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THE
Home and Foreign Record
OF
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MARCH, 1872.

RELIGION AND HAPPINESS.

"I believe in Christianity, but I believe in cheerfulness and happiness also." So we once heard a very eloquent man commencing an eloquent speech, through the whole of which he assumed that to be a thorough-going christian was somehow antagonistic to cheerfulness and happiness in this life. The same assumption meets us in a great proportion of our popular literature. If Dickens had any faith at all it was that half the world are idiots, and that no one who is religious after the orthodox fashion can be other than a fanatic or a hypocrite. Balwer, indeed, is above this cant; but he runs wild into a fantastic transcendentalism. Tennyson himself, in his weaker moods, cants about the faith there is in "honest doubt"—the hollowness of "creeds"—the greatness of Mauricianism—the insincerity of the ordinary type of evangelical christianity. In his beautiful "*Two Voices*" the consolation of true religion is left out of sight, and outward nature is selected as sole teacher and consoler in the hour of darkest doubt. God's voice is not heard except in some faint pantheistic murmurs. This is unquestionably the *fashion* of literature in our day. There are noble exceptions; and even Tennyson and Dickens condescend at times to speak patronizingly of Christ and Christianity. We thank them for their patronage. Christ and Christians are much obliged to them!

That Christianity is sometimes made to look revoltingly austere, we do not deny. This is the fault of blind votaries. In itself it is the only true, beautiful and happy

religion; it is the Key to all the dark problems that appal weak and strong alike; it is the true medicine for all the ills that darken the career of the human race!

The Christian looks abroad in the world and sees moral ruin and inexpressible wretchedness. He sees calamities sweeping as a flood over nations; war, famine, plague; fear of still darker ills making present evil more unbearable. He sees each individual of the race bearing his burden of misery for a time—toiling, struggling, fighting, falling at last into the darkness of oblivion. Are not these stern and awful facts? How should a rational being account for them or meet them?

Some will deny their existence, or try to pare the mountains of misery down an inch or so; but the heart knoweth its own bitterness! The load is heavier than it can bear. The strongest cry one time or another for help, and seek for aid from God, from some god. It is little consolation to point to the sweet flowers that die sooner than myself; or to the bright sunshine which was just as bright before men was created, and which would be as bright were I under the ground. Nature has no mercy; I die even among flowers and sunshine. I suffer though all the birds are singing their songs. Can the charms of the landscape bind a broken heart? Can the beauties of nature heal a wounded spirit. Universal joy is no compensation for individual wretchedness. Does it not aggravate my agony to see that while I am perishing the great world moves on unheeding?

We have yet to see a fair grappling with

this grand problem of human wretchedness by those who ignore a living Christianity. The most that they have done is to borrow some faint outlines of the faith they scorn, and thus construct a system which, in contrast with God's truth, is as moonlight is to sunlight, or rather as the faint flicker of a taper is to the effulgence of noon.

Christ looked the problem direct in its face, and then he uttered words of benediction and of healing, which have carried joy into millions of hearts in the hour of deepest agony.—“Come unto me all ye that labour and heavy laden, and I will give you rest!” He tells us of immortal life begun here and perfected in Heaven: he tells us what to do in order to escape the worst of evils and to gain a hope in the strength of which we can live well and die happily.

Is it any wonder then if the Christian, conversant with majestic hopes, and with the terrors of a future as well as a present world of woe, should differ in thought, taste, feeling, from him whose mind is set on things that are exclusively earthly?

“The invisible world with thee hath sympathised;

Be thy affections raised and solemnized.”

He is justified in believing that a personal God takes an interest in him individually—watches with loving care his footsteps—helps him in hours of trial—delivers him in the hour of death and takes him home into everlasting bliss. One whose soul throbs with thoughts and hopes such as these should scorn the frivolities of life—should do his duty well and boldly—should live always as conscious of the eye of a holy God. This would put it out of his power to be a jolly Sabbath breaker: his highest pleasure is to spend that day in the service of God. He cannot swear or get drunk like some good fellows; for he reveres God's name, and remembers that his own body is a temple of the Holy Spirit. He cannot, in short, indulge in the pleasures of the sensualist; to him they are all a loathing and an abhorrence. He can find no happiness in the gay carouse, in the “illicit rove,” in the low pursuits that some call pleasure and in which they waste health,

wealth, and all the blessings with which God has favoured them.

See how these miserable “pleasures” which Christians denounce recoil in tenfold woes on those who joy in them; that brilliant debauchee perished in his prime and all his family have sunk in ruin. His vices have ruined *them* as well as himself. He might have been living happily and usefully to-day, a blessing and an ornament to the community; but he indulged in the “pleasures” which God forbids and he has reaped his reward and his family are reaping it now. Many instances will occur to the thoughtful reader, in illustration of our remark.

But Christianity forbids no man to enjoy the highest pleasures of which human nature is capable; rather does it invite him to their enjoyment under conditions that secure greater permanence and perfection than is otherwise attainable on earth. A Christian family is emphatically a happy family, honest, pure, faithful, loving,—adorning every relationship. An intelligent Christian ever enjoys with the keenest zest the glorious banquet of beauty spread before the eye in the natural universe. He admires the loveliness of lawn and leaf—of flower and bird, and insect; anything lovely, grand, wonderful, comes to him with a message from God whom he recognizes as his Father; and the things that are frowning and severe he accepts as indicative of God's displeasure against whatever is unholy and disobedient. Thus is light cast upon all the dark places in our life. Through Christ we get rid of sin; we despise sin's pleasures; we are purified and our taste renovated, and our appetites and passions placed in thorough subjection to reason and conscience. And thus, though death and misery are in the world in all their might we triumph over them, and have in sure possession both life and happiness! As Christians we are authorized to enjoy and to do all that is pure, lovely, of good report, virtuous, praiseworthy. What wider license should a good man seek?

None of the “pleasures of sin” come under the category of things pure, lovely, virtuous and praiseworthy; and therefore

we denounce them as anti-Christian in spirit and tendency—as useless and worse than useless, worthy only of pagan times and countries; and we do all this caring little whether we are to be called “puritanical” and “narrow-minded.” Healthful and exhilarating amusements are allowable and praiseworthy; but these can never be antagonistic to the pure and benevolent spirit of Christianity. Christian families cannot without infinite loss descend even for a day to the platform of pleasure-seeking Paganism; our citizenship is in Heaven and a bright light from Heaven sanctifies all our pleasures.

STATE OF RELIGION IN THE FREE CHURCH OF SCOTLAND.

Many of our readers are aware that a new magazine has recently been issued in Edinburgh called “The Presbyterian,” under the management of the friends of Union in the Free Church, and the first article in the January number has for its subject “Spiritual Life in the Church,” by Rev. Walter Wood. The ground-work of the remarks offered is founded on the Reports on the State of religion submitted by the Synods of the Free Church to the General Assembly in 1870 and 1871. While our own Presbyteries are preparing Reports to Synod on this most important matter, we will select the leading points of the article in question, which gives in brief the reports on the following topics:—

1. *The Preaching of the Word.* While it is true that never at any former time was the word more ably, earnestly, soundly and perseveringly declared from Presbyterian Pulpits generally, still it is conceded that there is room for improvement in many cases, and the effect produced is scarcely commensurate with the means employed. It is conceded that there are many cases on which lay preachers awaken a deeper interest than ordained ministers. This is explained in part by natural curiosity and the love of novelty; but a farther reason is entitled to thought, the use by the lay preachers of the language used by the people in ordinary conversation, while the

ministers use book-language to a much greater extent. And the advice given, and which is surely worthy of earnest consideration by ministers, is as follows:—

“In short, what we would press on the attention of all who wish to render their pulpit services effective is not that they should practice extemporary thinking, which generally means saying whatever comes uppermost, but that they should labour to acquire the art of delivering extempore that which they have carefully thought out in the study.”

2. *The Sacraments* next claim attention. The Synod of Aberdeen specially urges the more frequent dispensation of the Lord’s Supper. It is acknowledged that this will draw after it certain other changes, such as simultaneous communion, the diminution of services; and it is added, “Time will show which of these changes are profitable, and, in the meantime, it behoves the church to act with deliberation and prudence in the matter.”

3. *Prayer.* It is gratefully acknowledged that God has poured out the spirit of prayer and supplication to some considerable extent. There are prayer meetings in nearly all the congregations, but, in some, few aid the minister. It is recommended for the removal of this backwardness that ministers should try and induce their flocks to meet in twos and threes for united prayer, after the manner of Cottage meetings, as these have been tried both in the cities and rural parts of the Lower Provinces.

4. *Religious Education.* To this subject great prominence is given. Both Sabbath Schools and Bible classes are common, and all but universal. But it is added, “Something yet remains to be done by the church in giving to baptized children their proper place. They are members of the church, though not yet in the enjoyment of full membership; and they ought to be dealt with and addressed as members, and to be more constantly reminded of their dedication to the Lord. In many congregations sermons are preached especially to children, at short intervals throughout the year. And there is one uniform testimony as to the advantage of such sermons, not only to

the young, but to adults. In some places a children's service, or hour of worship on Sabbath forenoon, has been held. The Synods of Aberdeen and Moray make special mention of them. The "children's Church" at Elgin is attended by nearly 400 children, and the services are conducted by 40 members of the congregation.

EXTRAORDINARY MEASURES.

The following are noticed: Deputations, lay agency, and continuous prayer meetings. Where these had been tried, the results were remarkably similar to what have been found within the limits of our own church in these Provinces.

From *Deputations* from the General Assembly excellent results flowed, but such deputies can not accomplish one tithe of the work, nor in any good measure meet the necessities of the case. In the Lower Provinces the visits of Deputations have been refreshing, and stimulating to ministers and people. A few years ago the Presbytery of P. E. Island resolved itself into three committees and visited the whole Island with excellent effect. Still such measures can only be occasional.

In respect to *Lay Agency*, our brethren in the old world are in the same position as ourselves. Only in a single instance was a formal license or authorization given to a lay evangelist to itinerate, but their zeal and co-operation are welcomed and largely utilized, not however, we think, more largely in proportion to their numbers, than with ourselves. We are happy to say that many of our ministers are now receiving immense aid from the willing labours, not merely of elders (for these are not laymen), but of zealous volunteers, who seek no office or fee, but feel constrained by love to Jesus to work for the Kingdom and for souls. Would that all the Lord's people did prophesy!

CONTINUOUS MEETINGS

In Scotland, as in these Provinces, when judiciously and earnestly tried by faithful men, have produced good fruits. They prove profitable to those who attend them, and some of the careless will be drawn in and impressed. The following general di-

rections are given as the result of experience:—"Never try such meetings for less than a fortnight at a time;—to close them at the end of a week is to break off the work just when there is the best hope of reaping some fruit from it. Let the meetings be run on Sabbath evening with an address explaining what is intended. Let one or two evangelists and one or two ministers be engaged to take part. Let the addresses be short, the prayers fervent, and large opportunity of singing afforded (for singing is God's appointed means of stirring up the affections); and let all anxious souls be invited for conversation after the meeting is over, and the result under God's blessing will generally be that the attendance will increase at each successive meeting; and that by the beginning of the second week that reluctance, to speak of the concerns of the soul, which is generally such a hindrance to close, and affectionate dealing will, in a great measure, be overcome. Might not such a succession of meetings be with great profit connected with our communion occasions?"

We lay these facts and suggestions before the church to stimulate thought and inquiry. Presbyterial Conferences may do much toward awakening in all ministers and elders in attendance a readiness for hearty co-operation in reviving the Lord's work in their respective congregations; but more especially does it devolve on each Session to consider earnestly whether its members, individually and collectively, are doing all that is practicable to develop the spiritual life of the congregation. Brethren let us watch for souls as they that must give an account. There are earnest men around us in the membership, and we hinder them if we do not lead them forward.

PROGRESS OF RELIGIOUS LIBERTY.

Among the most hopeful signs of the times is the advancement of religious liberty which we witness throughout the world. God is manifestly opening up the path so that there shall be no outward barrier in the way of those who profess the

faith of Christ, and who seek to make known to all men the story of the Cross. We see liberty of church government conceded at last to the Protestants of France. We see Rome the centre of important movements towards Italian evangelization, while "Giant Pope" gnashes his teeth in impotent rage, describing himself as a prisoner because forsooth he is no longer at liberty to exterminate his foes. What can be more wonderful than this revolution in Italy! It seems but as yesterday when the Madiai were condemned to penal servitude for reading the Scriptures—when the boy Mortara was stolen from his parents—when the trunks of English ladies were habitually ransacked and their Bibles confiscated: and now from the Alps to the Adriatic there is the amplest liberty to conduct evangelistic labours on the widest scale practicable.

Austria is another country in which within a few years a great and salutary revolution has taken place. There is no "Concordat" now binding that that vast and unwieldy Empire to the chariot wheels of the Papacy. Protestants are not merely tolerated; they are politically on an equality with their neighbours.

Our readers have probably heard of the persecutions to which Lutherans have been subjected in Russia. We are glad to say that the public voice of the civilized Protestant world has had some effect on the policy of the Czar. The Council of the British Protestant Alliance state that:

"The Council have learned that already the oppressive measures of which Protestants complained, have been stopped; orders have been given that Lutherans, who, from whatever cause, had become members of the Greek Church shall now be allowed to return to the Church to which they had formerly belonged; and Lutheran Consistories, previously constrained by the Russian authorities to exercise discipline upon Protestant pastors who administered the Lord's Supper to returned converts, or who baptized the children of mixed marriages, have announced their intention not to carry out in future, such orders. This courageous declaration has been allowed by the Russian Government to pass without notice or reply."

Turkey is comparatively free and safe now for missionary operations,—especially

within sight of the British flag. The reactionary movement in China appears to have given place to a spirit of greater friendliness towards Protestant missionaries. Japan is still in a most unsatisfactory condition as regards religious liberty. It is now known on undoubted authority that, as the *New York Observer* says, more than four thousand human beings are this moment in rigorous and cruel bondage in Japan, because they profess the Christian religion. Nearly all of them are Roman Catholics. Only about twenty persons in Japan have professed conversion under the Protestant missionaries, who have but recently begun their labours. The Romanists have been there and in China, for many long years. The Japanese Government makes no distinction between Romanists and Protestants, but condemns all alike to imprisonment or death.

This disastrous state of things has arisen through Jesuit intrigues to get possession of the country two centuries ago. The Japanese discovered their bad character and ruthlessly destroyed or ruined all Christians, native and foreign. Mr. Thompson, a Presbyterian missionary, who is now in New York, has given a very heart-rending account of the treatment to which the remnant of native Christians are subjected. His account agrees fully with what we have read elsewhere. It is hoped that the Embassy from Japan now visiting the United States, will exercise an influence for good on the policy of their Government when they return to their homes. In this connection it is well worthy of record, that when a young American, a son of Rev. Dr. Clark, of Albany, went to Japan a few months ago in the service of the Japanese Government, he was urged and commanded to sign a pledge that he would not teach Christianity. Unless he would promise not to teach his religion he would lose his appointment. Great pressure was brought upon him for some time, but he manfully refused and at last the Government of Japan gave way and left the young man his full liberty. This is a step the importance of which is great as an indication of a more liberal policy.

CHINA.

The fact that a Missionary from our sister church in the Upper Provinces, is now commencing evangelistic work in China, gives us new interest in that great country, with its vast heathen population. China is now the near neighbour of America, and the churches of the United States and Canada must feel a redoubled responsibility with regard to the 400 millions thus practically waiting to receive the Gospel at our hands. The Chinese were a civilized people when our ancestors were savages wandering in British forests. In some respects they are even yet in advance of Western nations. The country is well organized,—divided into provinces and counties. The cities which are numerous are surrounded with walls from twenty to twenty-five feet high, with an outer face of solid masonry, either hewn stone or brick. The provincial capitals contain on an average about a million of inhabitants each; cities of the second and third classes are correspondingly smaller. All the names found on our larger maps are names of walled cities. The cities alone—seventeen hundred in number—contain a population of 60,000,000. But the great proportion of the inhabitants are found in the innumerable un-walled towns and hamlets which thickly dot the fertile plains. Every thing you see impresses you with the dense population. The canals are full of boats, and the fields of laborers. The roads and byways are filled with pedestrians, with pack mules and donkeys. The streets resound with the din of every variety of busy artizans, and one is hardly ever out of sight of the graves of the dead of past generations. "How many millions have gone down to idolaters' graves without any knowledge of Christ?" This vast population, isolated by their position from the rest of their race, has developed a civilization peculiar to itself. They have a language embracing in all forty thousand characters; an authentic history which dates back more than three thousand years, and a very extensive literature, embracing a great variety of subjects. The character of the people is, perhaps, largely derived from the teachings of Con-

fucius. His five relations of *sovereign to subject*, husband and wife, parent and child—*i. e.*, covering all human relationships; but nothing is taught of any relation to God.

Their spiritual destitution is not exceeded by that of any other race of men. It is even difficult to communicate any ideas of Christianity through the medium of the Chinese language. Having no religious ideas, they have no words to express them.

The American Presbyterian Board of Missions, in their Monthly Statement, say:

"The results of effort during the thirty-four years past," says Hon. S. Wells Williams, "has been only a first sheaf, I am sure, of what the next thirty-four years of the century will exhibit. But it is much, nevertheless. The three or four missionaries then in Canton have been multiplied to over four hundred, besides females—more than a hundred of whom are still living, and in the field. They are working directly upon the masses in more than twenty cities, with many out-stations besides. The single upper room in a hong in Canton, where the Chinese service of Dr. Morrison was held, has expanded to scores of churches and chapels, schools and hospitals, in all of which the truth is made known continually. The converts are few, indeed, compared with the crowds of their Pagan countrymen; yet the three thousand and more who are numbered on the mission records give their witness for the fulfillment of the prophecy, 'These from the land of Sinim.' Three of these have testified with their lives or imprisonment to the truth and the value of the principles they have professed. In printing and disseminating Scriptures and religious books the advance has kept pace with the other branches of the work; so that instead of stealthily bringing in a copy of the Bible at Canton in the bottom of a trunk, thousands of copies are sent from the printing office in Shanghai, printed in four different sizes of type. These have been carried through all the large town of Northern China, and publicly sold by foreigners in the street. In 1866 two men alone sold over twenty thousand New Testaments and other books in their missionary tours—sometimes selling two hundred or twenty-five hundred in a single city.

Much anxiety has been felt for some months on account of the circular of the Chinese Government with respect to missionaries, and their interference with the civil authorities. It was pretty well understood that the whole difficulty arose from the infamous plots and intrigues of the

Jesuits, but it was feared that the people, and perhaps the government itself, would not properly discriminate between Jesuits and Protestants, and that all missionary work would suffer. That fear, however, is dispelled by the full and official statements which have recently come from Peking.

The government, and probably all intelligent people in China, are fully aware of the real author of the disturbances, and the circular charges the French Catholic missionaries with an amount of fraud, lying, social and political intrigue, assumption of power, defiance of proper authority, harboring of baptized outlaws, dishonest acquisition of property, &c., which ought not to be endured by any nation. Such crimes would, in any western nation, subject their perpetrators to long terms in the penitentiary.

The Chinese circular is, in the main, just in its demands. Surely, neither Catholics nor Protestants should, in any way, come in conflict with the civil laws. The circular says:—"Owing to the ignorance of the people, who are generally unable to distinguish between Roman Catholics (Fien-chuklav, Lord of all men religion) and Protestants, (Jésu Kiao, Jesus' religion.) or between foreigners of different nationalities, there is great fear lest the enmity felt against the first shall involve the others in trouble, and the officers of government find it difficult to restrain the outbreak. The matter gives them great anxiety, and since the Tien-tsin tragedy, they have been more solicitous than ever to devise some way of quieting the growing hatred." This single extract will set forth the real position of government towards Protestant missionaries. It asks for some understanding with the ministers of other governments, and asks their recognition of certain rules, with some of which Protestant countries should not find it difficult to comply. The rule in regard to female teachers is due to Oriental prejudice against the sex, and must in time yield to better notions. Meanwhile, amid all the excitement and animosities growing out of the Tien-tsin affair, missionaries have continued their work unmolested, and one of the missionaries of the Presbyterian Board, the Rev. Mr. McIlvaine, has established a station a hundred and fifty miles in the interior, and in a very centre of Chinese fanaticism. Dr. Martin, of Peking, in speaking of Mr. McIlvaine's heroic work, says:—"It seems to me that the successful occupation of that great city, so far in the interior, by a solitary and unaided missionary, is one of the most encouraging and instructive events that have taken place in the recent history of our work. It is encouraging, because it shows that the interior is not closed against us; and instruc-

tive, inasmuch as it points out the way in which we may push our pickets into the very heart of the empire."

Dr. Martin adds:—"If we had men of suitable qualifications, hundreds of important posts might easily be occupied."

One of the tracts of the American Board intimates that upon the present method of conducting missions two thousand men and a thousand female teachers are needful for the evangelization of China; and it assumes that that Board—then the representative of two denominations—should send a thousand men, or one for every four hundred members of the home churches.

The necessities of China are impressively put as follows:—

"Let us assume 400,000,000 as the population of the empire, and let us suppose them to pass before us, say five abreast, at the pace of one mile an hour. From morning to night, from night to morning the car is burdened by their heavy incessant tread. Who will stand and wait till the last detachment shall have marched by? A procession of a few thousand become to the spectator a painful weariness. But these dusky forms, these children of dark hearts, will consume seven years in defiling before us—a long, unresting funeral train. We are awe-struck and confounded—myriads upon myriads, millions upon millions, all journeying, like ourselves, to the judgment-seat, and all ignorant of the way of life."

Up to the year 1841 only four missionaries had attempted to labor in China proper; their labors had been confined to Singapore, the Island of Macao, and other outside points.

By the treaties with England in 1842 five ports were opened to foreigners, and missions were planted at each point; but it was not till 1860 that full liberty was secured to missionary operations in all parts of the country. And yet, though unrestricted labor has been confined to so brief a period, the aggregate successes up to date are most cheering. Missions have been established in about forty walled cities and three hundred and sixty villages, making a total of four hundred stations and out-stations. Over four hundred native preachers have been raised up, who are constantly preaching the gospel to their countrymen. About ten thousand converts have been received into the churches, of whom some have already gone home to be with Jesus, while some seven thousand remain as present communicants. It is a cheering fact that the ratio of conversions of out-stations, and of natives entering the ministry is every year increasing. The number of all these departments has of late doubled in a period of little over three years."

Should the same ratio continue, we may reasonably expect that by the year 1900 the native Christians in China will number over two millions.

A GOOD EXAMPLE.

The Blue Mountain section of Rev. Mr. Blair's congregation have this year, after paying all their shares of his stipend, agreed to pay his yearly rate to the Ministers' Widows' and Orphans' fund, being \$20. It is to be hoped that either this section or the whole congregation together will continue the yearly payment of this rate.

This congregation has set an example which ought to be followed by every congregation in the Synod.

When this fund was started the Synod expected and recommended all the congregations to pay the yearly rates of their ministers. But this has not yet been done. The consequence is that a large number of ministers are not on the fund, and many of those who are, find it extremely difficult to pay their yearly rate.

How easy it would be for a congregation to give one collection in the year for this object. Ten cents a year from each member in a congregation of 200 members would pay their minister's yearly rate. This would relieve his mind from what nearly all feel as a burden; and if all the congregations were so to act, they would have the pleasing satisfaction of making some provision for the widows and orphans of those who spend themselves and are spent for their eternal good. No fund in our church appeals more directly to the tenderest sympathies of our people than this one. What congregation in the church could bear to see the widow and family of their late pastor without the means of procuring the necessaries of life? Without such a fund as this, such saddening sights must be witnessed. The stipends of our ministers are so small that they cannot make any provision for the future. With the most rigid economy they are barely sufficient for the present. In these circumstances, how imperative the duty on congregations to assist their ministers in efficiently maintaining such a fund, and securing for them a personal interest in it.

Our people are not without strong and tender Christian sympathies, but they are not always drawn out and manifested in quarters nearest home. Let a cry come from the Western prairies of America, or a distant island of the ocean, that either Father Chiniquy or some foreign missionary is in want of funds, and a hearty response to that cry will immediately re-echo from every congregation in the Synod. This is right. It is what should be. To

be otherwise, would be wrong. It shows that our people in their sympathies are really Christian, and that they can be depended upon in a trying emergency. But let a minister at home, who is toiling day and night, year after year, for the spiritual and eternal good of his people, tell them himself or through his Presbytery that he finds his stipend painfully inadequate—that with the strictest economy, he cannot, at the end of the year, make both ends meet—and that consequently his mind is harassed with cares and anxieties about the necessaries of life, and will he meet with the same hearty response? It has scarcely ever been the case. Generally the reply is, "We can do no more. We are giving what we think ought to be sufficient. If you attempt to raise the stipend, you will disturb the peace of the congregation, and matters will go on from bad to worse."

Why this indifference to the wants and necessities of the minister at home, while there is much readiness and help for him abroad? Every family feels deepest for its members; why not then every congregation for its own minister? The cause is not the want of Christian principle or tender sympathy—but of a right appreciation of the position, circumstances and wants of their minister. A very large proportion, if not all, of our ministers would rather suffer in silence than come before their people with a poor mouth to receive, as they would expect, a cold rebuff. Hence the conclusion, that because silent, every want is met. Let our people be brought clearly to understand the real state of matters in reference to their minister, and I am persuaded that, to a much larger extent than hitherto, their sympathies and liberality shall flow forth.

It is to be hoped that the good example set by Mr. Blair's congregation will somewhat contribute to this desired result.

Vox.

GIVING AT WORSHIP AS WORSHIP.

PART II.

BY REV. J. LAYTON.

Giving at worship necessarily involves the idea of making some provision for the act. Now, no passage bears more directly on the duty than the oft-quoted one, "Upon the first day of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come." In the previous article not much stress was laid upon this passage—because I did not see that it bears as directly upon the doctrine, then under consideration,

as some seem to take for granted that it does. It is a text which, I think, has sometimes been very injudiciously employed in support of the system of weekly offerings. It is no doubt a very convenient one for a comprehensive division of a discourse on the subject; but its weakness and want of point being at once perceived by those who oppose the scheme, they evile at it, and thus evade the real question at issue—that Giving is to be regarded as worship. Not that we would leave the text out of the question altogether, though we might well afford to do so—or much less that we would abandon the position which we have taken: we maintain rather that the apostle's decision is perfectly consistent with the conclusion which we have directly drawn from other passages of Scripture, and, to a certain extent, confirms it.

These home-devotions were to be attended to with a view to public worship. Paul liked to see things done decently and in order. He knew that things done in a hurry were generally only half done, and it was to obviate the confusion and loss arising out of want of preparation that he orders the laying by of a certain proportion of weekly income for the service of God. The passage does clearly and distinctly enjoin the duty of Sabbath storing. But the apostle gives a reason for their laying by "at home:" "in order (according to the Greek) that when I come, there be no collection made." Now, how are we to supply the missing link? The church, in her corporate capacity, was evidently to have the contributions ready for the apostle, but how did she get possession of them? It is also to be borne in mind that this "order" was given to Gentile churches—a Jew would hardly think of giving in any other way than that in which he had always been accustomed to give. And here, therefore, we may observe that, admitting that no plan or proportion of giving is laid down in the New Testament—the fact that the principles brought out in our former article are so clearly defined, and the practice so often referred to in the Old Testament, ought of itself to guide us in the matter. We need merely refer to our ideas with regard to the rela-

tion which children bear to the church to remind our readers that there are other doctrines which we firmly believe, but which depend for support chiefly upon the Jewish scriptures. We maintain, therefore, that though the passage under review may of itself be too narrow for a fundamental argument in support of the doctrine, yet it furnishes at least some slight material for the superstructure. At present we use it in urging the conscientious appropriation of what we are to give. We are very happy to know that there are some who do act upon the injunction "to lay by," and who, in this way, manage to keep on hand a fund from which they draw when anything is required for the church or for charity.

This plan of private storing for public giving commends itself for several reasons:

1st. It makes the act of giving more real by divesting it of that artificial excitement which is so apt to be mixed up with our responses to appeals from pulpit or platform, or from zealous private collectors. Under such circumstances we may give merely to gratify a momentary impulse. In this kind of giving indeed there is a sort of luxury in which a few love to indulge, and we find such people patronizing missionary meetings, &c., for some such purpose as others attend concerts or plays. Some, again, give to get rid of the collector—and it is this aversion to being importuned for money that makes the Card-nuisance so intolerable, especially when a whole Sunday School is let loose on a community.

This plan, however, gives us more opportunity for deliberation. It brings us in a calm moment, on a quiet Sabbath morning, to recall God's mercies to us in the past, and to decide how much of our worldly wealth we ought to consecrate to Him the Giver of all.

2nd. It makes giving more like what it ought to be—*purely voluntary*. "And when ye offer a sacrifice of thanksgiving unto the Lord, offer it at your own free-will," Lev. 22: 29. Don't wait to be asked for it; but offer it. This is what the apostle so much admires in the Macedonians, that "they were willing of themselves, praying us with much entreaty that we would re-

ceive the gift." Their offering, we see, was spontaneous—unsolicited. But how many instances of such liberality do we have under the soliciting system? How many persons of their own freewill and accord come to the collectors and beg of them to receive what they wish to give? This system also allows freedom in giving. Subscribers are so often *tied down* to what they have been accustomed to give, instead of being *independent* enough to give as God has given them!

3rd. Besides deepening the solemnity of the act of giving by making it a subject of serious fore-thought—this idea of calculating and consecrating every Sabbath what we shall give, tends to make liberality a *habit*. Very often our liberality is forced and fitful. Special collection, for instance, often come upon us unexpectedly. If we happen to be in the mood, and have the means, we give—but if not, then the collection is a failure. Other graces require constant exercise to develop and strengthen them, and we cannot "*abound*" in the *grace* unless we cultivate it. We are always pleased to see the children presenting their offerings, because we know that those who give when they are young will, as they grow older, feel it more and more a pleasure to give. Indeed, whoever comes to calculate the habit will soon come to find liberality a delight.

Leaving the idea of the private devotion—we pass on to notice further some of the advantages of weekly giving, and how very admirably it fulfils all the conditions which should characterize the performance of the duty of Christian liberality!

1. The plan allows *all* the opportunity of giving. "*Every man shall give as he is able.*" Not only are the rich expected to give, but the *poor* as well. Some may regard this as a hard exaction; but we are to bear in mind that it is rather an exercise—or it may be a trial of faith; and also, that poverty may often be perpetuated by mere unbelief in the Divine Providence. The fact is, we do not trust God as we should to supply our real wants,—we feel rather that we must "look out for ourselves," and very often it seems as if He, to

a certain extent, allows us to do so; but in the end, we find ourselves all the worse off.

While the Bible insists on every man "giving as he is able," it speaks particularly of the liberality of the poor. There is the beautiful narrative of the widow of Zeraphath; the Saviour's gracious notice of the widow's mite; and the apostle's commendation of the Macedonians, whose "deep poverty abounded unto the riches of their liberality—for to their power, yea and beyond their power, they were willing." This readiness, so frequently shown, leads us to remark that, by our usual method of subscription, we very often do the poor an injustice. There are many who wish to give, but who are unwilling to subscribe, for fear they may not have the amount when the collectors call. Of course the very poor cannot be expected to contribute any considerable amount to be paid at any one time—but on the weekly system they can enjoy the privilege and satisfaction of bringing what they have, and casting it into the treasury when they come to worship. We have heard sensational speech-makers on some occasion saying to the audience, when the Box was to go round, "now, we like to see a white collection." But, for our own part, we like to see a mixed collection, for, when we see the copper coin, we presume that the poor have been proving the sincerity of their love—and, when we see the gold or the silver, then we conclude that some of the rich have been giving of their abundance.

Many persons think they will give when they get rich. But, as Sir Francis Crossley has said, "If a man does not begin to give when he begins to get or thereabouts, he is not likely to begin at all, as he ought." And God's dealings with him very forcibly illustrate His faithfulness to those who "honor Him with their substance and with the first-fruits of all their increase."

We may also refer to another class, who seem to be deprived of the privilege of manifesting their interest in the cause of Christ—visitors and transient residents who are to be met with in all places. Such persons are rarely asked to subscribe, though they would very willingly, and sometimes very

largely contribute—if they found the treasury open in the sanctuary.

By contributing every Sabbath, instead of paying yearly or quarterly, we secure general giving, according to the circumstances of the giver. This is a very important point. How much we ought to give is a matter which, in the New Testament, seems to be left between God and our own conscience, "as a matter of bounty, however, and not as of covetousness." Prayer, praise and giving were, in Scripture times, and we hold, ought still be regarded as the three essential elements in popular public worship.

We can never secure general giving until we return to the primitive practice. Let people realize it is a part of their religion and the church will not be so crippled for want of funds. When we realize that worship is the fullest development and the highest exercise of human love, then will love become the soul and spirit of divine worship; and then may we again witness the spectacle of the people requiring to be restrained from bringing.

We are glad to hear of so many congregations returning to the ancient form of worship. The reformation may be gradual—but we cannot think that the day is very far distant when every congregation in every denomination in these Provinces will be sustained on this system. We have seen somewhere an idea like this: "There is nothing so successful as success." And the very fact that, so far as we know, where it has been adopted as the sole means of supporting religious ordinances, and followed for any length of time, there has not been a single case of failure, will of itself very soon lead to its universal adoption. When we read the account which Hon Mr Creelman has given in the *Witness* of the encouraging experience in Springside congregation, as well as from general testimony with regard to the system of giving at worship wherever it was been adopted, we are reminded of what Azariah the chief priest says to Hezekiah—2 Chron. 31: 10—that "since the people began to bring the offerings into the house of the Lord, we have had enough, and have left plenty: for the Lord hath blessed this people."

Acadia Mission.

Report of the French Acadian Mission.

Should all Christians be more attentive to the words of our Lord Jesus when he says that the preciousness of the whole world is nothing compared with that of the soul, and that every one who will not believe on Him, shall be condemned to eternal misery, many would be aroused from their sleep, and would see more clearly the force of the following passage: "Go ye, therefore and teach all nations," and would act accordingly. Many more would devote their lives to bringing souls to the fold of Jesus, and others would do all in their power to help them; and how to help them will be suggested by the sufferings and death of Jesus. "He became obedient unto death, even the death of the Cross." "He became poor, that we through His poverty might be made rich."

If Christ has done so much to save you from eternal perdition, should you not try to please Him? When there are so many kept in ignorance of the truth which is in Christ Jesus, should you not share with them the privilege which you enjoy in having the Word of God? When you see souls on the brink of the great precipice, should you not go to their rescue? If you remain unmoved by the many cries which reach your ears every day, read the sentence which Christ pronounced on those who were on His left. And what brought that sentence to be pronounced upon them is answered by Jesus Himself: "Inasmuch as ye did it not to one of the least of these, ye did it not unto me."

This may seem more like sermonizing than giving a report, and you may ask why I have used such expressions? I answer that the above were some of the thoughts which have given me the determination to undergo difficulties and devote my life as a servant in the vineyard of our Lord, in order to bring souls out of darkness into the marvellous light of the Gospel.

As I was brought out of darkness and superstition by the mercy of God, to follow the teachings of His Word, I felt and still feel it my duty to teach Jesus and Him crucified. Having heard that there were many of my countrymen in the Lower Provinces deprived of the privilege which the Word of God affords, my wish was to go and visit them, and my wish was gratified last spring.

My companion and I began our work between _____ and _____, N. B. We worked a few days, but our reception was very cool among the French. They are very ignorant, and as they had

had missionaries among them the previous year, their priests had warned them against all those who would come to sell them books, and as they were uneducated, were very obedient. Consequently, we disposed of very few books in that part.

Through the kindness of Rev. J. D. Murray, Messrs. Tipping and McAllister, we were four or five weeks without incurring any expense on the mission.

During the first few weeks we were almost discouraged. We worked every day, going from house to house, and in many places were badly received, and we could see no results from our labour. Had we followed the dictates of human nature, we would surely have given up the work; but remembering the promise of the Almighty we continued, praying Him to strengthen us and to fulfil His promises. God heard our prayer. He blessed our work.

From _____ we went to _____ and vicinity, where we met with better success. We sold quite a number of Bibles, Testaments and other religious books; and as missionaries had been there the previous year, they knew what we were and what kind of books they were buying, and will no doubt appreciate them.

Through the kind hospitality of Messrs. Lucas and Irving, we were provided with necessary comforts for two or three weeks.

We proceeded to _____, and having met an intelligent and educated French Roman Catholic, we had a discussion. He had a Bible and seemed to be pretty well versed in it. He thought that permission from the priest to sell books among his people would be granted to us were we only to ask him, and consequently we thought of going to see what kind of reception we would meet. It was at dinner hour. We apologised for disturbing him, and he invited us to dine, which we with thanks declined. Thinking that we were Roman Catholics he was very kind and polite towards us at first, asking various questions: what we were doing, &c., and as we answered that we were studying Theology, he enquired for the name of our Bishop. Wishing him to understand what we were, Mr. Pelletier answered: "Father Chiniquy, you understand?" He immediately became excited, his countenance changed, and he exclaimed: "Father Chiniquy! Then I know your errand, you are in a very bad place; you should not have come here." I added: Mr. LeCuré, you per'aps misunderstood my companion I know Father Chiniquy very well, but I have had nothing to do with him for four or five years. I was in the American war, was at College in Toronto and Montreal, how can he be my Bishop? Perhaps, said he, that your companion has a more open character than you. Seeing that he was in such an ex-

citement, I said: It is of no use to say more on this subject, I will tell you our errand. We have studied all winter, and have come here a short time ago, especially for our health, and requiring exercise, we thought of taking books with us. Will you allow us to sell them among your people? "No! I don't like to see anybody coming to intrude in my congregation, teaching false doctrines." I continued: We are not to teach anything, and we have your own translation of the Word of God. "It might be approved by Protestants," said he. Compare it with your own I said. "No! I don't want any such thing. The Bible has done our religion more harm than Protestant ministers themselves." (Strange Confession!) The Word of God doing harm to the people! I added. He became so excited that he got up, and rubbing his hands he said: "If you sell any of those books in this parish I'll remember you." He walked towards the door, and we understood that he meant us to leave. Just so soon as we were out, he ordered his carriage and went to every house telling them not to receive us. We stopped at a house, and being threatened, we concluded it was of no use to go any further. Nevertheless, we determined to persevere. We had called a French meeting for the following day in a school room. But contrary to our expectations, all were English with the exception of five. I therefore preached an English sermon, and as two French had understood it they began to speak among themselves, saying that the sermon was nice &c., and hearing that Mr. Pelletier went to them, and after a short conversation, sold them each a Bible, went home with them, and convinced them on a few points that the Roman Catholics were wrong. We saw them again, and after another conversation they renounced Romanism.

Through Mr. McNairn's kindness the mission was again without expense.

We then proceeded to _____, (working as we went along), and stopped at an English house where there was an intelligent young Frenchman. After family worship, we entered into a French conversation, and after having discussed different points on which he seemed to be much interested, he said: "I will hardly be able to sleep to-night, for this is the first time that I ever saw French persons not Roman Catholics, and your reasons seem very good." He left wishing to see us again. The following morning I went to see him at his work and said: "Last evening I gave you my own opinion, but now, I will let the Word of God speak." After a long discussion during which I convinced him on five or six points, I looked at the time and said: "I have kept you two hours from your work." "Two hours!" he exclaimed,

"I did not think it was more than an hour. I never learned in my whole life, as much concerning the Word of God as I have done in this conversation." I then asked him: if you are convinced on these points, what are you going to do? He replied, "If this is the true Bible I cannot remain any longer in the Roman Catholic Church. I know that I will be persecuted, but what is persecution for a few days when we are sure of an eternal life? Did not our Lord suffer even the Cross to save those that were lost? He was so glad that he could find no words to express his feelings. He promised that he would read the Word of God as often as possible. The conversation ended by his uttering the following words: "Oh! how I wish that others like myself would find the truth!" I saw him a few days after and he told me that every time he read the Word of God more strength was given him. I heard some time after that he wished to study for the ministry. He is now persecuted by friends and relations, let us pray that he may be enabled to meet all difficulties without stumbling. We were represented by the priests as wicked persons and false teachers; but I am glad to be enabled to say that the people changed their minds when they heard us.

A few miles from ———, I entered a house where there were five ladies. (I will introduce names instead of the "I said and she said," *Colporteur*—M. R. Paradis; *Charlotte*—Mistress of the house and *Bella*—the other speaker).

Col.—Madam, would you like to have any of my books?

Char.—What kind of books are they?

(*Char.* not being able to read gave it to *Bel.* who read a few passages.)

Bel. to *Char.*—Can you make me believe that those books are bad?

Char.—Judging by what you have read, they are very nice; but as long as they come from a bad man I'll not buy any.

Col.—How can you call me a bad man? you never saw me before, you don't know anything about me.

Char.—I don't know anything about you! your name is Paradis, you preached at ——— in English, you were born and brought up to a certain age in the right religion, and now you are teaching false doctrines. Can I not say that you are a bad man?

Col.—"Judge not that ye be not judged."

Char. (excited).—This is my judgment, but there is One mightier than I who will pass a more severe judgment upon you than mine. Remember, when you are in the other world what an old woman has told you! You are not a Catholic, are you?

Col.—Call me by whatever name you like, here is the Word of God and I try to

follow its teachings. It tells me to preach the Gospel to all nations. . . .

Char.—But you should not have preached in English, the French would have received you far better had you not had anything to do with them.

Col.—You mean that they are in the wrong? Then, is it not my duty and the duty of every Christian to do all they can for the good of others? And do the words, "all nations" mean only the French?

Char.—(Not being able to answer, changed subject). You don't go to confession do you?

Col.—Yes, I go twice every day, and some days many times more.

Char.—Not to the priest?

Col.—Am I told to go to the priest?

Char.—Yes, confess yourselves one to another.

Col.—So I do. If I commit any fault against you, I go to you and ask forgiveness; if against the priest, I go to him, but if against God I go to Him. That is going one to another.

Char. (confused).—Yes. . . . But why don't you go to the priest?

Col.—I will answer by asking you five or six questions. You must not interrupt me, and answer only "Yes" or "No," (putting all the questions in such a way as to oblige her to answer in the affirmative, which she did). You believe in the Word of God? if it is the Word of God, all that is contained in it must be true, (else God would be a liar)? Is it not said in many places that whatsoever ye shall ask in the name of Jesus it shall be granted unto you? If you know not what to ask, Christ tells it to you. He says, when ye pray, say: "Our Father who art in Heaven," &c., then according to His own promise, all that is contained in that prayer will be granted to you if you ask it aright? Is it not said that you should ask the forgiveness of your sins? Then you are sure to receive it from God direct? If so, what is the use of going to the priest?

Char. (addressing the others in an excited manner).—Doesn't he speak well! I never heard a priest speak better. If I had a cup of milk I would give it to him. (Turning to me). Have you had dinner? Why don't you become a priest? they would treat you so kindly.

Bel. (much excited).—Yes, if he would become a priest, just as soon as he would be ordained I would go to confession to him. Have you seen images representing angels? I think we have some in the house just like him! What a pretty head! What a beautiful head!

Char.—He'll never die in that religion, he seems to be too good! When he will be on his death-bed a minister of God will come to him and bring him to the right

faith. If I had enough money I would support him all his life, (but of course he would have to become a Roman Catholic).

Col.—You seem to have changed your mind with respect to me, will you have one of my books now?

Char.—Had I any money I would buy one, for I cannot believe you to be a bad man. You have been represented to me as very wicked, but I am so agreeably disappointed.

Col.—I must go now, for I have five or six more miles to walk.

Char.—Stay a little longer, I like so much to speak with you. You better stop with me all night, for if you go to the other houses you will surely be insulted. If you stay here I will do the best I can for you.

Col.—I must work. If I am insulted it will not be the first time, and I will not be worse than the Apostles.

Char.—I have heard that you were ill-used, but I am sure that had they known you they would have treated you more kindly.

We have only to work faithfully and our success is sure. The result may not be apparent for sometime; but let us remember the promise of God: "His Word will not return unto Him void."

I may add that I preached in English at the following places: Moncton, Cocagne, Scotch Settlement, Buctouche and Kings-ton.

We then left for Nova Scotia. Our first field of labour was Digby County, where we met Rev. Mr. Normandy, (French Baptist missionary), who is working faithfully. He has been in that vicinity for a number of years, and he told me that he had 37 members converted from Romanism. Mr. Normandy entertained us very kindly for a week. I preached for him twice, and on both occasions a few Roman Catholics were present, and seemed very well pleased.

After we had sold our books (which were few) we went to Yarmouth, where a fresh supply arrived. We then proceeded to Tusket Wedge where we had to stop at a French house. Being afraid that the priest would interfere, (and we heard sometime after that he would burn us alive if we ever go there again), we worked very hard and sold 40 copies of the New Testament, few Bibles and other religious books in two days. We told no one what we were, in order not to excite their prejudice; and knowing that the Word of God would work more effectually (as we could remain but a very short time) we read some portions and gave explanations, without trying to refute their views directly.

After we had come back from our work I began to read my Testament, and when the family was quiet, I said to them, I have a very nice book, would you like me to read

to you? They having assented, I read many passages, making remarks as I went on. We prayed with them, (which was the first time among the French), and after, I spoke a good deal about religion. The lady seemed to find it strange that I should speak so much about God and His Word, without ever mentioning the name of the Holy Virgin. She then asked me are you a Catholic? I thought it would be very imprudent on my part to say "Yes" or "No," so I answered as follows: What is the use of asking such a question? What has the name to do with the person? Suppose I call myself a king would it make me a king? Many call themselves Catholics, and they are not Catholics; others call themselves Protestants and they are not Protestants. Call me by whatever name you like, here is the Word of God and this is my guide. She seemed to be very well satisfied with that answer. I continued to speak about different points, quoting passages as I had opportunity. We spoke a little about confession, and seeing that my views did not coincide with hers, she said, I think you are a heretic! Oh! yes, said I, I am a heretic and a very hard one too. Are you not sorry that you took us in? Oh! no said she, if all the heretics were no worse than you, it would be all right. I had other conversations with her and she liked us so much that she made us promise if we should ever go back, to make our home at her place. Some were very anxious to get copies of the New Testament. Two persons came to our boarding house from the distance of a mile to get them. The leader of the Choir asked for a Bible, and I told him that I had only one, and that it was a Protestant translation. Never mind, said he, I want one. What is Protestant in it I'll make Catholic.

— was our next field. There we succeeded far beyond our expectation. We sold as many as 40 copies of the New Testament in one day. (We had worked from morning till night and had succeeded to sell only one copy, while we were in New Brunswick). The people seemed to be quite comfortable and most of them could read. Out of 15 houses that I visited one afternoon, there remained only three without the Word of God. By the help of the Almighty, the seed sown will bear fruit. There are about 8,000 French inhabitants in the two above named Counties. They are very kind hearted but many are immoral.

I preached in English twice in Yarmouth, twice in Shelburne, and once in Pubnico, from which we went to —, where we remained only two days among the French. They are very ignorant, and very few can read French. We sold about 40 copies of the New Testament and had a

few conversations. I entered a house where were two old ladies, only one of whom could read. I was very tired. I had walked all the forenoon and was quite wet. I asked her if she wanted to buy any of my books. She said that she was the only one in the house that could read; that she was very old, and consequently it would be of very little use to her. I then read a few passages making remarks upon them, with which she seemed much pleased. Seeing that, I asked her again to buy, but the same reason was given. I then asked her if she had any milk (for I was very weak). She gave me some bread and milk, of which I made my dinner. After I got through it began to rain. She asked me to remain till it was over. If I do, said I, let us join the lady in the other room and read together. I read two or three chapters, stopping now and then to exhort her, and pressing her to buy a book. As she was advanced in age she should try to receive all the consolations which the Gospel affords. I asked her about a dozen times to buy one, but always got the same answer. I read again and asked her if she would pray with me. After I had made a long prayer she asked if I was to become an ecclesiastic. I answered that I intended to; meanwhile I was travelling especially for my health, and at the same time trying to do as much good as possible; that I was very anxious to leave her a Testament, if she wanted one I would give it to her for 15 cents, because I knew that she would be benefited by it. She answered that it was not for the money, but that it would hardly be of any use to her. (I do not know what was the matter with me that day, but I was more persevering than ever before). I read a few more passages and told her that I was determined to leave her one. She then said, well I'll take one to please you for you seem to be a very good man. No madam, said I, you cannot have any, if it is only to please me. If you take one, you must promise to read more or less from it every day. She then promised that she would read it as often as possible. She gave me 25 cents, expecting of course to get 10 cents back. I looked at her smiling, and said, will I take only 15 cents from that? do you not think that it is too little for such a nice book? She laughed and added, take the full price. My perseverance was rewarded; and we may feel assured that, if we work faithfully, notwithstanding all the discouragements with which we may meet, we will succeed.

Some Christians may feel inclined to think that the work has not made much progress, but let them bear in mind that this is a peculiar work; and that we are touching the most sensitive cord of human nature, when we speak to a person about

religion. This is a slow work, but let us remember the promises of the Almighty, and all doubts of success will be dispelled. We may work very hard sometimes, and still see no good arising from it, for we can do nothing of ourselves. "Paul may plant and Apollus water, but God alone giveth the increase."

We went to Prince Edward Island, but as we remained only a week, we had time to visit but one French settlement near Souris. They also are very ignorant. Their priest being Irish allows them to study English.

RESUME.

At first we met with many discouragements caused by the ignorance of the people, their prejudices and the influences of the priests over them. But subsequently many difficulties seemed to have been removed. We sold 282 Bibles and Testaments and many other religious books, made three converts and had many interesting conversations. I preached English in almost every place I have been, that the people might feel more interest in the work.

May God bless our work, that many souls may be brought out of that darkness and superstition in which they are kept, into the marvellous light of the Gospel. May God bless and enable you to carry on that enterprise, and would that all the Christians of the Lower Provinces felt more and more interest in that great work, and let them go the rescue of many perishing souls by giving as the Lord hath prospered them, and especially by their prayers. Pray for us that God may strengthen us, for we are sure to fail, unless He be with us in all our undertakings.

Your obedient servants,

M. R. PARADIS,

E. D. PELLETIER.

Our Foreign Missions.

Meeting of the Board.

The Board of Foreign Missions met in New Glasgow on the 20th ult. The Annual Reports of Rev. Messrs. Morton and Grant were read and approved. Special thanksgiving was offered for the tokens of the Divine presence enjoyed by the mission during the past year, for progress in education of many young Coolies, and especially for conversions to God through the labours of our missionaries. It was agreed that the Reports be published; and the shorter

document of the two, the report of Mr. Grant, is published accordingly in the present issue. Mr. Morton's report will appear in the *Record* for April.

The Pamphlet on the Slave Trade by the Missionaries.

"The Slave Trade in the New Hebrides: being Papers read at the Annual Meeting of the New Hebrides Mission, held at Aniwa, July 1871,"—has just been published by Messrs. Edmonston & Douglas, Edinburgh. It is a pamphlet of about a hundred pages, and is published at a price—sixpence—little above that of the paper on which it is printed. It is made up of an Introductory Note, by Rev. J. Kay; a Letter of upwards of forty pages, by Rev. J. Inglis; a Memorandum on the Slave Trade, addressed to the General Synod of the Episcopal Church in New Zealand, by the late lamented Bishop Patteson; Queries regarding the Deportation of Natives of the South Sea Islands, issued by the Anti-Slavery Society, with Answers by Revs. J. Copeland, J. G. Paton, T. Neilson, W. Watt, P. Milne; and an Appendix of Miscellaneous Papers. The pamphlet thus contains a very large amount of matter on the subject. A copy has been sent to the leading Presbyterian ministers in the empire, to the members of Parliament, to the chief periodicals, and, to the extent of some thousands, to the colonies.—*R. P. Magazine.*

A thousand copies have been sent to the Lower Provinces, and we have to request the aid of ministers and missionary societies in giving them a wide circulation.

The Santa Cruz Massacre.

So soon as the news of Bishop Patteson's death had reached New South Wales, a large and influential public meeting was convened in respect to the memory of the late Bishop, to express sympathy with the Church whose missionary he was, and with the Mission Institute at Norfolk Island, as well as to utter an indignant protest against the traffic which had led to this and other atrocities.

His Excellency the Earl of Belmore occupied the chair and delivered an excellent address. Resolutions were moved and seconded by Rev. Canon Vigal, Sir Alfred Stephen, Chief Justice, Revds. Dr. Steel, John Graham, L. Fison, the Dean of Sydney, and others.

Dr. Steel, in closing an admirable speech, which we regret we cannot give in full in this number, said:

"Bishop Patteson had died a sacrifice to the cause of humanity. He had yielded up his spirit while engaged in spreading among the heathen of the islands the Gospel of the Lord Jesus Christ. He believed that his death, in the providence of God, would raise a thrill in the British people that would cause them to rise with one heart and voice, and say that these things shall not be any more. He trusted that there would be raised throughout the British dominions the cry that had resounded among the ancient Romans, 'Carthage must be destroyed.' Nothing less must be done. The blood of a brother called out that something should be done. They did not, however, seek to bring about a punishment of summary justice. But they expected that the lamented death of Bishop Patteson would lead to a cessation of all the inhumanities of the labour traffic, and increased progress of Christian missions in the South Seas. If this traffic in South Sea labour were carried on, let it be carried on legitimately and honourably, and in such a way that the ships engaged in it might assist instead of retarding missionary enterprise."

Many of our readers will have noticed with satisfaction that in the Queen's Speech delivered at the opening of Parliament prominence is given to the "heinous" Slave-trade carried on in the South Seas, and a statement made to the effect that prompt and decisive steps will be taken to put a stop to it. The death of the good Bishop Patteson has been evidently the chief means of stimulating public opinion on the subject, and directing to it the attention of public men.

Mr. and Mrs. Murray at Malta, Alexandria, and Suez.

Our last number contained a letter from Rev. J. D. Murray, written at Gibraltar, with notice of arrival at Alexandria. We have been favoured with the perusal of a letter written by Mrs. Murray to a friend, and dated "On board the Pera, Alexandria, Dec. 8, 1871." Having permission, we lay the chief part of it before our readers, commencing with arrival in the harbour of Valetta in Malta:—

Valetta is an extremely odd looking town. There are long, narrow streets paved with white stone, kept perfectly clean, and tall

yellowish houses having the same clean look the streets have. One would naturally expect to see nice looking people, but that is not the case. They are the very picture of dirt and poverty. Except the soldiers and other English people, you see little else than priests and beggars. In a population of 40,000 there are 300 priests. We were in St. John's Cathedral, not a very grand looking building on the outside, but the carving and the sculpturing in the inside were most exquisite. Every bit of the floor even, was artistically inlaid with inscribed precious stones. They have two organs and a grand piano; images, of course, innumerable. What I admired most, of all the things I saw in the town, was their beautiful flowers. It seemed to be the season for roses; but, I suppose, it is always so. I noticed the Cactus in their gardens, grown into a tall bushy tree.

We have not been ashore in Alexandria yet, but if I am to judge of it by what I can see from my cabin window, it is very delightful. The Palace of the Pasha is right before me, and a grand looking affair it is. It is an immense building, pure white, with a green iron railing round it, and is built so near the water's edge that I can see the spray dashing up over the steps leading to the front entrances. There seem to be lovely gardens about it, and I am sure that, in this particular instance, distance does not lend enchantment to the view. I can see his bath-house, too—much finer than the generality of dwelling houses. His beautiful yacht is lying beside us in the harbour. Both it and the palace are said to be fitted up in the most gorgeous French style. Our ship has been crowded with Arabs all day, carrying out the baggage and mails. They are continually quarrelling and fighting among themselves. They are very dirty-looking creatures.

December 9.—Since writing the above, we have been ashore, and, I can assure you, the beauty I saw in the place from my window entirely vanished from my view, when I found myself on its dirty narrow streets. It is said to be the most European city in the East; but, if it is, I am sure I cannot imagine what the other cities are like. Its filthy streets are crowded with a mixed swarm of Arabs, Jews, Turks, Greeks, Syrians, Arabians, Abyssinians, etc., each wearing his own fantastic style of dress, and jabbering with all his might. The only comfort in going ashore is to have a party of five or six, the gentlemen being careful not to leave their walking canes behind them. We could hear the noise of voices long before we got to the shore; and when we landed, such a fight as to whose donkeys we should take, or whose boat should take us back to our ship, and who should be employed as our guide to take

us through the city! This, with their never-ceasing cry of Backsheesch, makes a walk in the town anything but a comfortable one. Mr. M. went ashore alone yesterday, and felt very thankful when he got back to the ship safe and sound. To-day there were six of us, all gentlemen but myself, so I felt quite safe. There are, however, objects of great interest to be seen here, such as Pompey's Pillar, Cleopatra's needle; and, after a drive of 24 miles in the cars, you come to Cairo, where you see the famous old Pyramids of Egypt.

Dec. 15th.—When I began writing this I intended to mail it in Alexandria, but was too late for the mail. We left the Pera Saturday evening at 5 o'clock, a steamer calling for us to take us to the railway station. After waiting there until 8—for they have no idea of being up to time in Egypt—we bade adieu to Alexandria, crossed the desert, and, at 8 the following morning, got into Suez, feeling pretty tired and sleepy. The first few miles we were driving along the banks of the Nile. It looked very beautiful, and where the banks were lined with orange and palm, perfuming the air, it seemed almost like fairy land. The greater part of the journey, however, was very monotonous, and except at the stations, two of which afforded refreshments for any who wanted it, there was nothing to be seen but waves of sand. Suez is an odd looking place, but likely to be of importance at some future day. The native huts are ugly looking affairs, but, I think, the most use they make of them is to cook in. They generally sleep outside, and, as we passed on, we could see them raise up their heads out of their cloaks every here and there to look at us. A favourite resort of theirs seemed to be a number of old vessels thrown on shore at the head of the Gulf. Whenever we got to the depot, the familiar cry of Backsheesch began. We were disappointed to find our ship, the Pekin, was stuck in the canal, and we had orders to go to the Tanjore, belonging also to the P. & O. Co. We washed off the sand of the desert, had a good breakfast, took a few hours' sleep, and at 4 p. m. our vessel was ready to receive us. She is a magnificent vessel of 3,777 tons, and 600 horse-power—quite new and fitted up in the best style; goes at a rate of 12½ knots an hour without sails. Her cabins are quite large enough to be comfortable.

We are now within the tropic sailing down the Red Sea. It is excessively hot. Mr. M. does not mind the heat at all, but I am almost melting. On the 13th we passed Mounts Sinai and Horeb. It seemed hard to realize that they were really the very mountains we read of in the Bible, and that this is the very Sea in which Pharaoh and his lost met their doom. There are two

opinions as to the place in which it took place. One is, that they traversed only the very small creek at the northern extremities of the inlet, and that they entered the bed of the water at the spot on which Suez now stands; the other, that they crossed the sea from a point eighteen miles down the coast.

TRINIDAD MISSION.

Report of Rev. K. J. Grant for 1871.

SAN FERNANDO, DEC. 30, 1871.

Rev. Dear Sir,—I beg to submit my first annual report of Foreign Mission work. I will endeavour to make it a brief summary.

We arrived at Port of Spain on 20th Nov., 1870, and at San Fernando on the 22nd, and in both places were very cordially received. It was previously arranged that we should commence our work in San Fernando, and certainly we had no ground to demur. Mr. Lambert was about taking farewell of his congregation to return to Scotland, and, as the manse would be untenanted, we were invited to occupy it—this was a great privilege.

In company with Mr. Morton I visited several stations of the Mission field, and whatever I may have learned of Coolie prejudices and deception, or of Creole heedlessness and insincerity, yet my first convictions remain as to the hopefulness of our Coolie Mission.

In the Roman character I was soon able to read intelligibly the Urdu Scriptures: and early in January Aziz was given to us. He acted as interpreter for me at all our larger meetings, and often went with me from house to house. He has been very useful.

Whilst I aimed at embracing every opportunity, publicly and privately, of making known the truth that saves, yet the management of schools has largely occupied my time and heavily taxed my strength.

I. SAN FERNANDO SCHOOL.—This School was opened on the 20th Feb. I will not weary you by repeating details already communicated. Suffice it to say that the whole number enrolled is 120; the daily average, 42. In 10 months 31 children made 120 days and upwards, and 18 made 160 days and upwards. The progress made in view of the peculiar circumstances is encouraging. With the exception of two boys, who are reading in the Third Book, all commenced with the Alphabet. Of these 16 are reading the Second Book, and the remainder the First Book. 9 write on paper; 30 form letters on slates, and 20 receive lessons regularly in Geography.

This School has cost us much labour and anxiety; but conscious that its success had an important bearing on our work here, we did all in our power, and I feel that our exertions have not been fruitless. The School is no longer an experiment. It is now fairly established, and in future it can be sustained with less labour and at less personal cost.

II. MARABELLA AND UNION SCHOOLS.—On each of these Estates a School has been opened on the 15th June, under the management of Charles Perry, who, at one time, aided us in our San Fernando School. He gives the morning to Marabella and the afternoon to Union Estate. The School-room is provided and the teacher paid by A. P. Marryatt, Esq., the Proprietor. Untrammelled by any restrictions, he leaves me to adopt the course which I deem best. These schools, though designed specially for Coolies, are yet mixed. Marabella has averaged 14 daily since opening. Of these 11 are Coolies, and 3 Creoles. Union has averaged 21 daily. Of these 12 are Coolies, and 9 Creoles. Of Coolie children enrolled in these schools, not one knew the Alphabet. During the first 4 or 5 months the children were very irregular, but within the past two months a marked and gratifying change has taken place. Several read the first book with comparative ease. Religious instruction is daily given, and a Sabbath School is now regularly maintained. These schools are about two and a half miles north of San Fernando.

III. South-east of us, and about 5½ miles distant, are Picton and Wellington Estates, owned by J. Cumming, Esq., Port of Spain. The Proprietor has erected a comfortable and commodious school-room at Picton, 40x20 feet, designed to accommodate both Estates. In connection with this School is a nursery for the little ones too young for school. By this arrangement many come to school who otherwise would be compelled to remain at home to care for the babies. Both teacher and nurse are paid by Mr. Cumming, and yet it is entirely under our management. The teacher here is a Madras Coolie, baptized in his own country, is capable of speaking the Hindustani as well as the Tamil, and gives, both in his conduct and management of the school, entire satisfaction. He sings nicely, and it is delightful to witness the heartiness shown by the children, in singing the hymns and songs taught them by their teacher. Here 40 have been enrolled; the daily average since opening is 23. Of these, 14 are Coolies, and 9 are Creoles. Religious instruction is given daily, and a Sabbath School is well sustained. When we commenced here in September not one Coolie enrolled knew the alphabet; and now some read the first book pretty well.

In this school I feel a special interest, as it furnishes a centre for operations at a suitable distance from the town, with a comfortable school-room to meet in. There are a few here also whom I believe to be favourably impressed with Christian views.

I may state also that on the 14th Dec. Mrs. Morton and Mrs. Grant provided an entertainment for the children of our schools in our San Fernando school-room. 110 children with their teachers assembled. It was truly a happy meeting for both the children and ourselves. I am persuaded that it will give an impulse to our schools, and particularly as we were able to announce to the children, that within six months another meeting would be held, and that through the kindness of friends suitable prizes would be awarded to the most deserving. The establishment and management of these schools have occupied nearly five days weekly of my time, and, in consequence, I have been unable to give that attention to the Hindustani that I could desire; but I have not neglected it. I do not attempt a connected address, but in reading the Scriptures I explain briefly, and every week I find an increasing familiarity. I find more comfort in going from house to house, and I think it is a profitable method.

The three Sabbath Schools are doing very well.

I stated that the Rev. Mr. Lambert left shortly after our arrival and as yet no successor has been secured, which I do not think at all creditable to the U. P. Church of Scotland. Unlike our Church, she has enough and to spare. Being on the ground and occupying the manse, the congregation naturally looked to me for a measure of supply. I gave regularly one service on the Sabbath, and aided in sustaining the congregational prayer-meeting and in organizing a Young Men's Christian Association, which is doing very well. I have not done as much for our mission as if entirely relieved, but I trust that services rendered have been indirectly advantageous to our mission. Though the congregation is numerically small yet it numbers the leading members of the community, and its entire membership is in deep sympathy with our work, and ready to co-operate in everything pertaining to the success of our Coolie mission. The congregation has given me \$90, sixty of which I handed over to our Coolie Church fund, and the balance, thirty dollars, has been expended in purchasing Vishnu's time from his Estate, and in fitting him for his present post in San Fernando school.

Farther, \$140 unprovided by Government had to be raised to meet the cost of this school, and this sum was contributed principally by the Presbyterians of this place. You will thus see that aid rendered

to this spirited little congregation is not lost to our Church. The manse, too, has been occupied by us. Some may regard this entirely in a personal aspect; and therefore it may be well to state that it would be quite impossible to do the work which we have undertaken, if we had to pay house rent. For example, I can't do my work without a horse and waggon. Under our burning sun it is quite difficult to walk far without feeling exhausted. Now this convenience costs us for this year \$588, and both horse and carriage may be regarded as second, perhaps as third rate. The use of the manse therefore was a very great privilege.

I should have stated that in future I have agreed to give but two services monthly.

I might also speak of our Coolie Church which is hastening to completion, and which has occupied so much the thoughts and the time of Mr. Morton and myself, but on its completion we will submit a joint and full report.

In reviewing the year gone, we feel that there is much to awaken gratitude and inspire hope. We have enjoyed comparative health, the friends of the mission here have been moved to action—prejudices of the Coolies are gradually melting away—many listen respectfully, and not a few are eager to hear. We would go farther and express the hope that some fruit has been gathered to life eternal. In this district six, on profession of faith, have received baptism, and hitherto have no cause to regret that we received the applicants. Pray for them. I also baptized two children. One, the child of our Teacher at Picton; the other, the child of a driver on the same Estate. All the parents were previously baptized.

I would say more, but my report already exceeds the limits originally designed. I can't conclude, however, without earnestly requesting that prayer be made continually for this Mission. We are weak, but through him who hears prayer, a great work may be done, and noble spirits now in darkness all around may soon rejoice in the light.

Yours faithfully,
K. J. GRANT.

REV. P. G. MCGREGOR,
Sec'y B. F. M. of P. C. L. P.

News of the Church.

Presbytery of Pictou.

The Presbytery of Pictou met at Little Harbour, on the 16th inst., and after an instructive and impressive sermon from 1 John ii.: 11-12, by Rev Mr. Ross, Moderator, was constituted by him.

There were present the Revs. John Stewart, George Walker, A. P. Miller, Geo. Patterson, Wm. Maxwell, John McKinnon, Alex. Stirling and Wm. Grant, Ministers; and Messrs. Thomas Grant, Donald Ross, and John Dawson, Ruling Elders.

The Presbytery proceeded with the visitation of the congregation by the Moderator putting the questions of the Formula in their order, to which, on the whole, satisfactory answers were given.

It appeared that the minister is faithfully preaching the Gospel and attending to the pastoral work of the congregation, in all its branches, to the utmost of his ability. The Elders are diligently and conscientiously doing their work. Prayer meetings, Bible classes, and Sabbath schools are maintained with efficiency. The sick and the dying are faithfully visited.

The Managers are doing their work punctually and regularly. The stipend promised is promptly paid, and contributions are made to all the schemes of the church.

The state of religion in the congregation, judging from the outward aspect of things, is in a very encouraging condition. It is true that there is no outward excitement manifested, but there is evidently a silent progressive work of grace going on.

The Presbytery expressed themselves highly satisfied with the efficient state in which they found the congregation.

Some members of Presbytery referred to the fact that a stipend of \$600, even with a manse, is, at the present day, and in the present state of society, very insufficient to meet the requirements of a minister in a country congregation, where he must keep a horse and all the appurtenances necessary for travelling in both winter and summer. There is every reason to hope, judging from the past, that this congregation will not be behind in furnishing all the requisites necessary for their minister's comfort.

A letter was read from the Clerk of P. E. Island Presbytery intimating that the Rev. Robert Cumming had accepted the Call to John Knox's Church, New Glasgow. Whereupon the Presbytery agreed to meet in that church on Tuesday, the 20th inst., for the induction of Mr. Cumming, and for ordinary business. Rev. Mr. Ross to preside, Mr. Patterson to preach, Mr. Stewart to address the minister and Mr. Mackinnon the people.

JOHN MACKINNON, *Clerk.*

Presbytery of P. E. Island.

The Presbytery of P. E. Island, in connection with the Presbyterian Church of the Lower Provinces, met in Zion Church, Charlottetown, on 27th Dec., and was constituted with prayer by the Moderator.

There were present, Revs. R. S. Patterson, Alex. Campbell, James Allan, Isaac Murray, J. M. McLeod, Alex. Cameron, Wm. R. Frame, J. G. Cameron and Samuel C. Gunn, min., and Robert Cairns, William Mutch, James Henderson and Thomas Brehaut, Elders.

A letter was read from the Presbytery of Pictou, stating that they had sustained a call from the congregation of Knox's Church's, New Glasgow, to Rev. R. Cumming, of Richmond Bay West. The call and accompanying papers were laid on the table. Rev. Robert Laird was appointed to exchange with Mr. Cumming, on Sabbath 14th January—notify his congregation of said call—lodge with them a copy of the reasons for Mr. Cumming's translation to New Glasgow, and cite them to appear for their interests at the next meeting of Presbytery.

In response to a letter from the Secretary of the Home Mission Board, it was, on motion, agreed, earnestly to recommend each congregation within the bounds of this Presbytery which has not recently done so, to make a collection with as little delay as possible, for the Educational Institutions of the Church.

In order that the Presbytery may have a small fund, from which to pay the clerk and meet incidental expenses, it was agreed to ask each session to contribute annually, the sum of twenty shillings, David Laird, Esq., to be Treasurer for said fund.

The committee appointed to visit Summerside and Lot 16, to ascertain their desires with respect to re-union, submitted their report. Their diligence was approved and their report received, and allowed to lie on the table. Read a memorial from Summerside, signed by 115 members and adherents, asking to be allowed to remain as at present, a separate congregation. A subscription paper guaranteeing £190 for a minister's salary, was also laid on the table. It was agreed to let this matter lie over, till the next regular meeting of Presbytery in Charlottetown, when all the parties concerned may have an opportunity of appearing for their interests.

Presbytery was gratified to learn that the congregation of Strathalbyn were making laudable efforts to wipe out old arrears, and would encourage them to persevere until they are all paid up; and also to take steps to raise their pastor's salary, at least, to the minimum laid down by Synod.

Messrs. Brehaut and Brown, two members of the Summerside Session, applied for a reconsideration of a decision of Presbytery in reference to certain proceedings of said Session. After mature deliberation, it was agreed to grant the request, and instruct the Clerk to cite those interested, to

appear at the next meeting of Presbytery, in Charlottetown.

The following supply was appointed for Summerside and Lot 16, viz., Mr. Patter-son, on the last Sabbath of Dec., Rev. A. Cameron on the 2nd Sabbath of January at Summerside, morning and evening, and at Lot 16 at 3 o'clock, p. m.; Rev. J. G. Cameron at Summerside on 3rd Sabbath January, at 6½ o'clock, p. m., and Rev. James Allan at Summerside, morning and evening, and at Lot 16, at 3 o'clock, on the 4th Sabbath of January.

Presbytery adjourned to meet at Tryon and Bonshaw, for Presbyterial Visitation, on Tuesday, 17th January, at the former place at 11 o'clock, a. m., the Moderator to preach; and at the latter place at 6½ o'clock, the Clerk to conduct service. It was also agreed to meet in Zion Church, Charlottetown, on the following day at 11 o'clock, a. m., for ordinary business.

J. M. McLEOD, Clerk.

The Presbytery of P. E. Island met at Tryon, on the 16th January, and after sermon by Rev. W. R. Frame, was constituted with prayer.

Having met for Presbyterial visitation, the questions of the formula were put, severally, to the minister, the elders, the session, and the managers. The answers to these questions, brought out fully, the state of this section of the congregation, both spiritual and financial. The members of Presbytery present expressed themselves highly pleased with the progress made, and with the degree of efficiency existing in every department of the congregation, both as regards pastor and people. The elders were encouraged to continue their attention to the spiritual interests of the people, and to visit the families in their respective districts, as frequently and regularly as possible; while the members of the congregation were urged to be regular in their attendance on prayer meetings and all other means of grace. The managers had previously been taking steps to increase the salary of their pastor. In this, they were encouraged to persevere; and the congregation fraternally advised to consider the duty of increased liberality in supporting the ordinances of religion, in their midst.

In the evening of the same day, the Presbytery met at Bonshaw; and after sermon by Rev. J. M. McLeod, was constituted. Here, as at Tryon, the questions of the formula were put to the office-bearers. The information elicited by these questions, indicate progress, both in the financial and spiritual affairs of this section of Mr. Cameron's congregation. Presbytery expressed themselves gratified to find that the arrears due the pastor are small, and

gradually becoming less, encourage the congregation to aim at a higher degree of liberality, and at greater promptness in supporting the ordinances of religion,—and appointed Revs. A. Cameron and J. M. McLeod to meet with both sections of this congregation at an early day, to assist them in their efforts at financial improvement. Their report to be submitted at next meeting of Presbytery.

On the following day, the Presbytery met in Zion Church, Charlottetown. The first business taken up was the call from New Glasgow, N. S., to the Rev. R. Cumming of Richmond Bay, West. The papers connected with the call having been read, and the Commissioners heard, Mr. Cumming intimated his acceptance of the call to New Glasgow. The Presbytery and all parties concerned acquiesced in Mr. Cumming's decision. Mr. Cumming's connection with the congregation of Richmond Bay, West, was dissolved—said dissolution to take effect on the 4th Feb., 1872. Rev. Robert Laird was appointed to preach in Lot 14 Church, on the above named day, and declare the congregation vacant.

The Presbytery unanimously expressed their high appreciation of Mr. Cumming, as a man, as a Christian and as an earnest and faithful minister of Jesus Christ—their deep regret at parting with their brother—their gratitude to God for the amount of good done, through his instrumentality, in his late charge, and their earnest prayer, that in his new sphere of labor, his ministry may be greatly blessed. They also expressed their sympathy with the congregation of Richmond Bay, West, in losing the services of their highly esteemed pastor, and the earnest hope that they may soon obtain a successor to Mr. Cumming.

Read a Resolution passed at a congregational meeting in Summerside, asking Presbytery to re-unite them with Lot 16; also a Memorial from the same congregation, signed by 115 members and adherents, praying Presbytery to allow them to remain as at present, a separate and distinct congregation. This Memorial was accompanied with a subscription list, guaranteeing the sum of £195 for the support of ordinances among them. The memorialists also expressed their willingness that their minister should give a part of his time to Lot 16. On mature deliberation, the Presbytery came to the following finding, viz:—

Whereas, the congregation of Summerside require the whole of a minister's time, and is prepared to pay the whole of a minister's salary;

And, whereas, there is a strong opposition, in Summerside, to re-union, and Lot 16, though notified to appear for their in

terests, had not seen fit to ask for a reunion with Summerside;

Therefore, Resolved, That the Presbytery re-affirm their decision of March last, declaring Summerside and Lot 16 to be two distinct and separate congregations.

It was also resolved that inasmuch as the congregation of Lot 16 is unable, without aid, to support a minister of the gospel, the Presbytery apply to Synod for a supplement of not less than £40 per annum, for a few years.

The reconsideration of a decision of Presbytery, in reference to the session of Summerside, was deferred until the next meeting in Charlottetown, on account of the absence of some of the parties concerned.

It was agreed to meet for Presbyterial visitation, as follows:—At Princetown, on 13th Feb., at 11 o'clock, the clerk to preach; and at New London, North, in the evening of same day, at 6½, Rev. S. C. Gunn to preach; at New London, South, on the following day, at 11 o'clock, a. m., Rev. James Allan to preach, and at Summerfield at 6½ o'clock, same day, Rev. Robert Laird to preach.

J. M. McLEOD, Clerk.

Meeting of the Presbytery of St. John.

The Presbytery met at 11 o'clock, a. m. on the 6th Feb.

Rev. S. Houston submitted a report of the standing committee in regard to the call at Richmond, which stated that a call had been given to Rev. Kenneth McKay and had been accepted by him.

The Clerk submitted a report of visitation of the Magaguadavic, Prince William, Poquico and Lake George sections of Rev. Mr. McCully's charge. The Report was very satisfactory, and to the following effect:

Failing to obtain the assistance of the brother appointed to assist in the visitation of the congregation of Prince William, I arranged with Rev. S. Johnston to take his place, and by appointment with Rev. Mr. McCully I proceed to Magaguadavic on the 8th November last. The service was held at the Schoolhouse on that day at 8 p. m.

The pastor endeavours to preach the gospel faithfully; has not held diets of examination on account of the scattered character of the congregation, but hopes to do so; visits from house to house; has visited nearly every family in the congregation within the year; visits the afflicted attentively; regularly attends church courts; administers baptism in assembled congregations, and not otherwise; administers only when parents are in fellowship of the church; has a Bible class in each section of

the congregation; in this section the attendance is about twenty.

The Session think they would be the better of more elders; are careful not to admit scandalous persons to ordinances; have not had meetings for conference or prayer; the moderator takes pains to bring the baptised youth into the fellowship of the church; have not had a Sabbath school here; many of the children attend the Sabbath school in the Episcopal church, have contributed to the schemes of the church as found in the appended summary; there is improvement in the observance of praise but there is room for further improvement; the state of religion judging from attention to ordinance is hopeful; there are no deacons or managers; elder Jameson manages the finances; the subscription list from this section amounts to \$67.50; the whole salary is \$600; they think this too little; on the past year \$55.34 were paid, leaving a balance of \$12.16 still due.

PRINCE WILLIAM.

The meeting at Prince William was held on the 9th November at 11 a. m., Rev. S. Johnson assisting. After sermon the representatives were called for.

The answers of the pastor here were the same as at Magaguadavic. The Bible class averages about 26; the elder visits and advises with the families of this district; is attentive in visiting the afflicted; always attends meetings of session; there is no prayer meeting.

The managers report that this section contributes to the salary \$102; they think the whole salary small and would gladly increase it; in this section \$96 have been paid for last year, and an effort is about to be made to collect the balance of last year and the first quarter of the current year; salary is raised by voluntary subscription; have no regular meetings for business; the financial year ends Nov. 1st; the circulation of the *Record* is small but an effort will be made to increase it; there have been some thoughts of building a new manse, but nothing has as yet been done.

At Poquico on the same day at 3 p. m., after sermon, the Rev. Mr. Johnston put the usual questions.

The pastor's replies were again the same; attendance at the Bible class about 25, the elder does not visit, &c.; has watched over the members but has had no occasion to report; visits the afflicted; attends session meetings, but does not take part in the exercises.

Session, would be better of more elders; there are districts; are careful to exclude persons under censure; no special reports made in behalf of the baptised youth; there is no Sabbath school in the section; have contributed to the schemes of the church as

shown below; there is improvement in the Psalmody, but the session has done nothing to improve it; the state of religion much the same as in other sections of the charge; there is no service on the Sabbaths on which the pastor is not here.

The managers: Six hundred dollars is as much as they can give; this section promises \$—, and there are arrears of account on this side of the settlement; payments by the people are prompt and cheerful; the salary is raised by subscription; there has been a talk about the condition of the manse, but nothing has been done.

At Lake George at 7 p. m., on the same day, and after sermon by the Rev. Mr. Johnson, a large congregation being in attendance.

Session report the number of elders insufficient; no stated meetings for conference and prayer; the distance prevents; in private intercourse the pastor does what he can to bring in the baptised youth, but the session have done nothing; have no Sabbath School in this district; only two Sunday schools in the congregation; in the matter of praise they are not so proficient as they ought to be, but there is improvement; attention to ordinances is good and indicates an increasing interest in spiritual things; there is a prayer meeting here every Sabbath when there is no preaching; business is attended to by two managers; not many copies of the *Record* taken.

Managers: Of the whole salary, this section raises \$126; a larger salary they would prefer to give; last year \$111.25 were paid; the liberality of the people is not much to boast of, but they pay pretty promptly; stipend is raised by voluntary subscription; they have no stated times for meeting; the financial year ends Nov. 1st.; there is no movement at present towards getting a new manse.

In each of these places addresses were delivered as suggested by the facts brought out; much importance was attached to meetings for prayer on each Lord's day when the Pastor was absent, and to the organization and work of Sabbath Schools. Commendatory mention was made of the number of Bible classes and the average attendance at them, and attention was affectionately called to the condition of the Manse, which is sadly out of repair and utterly unworthy of any considerable outlay in repair. If the Presbytery could in any way stimulate the people to the erection of a proper Manse it would do good to the congregation and greatly add to the comfort of the minister and his family. All which is respectfully submitted.

N. McKAY.

The Edict for Mr. K. McKay's ordination be served at Richmond on Sabbath first, and that the ordination take place at the

Presbyterian Church, Scotch Corner, Richmond, on Thursday the 22nd Feb., at 11 a. m., it being remitted to the standing committee to receive Mr. McKay's trials and report upon them previous to the ordination.

A memorial from the congregation of St. Stephen was submitted, intimating that they had agreed to call the Rev. Robert Wilson, and guaranteeing \$800 for his support. It was agreed to grant Moderation, and the Clerk was instructed to write to Judge Stevens requesting him to cause intimation to be given next Sabbath.

The Presbytery then adjourned to meet again at 3 p. m., when it was agreed to hold a conference on the state of Religion.

Returns were read from the Sessions of St. David's Church, St. John Church, Moncton, Carleton Presbyterian Church, Calvin Church, Harvey, Prince William, Baillie, Londonderry and Campbell Settlement, and Sussex and Union. After lengthened conference it was agreed to appoint a committee consisting of the four Ministers in St. John, to digest these returns and others that may yet be received, and draw up a Report based upon them, to be submitted at an early day to the Presbytery.

With the view of obviating the necessity for special meetings of Presbytery, and thus securing a larger attendance at the quarterly meetings, it was agreed to invest the Standing Committee, consisting of the Ministers and Elders in St. John, with Presbyterial power till next quarterly meeting; it being understood that they have power to call a special meeting if they see cause.

Gifts to Ministers.

The congregation of Glace Bay recently presented their pastor, Rev. A. Farquharson, with a purse of \$170. The congregation of St. John's, Nfld., presented Rev. M. Harvey with a purse of \$180.—The Lunenburg congregation presented Rev. W. Duff with \$100.—The congregation of Wentworth, Wallace River, presented Rev. Jas. Watson with Sleigh, &c., worth \$27.40.—The Kempt Section of Rev. Edward Grant's congregation presented him with \$123.—It is noteworthy that in all these cases the congregations had previously implemented all their financial engagements to their pastors.

Missionaries Wanted.

The Foreign Mission Committee of the United Presbyterian Church still asks for Missionaries for Caffraria, Trinidad, India, China, and Old Calabar.

Illustrations of Sabbath School Lessons for April.

FIRST SABBATH.

Golden Text:—That ye be not slothful, but followers of them who through faith and patience inherit the promises. Heb. 6: 12.

The Rev. J. A. James, the well-known minister of Birmingham, says in one of his Lectures, "If the present lecturer has a right to consider himself a real Christian, if he has been of any service to his fellow creatures, and has attained to any usefulness in the Church of Christ, he owes it, in the way of means and instrumentality, to the sight of a companion, who slept in the same room with him, bending his knees in prayer, on retiring to rest. That scene, so unostentatious, and yet so unconcealed, roused my slumbering conscience, and sent an arrow to my heart; for, though I had been religiously educated, I had restrained prayer, and cast off the fear of God. My conversion to God followed, and soon afterwards my entrance upon college studies for the work of the ministry. Nearly half a century has rolled away since then, with all its multitudinous events; but that little chamber, that humble couch, that praying youth, are still present to my imagination, and will never be forgotten, even amidst the splendour of heaven, and through the ages of eternity."

SECOND SABBATH.

Golden Text:—In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Zechariah 13: 1.

We are told that there is no power of chemistry, or art, or genius, or all combined, that can convert scarlet and crimson rags into white paper; hence these generally make the red blotting paper. Sin then defies all human power to change it or blot it away. But the Almighty says, "Though your sins be as scarlet, they shall be as white as snow; though they be as red as crimson, they shall be as wool." And how is this marvellous change effected,—a change of which there is no analogy in nature? Let us see: "The Blood of Jesus Christ His Son cleanseth us from all sin." The multitude which St. John saw before the Throne, washed their robes, crimson and scarlet with sins as they were, and defying all human means to change them, and made them white in the Blood of the Lamb.—*Bute*.

I dare assert, without fear of successful contradiction, that the inspired writers attribute all the blessings of Salvation to the precious blood of Jesus Christ. If we have redemption, it is through His blood; if we are justified, it is by His blood; if

washed from our mortal stains, it is by His blood, which cleanseth us from all sin; if we have victory over the last enemy, we obtain it not only by the word of the Divine testimony, but through the blood of the Lamb; and, if we gain admittance into heaven, it is because we "have washed our robes, and made them white in the blood of the Lamb, and therefore are we before the throne of God." Everything depends on the blood of Christ; and "without shedding of blood there is no remission."—*Dr. R. Newton*.

THIRD SABBATH.

Golden Text:—But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Mark 10: 14.

Here is a letter from a girl in Boston, 12 years of age. Her friends had thought her a sweet innocent girl, but she, you see, was taught by God to say:

"I was a great sinner," "I am a little girl twelve years old, I attended your meetings two weeks ago, and you spoke very kindly to me, and made me feel that I was a great sinner. And you prayed with me, and asked Jesus to forgive all my sins, and he did. And I went home feeling that Jesus had made my heart clean in his blood. I feel very happy and love to pray to him and read my Bible. I brought one of my playmates to your meetings, and she went home very happy, feeling that Jesus had forgiven all her sins. And I wish that all, who have not found Jesus, would seek him now before it is too late. I know they would be very happy to know that Jesus had forgiven all their sins."

This young disciple was among the number of those of whom the *Boston Traveller* thus speaks:—

"In the Sabbath School connected with the Salem Street Church, there was a scene, the like of which has seldom if ever been witnessed in this vicinity. It having appeared that there was some of the scholars interested in the subject of religion, it was thought best to turn the session into a prayer-meeting.

"Rev. Mr. Hammond was present, and, in the course of the meeting, invited the whole school to join with him in prayer. They did so, and the result was a general melting down of all hearts.

"At the close of the prayer, the classes remained together upon their knees, the teachers praying with their scholars, many of the children and young persons begging to be prayed for, that they might give their hearts to Christ.

"The scene will long be remembered by those present. It was found in the evening, that quite a number of the scholars had

come out rejoicing during the day."—From Hammond's "Lambs in the Fold."

FOURTH SABBATH.

Golden Text :—Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Matthew 6: 34.

A Lady, who had just sat down to breakfast, had a strong impression upon her mind that she must instantly carry a loaf of bread to a poor man who lived about half a mile from her house, by the side of a common. Her husband wished her either to postpone taking the loaf of bread till after breakfast, or to send it by her servant; but she chose to take it herself instantly. As she approached the hut, she heard the sound of a human voice. Willing to hear what it was, she stepped softly and unperceived to the door. She now heard the poor man praying, and among other things he said, "Oh Lord, help me! Lord, Thou wilt help me; Thy providence cannot fail; and although my wife, self, and children have no bread to eat, and it is now a whole day since we had any, I know Thou wilt supply me, though Thou shouldst again rain down manna from heaven." The lady could wait no longer, she opened the door. "Yes," she replied, "God has sent relief. Take this loaf, and be encouraged to cast your care upon Him who careth for you; and when you ever want a loaf of bread come to my house."

Religious Intelligence.

Funds.

The total amount raised by the United Presbyterian Church for Foreign Missions in the last year was £271,057. Total for Evangelistic purposes, at home and abroad, £527,263,—or considerably over half a million sterling. The church now gives at the rate of £500 every day in the year!

Two Gone.

In the death of the Rev. Dr. Robson of Glasgow, the United Presbyterian Church has lost one of her ablest and most popular men. In the sudden death of Dr. Lewis of Rome, the Free Church has lost one of her best missionaries and one of her foremost literary men. Dr. Lewis's removal leaves a blank not easily filled in Italy.

Falkland Isles.

Rev. Anthony Yeoman is now on his way to the Falkland Islands as a Missionary from the Free Church.

Bible Society in Rome.

Rev. Dr. Lewis, tidings of whose death have just reached us, writes that at a meeting of all the Evangelical labourers in Rome a Bible Society for Italy was formed in connection with the British and Foreign Bible Society.

The Indian Female Evangelist

Is the name of a quarterly Magazine, published by Nisbet, London, and edited by a daughter of Dr. Duff. Great progress has been made of late years in educating the women of India. The periodical just named will contain a series of articles from Dr. Duff on Indian Womanhood.

India.

All the Presbyterian Missionaries in India have agreed to hold a conference every three years, and to use their influence to gather a conference of all Evangelical Christians every ten years.—Mr. Dall, a Unitarian Missionary in India, has joined the Brahma Somaj, Hindu, Church. He still claims to be a "Christian."

Ireland.

Our Irish Brethren are of one heart and one mind against Sectarian Education. The Roman Catholic Hierarchy use all their influence to break up the National Schools in order that the training of the young may be in priestly hands. Happily the Protestants have rallied to the defence of the national system in a spirit that will ensure its continued safety. The Episcopalians generally co-operate with the Presbyterians in the struggle. The Primate has taken a seat at the National Board.

Union in Scotland.

The Established Presbytery of Forfar adopted the following overture :—

"Whereas the present state of separation between the Church of Scotland and the other Presbyterian Churches in the country presents an obstacle to the success of the Gospel, both in our own land and among the heathen, fosters a spirit of sectarianism, brings reproach on religion, promotes infidelity and immorality, throws difficulties in the way of national education, and has given rise to a state of matters in many Highland parishes and elsewhere which is much to be deplored, and endangers the Established Church; and whereas it becomes the National Church to seek a reme-

dy for so great a national evil, it is humbly overtured by the Presbytery of Forfar to the venerable the General Assembly, to take the premises into consideration, to endeavour without delay to open up a communication with the other Presbyterian Churches of Scotland with a view to union, and, in reference to the alterations that may be necessary, to adapt the Church to the wants and wishes of the people, and prepare the way."

PROFESSOR JOWETT of Oxford has recently preached in the University Chapel, Glasgow, and also in Greyfriars' Church Edinburgh. The Professor is one of the arch-heretics of the English Church.

Methodist.

The Methodist Tract Society has established printing presses in China, India, and Germany, and tracts are published in the vernaculars of a number of foreign nations.

NOTICES, ACKNOWLEDGMENTS, &c.

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

FOREIGN MISSIONS.

R. J. Mitchell, Esq., Wallace.....	\$2 50
W. Kindress, Wallace.....	1 50
Wallace Congregation:	
Col. by Miss C. B. McLeod.....	\$5 55
" " C. Johnston.....	1 10
" " M. Simpson.....	2 00
" " McFarlane.....	10 05
" " Mr. E. Stewart.....	6 12
" " R. Porteous.....	2 38 27 20
Mahone Bay.....	6 00
Brookfield, per Rev. E. Smith.....	16 92
West St. Peters and Mt. Stewart, per Rev. W. R. Frame.....	43 00
J. W. P. Chisholm, Wentworth.....	1 00
Springside.....	21 00
Sprynville.....	20 00
Angus McQuarry, E. R.....	10 00
Chalmers Church, half year.....	15 41
Lunenburg.....	20 00
Whycocomah.....	40 00
Wellington Royal Orange Lodge, Whycocomah.....	8 00
Allan Dobson, Athol, Maccan.....	1 50
Anon, Pictou.....	5 00
Children of Erskine Church, Montreal, D. McKay, Esq.....	20 00
Barney's River:	
Col. by Christy Bannerman.....	\$5 07
" George Inglis.....	1 80
" Elizabeth McLean.....	1 61
" Helen Robertson.....	1 39
" Anna Bannerman.....	1 85
Laggan S. S. Mission box.....	4 32 16 40
Dr. Dawson, Montreal.....	29 00
Primitive Church, N. G., collection.....	130 18

Harvey, N. B., collection.....	\$7 07
" Dr. Simpson.....	1 00
" Mrs. Simpson.....	1 00 9 07
Bridgewater.....	28 17
Knox Church, Pictou town.....	\$32 50
Cariboo River section.....	7 50 40 00
Blue Mountain.....	21 14
Mabou:	
Col. by Miss Eva Murray.....	\$10 00
" " Maggie A. Smith.....	13 13
" " Sophia McDonald.....	10 41 33 54
A friend at Chiganois, per Rev. J. J. Baxter.....	2 50
Londonerry and Campbell Settlements.....	5 00
St. Peter's, per Rev. H. Crawford, P. E. I.....	£8 13 0
St. John's Congregation.....	2 8 6
St. Peter's Bay.....	4 0 2
Bay Fortune.....	2 9 4
Per J. Scott, forwarded to him.....	1 10 0
Mrs. R. Robertson.....	0 2 6
Maple Bank, private sub....	0 7 6

P. E. I.....	£19 11 0 63 44
Bridgetown and Annapolis.....	10 00

COOLIE CHURCH.

Miss E. N. Ross, Pembroke, Stewiacke.....	2 00
Jas. McDonald, Piedmont Valley.....	1 00
Mrs. Jas. McDonald, ".....	1 00
Mrs. Jane Beck, Harvey, N. B.....	\$5 00
Mrs. Johnson, do.....	4 00
Marshal Robinson, do.....	1 60
Stephen Robinson, do.....	1 60
Margaret Craigs.....	0 50
Henry Craigs.....	0 50
William Patterson.....	0 60 13 80
Thomas McDonald, per Rev. George Roddick.....	6 00

DAYSRING.

Springside.....	17 42
Musquodoboit Harbor & Clam Harbor:	
Col. by Annie Bayers, Musquodoboit Harbor.....	\$2 23
Col. by Willie A. Mott.....	4 00
" Magraret Stoddard, Clam Harbor.....	1 08 7 31
Wallace:	
Col. by Miss M. J. Cameron.....	\$2 56
" " M. Ross.....	2 32
" " Lydia Betts.....	2 37
" " Master H. G. Mitchell.....	2 00
" " E. and H. Fisher.....	1 88
" " S. S. Mission Box.....	1 38 12 51
Poplar Grove S. S.....	58 50
Stewiacke:	
Col. by Miss Nettie Forbes.....	\$1 72
" Edson Cox.....	0 99
" Maggie Tupper.....	3 04
" John Taylor.....	0 86
" Esther Steel.....	1 53
" Henrietta Smith.....	4 89
" Samuel Gourlay.....	0 92
" Robert Deyarmond.....	0 99
" Susan Creelman.....	4 06
" Frank Smith, Otter Brook.....	2 08 21 03
A Lady friend, per Miss Mitchell, Gottingen Street, Halifax.....	2 00
Fredericton:	
Col. by Miss Dora Howie.....	\$7 09
" " Master Geo. McFarlane.....	2 63
" " J. Andrew Blair.....	3 76
Miss Katie Stewart's Box.....	0 52 14 00

Middle Stewiacke and Brookfield:	
Col. by James Nelson.....	\$6 36
" Elenor Archibald.....	1 87
" Margaret Rutherford.....	1 49
" Janie Moore.....	4 29
" George Frame.....	1 72
" Minnie Putnam ...	3 19
" Clarissa Pratt.....	1 41
" Sarah Jane Fisher.....	1 78
" Jane Brenton.....	2 40
" Master Carter.....	0 83
Additional.....	0 74 26 08
Alberton and Tignish.....	16 00

Tatamagouche Congregation:	
Tatamagouche Village Sab. School, \$22 27, less \$6.35 retained...	\$15 92

Point Brute S. School:	
Miss M. Malcolm's Class.....	\$1 50
Mr. T. Malcolm's ".....	1 58 1
Miss E. Dunn's ".....	2 00
Mr. George Reid's ".....	0 47 4
Miss Annie Wink's ".....	0 40
Miss E. Langill's ".....	0 40
Miss Jane Semple's ".....	2 12 8 48
Willow Church S. School.....	0 80
Mattie E. Barday's Miss. Box.....	0 80 26 00
Erskine Ross, Chisholm, Wentworth.....	0 87

Clifton, col. by Miss Agnes Crow, Lower Village.....		3 34
Col. by Miss F. Reid, Athol, Maccan.....	5 50	
Yarmouth St. John's Pres. S. School.....	22 14	

Blue Mountain:	
Catharine H. McDonald.....	\$5 40
Wm. McFarlane.....	2 88
Jane Ross.....	2 62
Isabella Campbell.....	1 46 \$12 36
Barney's River:	
Lachlan McL. Blair.....	4 02
Mary S. Robertson.....	4 12
Willina McKay.....	2 27
Mary Jane Bayliss.....	1 85 12 26 24 62
Bermuda S. S.....	12 00

Parsboro:	
Col. by Miss Hannah E. Miller, Two Islands.....	\$1 50
Anne McAloney, Green Hill.....	1 05 2 55
Canada Bible Class, Richmond Bay West, P. E. I.....	1 46
West River Congregation:	
Col. by Miss Gerard, Middle River, ad- ditional to \$22.05, per Rev. George Roddick.....	1 50

Salem Church Congregation:	
Col. by Miss Jessie Kerr, Middle River.....	\$6 39
Col. by Miss Annie Munroe, do., " J. Halliday, Green Hill.....	3 04
Col. by Miss Maggie McLeod, West River.....	3 88
Col. by Master Hugh McD. Pat- terson, Green Hill.....	5 09
Col. by Master T. W. Fraser, Mill Brook.....	4 38
Col. by Master Howard Kennedy, Lower Middle River.....	4 30
Col. by Master Alex. McKenzie, Green Hill.....	8 80
Col. by Master James A. Reid, Green Hill.....	6 15
Col. by Master Jardine McLean, West River.....	9 55 54 90

Harvey, N. B:	
Col. by Miss M. S. Embleton.....	\$0 69
" " Hannah Atchison.....	1 75
" " E. A. Cockburn.....	1 04
" " Agnes Nesbit.....	1 58
" " Jessie Wood.....	1 50
" " Eleanor Nesbit.....	0 51 7 07

Sharon Church, Albion Mines.....	12 50
Springville.....	10 00
Col. by Miss Halstead, of Clarksville, per J. K. Blair, Truro.....	4 40
Col. by Master Aubrey Mutch, Char- lottetown.....	\$1 10 10 5 01
Bridgetown and Annapolis:	
Col. by Miss Laura Hall.....	\$1 56
" " Riley.....	1 62
" ".....	2 82 6 00

Sherbrooke:	
Col. by D. McLane, Stillwater.....	\$3 12
" Sarah McDonald, do.....	4 16
" M. J. McLane, Golden- ville.....	7 98
" Alice McNair, do.....	8 88
" Maggie Scott, Sherbrooke.....	9 05
" Libbie A. McLane, do.....	8 21
Additional.....	5 85 47 26

HOME MISSIONS.

Brookfield.....	16 92
West St. Peter's and Mt. Stewart.....	16 00
J. M. P. Chisholm, Wentworth.....	2 00
Miss E. N. Ross, Pembroke, Stewiacke.....	2 00
Springside.....	10 00
Springville, E. R.....	8 00
Angus McQuarry, E. R.....	10 00
Clifton Congregation.....	16 66
Chalmers' Church for half year.....	32 72
Lunenburg.....	10 00
Anon, Pictou.....	5 00
A friend at Chiganois, per Rev. F. J. I. Baxter.....	2 50
Londonderry and Campbell Settlements.....	5 00
Blue Mountain.....	21 14
St. Peter's, per Rev. H. Craw- ford.....	£3 7 9
New Glasgow Section of Rev. I. Murray's congregation.....	2 0 0
St. John's cong., N. London.....	7 4 0
Maple Bank.....	0 7 6

P. E. I.....	£12 19 3 42 06
Bridgetown and Annapolis.....	10 00
New Mills, N. B.....	4 00

SUPPLEMENTING FUND.

West St. Peter's and Mt. Stewart.....	6 28
J. W. P. Chisholm, Wentworth.....	1 00
River John.....	15 25
Springville, E. R.....	18 93
Chalmers' Church for half year.....	40 50
Lunenburg.....	30 00
Mahone Bay.....	10 00
A. Logan, Centre Falmouth.....	1 40
Anon, Pictou.....	4 00
Londonderry and Campbell Settlements.....	5 00
Col. at meeting of Pres. Congs. at St. John.....	6 00
Bridgewater.....	20 00
Rev. G. Patterson.....	20 00
A Man of Business.....	100 00
Springside Cong. col.....	\$20 00
Sewing Circle at Springside.....	10 00 30 00

Tatamagouche, additional to \$15.....	2 00
Princetown.....	7 30
Bridgetown and Annapolis.....	20 00
St. Peter's Bay, P. E. I.....	£4 0 2 13 00

MINISTERIAL EDUCATION.

Wallace Congregation.....	14 34
Mahone Bay.....	20 00
West St. Peter's and Mt. Stewart.....	20 00
Miss E. N. Ross, Pembroke, Stewiacke	2 00
J. W. N.....	3 00
Springville, E. R.....	10 00
Chalmers' Church half year.....	20 29
Springside.....	10 11
Lunenburg.....	10 00
Interest.....	48 29
Anon, Pictou.....	4 00
Goose River Cong, per Rev. W. S. Darragh.....	8 00
Bluc Mountain.....	\$13 34
Barney's River.....	5 26 18 80
Dividend of B. N. S.....	30 00
" U. B.....	48 00
Bridgewater.....	20 00
Stewiacke.....	\$16 00
Otter Brook Sewing Circle.....	4 00 20 00
Bridgetown and Annapolis.....	17 00
St. Peter's Bay, P. E. I.....	£1 3 0
Bay Fortune.....	2 9 4
St. John's Congregation.....	0 5 0

P. E. I..... £3 17 4 12 55

ACADIA MISSION.

Lunenburg.....	3 00
Springville, E. R.....	5 00
Rev. George Patterson.....	10 00
Princetown.....	12 98
Bridgetown and Annapolis.....	20 00
New Glasgow Section of Rev. J. D. Murray's cong.....	£2 0 0
Cavendish Section, do.....	2 1 0
Murray Harbor Cong., per Rev. S. Lawson.....	5 4 0
P. E. I.....	£9 5 0 30 02
A friend, per D. Laird, Esq.....	0 17

FOR MR. CHINIQUEY'S MISSION.

Friend, per Rev. A. Ross, Pictou.....	1 00
Springville.....	5 00
Rev. Dr. Roy.....	5 00
Friend in James' Church, per Dr. Roy.....	2 00
Friend, per Rev. James Byers, Clifton.....	0 50
Anon, Pictou.....	2 00
Lady in Yarmouth, per J. A. Ellis.....	3 89
J. A. Ellis.....	4 00
Mrs. McKenzie, Back Meadows, Pictou Co, per Rev. A. Ross.....	2 00
Bridgetown and Annapolis.....	7 00
Old Lady.....	1 00

N.B.—In acknowledgments of last month
Two friends per Rev. A. Ross \$1.00, should be
\$1.50.

BIRLE SOCIETY.

A lady friend, per Miss Mitchell, Cot- tingen Street.....	3 12
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FOR SUFFERERS BY A RECENT SHIPWRECK IN
THE EASTERN PART OF NOVA SCOTIA.

Anonymous, from Yarmouth.....	5 00
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PAYMENTS FOR "RECORD."

The Publisher acknowledges the receipt of
the following sums:—

Rev. J. Fraser, Boulardarie, C. B.....	\$ 8 00
Rev. A. Glendining, Gore, Hants.....	2 00
Rev. W. Millen, Bay Side, N. B.....	5 00
Rev. A. McL. Sinclair, Springville.....	21 00
J. W. Nelson, Baillie, N. B.....	2 00
Dani. Hattie, West River, St. Mary's.....	5 00
Wm. Dunn, Merigomish.....	14 00
W. McQuin, Gay's River.....	4 87
Rev. D. McMillan, Bridgewater.....	10 00
Mr. Donald Sinclair, Goshen.....	4 00
Jas Gass, Shubenacadie.....	1 00
Rev. K. McKenzie, Baddeck.....	4 00
Rev. J. H. Chase, Onslow.....	16 00
Rev. J. D. Murray, Moncton.....	8 00
Geo. B. Johnston, New Annan.....	10 40
Rev. A. Glendening, Maitland.....	1 00
Thos. B. Gould, River John.....	2 00
Isaac S. Murray, Margarec, C. B.....	2 50
W. A. McKeen, Little Glace Bay.....	5 00
W. J. D. Lobban, Chatham, N. B.....	4 00
J. H. Austen, Dartmouth.....	11 50
C. A. Brown, Chester.....	60
Rev. Neil McKay, St. John, N. B.....	10 00
Robert McLeod, Durham.....	16 00
M. H. Goudge, Windsor.....	11 50
James Proctor, Windsor.....	13 00
Rev. Lewis Jack, Springfield, N. B.....	16 00
W. Ross, Esq., Pictou.....	14 00
Jas. McLean, Pictou.....	40 00
H. L. Atkins, Truro.....	10 00
Rogers & King, Montreal.....	4 00
Rev. Jas. Fowler, Richibucto, N. B.....	7 00
Joseph Peppard, Londonderry.....	50
Rev. J. K. Bearisto, Salt Springs, N.B.....	4 00
D. S. Blair, Fredericton, N. B.....	50
Rev. A. McL. Sinclair, Springville.....	2 00
Alex. Grant, East River.....	5 00
Rev. S. Houston, St. John.....	31 00
Jas. McGregor, Esq., New Glasgow.....	29 00
Malcolm Campbell, Glace Bay, C. B.....	1 00
Rev. D. McNeill, Woodville, P. E. I.....	8 50
Rev. James Thompson, Durham.....	17 00
Rev. R. Cumming, New Glasgow.....	97
J. H. Austen, Dartmouth.....	5 00
Alex. Murray, Earlton.....	2 50
Donald McKay, New Glasgow.....	0 50
Rev. E. Smith, Stewiacke.....	8 50
Halifax.....	24 00

THE HOME AND FOREIGN RECORD

THE HOME AND FOREIGN RECORD is
under the control of a Committee of Synod;
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BARNES.

TERMS.

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