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Rev. R. Laird.

APRIL.

1875.



Home

AND

Foreign Record

OF THE

PRESBYTERIAN CHURCH

OF THE

LOWER PROVINCES OF BRITISH NORTH AMERICA.

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HALIFAX
N S.



The Sabbath School.

LESSONS FOR MAY.

FIRST SABBATH.

SUBJECT:—*The death of Samson*, Judges 16. 25-31. Golden Text, Prov. 13. 20. Parallel papages, Prov. 4, 14-15. Ps. 101, 4. 1st Cor. 15, 33.

Study Samson's previous history, and particularly the 16th chapter from verse 4. From this we learn the greatness of his fall, and the heinousness of his sin. To gratify a vile, false and treacherous woman, he surrendered into her hands his consecration to God, and the glorious gift with which God had endowed him for the protection of his people.

In teaching the lesson, advert first to his punishment. His eyes were put out, he was bound with chains, and in his prison he was compelled to grind corn—the occupation of the meanest slaves. How appropriate was this punishment to one who had followed his eyes too much, and had allowed himself to be flattered by sensual pleasures. How galling must such treatment have been to his noble spirit; and how calculated if God had not graciously sustained his erring child, to drive him to madness or sink him into the grave. Still more humiliating must it have been to have his blindness and wretchedness made objects of ridicule by the assembled populace of Gaza, and to be insulted and abused by the lowest of the mob.

Secondly, to his penitence. His soul had returned to its allegiance, and strength from on high was being again imparted. The eyes of his spiritual nature were re-opened, when the eyes which had led him astray were closed for ever. The Lord had departed from him when he fell before the wiles of Delilah, but now the Lord returned. The statement that his hair began to grow again is significant. His marvellous strength had not proceeded from the length of his hair; but this had been the token of his consecration to God, and the reference to its growth shows that the consecration had been renewed. A truly praying spirit is a penitent spirit.

Thirdly, to his prayer. It was earnest. He called on God by all the names by which he knew Him, Adonai, Jehovah, Elohim. It was humble. He did not ask for deliverance from bondage, that his sight might be restored, that his life might be spared; of all this he seems to have felt himself unworthy. He prayed that God would strengthen him, not permanently, but "only this once." It was believing prayer. He was confident that the God who had been his strength from his youth up, would remember him, and enable him to complete the great work to which he had been called. Was it right to pray for vengeance? For Samson, we think, it was. Vengeance was the work to which he had been called. The loss of his sight rendered him forever incapable of carrying on that work; and hence he seeks vengeance not for the scorn, suffering, and insult, to which he had been subjected, but only for his two eyes.

Fourthly, to his last triumph and glorious death. The vast building in which the people of Gaza had assembled to witness and exult over his degradation, seems to have had a heavy roof, supported by two large stone columns in the centre, with a gallery running round the walls, between the roof and the ground floor, capable of holding 3000 persons. When Samson, gifted with miraculous strength, tore away the central pillars, the roof rushing down from its vast elevation would crush the gallery with its occupants and precipitate the whole mass on the top of the ground floor. What a monument would that ruined temple with its thousands of slaughtered worshippers be to the hero who lay beneath! In thus carrying out God's purpose, and completing his work, Samson, though he cast away his life, was not a suicide but a martyr.

Like the Saviour, Samson triumphed over death. Like him, also, he stood alone. "The people there were none with him." While Samson suffered for his own sin, Christ suffered for the sins of others. And when Samson died that he might destroy his enemies, Christ died that he might save his enemies.

SECOND SABBATH.

SUBJECT:—*Ruth and Naomi*, Ruth 1. Naomi means fair, or pleasant; Elimelech, my God is King; Ruth, filled, satisfied; Mahlon, infirmity; Chilion, perfect. The lovely story belongs to the early days of Judges, but the precise period cannot be ascertained. The family of Naomi belonged to Bethlehem or Ephra, in Judah. Famine drove them into the land of Moab. The young married Moabite women against the law of Moses, Deut. 7: 3. The father and the sons die, and then Naomi resolves to return to her old home. She bids farewell to her daughters-in-law, and urges them to return to their mothers' houses. After an affectionate farewell Orpah "kissed" her mother-in-law and went to her own people; but Ruth "clung unto her." "The arguments of Naomi prevailed with Orpah who returned to her own people and her gods." Nothing can be more interesting than the words in which Ruth and Naomi resolve.

V. 18.—*Left off speaking*—ceased to speak.

V. 19.—She had grown old and was changed through grief. V. 20.—*Went away*. She went away with her husband's sons; she comes back a widow and childless with Ruth only to aid her.

1. Decide for the Lord and His Christ. Like Ruth cast in your lot with Him.

2. Poor Orpah goes back and is forsaken sight forever. Ruth becomes the daughter of David and of David's Lord; and she is a delight to all the ages.

3. Naomi's experience is but a type of the changes and sorrows of which we are all made part. Let us be ready for such changes, and sympathize with the sorrowing.

4. All things work together for good to them who love God. Rom. 8: 28 & 29.

THE

Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

APRIL, 1875.

THE UNION CELEBRATION—THE FINANCES.

This great event is not three months distant. In about two months from the time when our readers are perusing this RECORD ministers and elders will be packing their trunks for Montreal. We expect to be able to announce the place and time in May No. But the present number must go forth without the attention of contributions being called distinctly to the effect that before the time named some \$3000 need to be raised to meet the travelling expenses of members of Synod.

Is this a fact? We reply by stating that at the last annual meeting in Halifax there were 118 ministers and 62 elders, making 180 all told, while at the adjourned meeting in New Glasgow there were present 166 ministers and 51 elders.

Would it not be a fair conclusion that it is likely to go to Montreal. Now we assume that they will have no hotel expenses while there and that they will return tickets, and with these assumptions which may not be fully realized, the average at all admissible will be \$36, but we shall say \$30. One hundred and fifty members at \$30 each will amount to \$4500. The raising of this sum within the next two months (there should be no debt assumed) is impracticable. We therefore respectfully submit that all who make up their minds to go must lay their accounts on their hands into their own pockets, and, albeit they are engaged in the service of the Church, paying out a few dol-

lars of their own, thus reducing the average payment to \$25, which will cover the ticket we presume and nothing more. Even at that reduced rate the 150 will cost the Synod Fund \$3756. And should any say not more than 100 will go, even the 100 will make a draft of \$2500.

Below that sum we cannot go. But where is that to come from, and how is it to be raised? We shall attempt a reply, and *First*, It should be remembered all round that the case is extraordinary, and even unique. Our whole ministry will never again be privileged to attend and share in such a celebration, unless national lines should be obliterated and a great American Assembly be formed. In a word, in future years not a fourth of the number will have a right to the General Assembly, so that what is to be done demands a *special effort*.

Secondly, It must be done by ourselves. Will not these expenses be met in part by our brethren in the Upper Provinces? We can neither ask nor expect it. Many of the Ontario brethren will come as far, and those from Manitoba much farther. This outlay must be met from our own resources.

Thirdly, It cannot be raised by an ordinary collection. Announce a Synod collection and many a man will give a shilling who could give a pound. (We love the ring of the good old sterling.) It must be met by special effort. How the effort is to be made, and what form it is to assume, let congregations themselves decide.

But this idea we throw out, that the attendance on this celebration should be re-

garded as a great treat and holiday, and it is becoming *fashionable*, beyond, if not within our borders, for congregations to encourage their faithful pastors to go on fur-lough, by handing them a purse to meet their travelling expenses.

Fourthly, Each congregation should consider its capability and grade itself, shewing some laudable ambition in taking up its position. Those of moderate size and means should determine to meet the expenditure of their own representatives. Unless this is honestly aimed at by the largest number, there will be a grand collapse. Then the weaker congregations should enter the competition, with an earnest effort not to become to any great extent a drag on the fund, and lastly the stronger congregations must come out strong in the matter and do their part handsomely.

Lastly, The subject must be considered at once, and means adopted speedily to raise the required funds. There should be no debt. There can be no debt allowed. A debt for a Union Celebration would be a disgrace to the Church which would tolerate it.

¶ Then shall we cast our contributions into a common fund? We answer yes. But Mr. A. replies, My congregation may put in \$50 and the result of a proportionate dividend may leave me only \$25, and my expenses may be \$35. Best so—if you have a charge which can give \$50, you can spare the expenditure of \$10, much better than Mr. B. whose name is next on the roll, and whose people can give but \$20, could bear the loss of \$15. If you must grasp your expenses in full, as a first step in the transaction you go against the recommendation of Synod and in direct opposition to the Free Church Sustentation fund, so much lauded in fine speeches to the people. Let us practise what we preach.

The preceding suggestions have no further weight than their own reasonableness. We only are responsible for them. No directions have been given by Synod beyond the following:

“Congregations are requested to manifest special liberality in their collections

for the Synod Fund, next year, as the demands on that fund will necessarily be greatly increased.”

JEDAIAH THE SON OF HARUMAPH.

In the tenth verse of the third chapter of Nehemiah, it is said that Jedaiah repaired the wall of Jerusalem “even over against his house.” The Jews had returned from captivity, and had, after many vexatious hindrances, rebuilt the temple and to a partial extent the city. But as yet they had no wall,—had no even permission to erect one,—and were exposed to unfriendly visits from neighbors who watched with a jealous eye every movement of the returned exiles. Help, however, was at hand. God prompted Nehemiah to ask permission of the king of Persia to join his brethren at Jerusalem and to give him authority to construct a wall around the exposed city. Liberty was granted, for God can turn the hearts of kings in whatever way He pleases. On reaching the city and witnessing its distressful condition, he summoned the rulers, informed them of his object, and besought them to aid him to the utmost. Their response was prompt and unanimous. With one voice they said, “Let us rise up and build.” The work, however, was arduous. While in some places the wall simply needed repairing, in others it had to be built anew. Then, no sooner did the enemies of the Jews hear of the intention than they manifested determined opposition. One time they ridiculed, at another they threatened. But the builders were not to be deterred. Although they were compelled to work day and night, with a sword in one hand and a trowel in the other, nothing could induce them to pause, and at the end of fifty-two days they saw the labour crowned with success. The whole narrative is exceedingly instructive. Whether we consider the unanimity of the builders, or their method, or their vigour, or their heartiness, we are reminded that we should work thus to promote the welfare of the Church of which it is said, “The Lord hath chosen Zion, He hath desired for His habitation.”

The conduct of several of the builders

special attention. Of this class let
 be taken as a representative, he
 repaired the wall even over against his
 house. It was the portion assigned him,
 and he wrought with a will until it was
 completed. Turning to the domain of the
 spiritual we are reminded that God has
 cause in the world, to advance the inte-
 rest of which we should labour. And
 on the one hand we must not be sel-
 f-concentrating all our thoughts and
 efforts upon ourselves—on the other hand
 we must remember that the wall over
 against our house has claims which
 cannot be ignored. Indeed in this case it
 can only be given good heed to the near
 side that we become prepared to aid the remote.
 Every one should carefully attend to the
 concerns of his own soul. Matthew Henry
 justly says: "If every one will sweep
 before his own door, the street will be clean:
 if every one will mend one, we shall all be
 mended." Look at the harvest field: each
 stalk has for itself received nutriment from
 the soil and air, and the result is that the
 whole field is ready for the sickle. Each
 star emits its twinkling light, hence the
 whole heaven is radiant with glory. Each
 insect works for itself in the construc-
 tion of a cell, and the result is a gigantic
 edifice for the foundation of a magnificent
 temple. So, if every one within the sound
 of the gospel was faithful to his own soul,
 a blessed change would come over our
 churches! The present is a coöperative
 age. Men work in societies. It is so in
 the Church. And in many cases much
 is accomplished for which isolated ef-
 fort would be inadequate. But is there not
 danger of forgetting personal responsi-
 bility and of neglecting the soul's own inter-
 est? These things ought ye to have
 done, and not to leave the other undone.
 Every one must believe for himself, must
 repent for himself, must for himself keep
 his garments clean. The Bible is intensely
 personal in its teaching. "Each one must
 account of himself to God." Peter
 says, "Repent every one of you." Paul
 says, "This one thing I do." How sad if
 we are working for others we are neglecting
 ourselves! How mournful if at last con-

strained to say, "They made me keeper of
 the vineyard, but my own vineyard I have
 not kept." Dear Reader, how is the wall
 over against your house?

The heads of families, too, should learn
 here to care for the spiritual welfare of their
 children. The importance of family reli-
 gion cannot be over-estimated. It is foun-
 dation work. Train up a child in the way
 in which he should go, and when he is old
 he will not depart from it. If the duty be
 performed, the promise will be made good.
 Yes, from this sweet fountain—family reli-
 gion—have issued in all ages streams
 which have made glad the city of our God.
 As a general rule the children of pious,
 painstaking parents become ornaments to
 society. Eli's family has written for itself
 a painful record; but let it never be for-
 gotten that Eli was too indulgent. Hophni
 and Phinehas made themselves vile and he
 restrained them not. And so, too, did
 some of the sons of David act very wicked-
 ly: witness Adonijah's scheming ambition,
 Amnon's incest, and Absalom's rebellion.
 But David was faulty in the matter of
 family government. We are told he never
 displeased Adonijah by saying, Why hast
 thou done so? These parents did not train
 up their children in the way they should
 go, and what other result could be expected?
 The parent who is faithful to his children
 in governing them well, in instructing
 them in the fear of the Lord both by word
 and example, and in praying with and for
 them—never on any account permitting
 the morning and evening sacrifice to die
 out—is a man whose offering God has
 pledged Himself to bless. If only all pa-
 rents would act thus, then would our streets
 be free from complaints, and our sons
 would be as plants grown up in their youth,
 and our daughters would be as corner
 stones polished after the similitude of a
 palace. Parents should not place upon
 others a responsibility which God has laid
 upon themselves. Sabbath-school teachers
 are doing a noble work, but they do not
 supplant the parent. Indeed, their labours
 would be ten-fold more productive if they
 could build upon a foundation which in the
 case of their pupils was laid at home. The

question is often asked, What methods can we adopt to make our Sabbath schools more effective? In the replies, it may be that the relation in which the parent stands to the child has occupied a position too subordinate, if it has not been entirely overlooked. This may be an old-fashioned view; it is however none the less the truth. To the thoughtful mind the "missing link" will be found here. Christian parents, are you in this respect repairing the wall over against your house?

This strict attention to personal and family religion will not produce selfishness. On the contrary the man who is most concerned about himself and his family will have most at heart the interests of others. Like the man who, unseen by the world, gathers strength at home by rest and food, and then goes forth to perform successfully his daily task; so the Christian who feeds in secret on the hidden manna, and cultivates family piety, goes forth with a zeal which knows no abatement to advance the best interests of Zion.

Let us imitate the example of Jedaiah the son of Harumaph. Is the wall over against our house dilapidated, inviting the entrance of the enemy? Let us arise and build.

A WONDERFUL MEETING.

One of the most remarkable religious meetings that perhaps has ever been heard of, took place in Dublin, Ireland, in November. It was a great Christian convention at which were gathered some twelve or fifteen thousand people nearly one thousand of whom were ministers. From 10 o'clock in the morning until evening this vast assembly was kept together, the only attraction being religious exercises. It is not at all to be wondered at that such a grand convention assembled in the very midst of Roman Catholicism should excite fears, suspicion, and anger among the Papal Hierarchy. Such an immense gathering animated with a desire of winning souls to Christ must certainly be productive of great good. The motto of this Convention was, Ireland for Christ, and

doubtless it has been instrumental in sending forth an increased band of Christian workers for the Redeemer. Hence we look for glorious results in the Emerald Isle, and large accessions to the ranks of King Jesus. In these Lower Provinces we hold our religious assemblies from week to week and from year to year, and though much smaller than the Dublin Convention, yet what results follow? Do we come from them more zealous? Our prayers may be beautiful, our meetings somewhat interesting, strong resolutions may be passed, the attendance may be good, and whilst religious exercises are being conducted great attention may be evinced, but when we mingle again with the masses does zeal flag, ardor cool, and inactivity appear? If, as one of the speakers exclaimed at the Dublin meeting, Ireland shall be won for Christ, should we not also adopt as our motto at all our religious meetings, these Maritime Provinces for Christ, and labour earnestly to bring about such a result? Prayer is well, but prayer followed by inertia will produce little good. Christian earnestness and activity coupled with true prayer is what is required ere fresh recruits will be added to the army of the Lord. Let not this fact be forgotten at all our religious assemblies; we may confidently look for an increased band of Christian workers, doing good service for the Redeemer.

TRUE PRAYER.

In the year 1834 Mr. Muller founded Orphan Houses in Bristol, England. During a period of 41 years he has obtained £617,000 wholly in answer to prayer. Many a father finds it a difficult matter hard times to provide for a family of seven or eight children, and to meet all the expenses connected with such a family. Mr. Muller has the expenses of 2400 persons daily to meet, and no certain income to depend on. What does he do? He looks to the Lord and to Him alone, and he tells us the Lord has never failed him. Here is a beautiful instance showing the results of true prayer, and what can be accomplished when we exercise faith in God.

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Now there are many in the world who
 realize the hallowed influence of
 prayer. Others, again, in early childhood
 have been taught at a mother's knee to lip
 the name of Deity, or, perhaps, at some
 early stage in their history they have been
 deeply impressed, and have commenced
 the practice of this duty merely as a duty,
 yet know nothing of true prayer. No
 doubt there are thousands of petitions that
 come from human lips and yet accomplish
 nothing; nay, we would be surprised if
 they did accomplish anything. Why? Be-
 cause the essential element, faith, is not
 mingled with them. That enabled Peter
 to come forth from the dungeon where he
 was chained between two soldiers and es-
 cape, seemed impossible? That procured
 his liberty, and permitted him to walk the
 streets again a free man? Was it not the
 power of his prayers which his fellow disciples
 set up in his behalf that were instru-
 mental in effecting his release? And
 through this same agent God moves the
 hearts of men to supply the food that fills
 the mouths of Muller's Orphans. Nor is
 their granary empty yet, nor the ear of
 the Father of Prayer weary with continued
 praying. We can still send up our
 petitions of prayer with electric speed, and they
 come back to us again richly freighted
 with the choicest blessing. True prayer will
 always have an answer as facts abundantly verify;
 and in these modern days we have much
 to say in regard to address the Throne of
 God seeking for spiritual blessings.—
 Glorious results are being achieved
 through the employment of this mighty
 power. Look at the wave of revival that is
 sweeping over the British Isles. Witness
 the stirring among the dry bones in many
 congregations of late. What has
 caused these movements? Have not
 the souls been faithfully and earnestly
 praying with God for refreshing times,
 and their answer to their prayers copious
 are coming down. And are there
 any subjects at the present moment
 in connection with the Presbyterian Church
 that are not the earnest prayers of all who
 are true to Zion? Look at all our congrega-
 tions and see the vast army of drones, inert,

inactive professors needing the breath of
 the Spirit of the living God to kindle a
 flame of heavenly zeal within their cold
 hearts. Hear our beloved missionaries in
 the Isles of the Sea earnestly pressing upon
 us to plead with God that the accursed
 soul-destroying slave traffic may speedily
 be abolished. See the many vacancies in
 the home field with no one to cultivate
 them. And do not our office bearers need
 much of that wisdom that cometh down
 from above to enable them to bring to a
 glorious consummation the union of the
 negotiating Churches? Should we not
 present these subjects and others of a kind-
 red nature before God; press them earnest-
 ly and with strong faith and who can pre-
 dict what will follow! Oh, let there be
 more true prayer from all our hearts and
 homes, and then we will witness religious
 awakenings not in solitary congregations
 but throughout the length and breadth of
 these Maritime Provinces.

THE DESIDERATA OF THE VICTORIA
 CHURCH

Express well what is greatly needed and
 to be sought after by the Office Bearers and
 Members of our own church in the Lower
 Provinces. The wants, and deficiencies of
 Acadia, and of Canada are strikingly similar
 to those of Australia. The following notes
 may therefore be read with profit:—

There are one or two desiderata in con-
 nection with the transaction of business in
 the Assembly that must be acknowledged
 to be important. The speaking, on many
 points, might be abbreviated. The time of
 the Assembly should be so allocated as that
 all matters of business arranged beforehand
 should be allowed their proper share of
 attention. The practice of expending un-
 restricted time upon the questions that come
 before the Assembly during its earlier
 sittings, and then hurrying over those
 that come after, or, it may be, shutting
 them out altogether, is one which admits
 of amendment. It would be well, too, if
 the higher interests of religion—those hav-
 ing an immediate bearing on the revival
 and extension of the work of God in the
 midst of us—could be allowed to engross a
 larger share of time and attention, and that
 matters of form and government should
 have assigned to them a subordinate place.
 The various reports presented to the

Assembly, and the statements made by the conveners of committees and others, show that in the department of "wanted" our exigencies are both varied and urgent. A livelier interest in all the schemes of our church on the part of our members and adherents generally is wanted. Godly young men for the ministry are wanted. Laymen of earnest hearts and ready utterance to help in preaching the word in sparsely-populated districts are wanted. Teachers for the multiplication and extension of our Sabbath-schools are wanted. More generous contributions for the various mission funds of the church are wanted. And may we not add that there is wanted also, and, indeed, primarily and more than all, a broader distinction among us between the church and the world; more of the living power of our holy Christianity in the hearts and lives of our people; an increase in the spirit of brotherly love, brotherly unity, and brotherly co-operation; more self-sacrifice; a higher appreciation of the importance and power of individual effort; a deeper conviction of the readiness of the Divine Spirit to descend in his converting and saving power in answer to a simple-hearted faith and an all-believing prayer; and a more general activity of service on the part of all the members and adherents of our denomination.

Let each one, then, gird himself for work during the new Assembly year on which we have entered. The Master's voice is calling to us. There is a post waiting for each to occupy. Great is the responsibility that rests upon us. Interests of mightiest moment are committed to our keeping. A cloud of witnesses is watching our movements. The field is white to the harvest. All needed strength is promised. Opportunities are narrowing. A bright reward awaits the faithful.

"Go work to-day in my vineyard."
"Occupy till I come." "Be thou faithful unto death, and I will give thee the crown of life." "The night of death is coming in which no man can work."

EVANGELISTIC SERVICES.

The special prayers which have ushered on the year, have not been offered in vain. The breath of God prevades the church. An unwonted earnestness displays itself, and special efforts are made for the revival of the Lord's work. We give below the circular of the Committee of the General Assembly of the Canada Presbyterian Church on the state of religion:—

TO THE SESSION OF

Dear Brethren:—At the General Assem-

bly in June, instructions were given to the Committee on the State of Religion to mature, and set in operation as soon as possible, a scheme for special evangelistic services."

It is, however, within the knowledge of the committee that much has already been done in this direction by the Committees on the State of Religion in several of the Synods. In some of the Synods questions for the eliciting of necessary information and directions for the holding of evangelistic services have been forwarded to the session within their bounds. In some congregations evangelistic services, or continuous meetings for prayer, praise, preaching of the Word, and conference with those seeking guidance or instruction, have been held, and a rich blessing has accompanied efforts thus put forth in dependence on Divine grace. While we rejoice in the knowledge of thousands in Britain, let us not forget to give thanks to God for hundreds in our own land who have, as a result of such services, been brought under the power of the truth as it is in Jesus. In some localities there have not yet been so signally blessed, spirit of inquiry is awakened, an interest in spiritual things unknown before is manifested, and the prayer is going up from many hearts, "Wilt thou not revive me again, that thy people may rejoice in Thee."

To the sessions of congregations in which such work is in progress, we would say, "The Lord bless and prosper you in this work." Wait not for instruction, or any action on the part of the committee, but go on prayerfully and hopefully in the work to which the Lord is calling you. We would suggest, in this connexion, that this work should be carried on under careful and continual supervision of the session, and, as far as may be, without any marked or undue deviation from the modes of government in ordinary use in the Church.

To sessions that are desirous of securing help for the commencement or prosecution of such work, we would say that on application to the Convener of the Committee on the State of Religion in their own Synods they will be told of brethren willing to to their aid for such time as may be deemed desirable.

In thus expressing our gratitude for an account of the blessed results of evangelistic services in various localities, we would be understood as exalting these above stated ministrations of the gospel, which we believe to be the means ordinarily blessed of God for the awakening and conversion of sinners, as well as for the edification of saints; but as declaring our conviction that, with them, evangelistic services may be advantageously combined in the manner that, as God has blessed them, He may do so, and even more abundantly.

Let us be earnest in prayer for a copious pouring of God's Holy Spirit. This is the want of the age. There is a shaking. Some have come to his bone; sinews and flesh have covered them. But, humbly recognizing the Spirit of God as the source of all spiritual life, let our prayer ascend: Come from the four winds, O breath, and breathe upon these slain, that they may live."

GENERAL ASSEMBLY OF THE P. C. OF VICTORIA.

The body held its Annual Session in Melbourne on November last. The attendance was large, and the meeting one of unusual interest. The following resume of work done in from, "the *Christian Record*" for December:—

STATISTICS.

The statistics of the denomination are encouraging. The Presbyterians in the colony number 125,000. The ministers and preachers number 135, giving one to every 930 ostensibly connected with the church. There are 230 churches, and in addition to these there are numerous buildings of various sorts occupied for service throughout the colony. Close on 60,000 persons are in actual attendance in these churches. There are 14,000 communicants, with 387 schools. There are 22,700 Sabbath-school scholars, instructed by 2100 teachers, and 261 schools. The Theological Seminary is attended by 8 students. One very striking proof of progress is furnished by the fact that during the past two years, as shown by the statistics of the Assembly, there has been an actual increase in attendance on divine services amounts to 15,000.

The leading items in finance stand thus:—The Hospital fund for the endowment of the Scotch Hall amounts to a little over £600. The revenue of the Scotch Church for the year reached the sum of £1,000. The Widows and Orphans' Fund accumulated to £16,604 13s. 8d., and the Reform Ministers' Fund to £6194 8s. The Loan Fund shows an aggregate of £7,759. The contributions to the New Zealand Mission amounted to £221 9s.; to the Chinese and aborigines Mission, to £13s. 4d.; to the General Mission to £442 5s. 9d.; to the Home Church Fund, to £247 9s. 4d.; to the expense and maintenance of "Dayspring," to £18s. 2d. The Sustentation Fund has a dividend of £38 to all the aid receiving congregations which have complied with the necessary conditions. As nearly as can be ascertained, the congregational

contributions for the year have amounted to £71,000.

EDUCATION.

The work done in the department of education, exclusive of the Sabbath School, is shown to be something considerable. The Scotch College, under its able principal, is in a most flourishing condition. There are at present 340 pupils receiving an education that would be considered first-class in any country in Europe. A kindred institution for young ladies, under the name of the Ladies' College, has been originated, and will be ready for the reception of pupils at the close of the Christmas holidays, and of which the Rev. George Tait, of South Yarra, has been appointed principal. It is anticipated that it will prove a marked success. The attention of the Assembly has been directed with much earnestness to the importance of giving religious instruction in the State schools, and though in some districts there are serious obstacles in the way, a considerable number of ministers are giving themselves, with much self-denial and laboriousness, to the work.

The general interests of religion are being prosecuted with assiduity and earnestness. A growing importance is being attached to the conversion of the young through direct dealing with their hearts in the class and by the special service. Amid multitudinous doubts, and a wide-spread departure from the simplicity of the gospel, our pulpits give no "uncertain sound." The cross is exhibited as the one and only fountain whence healing flows to human hearts. The tidings of God's wonderful doings in the land of our fathers have encouraged and stimulated many to augmented earnestness in dealing with the consciences of men, and in striving to win souls. Lay brethren of simple piety, fervid zeal, and suitable gifts, are being drawn out to the work of preaching to their fellow-men the common salvation, especially in districts where regular ministerial supply is not meanwhile obtainable. Frequent special services have been held in many churches with the view of awakening a deeper and more wide-spread interest in religion. An unquailing front has been shown in resisting the efforts that have been made during the past year to make a breach in the bulwarks of the Sabbath, and its sanctity and entirety have been successfully maintained.

MISSION.

The missions of the church afford ground for thankfulness. True, indeed, they have been crippled financially, although even on this point there is room for congratulation, inasmuch as the debt on the Chinese and Aborigines' Mission has been considerably reduced during the year; but in their higher interests there is much that is encouraging.

Paul Cheong Quong has been labouring among the Chinese during the year with acceptance, and not without tokens of success. Cheong Cheok Hong, who is in attendance on the Theological Hall, has been addressing meetings with much propriety and efficiency. Chinamen, who have themselves embraced the gospel, are coming forward voluntarily to make known the way of life to others. The Rev. F. A. Hagenauer continues his energetic labours among the aborigines at Ramah-Yuek settlement with gratifying evidences of the Divine blessing. Education is valued; the influence of civilisation are strikingly marked; social comforts abound; the worship of God in public and private is faithfully observed; and the reality of Christian life is evidenced. The reports from the New Hebrides Missions are most satisfactory. At Aniwa, under the labours of the Rev. Mr. Paton, may be seen an entire people, who have changed their gods, and who exhibit in their lives the ennobling power of a living Christianity. At Havannah Harbour, the Rev. Mr. Macdonald prosecutes his work with much enthusiasm and is steadily gaining on the esteem and confidence of the natives. Now that Fiji has become a colony under the British flag, it is proposed that the General Assemblies of Victoria and New South Wales should take joint action, with the view of putting down the infamous labour traffic that still disgraces some of the so-called civilisation that has settled down in these regions.

MEDICAL MISSIONS.

Dr. Valentine, one of the missionaries of the United Presbyterian Church in Northern India, has met with remarkably success. He strongly recommends the general adoption of Medical Missions among the heathen. He submitted a plan for training such missionaries in India which met the approval of the whole Missionary Conference held at Allahabad. Dr. Valentine thus explains the present position of women among the Mahomedans of India:

Among the Mahomedans the present position of woman is not the result of accident, or the corrupt customs of a later age, but of the direct teaching of the Koran itself, which, in many instances, is so revolting, as not to admit of its being quoted here. I may only refer to the stories of Ribana, and the Egyptian slave, Mary, as well as to the Suru Maarif of the Koran. In Suru-i-Aisa the following is taught:—
'Men are superior to women on account of

the qualities with which God has gifted one above the other, and on account of the joy they make of their substance for their families. Virtuous women are obedient, careful during their husbands' absence, because God has of them been careful. *But bid those (wives) for whose refractiveness you have cause to fear, remove them into separate beds, apart, and scourge them.'*

Then in Suru Swad of the Koran the following story is told:—

Job, in the midst of his afflictions, called upon God, who commanded him to strike the earth with his foot; he did so, and a fountain of water sprang up; when it was said to him, This is cool water for thee wash with and to drink. He washed and drank, and was cured of all his diseases. Then God commanded him to take a bundle of twigs, and beat his wife with them, as he did so, when the Koran bursts into an exclamation of delight with, 'Verily I found him a patient person. How excellent a servant was he!' One tradition has it, that the cause of her being beaten was that, tempted by the devil, she had advised Job to curse God. In righteous indignation, he vowed that if he recovered, would give her a hundred lashes. When he recovered, he had a hundred twigs bound in a bundle, and struck her with this blow! Another tradition has it, that she had stayed away too long from him that day.

Bible Classes.

Many of our ministers we know are greatly cheered by well attended Bible Classes, but others are discouraged by small numbers, and the absence of persons of influence, whose presence would greatly aid and strengthen their hands.

Only the smallest number are attended as they might be. We have just had that Rev. J. K. Smith, among other expressions of welcome at Galt, found himself greeted with a Bible Class of 300, raised to about 500. How inspiring such a class prove, how stimulating and encouraging! And why should not a similar advance in this line be made over the country in the Lower Provinces?

Having written so far, we turned to the statistics for 1873-4, and found that for Galt, in Westville, which it seems to be out 500 to study the Scriptures under Mr. Lees, their Pastor.

We add a few facts respecting Bible Classes in the Lower Provinces, in our own Church. Whole number, 175. Distributed thus:—

In Presbytery of

Tatamagouche.....	S.	attended by	145
P.E. Island.....	31,	"	475
Truro.....	13,	"	360
Pictou.....	43,	"	1702
Halifax.....	40,	"	942
Greenburg & Yarr'th.....	12,	"	345
Cape Breton.....	2,	"	10
Victoria & Richmond.	4,	"	49
St. John.....	20,	"	203
Miramichi.....	2,	"	40
Total.....	175,		4271

In Tatamagouche Presbytery the largest number in attendance is in the congregation of Tatamagouche amounting to 80.

In P.E. Island, a meeting, Mt. Stewart and St. Peters take the lead, the former being 120 and the latter 100.

In Truro Presbytery, Stewinacke and Truro lead, the respective numbers being 120 and 60.

In Pictou, Westville with its 500 disciples all competitors. James Church, Glasgow and Earleton show respectively the large number of 272 and 215.

In Halifax Presbytery, we can show 130, and 112 by Sheet Harbour, Shubenaug and Cornwallis South, and the last a large congregation.

In the Presbytery of Lunenburg and Westville, we find Bridgewater 190, and in the western end, Clyde and Barrington, and Chebogue and Carleton, 35.

In Cape Breton, and Victoria and Richmond Presbyteries, this institution is only beginning to be introduced, and in the scattered congregations can with difficulty be wrought at all. Acely Mabou, which is the smallest, perhaps the most compact charge, has the largest class.

In New Brunswick, Bible Classes are found in nearly all the congregations of the Presbytery, but River Charles reports their existence in the Presbyteries of Miramichi; in the former, St. James has a class of 45, and in the latter, River Charles reports 2, making 40.

The False Prophet.

It is remarked that there is a widespread revival of the old fanatical spirit of Mahommedanism. Persecution still prevails in Syria and Asia Minor. The policy of the government everywhere is repressive of mission enterprise. Violence is in some cases resorted to. The Evangelical Alliance sent an influential deputation to Constantinople, to wait upon the Turkish Emperor, but the delegates were refused access to His Majesty. They were assured by the Foreign Minister that there was no truth in their complaints, and they had to come back as they went, having accomplished little or nothing. The Turkish Sultan has now sunk to the level of the Pope of Rome: each heads a persecuting power.

Great Britain has an immense mass of Mahommedan subjects in India, and these are the surliest and least manageable section of the population. It is suspected that they are preparing for a general rising. Mission work among them has made but very slight progress. They are aggressive, and have made and are still making converts to their own faith, among the native races. One of the threatened complications of the time is this revival of fanatical Mahommedanism.



China: "The Nameless Sect."

For some time past there have been references in papers printed in China to a truly remarkable people known as "the nameless sect." They profess "an old religion," which "prevails more or less all over China," but especially in the province of Shangtung. They are disliked and persecuted by the Chinese Government; and for a long time they have endeavoured to keep their beliefs and practices secret. They have shown a friendly spirit to Protestant missionaries. Their religion is said to have come from the west. They do not worship idols: they practise virtue; and live in the expectation of a deliverer, who will also come from the west. At the close of their religious services they have a meal, of which "bread and wine form the greater part."

Who, or what, are these wonderful people? If the statements regarding them are correct, it is very probable that they are the remnant of the Native Church of China, as planted long ago by Nestorian missionaries. The Nestorians were very noble men, full of devoted zeal; and, for nearly a thousand years, they preached the gospel over Southern and Middle Asia with marvellous energy and success. They exerted a most powerful influence in China from the seventh to the thirteenth century. If the remains of their once flourishing mission are to be found in this "religion without a name," it will be a discovery of thrilling interest. And if clear traces of them be found in China, possibly in other parts of Asia the results of their missions may still be appreciable and important. The sword of the Musulman may not have utterly devoured them amidst the vast regions over which they put forth those untiring efforts which extorted the admiration of Gibbon. "The missionaries of Balkh and Samarkhand," says he, "pursued without fear the footsteps of the roving Tartar, and insinuated themselves into the camps of the valleys of Imaus and the banks of the Selinga."

THE PAPAL CONFLICT.

The struggle of the Papacy for universal ascendancy continues. Germany is still the chief point of attraction. The Bishops and the clergy generally obey the Pope and set the civil power at defiance; but the Government, backed by the Legislatures of the Empire and of the several states, acts in self-defence, and insists on state control so far as secular privileges and advantages are concerned. It is now proposed to deprive disobedient Bishops of their salaries from the state,—a perfectly legitimate and reasonable step. Meantime the Pope has allowed the clergy in Austria to concede to the Civil power in that country what he has forbidden in Germany,—the aim being to foster jealousy between Austria and Russia. The dearest object of Jesuit ambition is to break up the German Empire, and they

hope to do so by getting Austria to become the ally of France.

The prospects of the Papacy are by no means brightened in France itself,—but decidedly the contrary. The Republic appears to be settled with some prospect of permanence. Nothing is less likely than that "Henry V" should obtain the throne—and he was the hope of the church. He would have been eager to lead an army into Italy to restore the Pope to his throne. This prospect is blasted forever.

As regards Spain, though there is no prospect upon the throne of Queen Isabella and though the church appears to have everything her own way, there is no hope of help in an aggressive movement against Italy from a country so weak and blighted and characterless. Already the priests demand an enormous annual payment of arrears for five years. All their demands have been conceded, with the result of imposing ruinous burdens upon the country—burdens that, proving intolerable, will hasten revolution. Meantime Protestants are oppressed and outraged, and have been compelled to appeal for foreign sympathy and support.

The Pope has made a new batch of Cardinals and in so doing has uttered a very doleful "allocation," or speech. The world wears a gloomy aspect to the "effect of sin," Amen, so let it be!

The controversy started by Mr Gladstone has reached all lands. Nowhere has it attracted livelier attention than in the United States, for even there the very principle is taught that allegiance to the Pope is the primary duty of Roman Catholics. In the British Isles and all over the Empire the controversy has been watched with profound interest. Mr Gladstone's publications have commanded an unprecedented circulation. Replies have been written by Archbishop Manning and Dr Newman, but lesser lights have also attacked the statesman, but he stands invulnerable behind the broad, strong, shining shield of truth.

In our own dominion the Ultramontane are pressing vigorously and ceaselessly to get all things their own way. The

not let the New Brunswick School Law
test. They use every effort to keep the
Province of Quebec in absolute slavery.

In Mexico Presbyterian converts have
been barbarously murdered by Popish
priests. Protestants are often in imminent
peril of their lives. Everything has been
done by the clergy to excite the fanaticism
of the multitudes. Still, the cause of truth
is making rapid and steady progress. In
South America the revulsion against the
papacy of Rome is strong, leading in
several instances to the expulsion of Jesuits
and other religious orders.

This brief survey is of significance to us.
We must not only pray for the over throw
of the "man of sin," but exert ourselves to
prevent the victims of Romish error. We
must establish and extend our missionary
efforts among the Acadians. This is work
that lies at our door.

DRAFT BILL.

**FOR THE PROTECTION OF CONGREGATIONAL
AND OTHER PROPERTY, AFTER UNION.**

An Act concerning the property of con-
gregations connected with the Presbyter-
ian Church of the Lower Provinces and
concerning the Board of Education of
said church.

Whereas, negotiations have been entered
into between the churches known as The
Canada Presbyterian Church, The Presby-
terian Church in Canada in connection with
the Church of Scotland, The Presbyterian
Church of the Lower Provinces, and the
Presbyterian Church of the Maritime Pro-
vinces in connection with the Church of
Ireland, to effect a Union under the title
"The Presbyterian Church in Canada;"
and the terms of said Union have been fin-
ally assented to by the Supreme Courts of
said Churches respectively:

And whereas, it is advisable, before the
completion of the negotiating Churches is con-
cluded, to protect the property and
interests of the congregations connected with
the Presbyterian Church of the Lower
Provinces, in this Province, who may enter
into such union, and also to protect the
funds and other property of said
Church held by its "Board of Education,"
enacted by the Lieutenant Governor,
Council and Assembly, as follows:—

As soon as the union takes place, all
property, real or personal, within Nova
Scotia, now belonging to, or held in trust

for or to the use of, any congregation in
connection or communion with the Presby-
terian Church of the Lower Provinces,
shall thenceforth be held, used and admin-
istered for the benefit of the same congrega-
tion in connection or communion with the
united body, under the name of "The
Presbyterian Church in Canada."

2. Provided always that if any congrega-
tion in connection or communion with the
said Church shall, at a meeting of the said
congregation regularly called, according
to the constitution of the said congrega-
tion, or the practice of the Church with
which it is connected, and held within six
calendar months after the said Union takes
place, decide by a majority of the votes of
those who by the constitution of the said
congregation or the practice of the Church
with which it is connected are entitled to
vote at such a meeting, not to enter into
the said Union, but to dissent therefrom;
then and in such case, the congregational
property of the said congregation shall re-
main unaffected by this act or by any of the
provisions thereof; but in the event of any
congregation so dissenting, at any future
time resolving to enter into and adhere to
the said United Church, then from the
time of such resolution being come to, this
act and the provisions thereof, shall apply
to the property of such congregation.

3. Congregations may from time to time
alter or vary any of the provisions con-
tained in the trust deeds under which their
property is held, or in their constitution,
which relate to the mode in which their af-
fairs and property shall be managed or
regulated, and to the persons who shall be
entitled to take part in such management,
or to vote at meetings of the congregation
on questions affecting the affairs and prop-
erty of the congregation or the manage-
ment thereof; but the sanction of the Pres-
bytery within whose bounds such congrega-
tion is placed, shall be obtained before
any such alteration or variation shall take
effect.

4. All other property, real or personal,
belonging to or held in trust for the use of
the said Church, or for any college or edu-
cational or other institution, or for any
trust in connection with the said Church
or religious body, either generally or for
any special purpose or object, shall from
the time the said contemplated union takes
place, and thenceforth, belong to, and be
held in trust for, and to the use of "The
Presbyterian Church in Canada," or for or
to the use in like manner of the said
college, educational or other institution, or
trust in connection therewith. And all such
property, real or personal, as is affected by
this Act, shall in all respects, save as afore-
said, be held and administered as nearly as
may be in the same manner and subject

to the same conditions as provided by the Deeds of Trust, Acts of Incorporation, or other instruments or authority, under which the same is now held or administered. Provided always that the relation now subsisting between the Presbyterian Church of the Lower Provinces of B. N. A., and the Governors of Dalhousie College in Halifax, whereby such Church contributes towards the support of the institution, the salaries of two Professors, shall remain in force as heretofore, until the same be altered or revoked by the Presbyteaian Church in Canada, or by the said Board of Governors of said College.

5. The several funds of the Presbyterian Church of the Lower Provinces held by any Boards or Committees in connection therewith for the benefit of Widows and Orphans of Ministers, for the benefit of Aged and Infirm Ministers, for the support of the Home and Foreign Mission schemes of the Church, and the Fund known as the Geddie Memorial fund shall bear the same relation in all respects to the General Assembly of the Presbyterian Church in Canada, that they now bear to the Presbyterian Church of the Lower Provinces, and until the General Assembly shall provide or otherwise direct, such several funds shall be managed and directed by the Boards or Committees now having charge thereof; and until such provision is made, vacancies occurring in either of said respective organizations shall not be filled up as hitherto, but shall be filled up by the remaining members, of each of said organizations for their respective bodies, and the General Assembly shall have power to unite any of such funds with the funds held by any others of the uniting Churches for similar objects.

6. All the funds and property in the possession or under the control of the Board of Education of the Presbyterian Church of the Lower Provinces, as incorporated by Chapter 68th of the Provincial Statutes of 1861, shall, until the General Assembly shall otherwise provide for the management thereof, remain in the charge of the said Board and its officers as heretofore, and all their acts in relation thereto, shall be valid as if this Act had not passed.

7. This Act shall come into force so soon as the union of the said four churches shall have been consummated, and the articles of such Union shall have been signed by the Moderators of the said respective Churches.

BAGDAD. — Evangelical Protestantism has gained a very promising convert in the person of Rev. Michael Elias. Dr. Wilson of Bombay has had him under charge for some months, and is full of hope and confidence with respect to him. He is going back to labour at Bagdad.

Revivals.

Revival in River John.

BY REV. H. B. MACKAY.

In compliance with your request, I give you a few particulars of the Lord's work in River John. We observed the Week of Prayer by holding union meetings in the three churches—the Kirk, the Methodist and the Presbyterian. These meetings were well attended, and many found them to be truly refreshing seasons. I felt anxious that the good impressions should not pass away, so I determined to continue the meetings in our own congregation, and arranged for a series of services to be held in our Sabbath School Hall, a building capable of seating about 300 persons. On Monday, Jan. 11th, we held our first special meeting, on the following evening we were joined by the Rev. A. Stirling and our resident ministers, the Rev. Messrs. McCunn and Johnson. The attendance was good, a deep feeling of solemnity seemed to possess each heart, and night after night in the very coldest of this cold winter, when the mercury was several degrees below zero, the hall was well filled. The service consisted of praise, prayer and preaching the gospel, then a short prayer meeting. Afterwards an invitation was given to those anxious to remain for personal conversation. Not until towards the end of the week did any avail themselves of the invitation. Many, as I understood afterwards, left the meetings under deep anxiety desiring to remain, but could not muster courage. Mr. Stirling remained one week with us, he continued the meetings for another week alone, and although we lacked the novelty of a stranger's voice, the attendance continued to be nearly as large as before. Happy results were seen in the special religious interest felt by many, and in the case of several others, one of them a leading commercial man, taking part in the previous meetings, who never did so before. They were to us encouraging tokens for good, and we were enabled to thank God and take courage. Owing to the intensely cold weather, we discontinued our meetings for a time, expecting to resume them again in connection with our Kirk brethren after weather became more favorable.

On the 17th of February, the Rev. McCunn began special evangelistic services in the Kirk, assisted by the Rev. J. Fraser Campbell, of Richmond. I cordially joined with them; indeed, all the ministers in the village made common cause, and became one, in declaring the common Salvation. We appointed a daily prayer meeting at 7 o'clock in the Orange Hall, and services every evening in the Kirk. Our extra

meetings were conducted as before; the gospel was preached, followed by a short prayer meeting, with an invitation to inquirers to remain. Several of those who were impressed at the previous meetings were among the first to accept the invitation, and night after night the number of inquirers increased. Here we found the most delightful part of pastoral work pointed out to anxious souls to the Lamb of God who taketh away the sin of the world; and we rejoice to know that many were led to rest upon Jesus their Saviour. I would here remark as a testimony in behalf of Christian training, that the families of Christian households were the first fruits of the revival, and I can point to several families, the members of which has been brought to us as we can judge, to rest upon the Saviour.

After the first week the place for the evening meeting became too small, and the church could no longer accommodate the members who came, so we moved our evening meeting to the Presbyterian Church, which is capable of holding twice as many as any other church in the village, and the evening prayer meeting was moved to the same place. The attendance at the evening meetings varied from 600 to 900, and the number of inquirers increased proportionally. Some nights we had as many as 200. All the ministers and a number of lay Christian workers took part in this delightful work. We aimed at speaking to every soul, either individually, or in groups, as the cases might require, and I believe that personal dealing has been largely blessed of God in bringing home the truth to the conscience. For two weeks these inquiry meetings continued every night until midnight, and even then it seemed as if the people did not wish to leave, and in several instances anxious ones returned to hear more of the Way of Life.

During our inquiry meetings a prayer meeting was held in the house of one of the elders near the church, conducted by young men, several of whom had themselves recently found peace in Christ. Thus has the good work been going on for the last four weeks with a calmness and power which shew it to be of God—the instrument used the preaching of the Word, and nothing said to excite undue excitement. There seems to be no excitement of what may naturally arise from the power of truth and sympathy of numbers. All our churches have shared in the revival. I will not attempt to give the names of those who have come to Christ: the Lord knoweth them that are His. It is to say, that we have heard and seen enough to cause every lover of Zion

in addition to the Rev. Messrs. Stirling

and Campbell, to whom we are deeply grateful for their valuable and timely services, we make brotherly mention of the Rev. T. Sedgwick, who remained with us three days and entered heartily into the work. On the last evening he was with us, he preached a very appropriate and edifying sermon from the words of the Philippian jailor. Rev. W. Grant of Earlston was with us one evening and took part in the prayer and inquiry meeting, and last we had the Rev. G. M. Grant, Halifax for three days. He entered heartily into the spirit of the work, and dealt out from God's Word food meet for hungry souls. The character of his teaching reminded me of the advice of Dr. Hodge, "in a revival preach doctrine, there is enough of feeling: we need something to regulate feeling." The last night he was with us was one long to be remembered. There were about 900 present. It was thought that over 1000 different persons were addressed that day including the afternoon and evening meetings. The word was with power, and an awful solemnity pervaded the congregation. It was to me and to many others one of the most solemn meetings we ever witnessed. Thus ended a series of most profitable evangelistic meetings, the most wide-spread in their influence ever known here, leaving impressions that will be long remembered in River John.

But though our daily meetings are ended the work goes on. In addition to our usual congregational work we have a general public prayer meeting every second day at 2 o'clock, a meeting for the children every Monday at 4 o'clock, a ladies' prayer meeting every Wednesday at 3 o'clock, and a meeting for young disciples every Friday at 4 o'clock. Thus we have organizations to suit every class. May the blessing of God rest upon them all!

The Revival in New Glasgow.

BY REV. G. WALKER AND E. A. M'CURDY.
PREPARATION.

In responding to your request to furnish a statement respecting the Revival in New Glasgow, we can at present submit only a very short and imperfect account. Still as the Lord has done great things for us, whereof we are glad, we are persuaded that it is our duty to make known some of His mighty deeds, that due honour may be done to Him, and that others may be encouraged to seek similar blessings at His hand. And yet the task is by no means an easy one. As the historian of the Revival in Ireland says: "We cannot fix the beginning of this revival. We cannot justly tell its progress. We cannot fully

describe its fruits." At every stage the mere human observer meets with difficulties. These difficulties are peculiarly great in getting at the earliest indications, which are connected with the origin of such a movement.

We think, however, that there is ample reason to believe that before there were any manifestations which arrested the attention of the mass of the people, there was a work of preparation, at least in the hearts of a few earnest praying ones. Towards the close of last year, some cases of a very interesting character came under our observation. About the same time several christian people expressed their decided conviction that we were on the eve of times of refreshing. As one of them put it, "I feel sure that we are soon to have revival because God has given me faith to plead for it." The work of the Holy Spirit was kept prominently before the minds of the people, not only in the ministrations on Sabbath, but also by furnishing information to those who met in the weekly prayer meetings, respecting the work of grace in Scotland and Ireland, in connection with the labours of the American Evangelists. Perhaps this fact may account in some measure, for the spirit of expectation which exists, at all events, in the minds of a few, and for the moderate increase in attendance and attention at the congregational prayer meeting for the last few months before our special services began. Perhaps the same thing may explain why since the work of grace has begun to manifest itself with power, we have so often been told by inquirers that they have been under concern about their souls for months, while not a few have affirmed that they have been anxious for a whole year.

FIRST FRUIT.

Intelligence of the remarkable revival in Antigonish seems to have produced the effect of intensifying the desires of the christian people for a time of refreshing here, and of strengthening their faith in the fulfilment of "the promise of the Father." It is now nearly seven weeks since at a prayer meeting on a sabbath evening, held for the express purpose of pleading for an out-pouring of the Holy Spirit, an account was given of the work of grace in Antigonish. At the close of their service a very large proportion of the assembled worshippers rose to their feet to testify their wish that special meetings should be held every evening during that week for prayer to God for His Holy Spirit. Next sabbath evening without any previous arrangements our two congregations met in one church, and again decided to meet for united prayer during that week also, and a fortnight afterwards all three of the Presbyterian

congregations assembled in one place for the same purpose. For nearly two months meetings for prayer have been held every evening, having been asked for week after week by the assembled congregations themselves. From the very first these meetings were well attended, but latterly the largest churches are full to overflowing every night, and on the last two sabbath evenings, the overflow has nearly filled a second church. For the last three weeks the average attendance at these meetings has probably been about 800 people.

THE SPIRIT'S WORK.

The Spirit seems to have been working powerfully from the very outset. Many who were spoken to privately and personally about their souls, seem to have melted at once under the appeal. Several have since told us how deeply they were impressed at some of the earliest meetings. During the first week some 10 or 12 persons rose in anxiety requesting the people to pray for them, and a still larger number waited at the close of the meeting to be conversed with about their souls. For about four weeks the work seemed to go on silently without any very remarkable manifestations beyond the increasing attendance, the absorbing interest, and the deepening solemnity. The number who rose in the meetings during this time led us to pray for them steadily increasing. It was observable, however, that only a few of the young men had been discovered.

THE YOUNG MEN.

Towards the close of the fourth week there seemed to be an unprecedented anxiety among the Christian people respecting our young men, and now many fervent prayers were offered on their behalf. On the last Sabbath of February a special prayer meeting was held for them, attended exclusively by men of whom there were probably 200 present. A brother from Halifax presided and addressed the congregation; at the close between 20 and 30 of our young men requested prayer for themselves. The week that followed will be long remembered in New Glasgow. On Monday night some 80 young men remained anxious inquirers. The number of classes who rose for prayer during that week varied on different evenings from 20 to 90, and some nights there could not have been fewer than 100 anxious ones in inquiry meeting. No doubt a number of these were Christian people who had been troubled, and wished to be sure that they were not deceiving themselves, but most of them were persons who until then, had given themselves little or no concern about those eternal verities, in the knowledge and belief of which men live.

On Monday of that week the young men spontaneously commenced a prayer meeting for themselves which met at the close of the general meeting, and the attendance rose during the week from about 30 on Monday evening to nearly 300 on Saturday evening. Indeed the interest which has been awakened among the young men since the revival commenced is most astonishing. Almost all who attend appear to be impressed; many of them have been the subjects of deep and overwhelming conviction; and not a few profess that they have found peace and joy in believing. All classes seem to have been reached and affected. Numbers of those who were trusting in their morality have discovered their need of a change of heart.

GLORIOUS RESULTS.

A great many who came to scoff remained to pray. Some who were utterly sceptical have been driven from their infidelity. Several who were rejecting the Bible because of the hard doctrines which it contained have learned and acknowledged that their real difficulty was the opposition of their own hearts to the truth. The icy reserve which kept people from speaking to each other upon religious topics has melted away, like snow before an April sun. The Saviour and the Saviour's love, then our duty to accept and serve Him; the difficulties which they have to contend with in coming to Christ, and in persevering in His service, and the wonderful work of grace which is going on in the community is the common topic of conversation everywhere. In their shops, in their offices, as well as in their homes, and in the prayer meetings young men and old men meet to talk to each, and to pray with and for each other. The one thing needful seems just now to be the absorbing subject of thought and conversation. Of course it is impossible even if it were desirable to tell the number who think that they have been led to Christ during the progress of the movement. But even if we could it would be better to wait till they have time to prove their consistent walk and conversation, and that we are persuaded many of them will prove, that the work in their hearts has been genuine, and that they have been washed with the washing of regeneration, and with the renewing of the Holy Ghost."

CHRISTIANS REVIVED.

But besides the quickening which has taken place among those who have been spiritually dead, there has been a great increase of faith, love, and devotion in the hearts of the Christian people. Many of them freely testify that they have been drawn nearer to the Saviour, and every one sees that they have been brought closer

to each other. Perhaps there never was a time in New Glasgow when such cordiality existed between Christians, and that, not only between members of the same congregation, but also between the members of the different congregations. With few it any effort on the part of pastors and elders to bring the members of the different congregations together, they seemed to be drawn toward each other by a common impulse. They found it pleasant to meet together at the mercy seat, so pleasant that they cordially embraced the opportunity to gather in one place, around the table of their common Lord.

UNION AND COMMUNION.

The scene which was witnessed on the first Sabbath of March, when the Sessions and members of the united congregation and James Church congregation met together to observe the Lord's Supper will be long remembered by all who witnessed it. The people who a short time ago constituted three congregations met as one assembly round the Communion table, and probably about 500 persons on that occasion commemorated the dying love of their Saviour, and thus asserted their regard for each other as well as their love for their common Lord. About 35 sat down for the first time at the Communion table. From first to last the services on that memorable day were peculiarly solemn and impressive, but perhaps the climax was reached when in the union prayer meeting held that evening in the same church, the pastor of the Kirk congregation tendered an invitation to hold the meetings for that week in his church, and when in response to this invitation as reiterated by the Chairman for the evening, the vast congregation rose to their feet in token of its acceptance, and sang with enthusiasm,

"Behold how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell."

Accordingly the meetings were held all week in St. Andrew's Church, and it is only fair to state that the congregation of our brother, Mr. Coull has shared with ours the blessing of this gracious revival.

CONCLUSION.

It would be easy to prolong the narrative, but your space will not permit of much more. We might tell of the development of the spirit of faith among the people. We might remark how the numerous answers which have been received to special prayer have led praying ones to plead with expectation as well as faith. We might tell how very many are praying now who never prayed before. Several have told us

how they have said prayers all their lives, but never prayed till now. We might advert to the increased and increasing brevity and point of the prayers which are presented. We might tell how the Spirit of prayer seems to rest upon all classes, how the Christian women have been meeting among themselves for prayer, how the children have assembled in large numbers whenever a meeting was arranged for them by their pastors, and how the little boys, Bible in hand, have gathered together and gone to Christian men in their shops and asked them to pray with them. We might refer to the increased quiet of our streets at night, the comparative desertion of the drinking and dancing saloons, and the disappearance of profanity in our ships and ship yards. We might advert to the joy and gladness which the revival has brought into many a home as well as many a heart in New Glasgow. Nor has the work of grace been confined to our own congregations, or to our own community. In Pictou, at West River, at Hopewell, at Merigomish, at Little Harbour, and especially at River John, the Spirit appears to be working with power. Oh that our whole County, Province, and Dominion might be visited with a time of refreshing from the presence of the Lord.

New Glasgow, March 20th.

Home Missions.

Report of Visit to Bayview.

The following report was submitted to the Presbytery of Halifax:

In accordance with your appointment I spent my "Christmas vacation" in Bayview, Digby Co. The people were very glad to receive me, as it is seldom they have preaching in the winter season. I was met on the wharf at Digby by Mr. G. Turnbull who drove me to what is well known by many of the ministers of our Church as the "mission house" of Bayview, and was for a long time the church also. It is the residence of the widow of the late Mr. Turnbull. Here I was well cared for in the most kindly manner,—free of charge as all our ministers and catechists are.

I preached on two Sabbaths,—morning and evening,—to an attentive and interested people. Many of them seem to prize highly the ordinances of God's house. I had prayer-meeting also on Wednesday evening, but owing to the inclemency of the weather very few were present. I also visited several families and read and prayed with them. This little flock is well worth

caring for, and I felt that the few days I spent among them were profitable to myself, and I trust may prove so to many of them.

During my stay I visited Bear River which in the summer receives half of the catechist's labours. I found Mr. E. Tupper who is the principal support of our cause there actively engaged in pushing forward plans and preparations for the building of a church in the coming summer. It promises to be a neat and comfortable building when finished and will probably give a foothold to Presbyterianism in that place that it has not had before.

Respectfully submitted,

WM. P. ARCHIBALD.

March 2, 1875.

Our Foreign Missions.

TRINIDAD MISSION.

Report of Rev. Thos. M. Christie

To the Foreign Mission Board, P. C. L. P.

I presume you will not expect me to speak much of results in my first Annual Report, though a review of the past eleven months presents to us many encouraging features as regards our health, the interest which is taken in the mission, and the attitude that the Coolies generally hold towards us.

We arrived in Port of Spain Jan. 21st, and went immediately to Sanfermando, where we remained with Messrs. Morion and Grant till a house could be procured for us in Couva. On Feb. 3rd we came to Couva.

THE FIELD.

Couva Ward is one of the largest and most important in the Island, but my field embraces only the part that goes by the name of Couva proper and Savonetta, a district about six miles in length by seven in breadth, but it is the wealthiest and most fertile part of the Ward and perhaps of the whole Island. The land is generally very flat and along the shore there is a belt of Mangrove swamp about half a mile wide. On account of this the district has the name of being very unhealthy; one estate which is now abandoned having gone by the name of the "White man's grave."

A merciful Providence has however ordered our affairs, that in a very unexpected way there has been secured for a comfortable house in the healthiest part of the quarter, so that myself and Mr. Christie have suffered very little from sickness.

All the estates here except one are connected with the mission. On these twelve estates there are about 2000 Coolies. There is also a large proportion of free Coolies in all the villages around, and there are two Government settlements of free Coolies within four or five miles, so that the whole number of Coolies within reach will be something over 4000. So far as I have met with them they are easy of approach, listen attentively and often ask questions which show that they think seriously on the subject of religion. This can be said for the most part only of the men. The women usually do not take the same interest. They seem to consider themselves an inferior class and they allow the men to do the thinking for them. At meetings on estates a few drawn by curiosity will gather round the outskirts but they pay very little attention to what is said. A warm-hearted Christian woman by going in among them might be instrumental in doing much good, and I hope that before long the way may be opened for the coming of a few such laborers.

The Couva field must not be looked upon as a new one or an uncultivated one, as Mr. Morton has been accustomed for several years to pay fortnightly visits to this place, holding services and looking after the schools.

THE WORK OF THE YEAR.

My work for the year will come under three departments: 1. The study of the language. 2. Visiting among the people and holding meetings. 3. Superintending the schools.

During the past year I have made the study of the language the chief part of my work, for I felt that until I was able to speak in it I would not be able to do very much good or to do even that much with satisfaction. The chief assistance I have had in this has been from Balaram who is now the teacher in the Sevilla school, but who has lived with me ever since April. I feel now that I have got over the great difficulty in regard to this, and I have during the past two months held several meetings in which I took the chief part of the service myself, giving an address without reading of fifteen minutes or more in length, the greater part of which would be understood by many. I find much greater difficulty in understanding them than in making them understand me. This is chiefly owing to the fact that like uneducated people generally, they do not speak their own language very well and mispronounce many of the words, and partly there being such a number of different words for almost everything in their language, composed as it is of half a dozen different languages.

2. VISITING.

This has been done during the past year under a great deal of difficulty, as the weather and roads have been worse than anything known here for more than twenty years. Nothing could be done except on horseback, and every kind of work has been very much hindered. I tried to visit each of the schools once a week at least, but so much time was consumed in going and coming that I had little or no time to visit among the parents, so this part of the work has to be done chiefly on the Sabbath day. In visiting in this way one of the teachers always accompanied me. Our audience varied in size from five or six up to a hundred. Service was usually held either in the estate hospital or else in the house of the chief man among the Coolies. We always received a respectful hearing and had seldom an interruption, except from some who wished to ask questions. As a result partly of these services, but I think mainly of private intercourse between the teachers and Coolies on the estates, we have had five or six applications for baptism. So far as I am able to judge from intercourse with them, two of them are in a fit condition to be received, but I feel it is better in regard to the rest to keep them back for a time in order that they may receive further instruction.

3. SCHOOLS.

At the time of my coming there were only two schools in operation! these were on Esperanza and Exchange estates. A flourishing school on Sevilla had to be closed in January on account of the room being needed for estate purposes. It was however re-opened in August, and although it has not recovered from the effects of the closing yet it has been doing very well. A Sabbath school has also been kept up in all three of these estates, the attendance is almost as good as on week days, and many of the parents are drawn in attracted by the singing.

It was in regard to the schools that the severity of the season was most felt. A very large number of children on all the estates were sick, and the roads were so bad that the younger children were often not able to come to the schools. The following is the report for the year:

NAME OF SCHOOL.	ON ROLL.			ATTENDANCE.		
	Coolies.	Creoles.	Total.	Coolies.	Creoles.	Total.
Esperanza.....	21	8	29	14	4	18
Sevilla.....	21	1	25	13	1	14
Exchange.....	27	..	27	20	..	20

Two more schools are needed, one on Perseverance estate, and one on Spring and Caraccas estates. I expect to open both of them on the 1st of February. One of the

teachers I expect to employ has received his education in the Esperanza school. He is able to read well in any ordinary English book, writes a good hand, has some knowledge of Grammar and Geography, and is well on in arithmetic.

When these are established I think that so far as estates are concerned, we will be well equipped with schools in Couva. There is a strong demand for schools among the free Coolies who live at a distance from the estate schools, and more good may be done among them than on the estates through schools as there is not so great a prejudice against the children learning English. The Coolies on estates generally have an idea of going back to India and do not want their children to learn English, because they think if they do they will become Christians. But the Free Coolies feel that it will be an advantage to the children to know the English language.

I trust that the friends of the Mission will feel encouraged. There are some great obstacles such as intemperance and the inconsistencies of those who go by the name of Christians, yet God will hear the prayer of his people and will carry on his work. There is one special ground of encouragement, which I would like to mention, and that is the fact that the total expenses of the Mission in Couva during the past year amounting to more than two thousand dollars have been met by the proprietors of estates here, thus showing their active appreciation of the work inaugurated by our Church.

Respectfully submitted,

THOS. M. CHRISTIE.

Couva, Trinidad, Jan 1st, 1875.

Minutes of Mission Council.

SANFERNANDO, Nov. 23rd, 1874.

Mission Council met in Church.

The missionaries desire to express their gratitude to Almighty God for the return in improved health, of Mr. and Mrs. Morton and family, and for the success that has attended the work here in their absence.

Mr. Grant's health not being at all satisfactory, it was agreed that he be granted one month's leave of absence to go to Grenada to rest and recruit, Mr. Morton to take charge of his work in his absence, and that all considerations regarding the division of the field be left till his return.

The Council adjourned accordingly.

THOS. M. CHRISTIE, Sec.

DEC. 28TH, 1874.

Council met at Sanfernando.

Minutes of last two meetings read and approved.

Mr. Grant having returned from his furlough in improved health, the question as to the arrangement of the work in the Sanfernando district was taken up. It was announced that the Foreign Mission Board had agreed to sanction a separation in the work if in the opinion of the missionaries it was deemed best.

Mr. Grant having expressed his opinion that in view of the whole situation, a separation of work in the Sanfernando or Naparima field was desirable; it was agreed that such a separation take place beginning January 1st, 1875.

It was agreed that the following would be a suitable territorial boundary: A line passing from the Guaracaro (pronounce Wah-re-kah) River between the estates Reform and Harmony Hall to the West of Tarouba, Ne Plus Ultra, Corinth and Golconda, and to the East of Picton. Mr. Grant's field to embrace Sanfernando and the estates lying between this line and the shore of the Gulf, to be called the Sanfernando district, Mr. Morton to have the other district extending from this line with the interior of the country and called the Petit Morne District.

It was agreed that after this year Couva be considered a distinct parish and to have a separate Communion Roll.

It was agreed that in any case in which an application for money is to be made to the children's fund, the expense must be previously sanctioned by at least two of the missionaries.

The subject of the coming of Mr. McDonald was mentioned, and it was understood that he was to work in the Petit Morne District under Mr. Morton, but further consideration of the subject was put off till his arrival.

Mr. Grant presented an account of expenditure in schools under his charge, amounting to £22 10 stg., to be drawn from the children's fund. The bill was passed and the Secretary directed to certify it.

Council adjourned.

THOS. M. CHRISTIE, Sec'y.

JANUARY 15, 1875.

Met at Sanfernando.

Minutes of last meeting read and approved.

Mr. Morton reported that Mr. McDonald arrived Jan. 2nd. He also reported that Mr. McDonald was unwilling to undertake the work proposed, namely to teach a school at Petit Morne. The question as to the arrangements to be made was taken up. Mr. McDonald expressed a strong desire on account of his health, to remain for the

meantime in Sanfernando, and engage chiefly in work among the Coolies who speak English, and to take the superintendance of schools in the Sanfernando District, devoting as much time as possible to the language. After consultation it was agreed, that while we feel that the original plan would be best for the mission, yet since Mr. McDonald has expressed his preference so decidedly, we acquiesce in his laboring in Sanfernando under the direction of Mr. Grant.

Mr. Morton having spoken of his intention to apply for a salary for a teacher, it was unanimously agreed to recommend the Board to make him a grant for that purpose, of a sum of money not less than fifteen dollars a month.

Council adjourned.

THOS. M CHRISTIE, Sec.

Rev. Mr. Morton's Report.

SANFERNANDO, Dec. 31, 1874.

SEVENTH ANNUAL REPORT.

This report will only be a summary of my movements for the year.

The coming of Mr. Christie toward the end of January relieved me from the work in Couva; and for various reasons the school at Palmyra was closed March 31st, preparatory to my leaving for Nova Scotia. In other respects the work was but a continuation of that of last year up till April 24th, when we left Trinidad on our way homeward.

We spent four weeks very pleasantly in Bermuda. Addressed the people there several times on our mission, and received £34 stg., for the funds of your Board. The months of June, July, August, September and October were spent in Nova Scotia, the greater part of the time in visiting congregations, attending meetings of Synod, and the first meeting of the Dominion Evangelical Alliance in Montreal in October.

I subjoin a list of the congregations visited by me, with the suggestion that it be kept by your Secretary, so that other missionaries may as far as convenient visit either congregations. Leaving Halifax Nov. 2nd we reached our home Nov. 25th, and took charge of the work in this district during the absence of Mr. Grant for rest for a few weeks, and then in company with him till the end of the year.

I conclude with thanksgiving to God for health and for protection enjoyed by sea and land in our travels, and with hearty acknowledgments of the kindness shown us when in the provinces.

Respectfully submitted,

JOHN MORTON.

The F. M. B. Pres. Ch. L. P. B. N. A.

ACCOUNTS.

Jordan Hill School House.

Balance of debt Jan. 1st, 1874.....	\$67 40
Rec'd from Sanfernando Congregation.....	\$20 00
Ap. 22, Balance here collection.....	20 59
Sold materials of old kitchen, here.	6 30
Rent of here House to March 24th, 1874.....	18 00
Donation J. Morton.....	2 01
	<hr/>
	\$67 40
	\$67 40

Teacher's account, Jordan Hill.

Paid salary for year.....	\$168 00
Rec'd from Geo. H. Jones.....	\$120 00
St. John's S. Sch. \$40 Dom. Cy.....	39 60
here collections, per Mr. Grant.....	3 37
Ditto, since my return.....	4 74½
Donation J. Morton.....	6 23½
	<hr/>
	\$168 00
	\$168 00

Rent Account.

Paid 1½ Month Rent to Dec. 31st, 1874.....	\$26 66
Rec'd 9 months Rent here House to Dec. 24th.....	\$54 00
Balance.....	27 43
	<hr/>
	\$54 00
	\$54 00

Balance in hand on rent acct.....\$27 34
JOHN MORTON.

Dec. 31st, 1874.

News of the Church.

The Presbytery of Victoria and Richmond.

The Presbytery of Richmond and Victoria met at Whycocomagh on Feb. 23rd. After sermons, in English by the Rev. A. F. Thomson, from Matt. 25: 14-30, and in Gaelic by Rev. A. Grant, from 2 Samuel 24: 24; the Presbytery was constituted with prayer by the Rev. M. Stewart, Moderator, *pro tem*. The principal business before the Court was the consideration of the financial affairs of the Whycocomagh congregation. The congregation was not largely represented in numbers. The Presbytery was pleased to find that matters were assuming a more favorable aspect, but there is still room for greater improvement. Only a small part of the arrears due the pastor has been paid, and the amount subscribed towards the minister's salary is still inadequate. The Treasurer of the congregation was requested to report to the next meeting of Presbytery, if anything has been done in the meantime to carry out the suggestions and recommendations of this meeting.

The Rev. A. McKay, of Middle River, being sick, the members of Presbytery agreed to give occasional supply to his pulpit.

A. F. THOMSON, Clerk, *pro tem*.

The Presbytery of Truro

Met at Truro on the 9th inst. J. F. Blanchard, Esq., was received as the representative of the 2nd congregation of Truro. The Rev. E. Smith was appointed to preach in the said congregation on the 1st and the Rev. E. Ross on the 2nd Sabbath of April. Preachers' reports were received from the Rev Messrs. Baxter and Johnson of labours in Acadia; and from Rev. J. Wallace of labours in Maccan. The Rev. A. L. Wyllie also gave in a report of his visit to Amherst. Reports of the four commissions on Systematic Benevolence were read and approved; and the Clerk directed to prepare an abstract for the Presbytery. The Rev. E. Ross was unanimously nominated Moderator of Synod. In view of the meeting in Montreal, ministers were instructed to direct the attention of their congregations to the necessity of enlarged contributions to the Synod Fund. Attention having been called to the work of Revival going on, especially at Antigonish, New Glasgow and River John, the Presbytery hailed such tidings with devout gratitude, and prayer was made that the good work might still continue in those localities, and be speedily extended to other communities. It was also resolved that special evangelistic services be held within the bounds of this Presbytery. Committees were appointed to carry this resolution into effect. Agreed to hold the next meeting on the last Tuesday (27th) of April for visitation of Upper Londonderry. The examination will be conducted at DeBert River church at 11 a. m., the Rev. E. Grant to preach; and a Gospel meeting will be held at Folly Village at 7 p. m. The Moderator,—Rev. Dr. McCulloch—Rev. Jas. Byers, Dr. E. Smith, Hon. S. Crerar and J. F. Blanchard, Esq., will address the meeting.

Presbytery of Pictou.

The Presbytery of Pictou met in James Church on the 16th March, at which there was a large attendance of both ministers and elders. The most of the Committees appointed to visit the congregations on the subject of Systematic Benevolence, reported that they had fulfilled their appointments. Those who had not done so were directed to do so as soon as practicable. Read a letter from the Rev. Dr. McVicar, Montreal, stating that Mr. Pelletier has been appointed to this Presbytery during the summer. It was agreed to nominate the Rev. Ebenezer Ross as moderator for the ensuing Synod. Arrangements were made to apply to congregations which have not yet contributed for contributions to the Aged and Infirm Ministers' Fund.

The Rev. Mr. Blair called the attention

of Presbytery to the fact, that his people who reside in the Garden of Eden, and who are few in number and many of them poor in circumstances, have built a church which has cost them \$2000, and that they still owe on it a balance of \$400, and wished the Presbytery to recommend their case to the generous consideration of those who are able and willing to assist them—which was agreed to. The Presbytery spent some time in receiving cheering reports of revival movements from Antigonish, New Glasgow, Pictou, River John, West River and Hopewell, and spent some time in devotional exercises in reference to this matter. It was agreed to hold the next meeting of Presbytery in John Knox's Church, on Tuesday, May 11, at 11 A. M., for ordinary business.

Presbytery of Halifax.

This Presbytery met in Chalmers Church on the 2nd March. Papers were read intimating the acceptance of the call to Fort Massey by Rev. Dr. Burns, and Thursday, the 18th, was appointed as the day of induction. Rev. Ebenezer Ross was nominated for the office of Moderator of next meeting of Synod. The Rev. P. G. McGregor reported that he had preached at Nine Mile River and Elmsdale, and declared the congregations vacant. In removing Mr. Cameron's name from the roll the Presbytery came to the following finding:

In removing the name of the Rev. John Cameron from their roll, the Presbytery would record their appreciation of his character, and ability as a minister of the gospel. For some thirty years he continued to labour as a minister in one congregation, though repeatedly called to other places. Until recently his congregation embraced, not merely Five Mile River and Elmsdale, but likewise the Gore and Kenetcook, which necessarily involved a great amount of travel and bodily toil; yet during his long pastorate he faithfully and punctually performed the various duties of his office. He took a deep interest in the educational affairs of Eastern Hants, and he was one of the most zealous and earnest advocates of the Temperance Reformation in that part of the country. He was punctual in his attendance on Church Courts, and his counsel and common sense were highly appreciated. We regret the circumstances that have led to his resignation, and we trust that he will soon see his way clear to enter again upon ministerial work.

The Presbytery having learned that their Moderator, the Rev. J. D. McGillivray was not well, and that his medical adviser recommended that he should rest as far as possible, agreed to express sympathy with Mr. McGillivray, and endeavour

to give him as much assistance as was in their power. Rev. A. J. Mowitt reported from the Presbytery's Western Committee. The report showed that the Committee had faithfully discharged their duty, visiting all the congregations of their district. The results cannot fail to be beneficial.

The Presbytery met again on the 18th March for the induction of Rev. Dr. Burns, and other business. There was an unusually large attendance of ministers and elders. After the transaction of some ordinary business, the Presbytery proceeded with the induction services. Mr. Pitblado preached an appropriate discourse from 1 Cor. 4: 1. Mr. Forrest narrated the course of events in connection with the call to Dr. Burns. Mr. Logan proposed the usual questions to minister and people. Mr. Sedgewick offered the induction prayer. Professor McKnight addressed the minister and Mr. Mowitt the people. The whole services were deeply impressive, and were enjoyed by a very large congregation. It was arranged that his people should have an opportunity of welcoming their Pastor and of being introduced to him, in the basement of the church where a very happy hour was spent in hand shaking and in the exchange of words of good cheer and Christian greeting. At one end of the basement an attractive table was set, and ladies were in waiting to dispense tea, coffee, &c., to all comers.

Missionary Meeting.

The annual Missionary Meeting of the Presbyterian Congregation of West St. Peter's and Mount Stewart, was held in Mount Stewart Church on the 4th inst. Devotional exercises were conducted by Rev. W. R. Frame, the pastor, and addresses on mission work were given by members of the Congregation. The contributions showed an encouraging increase over those of any former years. The following are the sums contributed by this congregation in aid of the various funds connected with the Presbyterian Church of the Lower Provinces for the past year:—

Foreign Mission.....	\$100 00
Theological Education.....	49 00
Aged & Infirm Ministers.....	37 00
School Fund.....	21 50
Supplementing Fund.....	20 00
Home Mission.....	20 00

£237 50

W. H. DOUGLAS, Sec'y.

THE Presbyterians of Port Hood are a small body, but are engaged laudably in the work of providing for themselves a place of public worship to be occupied next August or September.

The Funds.

The Secretary of the Supplementing Committee writes that he designed to have prepared an article for the present number on the scheme which he watches over with special interest, but was prevented by congregational work. He adds, "There were two main points I wished to advert to, 1st, The Revival spirit which is abroad should have an influence upon our Church, and 2ndly, We should try and have a clear balance sheet when entering the Union."

Let the sermon should not be forthcoming we give the text and the two heads, and recommend that they be pondered and improved in their bearing on all the funds.

Rev. Dr. Burns.

We cordially congratulate Fort Massey congregation on the settlement over them of a pastor of Dr. Burns's talents and experience. His induction took place on Thursday the 18th March, and after services peculiarly appropriate and impressive the people of the congregation gave their Pastor a most cordial welcome. The services on the next Lord's Day were very largely attended.—The Montreal papers contained full reports of farewell meetings held previous to Dr. Burns's departure from that city. The Cote Street Church were unanimous in their regrets and in their expressions of good will. Dr. Burns's farewell sermon was preached before an immense audience and was deeply impressive. The most striking testimony to Dr. Burns's usefulness and acceptability in Montreal was the meeting held in the Y. M. C. A. Rooms, and the addresses presented by ministers and leading laymen of all denominations, regretting his departure and bidding him Godspeed. Episcopalians, Baptists, Methodists, Congregationalists, &c., joined in this testimonial to the worth of a valued fellow-labourer.—We are sure that the Presbyterians of Halifax, and the Christian community generally will be as cordial in their welcome of Dr. Burns as friends in Montreal were regretful over his departure. That God may greatly bless the tie formed between him and one of our congregations, and our Presbytery and Synod is our earnest prayer.

St. James's, N. B.

This old and interesting congregation has again a pastor engaged in the Lord's work among them. We were quite taken by surprise a year ago when their devoted minister, Rev. J. Turnbull, demitted his charge to return to Scotland to spend there the evening of his days. We felt that the people of St. James's were meeting with a heavy loss and such we know was

their feeling. Considering the scarcity of preachers we feared a protracted vacancy. But the Lord has provided for them beyond our expectations. Rev. James Quinn has been inducted as their pastor, and has commenced his work with his characteristic ardour. Under date of March 1st he writes:

"I am now in the midst of my pastoral work, and I trust with God's blessing that I shall not labour in vain. There has been a great deal of sickness here, and also a good many sudden deaths. A young man, Lewis Morrison, 33 years of age, was killed in the woods on the 12th Feb., the only son of his parents. Such a visitation speaks loudly, not only of the shortness of life and the necessity and wisdom of being "ever ready," but has a voice for ministers, "What thy hand findeth to do, do it with thy might." Truly the King's business requireth haste."

May the Lord bless to this people the labours of their new pastor. His predecessor sowed diligently and with tears. May he reap abundantly, and with joy, to the praise of God's grace.

THE Church in connection with the Acadia Mission at Grand Falls, was opened for Divine worship on the 7th March. The services were conducted by Rev. Dr. Waters, Rev. W. Stuart, Rev. Mr. Paradis, and Rev. Mr. Currie (Baptist). The attendance was very large both morning and evening.

MANSES.—The thriving congregation of Alberion is engaged in building a comfortable manse for their pastor. Kentville is at work in the same line. Both manses will be occupied, D. V., during the coming summer. We hope that many other congregations will follow their example.

PRESBYTERIAN MINISTER IN ST. GEORGE.—On Wednesday, the 17th ult. the Presbytery of St. John ordained and inducted Mr. John Wallace into the pastoral charge of the congregation at St. George. There was a large attendance present, and the services were very interesting throughout. Rev. Robert Wilson preached and presided, Rev. Isaac Simpson addressed the newly inducted minister, and Rev. Wm. Millen addressed the congregation.

AN EXPRESSION OF THANKS.—The young men and others attending the special evangelistic services at River John, expressed their gratitude for the aid rendered by Rev. J. F. Campbell of Richmond, during 17 days of hard but joyful labour, by presenting him with a thank offering of \$120. Mr. Campbell at first declined to accept the generous tender, but at length consented, expressing his intention "to use it in the Master's service."

NOEL.—Rev. S. Bernard acknowledges among many acts of kindness a social evening visit of \$60. Subsequently he received a handsome sleigh and bells.

ST. MARY'S.—Hugh Cameron, Esq., M. P. P., presented the new church at East River, St. Mary's, with a handsome pulpit sofa.

BASS RIVER.—The congregation of Bass River, N. B., made a visit to their pastor, Rev. James Fowler, and presented him with \$167 cash, and articles to the value of \$65.

PARRSBOROUGH.—Rev. Duncan McKinnon acknowledges a donation visit with \$64. In the Southampton section of his charge there was also a donation amounting to \$46. The sum of \$20 had been contributed at Athol to aid the minister in purchasing a buggy.

ENCOURAGEMENT.—Rev. James Quinn was presented by his people with a Sleigh and Buffalo Robe, as a New Year's Gift, thus facilitating his work of pastoral visitation. They have also sent to the Manse provisions and other gratifying tokens of affection and goodwill.

PRESENTATION.—At the close of the Presbyterian Church Sabbath School, Carleton, on the 21st ult., Miss Bertha Brittain and Miss Eliza Blair, in the name of the teachers and children, presented Mr. George McKilligan, the superintendent, with a very handsome family Bible, accompanied with an appropriate address. Mr. McKilligan was taken entirely by surprise and replied in a very neat speech. This Sabbath school has been under the superintendence of Mr. McKilligan upwards of five years, and during this time has been in a very flourishing condition.

Missionary Intelligence.

CANADA PRESBYTERIAN CHURCH.

Letter from China.

FORMOSA, TAMSUI, Nov. 18, 1874.

REV. W. McLAREN.

MY DEAR BRO.—Last Sabbath we commemorated the dying love of Jesus at Chiu-nih. All my helpers and converts from the five stations amongst the Chinese were present. Many arrived on Saturday, and sat up till near midnight singing hymns. Sabbath morning, about 10 a. m., the Chapel was crowded, and many who could not get standing room inside remained at

the door. I was delighted to see the dear little boys, several of whom walked ten miles with their fathers. I stated before that I have three young men of the literary class employed teaching these lads.— Throughout the week they read their own classics, and write their own characters. Morning and evening they study the Bible, and on Sabbath attend worship. We should do all in our power to have *intelligent Christians*, and leave the result with our Blessed Redeemer. I spent a long time examining the enquirers, and found that the plan I adopted when entering this field, and my poor labors since, have not been in vain. From the very first, I have given every moment possible to the instruction of my helpers. In connection with the everlasting gospel, I went through Boston's "Four-Fold State" with them, because I think it contains the *sound doctrines* of the Bible. I have also been enabled to teach them the elements of Geography, and Astronomy. After one travels with me two or three months, then I take another, and send that one to one of the Chapels to instruct the people. Each writes down what he hears and forwards to the rest. All of them can read the character well, so with the books I bought for them they are enabled daily to increase in wisdom and knowledge. With God's blessing the result has been that all the questions I asked the enquirers were answered in a clear, decided manner. About the heart of course I don't know, we can only judge by the fruits, and leave all to our Blessed Master. We cannot convert one soul; our work is to proclaim the glad tidings, and instruct the ignorant; and the heathen here are deplorably in need of such instruction.

Perhaps some dear Christian at home will say, "no book save the Bible should be used in a heathen land;" I reply whatever is good for a Christian, or Church community in Canada, is good for the same in Formosa.

On this occasion I admitted ten on profession of faith, and noticed particularly the old man who seemed to take great care of his Bible, which was enclosed in a cover made of leaves of the areca palm. He is an old man, 63 years of age, and heard the gospel first at Tamsui, soon after I began to preach. Afterwards he attended at Gotohki, because nearer, and now as Chiw-shi is not very far from his home, he has been a regular hearer since the Chapel was opened. On account of the Japanese exclusion, not a few Chinese officials here wished to make themselves prominent by opposing the Lord's work. Accordingly a day officer told this old man if he wanted to save his life, to "cease going to the Barman's Chapel," because they intended to level every Chapel to the ground, and kill

every worshipper as soon as the Japanese Soldiers would land on the Island; such threats however did not intimidate the old man, for the following Sabbath he was present. Two weeks ago he was lashed like a beast, and all he said to me about his persecutors was, that he "prayed the Lord Jesus to open their eyes and give them light." Thus in the midst of opposition the Lord is increasing our little band, for twenty-eight sat around the table to commemorate the love of Jesus. On Sabbath, I was forcibly impressed with the apparent interest of all within the Chapel, and indeed of all around the doors, for the heathen idolators gazed and listened with great interest. Sometimes they assemble in order to interfere with the services; last Sabbath however such was not the case. To Jehovah be all praise and glory.

I cannot tell you how much I rejoice at the prospect of Dr. Fraser and family coming to labor for our blessed Lord. May he comfort their hearts, and bless them abundantly, for his name's sake.

I am ever yours sincerely,
G. L. MacKAY.

HAVING given the foregoing letter from the first missionary to China of the Sister Church, we also give an extract from a letter by Dr. J. B. Fraser, their second missionary, merely remarking that Dr. Fraser is a medical missionary, the son of Rev. William Fraser, of Bond Head, one of the Clerks of the General Assembly of the Canada P. Church, and originally from E. R., Picton, N. S.

Letter from Dr. Fraser.

PACIFIC OCEAN, (within about 250 miles of Yokohama, Japan,) Dec. 28, 1874.

EDITOR H. AND F. RECORD, OF C. P. C.

MY DEAR SIR,—I am sure many of your readers will be glad to have a few lines from me, and to know that by the goodness of our Heavenly Father we have been brought thus far in safety. Thanks be to Him for His mercy and loving kindness! To-morrow afternoon, if all goes well, we will reach Yokohama, but as we only stay for about 10 or 12 hours, it behoves us to have our letters home ready to mail before we come into port. * * *

Though we have had an unusually long passage owing to our having taken the long winter route, and met with adverse winds, yet I do not feel as if my time has been wasted. We have on board nearly 600 Chinamen going home as steerage passengers. There are ONLY TWO CHRISTIANS among that whole number. How sad the thought! And yet it is cheering

to think that a beginning is being made. The day is dawning on that mighty empire! The enemies of the Gospel of Christ tell us it is as dark as ever, but it is not. The first gray streaks of morning are beaming in on it from all sides. True, there is only about one Chinaman in 4,000 who is a Christian, but then this is something, "A little leaven leaveneth the whole lump." "Behold how great a matter a little fire kindleth." The day has dawned. Gloriously bright will be the effulgence of the noontide. It is not strange that I should take a great interest in the Chinese—I have left all and come here for their sake. I spend a good deal of time in the steerage taking observations, keeping my eyes and ears open, and trying to help the two Christians of whom I spoke as much as I can. In this way I am anticipating my work, and I trust really accomplishing something. Nor is my intercourse among the Chinese confined to the steerage. Of our twenty-eight cabin passengers there are four Chinamen. Tshee Zaoa Hee, a Mandarin, and his younger brother, Tshee Han Sang, are on their way home to Shanghai, after having escorted thirty Chinese boys to Springfield, Massachusetts, to be educated. I sometimes try to talk a little with them, but they have only the merest smattering of English, and we don't make much of it. This morning the old gentleman brought me some Chinese pens—they are just like very fine camel's hair brushes—and some sweet-scented Chinese ink, saying, "Makee leetle present, needy bye-bye," which being interpreted is, "I make you a little present; you will need them bye and bye." I thanked him very much with many bows and smiles, and as I was writing at the time, I gave him some foreign note paper and envelopes, with which he was greatly delighted. * * * * *

And now I shall have to say good-bye. You will know of our safe arrival in Japan, when this reaches you from there. In my next, which I shall send you from Hong-Kong or Formosa, I shall be able to tell you something about Yokohama, the Japan Islands, and the coast of China.

Earnestly requesting you, and all your readers, who love the Lord Jesus, and delight in the prosperity of Zion, to unite with us in thanksgiving to God for His goodness to us, and in prayer for a continuance of His favour and loving kindness,

I remain, yours very sincerely,

J. B. FRASER.

Foreign Missions of the Canada Presbyterian Church.

The following brief statement by the Secretary of the Board of Missions of the Canada Presbyterian Church shews the

number of their Foreign Mission staff, and where they are labouring :

Among the Indians of the North-west, we have the same number of labourers as last year. The vacancy left in the Prince Albert mission, by the lamented death of our first and oldest missionary, Rev. James Nisbet, has been filled, in the meantime, by the appointment of Rev. H. McKellar, who is now in charge of the work at that point. He is assisted by Mr. John Mackay, as interpreter and missionary catechist. Mr. Geo. Flett continues to labour with encouragement among the Indians in the neighbourhood of Fort Pelly.

In Central India, Misses Rodger and Fairweather are labouring under the care and direction of the missionaries of the American Presbyterian Church, but they are supported entirely by the Canada Presbyterian Church. From letters received, they appear to be encouraged in their work, and to be finding an open door of usefulness among the women and children of India. The missionaries of the American Presbyterian Church urge us strongly to send an ordained missionary to Central India, and point out for us an important field which is waiting to be occupied. It is very desirable that the funds may be in such a position next June that the Church shall, immediately after the union, find itself in a position to undertake such a work.

In China, we have now two ordained missionaries, as Dr. J. B. Fraser has, we doubt not, by this time arrived. Rev. G. L. Mackay continues to labour with the most encouraging success. The letter from him in the present number of the "Record," indicates that the Lord is still blessing his devoted labours. It is very hopeful to find that he has already gathered round him a goodly staff of converted Chinese, who are efficient mission workers among their countrymen. The field in the Island of Formosa is manifestly ripe for mission work. The Foreign Mission Committee are anxious to send a third ordained missionary to the field as soon as they can find a suitable minister, who is prepared to undertake the work. Several attempts have been made to secure such a labourer, but as yet without success. We have no doubt ere long we shall be in a position to increase our staff at Formosa. If the funds are supplied, we do not believe that the men will be denied to us.

Missions of the Irish Presbyterian Church.

INDIA — BORSUD. — The *Missionary Herald* for February contains most cheering intelligence with regard to their mission work in Western India among the *Dhals*

Its statement is as follows: "It has seldom been our lot to lay before our readers news so joyful as that in the following letter. The harvest truly is plenteous, and the ingathering of the sheaves wonderful. The Mission among the Dheds promises to be one of the most remarkable and blessed in Western India; and the tidings of four hundred and forty-four persons in that district being at present candidates for baptism must stir the whole Church to thanksgiving. Deep sympathy will be felt also for the noble old man, *Ranchodhrai*, who, himself like Paul, a persecutor in his youth, is now also, like Paul, a sufferer for the faith which once he destroyed.

The progress of the mission in India has latterly been so rapid in some directions as to be almost startling. In 1861, the native Christians in India were 138,731; but in 1871 they were 224,161—an increase of 61 per cent., or to put it in another light, between eight and nine thousand were baptised every year. In 1861 there were 72,975 pupils at the Mission Schools; but in 1871 there were 122,372—an increase of 49,397; while the increase from 1851 till 1861 had only been about 19,000. In 1862 the American Baptist Church in the *Teluqu* country had just 23 converts, and in 1872 it had 6,418. In *Chota Naypore* there was 2,631 in 1861, and now there are over 20,000. At the same rate of increase as from 1861 till 1871, there would in thirty years be twice as many native Christians in India as there are Presbyterians in Ireland. But if the Churches at home are full of faith, we need not have to wait thirty years.

From 1861 till 1871 the native pastors increased from 97 to 226, the communicants from 24,976 to 52,813; and in the latter year the native Christians contributed £3,512—about three times as much as the average Foreign Mission Collection of our Church, and almost as much as the total sum (£9,344) contributed in the previous ten years. In one decade, the 24 Mission Presses in India, Ceylon, and Burmah, have issued 3,410 separate works in 31 languages and dialects, the total number of copies being over twelve millions—12,440,672—and including 1,315,503 copies of the Bible in whole or in part.

Is not the voice of the Lord saying boldly to the Church, *Go up and possess the land?*

Statistics of Protestant Missions in Spain.

At this moment 16 Churches or Societies sustain Protestant agencies in Spain. These support 49 European or American missionary agents (including the wives of missionaries and other ladies devoting themselves to Christian work), 18 native pastors

of Churches, 14 native evangelists, 50 native school-teachers, and 22 colporteurs engaged by the British and Foreign Bible Society and the National Bible Society of Scotland, making a total agency of 104 persons. Besides preaching at 35 out-stations, these agents are labouring steadily at the following 19 places:—Madrid, Barcelona, Santander, Seville, Cadiz, San Fernando, Rio Tinto, Jerez, Balcaric, St. Mahon, Valencia, Alicante, Carthage, Granada, Huelva, Cordeba, Linares, Camunas, Valladolid, and Zaragoza. The average attendance on Sabbath services at these various stations is about 1840; and in connection with them there are 43 week-day schools, with an average daily attendance of 1783 children.

Israel.

The *Free Church Record* says:—

Mr. Allan, in a letter to Mr. Moody Stuart, gives a graphic description of a weekly meeting for proselytes and inquirers, which is held in Mr. König's house at Pesth. It is of the nature of a Bible reading, and each person present has a copy of the Word before him, either in German or in Hebrew, or in both. The chief speakers at the meeting, apart from the missionaries, were an old Jewish Christian, and a young and "liberal" inquirer. The former gave evidence of being a genuine shoot from the ancient stock of Israel. "He was zealous for the sovereignty of God, active as well as passive, and, sticking to the letter, nailed his young opponent to the Word. 'Don't you see,' he said, 'it is the emphatic pronoun *I—I*, by myself, *I—I*, JEHOVAH, have done so and so?' Dr. Duncan used to say, 'An old Papist makes a capital backbone for a Protestant;' and these old Jews are steady Calvinists, or if, according to the same authority, there is no such thing as Calvinism, they are unflinching sovereignists. They brandish the sword, no matter how its glitter dazzles the eyes." The "enlightened" young Jew, on the other hand, showed manifest signs of having been infected by the rationalism of the age. He had doubts about the historical personality of Job. His opinion was that the case of Israel is now hopeless, because, for one thing, there is now no Abraham to merit God's favour. And he utterly rebelled against the plain meaning of the statement that there is a remnant according to the election of grace. When the conversation ended, the results were gathered up by the president in a forcible, practical way, and the meeting concluded with earnest prayer, especially for the conversion of Israel.

LIVINGSTONIA.—The new mission established under this name in Africa, on the borders of the beautiful lake Nyassa, is attracting deserved attention. Two of the Presbyterian churches of Scotland, the Free and R. P. churches, have already embarked together in the work and it is likely that the other churches will be able soon to co-operate. It will be a worthy memorial of the great explorer.

NATIVE MINISTRY.—The Established Church, in appealing for help in connection with colonial work, holds up before its people the prospect of sending out to Canada and Australia, not so much ministers and probationers, as very young men who may be educated and licensed in the field of their future labours. "Ere long," say the Committee, "they trust that in *New Zealand*, and in Queensland and in Australia too, arrangements may be possible for receiving and training men so young that, early habituated to life abroad, they shall possess for the work there all the best qualifications of a native ministry." This shows a just appreciation of the great importance of training a native ministry; but we should be sorry for anything that would discourage the coming among us of fully equipped ministers from the parent churches. We want the two elements.

CREEK TOWN.—Here eight adults have recently been baptized—converts from the darkest heathenism.

NOTICES AND ACKNOWLEDGMENTS.

STATISTICS.

We hope that Clerks of Presbyteries will lose no more time in completing the Statistical Returns and forwarding them to the Convener of Committee on Statistics. Some are too late every year! Why not attend to the matter at once? It is desirable in view of the Union that our Statistics this year should be complete.

The Treasurer acknowledges receipt of the following sums within the past month for the Schemes of the Church:

FOR FOREIGN MISSION.	
Musquodoboit, Upper, Ten dollars received with the \$5.52 acknowledged in last No.....	\$ 10 00
Friend, Sheet Harbour, per Rev. A. B. Dickie.....	50
Glenelg, E. R., St. Mary's and Caladonia, per Rev. R. Cumming.....	56 00
Five Islands.....	10 00
Lake Ainslie, per Rev. A. Grant.....	6 10
Moncton, per Rev. J. Hogg.....	30 00
Bocabee and Waweig, per Rev. W. Millen.....	5 00

Dartmouth, per Rev. A. Falconer...	65 00
Mt. Stewart and W. St. Peter's, per Rev. W. R. Frame.....	100 00
Grand River and Loch Lomond, per Rev. J. Ross.....	9 25
Mrs. Jessie Collie, per Rev. G. Patterson.....	1 00
Miss Mary Jane Collie, per Rev. G. Patterson.....	1 03
Middle Stewiacke, per Js. H. Bates	30 30
Union Centre and Lochaber.....	32 00
Waterville, after lecture by Rev. Wm. McCullagh.....	1 55
From a Lady unknown, to be added to col. of United Ch., N. G.....	7 00
Maitland Youths Miss. Society, one quarter, per Rev. L. G. McNeill...	23 03
Wentworth Cong., Cumberland, per J. W. R. Chisholm.....	5 00
Friend to Missions, Princeton.....	20 00
Princetown Cong., per Rev. R. Laird	145 00
Scotsburn, per G. McKay:	
Col. by Joanna McKay.....	3 75
" William Ray.....	2 50
" Mrs. Cameron.....	2 50
" Janet McIntosh.....	18 00
" Mrs Rodk. McKenzie.....	5 45
" a friend.....	17 80
Half Way River, per Rev. D. McKinnon.....	2 45
Southampton.....	1 75
John Meek, Rawdon.....	2 00

DAYSPRING AND TRINIDAD SCHOOLS.

Prince Street Church, Pictou.....	\$56 60
Arthur H. McKay.....	5 25
Judson McDonald.....	2 65
Mrs. F. W. George.....	2 50
Georgina Matheson.....	3 02
Minerva McLellan.....	2 05
George Cunningham.....	3 50
Robert McKay.....	4 75
Elizabeth C. Stiles.....	3 53
Annie Wilson.....	1 10
Bessie Brown.....	4 05
Eliza Bayne.....	1 25
Lottie Rogers & Mary Russell.....	2 70
W. A. Dickson.....	3 25
R. P. McLennan.....	2 30
Mary Sweeden.....	2 05
Edith Ives.....	5 50
Jessie Patterson.....	5 00
Mary Campbell.....	2 25

\$56 70

Deduct Bank com.....	10 56 60
Lake Ainslie, per Rev. A. Grant:	
Col. at Lake Ainslie	
By Miss Margaret McDougall.....	2 59
" Christy A. McLean.....	2 22
" Julie McMillan.....	1 49
Col. at Margaree	
By Miss Ellen Farquharson.....	3 10
" Christy A. McLean.....	2 34
" Flora McKay.....	1 04
Moncton, per Rev. J. Hogg:	
Lottie McConnell.....	8 83
Annie Weir.....	9 55
Olivia McLean and Minnie McKean.....	11 00
Annie McBean and Emma McAlary.....	4 00

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Riverside cong., Portauquique, per D. Fulton:	
Col. by Emma Fulton.....	1 08
“ Ella Hill.....	2 30
“ Alice M. O'Brien.....	1 07
“ Eliza A. Davison.....	2 05
“ Augusta J. McLellan.....	75
“ Lucille Cook.....	3 15
Friend.....	1 00 11 40
Kentville, per Rev. J. B. Logan:	
Willie and Harvey Gilmore, (add.)....	2 40
United cong., New Glasgow.....	41 97
Westchester, col. by Miss Eliza	
Stewart.....	5 00
Miss Barbara Atkins.....	4 00 9 00
Grand River and Loch Lomond.....	6 50
Tatamagouche S. School.....	20 00
W. & H. Campbell's miss'y. box.....	1 86
Mattie E. Barclay's.....	1 00 22 86
Valleyfield, P. E. I., per Rev. A. Munro:	
Col. by Miss Mary Brine.....	4 54
“ Angus Montgomery.....	2 98
“ John Angus Brine.....	3 00
“ Miss Flora McLeod.....	2 87
“ “ Chr'ty Matheson.....	1 26
“ “ Mary B. McLeod.....	1 55
“ “ Sarah Matheson.....	97
“ “ Flora McDonald.....	92
“ “ Cath'ne McLeod.....	87
“ Donald A. Brine.....	75
“ Miss Maggie Munro.....	1 82 21 03
Clide and Barrington, per Rev. M. G.	
Henry:	
Col. by James Gibson.....	2 32
“ Leslie Sutherland.....	2 98
“ F. G. Williams.....	1 95
“ Audley Hamilton.....	1 03
“ Andrew Nicol.....	1 20
“ Benjamin Ropwold.....	2 29
“ John Milden.....	2 18
“ Cevilla McKay.....	2 09
“ Maud Doane.....	2 62
“ Netta Cunningham.....	2 00
“ Jessie Dixon.....	89
“ Williamina Boyd.....	45 22 00
St. David's Church, St. John, N. B.:	
Col. by Maggie Willet.....	4 55
“ Agnes Cameron.....	4 32
“ Jennie Bartch.....	1 14
“ Annie Cruikshank.....	11 00
“ Jessie Stewart.....	6 87
“ Alex. McLellan.....	12 20
“ Agnes Milligan.....	2 50
“ Annie Welsh.....	3 00
“ Mary Erving.....	2 75
“ Wm. McKenzie.....	1 15
“ Georgie Cruikshank.....	3 00
“ Lizzie Corbett.....	1 52 54 00
Garwallis North, per Rev. J. Hogg:	
Fannie Borden.....	\$5 60
Ella McDonald and Christy	
Newcomb.....	2 85
Maggie Manton.....	6 20
Nancy Forsyth.....	5 57
Martha Harris & Annie Rock-	
well.....	3 00
Emeline Sha'p.....	1 00
Ida Henderson.....	1 67
Fred Dickey.....	3 00
Martha Campbell.....	3 00
Sabbath School collection, for	
Trinidad Mission schools.....	6 55 38 44

Union Centre and Lochaber juveniles	26 00
Dartmouth S. S.....	36 78
Nerepis, per Rev. I. Simpson:	
Col. by Miss M. Cunningham.....	3 00
“ “ Maggie Wark.....	2 00
“ “ Adelaide Pender.....	2 27
“ “ Rachel Galbraith.....	2 00
“ “ M. M. Galbraith.....	1 36 10 63
Princeton, P. E. I.:	
Baltic Sab. School.....	\$4 00
Ponds “.....	2 00
Alice M. Hodgson's Card.....	6 00
Catharine Stewart's “.....	2 82
Penelope A. Stewart's “.....	2 45
Edith R. Thomson's “.....	2 85
Dougald M. Stewart's “.....	2 31
Sarah Ramsay's Mission Box.....	2 50
Robert L. Bernard's “.....	1 10
Thomas & Norman Ramsay's	
Mission Box.....	2 00
Albert Donald's Mission Box.....	0 60
Janie McNutt's “.....	2 50 31 13
Col. by Miss Fanny Read, Athol.....	7 80

HOME MISSIONS.

Springville.....	\$21 00
Five Islands.....	5 00
A. K. Graham.....	1 00 6 00
Milford.....	12 75
Bocabec and Waweig.....	10 00
Dartmouth.....	20 00
Mount Stewart and W. St. Peter's.....	20 00
Grand River and Loch Lomond.....	9 25
Mrs. Jessie Collie.....	1 00
Union Centre and Lochaber.....	27 00
Middle Stewiacks.....	10 22
W. River, Pictou, per Rev. G. Roddick.....	27 50
Mabou.....	11 00
James Davidson, per Js. McGregor,	
Esq., N. G.....	1 00
Princeton, P. E. I.....	50 00
Wentworth Congregation.....	5 00

SUPPLEMENTING FUND.

Five Islands.....	\$5 00
J. K. Graham.....	1 00 \$ 6 00
Lake Ainslie.....	6 69
Yarmouth.....	11 00
Bocabec and Waweig.....	10 00
Dartmouth.....	60 00
Mount Stewart and W. St. Peter's.....	20 00
Nettie Archibald, Sheet Harbor.....	55
Grand River and Loch Lomond.....	6 00
Union Centre and Lochaber.....	21 00
Mabou.....	4 00
Carleton, N. B. collection.....	10 00
Cape North, Victoria, per John Mc-	
Kinnon.....	10 00
Wentworth Congregation.....	4 00
Maitland, per Rev. L. G. Maxwell.....	44 00

MINISTERIAL EDUCATION.

Interest.....	\$10 97
Meagher's Grant.....	2 65
Five Islands.....	5 00
A. K. Graham.....	2 00 7 00
Milford.....	20 00
Bocabec and Waweig.....	5 00
Dartmouth.....	80 00
Mount Stewart and W. St. Peter's.....	40 00
Grand River and Loch Lomond.....	9 50
Union Centre and Lochaber.....	25 00

Mabou.....	12 00
Nerepis.....	5 00
Princetown, P. E. I.	37 37
JOHN A. MACDONALD'S OUTFIT.	
A few Ladies in United Cong., N. G.	20 00
ACADIA MISSION.	
Wallace Brook Prayer Meeting, per Rev. D. B. Blair.	\$ 5 75
Grand River and Loch Lomond	4 20
A friend, Loch Lomond.	2 00
Union Centre and Lochaber.....	22 00
A friend (Glenelg cong.)	1 00

SYNOD FUND.	
Grand River and Loch Lomond.....	\$9 00
AGED AND INFIRM MINISTERS' FUND.	

Campbelton and Londonderry Settlement, per Rev. A. Donald :	
Jas. E. Griffiths	\$1 00
A Friend	2 00
Lucy McDonald.....	1 00
Col. by J. E. Griffith	3 75
John, Robert, Pringle, and Thomas Kelly, \$1 each	4 00
Edward Connolly.....	1 00
Alex., John, and Richard Moore, \$1 each.....	3 00
Walter Wallace.....	1 00
Samuel Hunter	1 00
William Scott	1 00
Wm. and Armour McFarlane, \$1 each.....	2 00
Wm. Crowe	50
David Cochran.....	50
Lake Ainslie.....	4 10
Interest.....	42 00
".....	48 00
Grand River and Loch Lomond.....	8 90

The subjoined acknowledgments are of sums paid in and credited some months ago.

St. Peter's Bay cong., per Rev. H. Crawford.....	2 50
St. Peter's Bay cong., per J. A. McLane, Esq.....	5 00
Clifton, Mr. Thomas Johnson.....	4 00
Captain Morris.....	4 00
George Creelman.....	3 00
Robert Forbes, Senr.....	2 00
Captain Grey.....	8 00
A. Campbell, Dartmouth.....	40 00
A friend, per Rev. A. Ross, Pictou...	1 00

MR. CHURCHY'S MISSION.	
John Cooper, Goose River	\$1 00
James Davison, near New Glasgow....	1 00

The Treasurer of the Presbyterian Ministers' Widows' and Orphans' Fund, acknowledges receipt of the following sums since 29th October, 1874 :

1 year's interest on \$600, old cy.....	\$ 35 04
1 " " on \$1600, Canada cy.	96 00
Balance of interest due on Mortgage for \$600, old cy.	11 42
3 P. E. Island Debenture Coupons, \$15 each.....	45 00
Interest accrued on Bank Deposit Receipts.....	10 23
2 Provincial Debenture Coupons £3 stg. each.....	20 20

Legacy from late James McDonald, Green Hill, Pictou County, per Executors	50 00
6 months interest on \$1000, old cy..	29 20
Balance of interest on Mortgage for for \$600, old cy.....	48 67
Dividend on two shares Bank Nova Scotia Stock and Return on new shares unallotted.....	36 61
Dividend on 30 shares Union Bank Stock.....	60 00
Dividend on 6 shares People's Bank stock.....	4 89
From a friend, per Rev. Alex. Ross, Knox Church, Pictou	1 00
6 months interest on \$800, old cy....	23 36
Rev. Robert Sedgewick.....	38

\$489 94

HOWARD PRIMROSE,
Treas. P. M. W. and O. F., P. C. L. P.
Pictou, 19th March, 1875.

PAYMENTS FOR "RECORD."

The Publisher acknowledges the receipt of the following sums:

Rev. J. I. Baxter, Onslow	\$ 1 00
Rev. A. Stuart, Lake Porter	12 00
Rev. R. S. Patterson, N. Bedeque, P. E. Island.....	5 00
Rev. J. Rossborough, Musquodoboit Harbor.....	4 45
H. Smith, Newport.....	2 60
John E. Faulkner, DeBert.....	4 50
Alexander Arenibald, Glenelg.....	9 50
Rev. P. Goodfellow, Antigonish.....	5 49
J. Austin, Dartmouth.....	18 90
Rev. K. McKay, Richmond, N. B.....	20 00
Thos. H. Forbes, Little Harbour.....	5 60
A. Matthews, Moncton, N. B.....	1 68
G. B. Johnston, New Annan.....	5 00
A. Wingold, Bermuda.....	4 50
G. McKay, Hardwood Hill.....	0 00
Rev. E. D. Miller, Shelburne.....	5 55
Joseph Archibald, Bedford.....	0 00
R. McKenzie, Gore.....	0 00
Mrs. Munro, Saltsprings	0 00
Jas. McGregor, New Glasgow.....	31 05
P. Chisholm, St. John, N. B.....	32 40
Wm. Dunn, Merigomish.....	13 50
Rev. Mr. Meek, Carleton, Yarmouth	1 00
J. Meek, Rawdon.....	1 50
Halifax.....	1 00

THE HOME AND FOREIGN RECORD.

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TERMS.

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THIRD SABBATH.

SUBJECT:—*A praying mother*, 1 Sam. 1: 21-28. Golden Text, 1 Sam 1: 28. Read the whole chapter.

Samuel's father's name was Elkanah, his mother's name Hannah. Both parents were pious, as is abundantly evident from the teaching of this narrative. Elkanah, his father, was a Levite of the family of Kobath. We know but little concerning him, indeed nothing more than is recorded here. Hannah, his mother, was a prophetic poet of a high order. Her hymn of thanksgiving (2nd ch.) belongs to the highest class of inspired poetry.

V. 21.—*Went up to Shiloh*. It was his custom. *All his house*. Like Joshua he served God with all his house. *The yearly sacrifice*. See Judges 21: 19; Luke 2: 41; 1 Sam. 20: 6. Probably the yearly sacrifice was offered at one of the three annual festivals, and though the males only were required to attend on these occasions, yet it seems that all the family attended at one of them. *His vow*. Not told what the vow was. But likely it referred to the birth of a son. The custom of vowing that if God would grant some favour, the recipient would give to his service some precious gift, was common to the Old Testament dispensation. Many texts be consulted on this subject.

V. 22.—Hannah gave her reasons for not accompanying her husband to Shiloh. She had resolved not to appear before the Lord till her child was not only old enough to go with her, but also to remain behind her. *Weaned*. Hebrew children were sometimes weaned at three years of age, sometimes at two. Probably Hannah clung to her son as long as she could consistently with what she felt to be her duty.

V. 23.—Elkanah agrees to his wife's proposal, adding "*the Lord establish His Word.*" but as no word or promise from God is recorded in reference to Samuel, there must have been some special communication that has not been recorded.

V. 24.—*Werned*, the child is taken to Shiloh. *Young*, likely between three and four. So young as to need careful attendance. *Three bullocks* for burnt offerings. See Josh. 6: 33-35. The burnt offering was always accompanied by an oblation. Numb. 28: 11, 12. For which purpose the flour was provided; and for a drink offering, (Numb. 28: 14) hence the name. "The burnt offering represented the surrender of the person to God; the oblation of flour represented the dedication of the property; and the drink offering, the hearty joy with which the person and property were offered." These offerings were peculiarly appropriate when Elkanah and his wife were yielding to God that which was dearer than life and property—an only son.

V. 25.—*To Eli*, the High Priest.

Vs. 26-28.—Hannah's words to Eli as she presented her child up to the Lord.

As thy soul lieth, a strong asseveration. *I am the woman* &c., Eli had forgotten her. She had not been in Shiloh for three or four years. *There* in the very place where some years before she had asked for the child she now gives up to the Lord; and he is to be engaged in

the Lord's service all his life. A noble act of a noble woman. Future lessons will show us what came of it.

LESSONS.

1. Children are God's gift, and should be welcomed as Hannah welcomed Samuel.

2. Children may be pious from their infancy; they may be regenerated from the womb; they may grow up in the Church. And the children of believers ought to. The piety of Samuel was under God owing to the piety of his parents.

3. The best thing parents can do with their children is to give them to the Lord. Oh that there were many mothers to day like Hannah! The Church would soon see her laborers multiplied.

4. Let children be taken to the Lord's house.

5. Children may enter young upon the Lord's service, and spend all their days doing His will.

6. We may confidently expect that God will accept and save our children if we dedicate them to Him, and train them aright.

FOURTH SABBATH.

SUBJECT:—*The child Samuel*. 1 Sam. 3: 1-10. Golden Text, Luke 18: 17. Read chap. 2: 11, 18, 19, 26.

Seven or eight years have passed since the incidents of the last lesson occurred; and the child Samuel, or better the boy, was at this time probably 10 or 12 years old.

V. 1.—*Ministered*, doing what he could, lighting the lamps and opening the doors of the Tabernacle, (see V. 15) all under the direction of Eli. *The Word of the Lord*, &c. Communications through the prophets, priests, because rare. Seldom granted because of the sinfulness of the priests and people (see ch. 2: 12-36). *No open vision*. A vision was not common.

Vs. 2-6.—*Eli lived in the Tabernacle*: He was growing old. His sight was failing, and he was becoming feeble. He was evidently accustomed to call Samuel by night if he wanted anything. Hence Samuel's mistake in supposing that Eli called him at this time. Samuel also slept in the Tabernacle; and one night, towards morning, "Ere the lamp of God went out in the temple," the Lord called him, pronouncing his name with an audible voice. Samuel heard, but supposing it was Eli's voice, he arose and went to him. The Lord called again, and again Samuel arose and went to Eli, saying, "thou didst call me." But Eli says, no, my son, I called thee not; lie down again.

V. 7.—*Not yet know the Lord*. The first clause of this verse is explained by the second. Samuel knew not the Lord in the way of receiving communications from him; for such communications were rare.

V. 8.—A third time Samuel is called, and a third time he rises and goes to Eli. And Eli now came to the conclusion that the Lord must have called the child. There was no other way of accounting for the strange occurrence. And Samuel's piety was such as to lend probability to the idea that God would communicate his will through him.

V. 9.—Accordingly he gives the child direction how to act if the voice should be heard by him again.

V. 10.—The voice was heard again, and the Lord who uttered it is represented as coming and standing before Samuel. Samuel gives the answer that Eli had told him to give. He omits but one word, and the omission of that word—Lord—indicates his agitation.

The message that God brought was for Eli, whom because of his sinful negligence he would not favor with a personal interview.

LESSONS.

(1.) Even children can minister unto the Lord, and minister acceptably.

(2.) Children may receive communications from God. No one in our Sabbath Scholars is too young to receive the Holy Spirit.

(3.) Young and old alike should listen attentively when God speaks. The promptness of Samuel's replies is worthy of imitation. God calls now though not by an audible voice. We should obey.

(4.) If one call serves not another is given; God continues to call till he receives an answer.

(5.) God may pass by those who are high in office, and manifest Himself to the humble and lowly. He spoke to the child Samuel, not to the High Priest, Eli.

FIFTH SABBATH.

SUBJECT—*Death of Eli*, 1 Sam. 12-18.

As God is faithful to His promises, he is also true to His threatenings. Israel sinned, and God gave them into the hand of the Philistines. Eli's sons followed evil courses, and brought the judgment of God on themselves and the people. To what did the elders attribute Israel's defeat? V. 3. What was contained in the ark? Mention wonderful things done before when the ark was carried by holy men at God's command. The ark had no virtue in itself, any more than one of our churches, or any of the ordinances of religion has. What was the character of the two men who carried the ark at this time? The result of the experiment was disastrous and terrible.

Now look at poor Eli, the venerable Judge. His heart was full of anxiety for his people, and his family, but especially for the ark of God.

V. 12.—Shiloh was chosen as the capital by Joshua.

V. 17—See how the good old man receives and sustains blow after blow, till the climax of disaster is reached in the loss of the ark. The shock was too severe for him; he fell down and broke his neck and died. "His death under a divine rebuke for his sins, has been a salutary warning to others even to the present day; yet even in his dying moments he showed his supreme regard for the honour of God and the interests of religion above all personal and relative considerations; and notwithstanding all his faults he died in a lively exercise of love to God and his ordinances."

1. Eli's sin was neglect to train his sons in the way of the Lord. This neglect brought shame and disaster on himself and his children, and on the nation.

2. See what evils flow from the bad conduct of children—evils on themselves and on others. You may make yourself and others very happy or very miserable.

3. Good men, like Eli, may die in an awful man as a warning to others; but this is totally different from dying in impenitence.

4. From Eli's sin and punishment let parents learn to watch and check the beginnings of vice in their children. From his affecting regard for the ark let us learn to prize the ordinances of religion.

5. The fate of Hophni and Phinehas is a warning to all to beware of sin and vice. Even the children of good men may go to everlasting ruin.

FAR AND WIDE.—The Free Church Record says:—"It is extremely interesting and striking to notice that the wave of revival still continues to sweep over the English-speaking world. Witnesses of the soberest and most trustworthy type testify to the reality of the work which Mr. Moody has been honored to do in Scotland, Ireland, and England; and we are sure our readers will pray for a very special blessing on the effort which is shortly to be made to awaken the attention of the teeming multitudes of London to the claims of the gospel. Last month mention was made in these pages of a revival in New Zealand, and it is cheering to hear that the signs of a revived interest continues in Canada. "It is our privilege," says the Record of the Presbyterian Church, "to rejoice, not only at the tidings of spiritual good which come to us from a distance, but at tidings which come from less remote places, from various localities within our own borders."

CALABAR.—Rev. Dr. Robb has been compelled by frequent attacks of severe illness to retire from this field, one of the oldest and most interesting stations of the U. P. Church.

OVERDRESS is said to keep many persons from church: that is, the class that cannot compete with its well-dressed neighbour class stays from church rather than endure the provoking comparison. There is truth in this. And since excessive dressing is always vulgar, and especially so in the house of God, Christians should study plainness and simplicity. On the other hand there are those who despise the vanity of good clothing to such an extent that they grow proud of their shabbiness. As a Christian is denied the purple and fine linen, so he is also forbidden the rags and dirt. He who refuses an improved toilet on the Sabbath is showing a disrespect to the sanctuary and its ordinances.