campbell.....	6 60
Wm. Campbell, sub.....	1 00
Col. by Wm. McKinnon.....	3 15
" J. McDonald, Esq.....	2 80
" Edward Campbell.....	7 59
John Gillis.....	5 00
Other Contributions per Mr. R. Murray	19 00
Norman Morrison, Loch Lomond.....	1 80
Thanksgiving Collection Clifton, Rev.	
J. Byers.....	11 55
Sheet Harbour.....	6 27
Merigonish.....	10 00
Miss Ellen Fisher, Halifax.....	1 00
Baddeck Congregation, both sections,	
by Rev. K. McKenzie.....	17 72
Baddeck, per. Rev. Mr. Whitby.....	3 28
Mrs. McNaughton, Toney River.....	0 50
James McKay, Gardener, Halifax.....	1 25
E. Branch E. River.....	3 00
Alex. Gunn, jr., E. R., St. Mary's.....	4 00

FOREIGN MISSION BUSSANES.

Received from four persons \$50 each.....	\$200 00
" from one person \$60.....	60 00
" from one person \$40.....	40 00
" from one person \$20.....	20 00
Salem Church Society for religious purposes:	
For the schemes of the church as above.....	147 00
Deaf and Dumb Institution.....	\$10 00
Micmac Mission.....	10 00
French C. M. Society.....	15 00
	35 00
	<hr/>
	\$182 09

A British Templar, Hants County:	
To Supplemental Fund and Rev. C.	
C. Niniquy, as reported above.....	\$60 00
For Bridgetown Church.....	40 00
	<hr/>
	\$100 00

PAYMENTS FOR H. & F. RECORD.

The Publisher acknowledges receipt of the following sums:—

Adam Roy, Maitland.....	\$10 50
James Tate, Cape Canso.....	0 60
James F. Crowe, Upper Economy.....	2 50
W. J. Lobban, Chatham.....	13 00
Rev. James Gray, Sussex, N. B.....	7 67
J. G. Allan, Ragged Islands.....	0 50
Wm. Logan, Upper Stewiacke.....	5 00
Jessie Cumminger, Goldenville.....	10 00
Andrew Johnson, Truro.....	1 00
Rev. D. McDougall, Cow Bay.....	10 00
Rev. T. Johnston, Blackville, N. B.....	13 00
R. Creelman Stewiacke.....	6 50
Don. McKay, New Glasgow.....	18 00
James Davis, Five Mile River.....	7 50
A. J. McKay, Loganville.....	4 00
Rev. W. R. Frame, Summerside, P.E.I.....	2 50
H. Smith, Newport.....	10 00
Rev. T. Sedgwick, Tatamagouche.....	31 00
G. Turnbull, Digby.....	3 50
David McDonald, New York.....	1 00
Rev. D. McKinnon, Parrsboro.....	2 50
Rev. Wm. Anderson, Wallace.....	0 50
David Laird, Charlottetown.....	5 00
J. A. McDonald, Sherbrooke.....	11 50
J. D. Graham, Stewiacke.....	1 00

John Aitcheson, Westchester.....	2 50
Rev. W. Grant, Earlton.....	2 50
James Gass, Shubenacadie.....	6 50
Rev. A. Glendinning, Maitland.....	1 50
Rev. R. S. Patterson, Bedeque, P.E.I.....	8 50
R. Forman, Esq., Acadia Mines.....	3 50
Rev. A. McL. Sinclair, Springville.....	18 00
Rev. J. McKinnon, Hopewell.....	25 00
Hugh Dunlap, Esq., Stewiacke.....	10 00
Rev. D. McNeill, Woodville, P. E. I.....	5 00
Mrs. Munro, Portuguese Cove.....	0 60
Jas. W. Fulton, Bass River.....	5 00
Alex. Cumminger, Melrose, St. Mary's.....	5 00
Norman Morrison, Loch Lomond, C.B.....	1 20
John Matheson, Albion Mines.....	15 00
Hugh McNeill, South River Lake.....	4 00
Henry Archibald, Greenfield.....	6 50
Rev. M. G. Henry, Clyde River.....	18 00
Rev. T. Nicholson, River Charlo, N.B.....	3 50
Don. Sinclair, Goshen.....	8 00
John Murray, Mabou.....	10 00
John Blanchard, Kentville.....	5 00
Rev. J. Fowler, Bass River.....	10 00
Rev. J. Munro, Wallace.....	1 20
Rev. K. McKenzie, Baddeck.....	12 00
W. H. Waddell, Dartmouth.....	0 60
E. Creelman, W. Junction.....	1 00
Rev. John Turnbull, St. James, N. B.....	12 50
Rodk. McGregor, New Glasgow.....	1 80
A. L. Archibald, Stewiacke.....	16 00
Rev. J. H. Chase, Onslow.....	15 00
Mr. Calder, Mt. Uniacke.....	1 00
Rev. P. M. Morrison, Bridgewater.....	15 62½
D. B. Graham, Durham.....	31 50
H. E. McKay, Princetown, P. E. I.....	6 00
Rev. Dr. Smith, Stewiacke.....	0 60
G. C. Lawrence, Port Hood.....	0 60
Rev. A. Stuart, Lake Porter.....	10 00
D. F. Layton, Londonderry.....	17 00
J. W. P. Chisholm, Wallace River.....	1 00
Lauchlan Pender, Queen's, N. B.....	4 00
John Henderson, Wallace River.....	1 00
John Meek, Rawdon.....	1 00
James Ross, Mt. Stewart, P. E. I.....	8 00
Robt. Trotter, Antigonish.....	14 00
Rev. W. Millen, St. Andrew's N. B.....	4 00
John McDougall, Blue Mountain.....	8 50
Rev. J. K. Bearisto, Saltsprings, N.B.....	5 00
Robt. Davison, Portauquie.....	10 00
Rev. A. Donald, Kings, N. B.....	13 00
Mr. John Scott, Charlottetown.....	9 00
Angus McCuish, Lochside, C. B.....	2 50
Rev. S. McCully, Prince William, N.B.....	1 00
Halifax.....	22 22½

THE HOME AND FOREIGN RECORD.

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

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

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