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THE

Home and Foreign Record.

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

DECEMBER, 1873.

HOME AND FOREIGN RECORD FOR 1874,

The RECORD is offered for next year on the following terms:—

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The RECORD, as the official organ of the Church, should have a place in every family and should be read by every member. The cost of a copy is so small, that there should be no difficulty at all about it. Last year there was an increase of 500 copies in its circulation; but there is still room for thousands of an increase.

We respectfully and most earnestly urge Ministers, Elders, Sabbath School Teachers and Church Workers in general to exert themselves for the RECORD, and to do so during the present month.

Orders should be sent in for next year's RECORDS by the 20th December. Payment in advance.

THE PROSPECTS OF OUR CHURCH.

Our prospects are decidedly brighter than they were a few months ago. At the meeting of Synod we were discouraged by hearing much of vacancies actual and prospective, and by hearing little of any available

supply. In this strait we remembered the prayer, "Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest;" and while we were yet praying, we were answered. About that very time the Colonial Committee were receiving offers of service from several men, and they accepted three, and these three are now all at work in our field. A fourth has come to us, of his own motion, from Scotland; and we expect a fifth—one of our own young men who has studied in Edinburgh—early in the new year. Though we have vacancies still, we can breathe freely, and while our prayers have been answered, our previous lack of faith has been rebuked.

"The Synod thought not only of present needs, but of the future. And in view of the great want of Divinity students, it asked kirk-sessions to appoint a special day of prayer to God, as well as for special appeal to the people, and requested the moderator to prepare a pastoral address on the subject. Is it too bold for us to say that already we see the fruits of this? The fact at any rate is that while we have few students studying Divinity—only three or four between the Colleges in Scotland and Canada, we never had so many in the Arts Classes—especially in the first three years of the course—who have the ministry in view, besides others whose names have come to our knowledge, who have commenced to prepare themselves for entering College with a similar intention. There are now in Dalhousie College from twelve to sixteen young men who hope to be in the ministry of our Church, and this fact alone is enough to make us say that our prospects are cheering, beyond what they have ever been before.

"Such a fact does indeed impose on the Church the grave consideration of the question, "where are all these to study Divinity?" In the past our young men have studied at Queen's, Princeton, or in Scotland. What have been the results, we may now

ask, for we have the record of more than twenty years to judge from? Simply these: None of those who went to Princeton, though aided by the Y. M. B. Fund, have returned to us. Of those who went to Queen's, only one or two have returned to their native Province. Of those who went to Scotland, most have returned, but, alas, in not a few cases only to go back after a longer or shorter sojourn with us. Unless we have a place here to receive our young men when they have finished their course in Arts, we need expect only a small per centage even of those whose present intention is to study for the ministry in their own Church and land. The reasons that bring about this result are irresistible, but we need not debate reasons, when the clear teaching of experience can be appealed to. This subject is so important that we invite communications on it from the friends of the Church."

The foregoing article appeared in the November "Record" of the Sister Church. We reproduce it at length, because we think that the circumstances of the two Churches are so similar that nothing which concerns the one can fail to interest the other. A few years ago it was proposed in our Synod to close our Hall, and use the funds in sending our students abroad; and although the Synod would not entertain the proposal, yet there are a few among us who think it is the true policy. In considering such a question the experience of our brethren of the other Synod is of great value to us. They have tried the plan. How has it succeeded? It has proved an utter failure. Nor is this at all strange. It is just what must be reasonably expected, and it is just what we have already been experiencing. Last year two of our students who finished their course in the colleges over the border entered the service of the American Church; and frequently before we have lost students in this way. Our experience has not been quite as bad as that of our brethren; but the experiment is new with us, and the majority of our students have only gone away for a term or two. But let our young men all go. Let their ecclesiastical life begin and develop with the great Churches of Britain and America, and it is nothing more than reasonable to expect that their sympathies and leanings will all be in these directions. If we would be a successful Church we must have a

"home-trained Ministry," and our Church is not worthy of its position, and not worthy of the privileges God has given it, if it cannot produce talent and means sufficient to train its own Ministers. There is not an argument which can be used in favor of sending our divinity students abroad, but may be used with equal force in favor of sending all our students abroad, of closing all our colleges, and declaring that we are too poor, and our ministers and men too brainless to do anything for "higher education,"—that wisdom dwells across the Atlantic or "over the lines," and whoever would seek it must go there. The great trouble with us has been that we have been so divided that we have lost all our strength. Let us have union among all, and instead of our present "colleges," many of which are little better than respectable grammar schools, we may have a "University" worthy of our country, and the hundreds of young men who go abroad may receive a better education at home. Let us consider with care the "Union of Presbyterianism," now before our Church courts; and with union of men and resources, we may solve the problems of our brethren and ourselves, and have a Hall of which none of us need be ashamed. The claims of our Hall are now before our Church. Fidelity to our Church, fidelity to ordination vows, demands that every Minister and Elder of the Church stir up the people so that this main wheel of the Church's machinery be kept in proper running order.

CIRCULATION OF THE RECORD.

As the increased circulation of the Record will doubtless be pressed upon us in the next number, I would venture the following suggestions:

1st. The calling attention to articles contained in its columns from the Pulpit.

2nd. The appointment of canvassers to secure subscribers by Sessions assigning them a district.

3rd. By Ministers making enquiry of families at their annual visitations as to whether the Record is taken.

The two first suggestions we have carried out in this Congregation, and good has resulted.

Rev. E. Grant has tried the 3rd suggestion, and has largely increased the circulation of the Record in Upper Stewiacke.

Nov. 10th.

A PASTOR.

£15,000,000 FOR MISSIONS.

Dr. Angus, the eminent Biblical scholar, read a paper before the Evangelical Alliance in which he showed that the Gospel could be preached to every human being within the next ten years at a cost of Fifteen Millions Sterling a year. Christ laid it as a duty upon His followers from the very first to go to all the world and tell the glad tidings to every creature. Of the duty there cannot be a doubt. The Gospel, spoken and written, is to be placed in reach of all mankind.

The call is urgent, for life is short and the human generations are swiftly passing away. Fifty generations, countless millions of individuals have been cut down without having heard the name of Jesus, though it is nearly nineteen hundred years since the angels sang their song of gladness in the hearing of the Shepherds of Bethlehem. How many more generations must perish, will depend under God on the zeal with which Christians rise to the trumpet call of duty.

No previous generation had facilities like our own for carrying out the command of our Lord, said Dr. Angus, in the able paper already referred to:—

When Franklin, printer and state-man, wished to marry, his wife's mother objected to the marriage because there were then two presses in America, and she thought there was not room for a third. It is not 100 years since, and there are now some 8,000 printing offices in this country alone. A title of them could print the New Testament for the world. Only ten years ago to cross from the Atlantic to the Pacific was a six months journey, perilous and toilsome in the extreme; now it is pleasantly done between Monday morning and Saturday night. Any man who has to travel much will save eight weeks in every ten, and if he spend his life in travelling, the facilities of travel would practically multiply his

years five-fold. In half a century of travel, a missionary can now effect as much as he could have done in two centuries and a half 100 years ago. The yearly income of England is five or six times larger than at the beginning of the century, and has doubled within 30 years. The income of the United States doubles, it is said, every five and twenty years. In printing power, in facilities of travel, in material wealth, the church is incomparably stronger than it has ever been.

Why have our facilities been thus increased? Why have our powers been so marvellously multiplied? Is it not that we may be in a better position to carry out successfully the parting command of our blessed Master?

With 50,000 Missionaries, Evangelists, in ten years the Gospel could be preached repeatedly to every creature. Could so many men be secured? They would require £15,000,000 a year for their support. On these points, hear Dr. Angus:

It seems a great company—fifty thousand preachers. And yet the number is not one per cent of the members of evangelical churches in Christendom. There are three or four denominations in America, any one of which could supply all the preachers we need. England sent as many men to the Crimea to take a single fortress, and to keep up for a few years a Mohammedan despotism. Ten times the number of men fell on each side in the great American war. Five hundred years ago the Crusades had cost more lives and they fought to win from men, well nigh as chivalrous as the invaders, an earthly Jerusalem and a temporal sovereignty. And cannot fifty thousand redeemed men be found to win back the world to Jesus Christ? Have our hymns no meaning?

O send ten thousand angels forth,
From east to west, from south to north,
To blow the trump of Jubilee,
And peace proclaim from sea to sea!

It seems a great sum—150 millions sterling in ten years; yet it is less than £3 a year—\$15 from each member of evangelical church in Europe and America. England alone spends as much as the whole £150,000,000 every two years on intoxicating drinks. The Crimean war cost 100 millions, the American war ten times as much. An annual tax of sevenpence in the pound on the income of Great Britain would yield the fifteen millions we need. Nay, more; it would not be difficult to name 10,000 professing Christians who could give it all!

It could all be accomplished if men would.

go earnestly to work. As many men, as much money would be easily raised were English national honour, or American union, or German independence, or Swiss liberties at stake. At present the people of Great Britain, Germany, and the United States raise less than £1,500,000 a year for Missions, while any one of the three countries spends many times as much on tobacco and strong drink. Yes; nominal Christians expend a hundred times as much on their lusts as on the grand enterprize of evangelizing the nations.

There need be no fear regarding the claims of the Home field. The very energy which would be roused to carry on the glorious foreign crusade would quicken the pulse of every home agency; just as foreign wars awaken patriotic feeling at home. The disproportion between Home and Foreign agency at present is immense. There are more evangelizing agencies in London alone than in the whole heathen world; there are more ministers in New York than have been sent to the Foreign Field by all the churches of America.

The enterprize is a hopeful one. Dr. Angus states that the success of the Gospel in the last 100 is great than in any previous 250 years. More has been done in the last century to give the Bible to the world than in the first ten centuries of our era. Twenty versions at most were made in the first 1,000 years; in the last one hundred years a hundred and twenty have been made—in languages spoken by more than half the globe. There are more conversions from heathenism in proportion to the number of preachers, than there are at home. It costs more per man to make a Christian in London or in New York than it costs in heathendom. Even when Constantine proclaimed Christianity as the religion of the Roman Empire, the nominal Christians of the Empire were fewer than one fifteenth of the population of the entire globe. Nominal Christians now form one fifth. Each generation of the modern world consists of 30,000,000, of children, and they have to be Christianized individually one by one. Of these 30,000,000, 6,000,000 (one-fifth) become nominally Christians, and a con-

siderable portion of them really Christians. In the Roman Empire there were not 3,000,000 of nominal Christians out of every 30,000,000; while for the whole world the nominal Christians were only about 500,000 out of every 30,000,000. The work to be done is announce the great truths of salvation to men in words that they can understand. Many men would be found of every class and of various social positions, competent to do this work, but not competent to become pastors, and not caring to take upon them the business labours of many modern missionaries—good plain men, full of faith and of the Holy Ghost. Nay might not our best men—our laymen and pastors—whether young or old, be prepared to give five years or ten, or parts of every year to this specific work, who are not prepared to become missionaries for life, in the common meaning of the term. What enormous anxieties would be spared us in connection with mission buildings and churches and schools, the dead weight of many existing agencies. All these things would come in time, but they would come independently of those who make it their business to preach the Gospel. Churches would be formed by thousands, but they would be left to their New Testament, and to native pastors, being commended, not selfishly, but from enlightened conviction, "to God and to the word of His grace." A freer Christian life might be the result of such an arrangement; but the life would be more true, more natural, and, I believe, more abiding.

Is not some such comprehensive plan needed, moreover, to strengthen the faith of the Church, and to prove to the world that we believe what we profess? We say, indeed, that the Gospel is God's remedy for man's sinfulness and misery; we say beside that it is the honour and business of the church to make it known. Every one sees, however, that our present agencies, with their million a year for the evangelization of 800,000,000 people do not mean business; and there is in consequence widespread infidelity in relation to the Gospel, and in relation to the sincerity of the Christian Church herself. If evangelical Chr

tians were to resolve in God's strength to do as Christ bids, to give the Gospel to every creature, it would be a confirmation of our faith and the completest answer that could be given to Papal infidelity and to rationalistic unbelief.

Of course it is not a question of money or of men, but of "power from on high,"—true zeal for true work. The enterprize would be worthy of the age, of its wealth, and enlightened philanthropy; and it pay even in a commercial point of view. But on this phase of the question Dr. Angus did not enter, and we have no room to attempt it now, though we hope to return to it in our next.

DEATH OF DR. CANDLISH.

Dr. Candlish died on the night of Sabbath, the 19th October. He was born in Edinburgh in 1806, and was, therefore, in the 68th year of his age. In 1834 he became Minister of St. George's, Edinburgh. He preached the gospel for more than 40 eventful years, and preached it with rare power. He was a man of extraordinary unselfishness, generosity, and nobility of nature. He became a leader of the Church of Scotland, on the Evangelical side, in 1839. His speeches were battle-notes that sounded through all the land. In 1841 he had been nominated to the Professorship of Theology in the University of Edinburgh by the Whig Government; but the nomination was cancelled in consequence of Lord Aberdeen's denunciation of the great preacher's efforts on behalf of the liberties of the people. His congregation, for the last thirty years, contributed from £3,000 to £4,000 a year to the Sustentation Fund, and received as their share out of the Fund only a £150 a year. Their contributions for other objects were in proportion. In 1847 Dr. Candlish was elected to succeed Dr. Chalmers in the Free Church College, and Mr. Stewart, of Cromarty, was called to succeed him in St. George's Church; but Mr. Stewart died suddenly, and this induced Dr. Candlish to go back to his congregation. In 1861 he was elected Principal of the New Col-

lege; and in the same year he was Moderator of the Assembly. He was an advocate of disestablishment in Ireland more than 25 years ago; and he lately came to the conviction that the same measure must be applied to the English and Scottish establishments. As a debater Dr. Candlish probably had no equal in Scotland. He wielded a magical sway over his audience. He has left behind him a widow, three sons and three daughters. One of his sons is Professor Candlish, of Glasgow. We need not say that he was a most earnest friend and advocate of missions to Jews and Gentiles—that he was a fervent Evangelist among the poor and outcast—that he was ever on the side of Christian liberty and progress. He was a leader in the negotiations for Union in the Presbyterian Churches, and it was his unrivalled skill and influence that (with God's blessing) saved the Free Church from a serious secession last May. He was not able to preach in public since last June. The closing scenes were calm and triumphant, and brought with the light of God's face. "Pray for me," he said, "I don't desire deep experiences or great raptures. I just wish to rest on facts—the facts that Christ died, and that Christ is mine." The great intellect continued clear almost to the end, and his comfort and peace of soul never for a moment weakened. If the mind now and then wandered for a little towards the close, it was in fancied occupation with College or pastoral work, but ever returning to the prevailing and welcome thought that he was "going home," and that it was very near. The fears of the act of dying which he used in former years to express, and which he shared with many of our best men, never came near him—and so the grand old man fell asleep.

Dr. Candlish's published works are principally the following:—

On the Sonship and Brotherhood of Believers, and other kindred subjects. The First Epistle of John, expounded in a series of Lectures—2 vols. The Fatherhood of God—2 vols. The Book of Genesis (a series of Discourses)—2 vols. Life in a Risen Saviour; a series of Discourses on the Resurrection. Scripture Characters. The Atonement: its Reality, Complete-

ness, and Extent. The Christian's Sacrifice and Service of Praise, or the Two Great Commandments. Reason and Revelation. The Relative Duties of Home Life. Bethany; or Comfort in Sorrow and Hope in Death. The Prayer of a Broken Heart.

GIVING TO THE LORD.

BY REV. M. G. HENRY.

In an article in the October number, I advised managers and others directly interested in the management of the financial affairs of congregations, to inaugurate the system of weekly offerings by previously getting each contributor to pledge himself to a certain amount as the least he would endeavour to give per week. The experience of those congregations which have depended upon weekly collections for the support of ordinances has shown that this is a wise precaution.

I think nearly all who have given the subject anything like due consideration are ready to acknowledge that the system of weekly storing and offering commends itself to reason, and is recommended by the Word of God; and, what may be still more forcible to some intensely practical minds, it has proved most delightful and efficient wherever faithfully and conscientiously carried out.

But there is a difficulty in the minds of many, which prevents them from daring to carry it into effect. It is this: Many without any outside influence, such as public opinion and example, will not put into the collection as much as they now give by subscription. I acknowledge the force of this objection, and confess that I believe there are some who are so little actuated by a sense of obligation to God as to meanly shirk their duty when they can escape the goad of public opinion. But then, on the other hand, it may just as truly and forcibly be affirmed that the majority will give a great deal more liberally than under the old system of quarterly payments by subscription, which will as a rule more than counterbalance the loss sustained by the withholding of those who are men-pleasers and not the servants of God—those who

give merely from such low motives as human approval. So that notwithstanding certain supposed drawbacks, the adoption of the weekly offering would as a general rule prove a success.

But even if congregations are afraid to trust to collections in which each is left to put in secretly what he pleases without any human inspection, yet the plan of weekly offering need not and should not be rejected. Adopt it in the form of the *Envelope system*, which may be briefly described as follows: At the beginning of the year each contributor receives fifty-two envelopes upon the back of which may be marked his number, a line for his name, one for the amount enclosed, and one for the date—these three to be filled up by himself. Every Sabbath he brings an envelope—having previously scaled up his offering in it—to the Church, and puts it into the collection box. The treasurer takes charge of it and makes an entry of it in his book, and thus each one's contribution for every week in the year is recorded. The above plan may be variously modified.

It may be asked:—What if there is not public worship every Sabbath in every section of the congregation? That does not alter the matter in the least. The weekly contribution can be put in the envelope at home just as if there were public worship, and taken to Church when the regular turn comes again. The same applies to cases in which persons are prevented from going to Church on account of sickness, violent storms or other causes.

Now I am in favor of this envelope system above all other above all others. I think it will suit the majority of congregations better than collection without any thing to indicate the amount given by each or to distinguish those who give from those who do not. I think that upon the whole and as a general rule it is better that contributions for the support of public ordinances should be *known*. Publicity in contributing for social religious purposes ought not—perhaps cannot be entirely dispensed with—not *yet* at any rate. There may be communities or congregations here and there which may succeed very well without

this open way, but the great majority, I believe, cannot, and before they can the spirit of liberality must make a great advance.

It does not appear desirable to do away with publicity in contributing for the public ordinances of religion. This is not a matter of *private* benevolence. As members of a society united for purposes, each one has a right to know what the others associated with him give for its support and the advancement of its objects. Fidelity on the part of one or more has a tendency to stimulate and encourage others. Neglect of duty can then be dealt with and perhaps cured by appropriate means. The power of example is great. The power of public opinion is also great. God has constituted society with these influences at work. We must not ignore them—we must not cast them aside as of no value, but recognize, hold and utilize them. They have their share in educating the social partnership in all that relates to its welfare and fulfilment of its design, and we need them in the matter of liberality as well as in anything else. To throw them away is to suffer loss, and that, too, not only in the financial proceeds, but also in the means to train men—in the instrumentalities by which their characters are developed in that which is excellent. Many are taught to give by seeing others give, and their standard of liberality is formed and raised in the same way. They would not know liberality and could not be induced to practise it by any other means. We all know the effect of a good sum at the head of a subscription list. I don't believe we should throw away that power of securing good, given to us as members of society, and I don't know that it is a thing to be *altogether* ashamed of that we are somewhat influenced by the example of others. Consciously or unconsciously and whether we are willing to acknowledge it or not we are all more or less influenced in this way, and it is well that such is the case.

Some may object:—That is not the principle upon which persons should give—it should be a higher motive such as a sense of responsibility to God, and love to Him

who though rich yet became poor that we through His poverty might be rich; and their standard should not be measured by the conduct of others but by Bible rule. I grant all that and insist that those higher motives should be kept more prominently in view and made more influential. Yet the preëminence of higher motives does not require us to sink altogether out of sight subordinate ones. In influencing men to do good if you cannot move them by the highest motives there is no wrong done in using lower, provided they be legitimate. You must take men just as they are and society just as it is. And since God has placed us in society we must not be so wise as to ignore or refuse to use social influences in advancing the Kingdom of Heaven. By getting men to give even from very subordinate motives they may be raised up to a higher platform to see more widely and correctly.

I have felt impelled to discuss these views for two reasons. First, because I think that perhaps in the noble endeavour to induce men to give from purer and higher motives there has been a tendency to undervalue social influence, public opinion and example. So much has been made of them—they have been so unduly exalted in times past—perhaps abused in all the measures used to evoke liberality that in the recoil there is danger of a rebound to the opposite extreme of reckoning them of no value. And secondly because I think there are many congregations who would not trust themselves to promiscuous collection, but who would be easily persuaded to adopt the Envelope system. To such would say do not wait, but adopt it at once, and in this way bring yourselves under the system recommended by Synod, and commanded by Scripture. "*Upon the first day of the week let every one of you lay by him store as God hath prospered him*" "*Bring an offering and come into His courts.*"

Persia.

The Church Missionary Society is turning its attention to this destitute country. The principal work hitherto done in Persia has been by American Presbyterians.

HOME MISSION WORK OF THE CANADA PRESBYTERIAN CHURCH.

This work within the last few years has rapidly increased until the Mission Funds have been exhausted and the Committee have had to borrow. In addition to the ordinary work of former years the British Columbia Field has been transferred from the Foreign to the Home Mission Committee and this, together with the expanding of the work in Manitoba and in some of the more recently settled townships of Ontario and Quebec, has made extraordinary demands on the Home Mission exchequer. These are the circumstances which have led to the publication of a paper read before the Presbytery of Chatham, by Rev. Robert H. Warden, from which we present the following extracts :

1. We need greater facilities for exploring and opening up new Mission fields.

In some of our Presbyteries, as well as in several districts beyond the limits of our Presbyteries, it is a difficult matter for settled ministers to undertake this work and give to it sufficient time and labor. Were one or more efficient men set apart for this particular work, we are confident many new fields might be opened up. Laboring in co-operation with Presbyteries and with the Home Mission Committee, they might also do much to foster and work up weak stations.

2. We need, for the successful working of our Mission Stations, more permanent supply than at present is obtained.

Every one acquainted with the mode of working our fields, cannot fail to perceive that frequent changes in the laborers and frequent vacant Sabbaths have an injurious effect upon their growth and prosperity.

More permanent supply might be procured were the Assembly to enact that students are ineligible for calls until one year after being licensed, and that year be spent in working up one, or, at furthest, two of the Mission fields of the Church. We are sanguine, were such a law in operation, that many of our students would thus work up a field for themselves, in which, at the expiry of the year, they would become the settled pastors.

3. We need some Committee (or other authority) invested with power to send particular men to particular Mission fields.

In our present system there is too little of this principle of adaptation. The Home Mission Committee assign men to Presbyteries, not to special fields (with a very few exceptions.) Presbyteries assign men to

fields, but, there being only two or three men assigned to each Presbytery, they often do not get the kind of men adapted for their special fields of labor. In connection with this we observe,

4. We need to invest our Home Mission Committee with power to give higher grants than they now do to special fields, and to invite to these, ministers in settled charges, if other suitable men cannot be procured. Some fields require, for their efficient working, men of proved gifts and of the highest qualifications, and, in certain cases, even men of experience.

The field may be some prominent point where it is necessary that our Church should be well represented, and where it is most desirable that one of our foremost men should be placed. Now, it is not right to expect such a man to labor in such a field in comparatively straitened circumstances, or upon a stipend very much less than he could easily procure in older congregations of our Church. The Church should be able to hold out some inducement to men of highest gifts to labor in such fields for a lengthened period, either as missionaries or permanently as settled pastors. Other branches of the Church do so, not only in Canada, but also in Britain. The Free Church of Scotland, at its last General Assembly, took a great step in advance of previous years regarding grants to enable new congregations to be formed in certain localities.

Were such a plan in operation and some of our best men laboring, in the kind of field referred to, it would very soon break down the feeling which does exist in the minds of many of our ministers and Probationers against accepting calls to supplemented charges. Again, were financial inducements held out to them, many of our probationers would prefer to give themselves for a period of six or twelve months, or even longer, to working up a mission field, rather than travel through the country from one vacancy to another, like birds of passage, ever on the wing.

5. Not only would it be conducive to the Church's growth to increase the grants made to supplemented charges, but also to increase the number of these supplemented charges. At present it is necessary that a congregation should be able to raise \$300 per annum, before it can call a minister. It would be to the advantage of the Church to empower the Home Mission Committee, in special cases, to encourage Mission stations to call, even though unable to raise \$300, the Committee granting to such stations a supplement sufficient to support a settled pastor.

6. The Church needs more laborers, and it is a question of great importance—how are these to be got? It is not our purpose

to answer this question fully; we note, however, two points in this connection—(1st.) the lack of men is to be accounted for to some extent by the fact that many of the ministers of our Church are so poorly remunerated. In 1871 there were 113 of our ministers receiving less than \$600 each per annum, and in 1872, 29 with stipends under \$500. Some of the men from whom many of these ministers carried off prizes and scholarships at Colleges, are to-day in receipt of annual incomes of thousands of dollars in other professions—law, medicine, &c. Nay, many-day laborers in Canada last year earned their \$600 and upwards, and yet these ministers, after spending money, time and energy for seven or eight long years, to fit themselves for their master's work, are toiling year by year, barely above starvation point.

Until the Church shows herself worthy of the self-sacrificing spirit of her ministers by placing them all out of the reach of embarrassment and need, there are many young men in our land who will not enter the ministry, who otherwise might.

The contributions of our people to aid our Mission Stations and to increase the grants to our supplemented charges, I am convinced, might be doubled, aye, multiplied four fold, and no one perceptibly find himself poorer at the year's end.

It cannot be pleasing to the Lord of the Vineyard that many of His laborers are so miserably and meanly cared for.

(2nd.) While believing that the above named cause prevents many from entering the Ministry, there are doubtless other young men who only need to have their minds fairly directed to the subject, and to the urgent need of additional laborers in the Lord's vineyard. Pastors and parents might do much in encouraging suitable persons to enter upon the work.

The remarks are highly suggestive, touch on many points which have begun to force themselves on the notice and consideration of the church in the Lower Provinces, and are worthy of careful examination, by all who feel an interest in the prosperity and progress of Christ's cause among us.

WEEK OF PRAYER.

The Evangelical Alliance has issued its annual invitation to prayer. The week chosen is that which commences Jan. 4, 1874, and closes on the following Lord's Day. The Committee say:

BELOVED BRETHREN OF ALL NATIONS,
—It is again our duty and privilege to

summon you to join in the customary WEEK OF INTERCESSION which for many years Christians of different nations and languages have agreed to observe. It is cheering to mark, as the years roll on, how this call to prayer meets with a more general and hearty response, and each successive year is ushered in by a wider and more extended gathering of the children of God around the throne of the heavenly grace. The remembrance of many halloved seasons, when our devotions were led by venerated and beloved servants of God, who now rest from their labours, and have exchanged prayer for praise, cannot but endear to us those occasions of cultivating and enjoying the Communion of Saints. Nor do the circumstances of the day in which we live permit the thought of relaxing in the earnestness and importunity of our prayers. All around us are symptoms which may well awaken grave and anxious thoughts in Christian hearts. The agitation and unrest of nations, the rise and fall of empires, the rapid and sudden revolutions of opinion, the anti-social and anti-Christian elements known to be fermenting among the masses, the widespread diffusion and sceptical ideas, the hostile attitude of modern science towards everything supernatural, the startling developments of an unscriptural and superstitious Ritualism; and, not least, the astute and audacious struggles of Popery to recover its authority over the minds of men,—all together constitute such a plea for prayer as no intelligent and thoughtful mind can fail to recognize. The most effective reply which the faithful disciples of Christ can give to the scornful taunt, 'What profit is there in prayer?' is by a more fervent and energetic appeal to Him 'that heareth prayer.' The most hopeful method of frustrating the pernicious schemes of foolish or wicked men is by engaging the arm of Omnipotence against them. The constant lesson which the Word of God teaches the believer in his warfare with the forces of evil, is, 'Fear them not, for they that be with us are more than they that be with them.' 'God is our refuge and strength, a very present help in trouble. The Lord of Hosts is with us; the God of Jacob is our refuge.' At the same time there is much to excite-gratitude and encourage hope. Never was the world so open to the entrance of the Gospel. The ancient barriers of inveterate prejudice have been broken down; Oriental nations are awakening from the deep slumber of ages, and are turning wistful eyes towards the mysterious wisdom and power of the West. The Missionary and the Bible enter with the engineer and the merchant. Be it ours to pray that all these things may fall out to the furtherance-

of the Gospel; and while drawing closer to each other and to God, to lift up our united supplications that the glorious Gospel of Christ, who is the image of God, may shine upon the dark places of the earth, and fill the world with the knowledge of His glory.

Signed by the Christian Brethren in Britain, America, France, Germany, Belgium, Holland, Netherlands, Sweden, Norway, Turkey and Greece.

The following are suggested as suitable topics for exhortation and prayer on the successive days of meeting:

Sunday, January 4.—SERMONS.—The unity of the Christian Church. The real owners of all true believers. Hindrances and motives to union. John xvii. 21, 22, 23.

Monday, January 5.—THANKSGIVING.—For national, domestic, and personal mercies, both spiritual and temporal. CONFESSION.—Unworthiness and guilt of our people and ourselves. Dan. ix. 3.

Tuesday, January 6.—PRAYER.—For the Christian Church; for the increase of faith and holiness, love, and power; and for the more abundant grace of the Holy Spirit; for persecuted and suffering Christians. Col. i. 9, 10, 11; Heb. xiii. 3.

Wednesday, January 7.—PRAYER FOR FAMILIES.—Home and parental influence. Schools, private and public. Sons and daughters absent from home. Children in sickness and affliction. The erring and disobedient. Psalm cxv. 12, 13, 14; cxliv. 12.

Thursday, January 8.—PRAYER.—For Nations; for peace among men; for public virtue and righteousness; for the banishment of intemperance, infidelity, superstition, and error, and for the diffusion of pure and Christian literature. Iss. xi. 17, 18.

Friday, January 9.—PRAYER.—For the evangelization of European countries; for the conversion of Israel; for the spread of the Gospel in Mohammedan and heathen lands. Psalm lxxviii. 31; cxxxii. 6; Heb. xii. 3.

Saturday, January 10.—PRAYER.—In review of the events of 1873. Recognition of the Providence of God. Happy issue of the Divine dispensation. Iss. xxvi. 8, 9.

Sunday, January 11.—SERMONS.—Subject: Christ's kingdom universal and everlasting. Ps. xvii. 1, 2.

Home Missions.

Report of Mr. Adam Gunn, Calechist.

To the Rev Presbytery of Halifax:

Having returned from the Eastern Shore I beg to submit the following report: Most of my time was given within the limits of Sheet Harbor congregation. At Tangier I had service nearly every Sabbath, and a Bible Class during the week. This was a few years ago one of the strongest sections of the congregation, but since the mines are not much worked it has become greatly weakened. At present there are about ten families of Presbyterians at Tangier and vicinity. They attend regularly on the public worship of God, and contribute very liberally toward the support of Gospel ordinances. They have an interesting Sabbath School under the superintendence of Mr. Hay, and receive a service from Mr. Dickie once in three weeks during winter. At Mooseland I had service on five Sabbaths and once on a week evening. This is a mining district, also, but does little in that line at present. There are about a dozen families in this locality. They only had service twice since the middle of winter (by a Church of England minister) except on the days I was there. They are all Episcopalians with the exception of the miners, two of whom are Presbyterians. They are situated at a distance of twelve miles from any place of worship outside of their own settlement. The amount raised by them toward paying my expenses is very creditable.

At Shoal Bay I had service generally once in three weeks. The place of meeting was a small school house, which used to be crowded to overflowing, but will not contain over thirty or forty persons.

I have also given part of my time to Spry Bay. We met in a school house, a large building of the kind, but not sufficient to accommodate all who came. There are a few families here who began to build a Church, but after having it hoarded in it was blown down by the gale of August 24th. They have gone to work at it again; but as there are only a few of them to build it, it will prove too difficult a task for them unless they receive aid from abroad. They are not like the wagoner in the fable imploring help while inactive themselves, but they have manfully put their shoulder to the wheel, and now they are asking aid, which they most certainly deserve. I know of no other place where a Church is more needed, or where money would be spent to more advantage. Mr. Dickie preaches

Japan.

The children of the United Presbyterian Church are to make a special New Year's offering for the Mission in Japan. Four Missionaries are likely to leave Scotland for Japan in course of a few months.

here once in three weeks during winter. The places mentioned occupied most of my time, but I had service occasionally in different other places too numerous to report. While I relieved Mr. Dickie of two of his preaching stations—Tangier and Spry Bay—he himself opened up one or two new stations eastward, where there is a great dearth of preaching, as most of their public worship is confined to the Prayer Book, and that too for the most part only on days on which there is either a baptism to perform or a funeral to attend to.

While it is to be regretted that this Shore has been neglected so long, there is much cause for thankfulness for the great success which has attended the labor of the Minister who at present occupies the field. Only about two years ago there was but one old Church in the congregation, now there are two new ones finished, one almost finished, and another and a manse in course of erection. Many of our congregations would do well to take an occasional look at the work done by this congregation, which is neither wealthy nor large, although scattered. If there is a people in the body attached to their pastor, and a pastor devoted to his work, it is in this congregation.

It would occupy too much time to mention the many tokens of kindness I received from the people. I will only refer to Mr. Bollong and Mr. Hay, whose horses and waggons were always at my service in travelling over this wide field.

Respectfully submitted,

ADAM GUNN.

Halifax, Nov. 10, 1873.

Report of Mr. P. McL. McDonald, Catechist.

To the Presbytery of P. E. Island:

I beg leave to report that I have laboured at Woodville and vicinity for ten weeks, during which time twelve services were held at Woodville, eight at Little Sands, two at Rora, and one at Culloden. I had also an opportunity of addressing congregations four times at Belfast, twice at Point Prim, and once at Orwell. These services were always rendered to crowded congregations, and I have been satisfactorily remunerated for them all. Everywhere I have met with the greatest kindness, and I hope and pray that the people of Woodville, &c., may soon be supplied with the means of grace at the hands of a stated Pastor.

P. McL. McDONALD.

Sunside, Sept., 1873.

In connection with this report we have much pleasure in stating that at the close of his term of labour, Mr. McDonald received an affectionate address from the Congrega-

tion of Woodville and Little Sands, accompanied by a purse of \$75. The address and liberality were gratefully acknowledged by Mr. McDonald, who immediately proceeded to one of the American theological seminaries to prosecute his studies.

Our Foreign Missions.

Our Foreign Mission Board in Debt.

At the last meeting of the Board, held in New Glasgow on the 11th ult., the only business which requires to be laid before the Church, through its Record, was the matter of finance. It appeared not only that the time had come for settling our proportion of the mission vessel's support, and the salaries of our Missionaries in the New Hebrides, but that we were later than usual, and that the full amount *must* be forwarded by next steamer.

So far as the two hundred and fifty pounds Sterling to meet the expenses of chartering the Paragon, &c., were concerned, the half was in hand, and the Board had no hesitation in directing the Treasurer to provide the balance, trusting to the children to repay the disbursement, on or shortly after New Year's day. This has been frequently done before, and is in fact the usual course.

But never till this year did the Board find their Treasury entirely empty when the time for remitting the salaries came round. Such, however, was the situation. The salaries of three Missionaries for 1874 require to be forwarded, which, with other necessary claims sanctioned and ordered by Synod, made up a sum of Six Hundred Pounds Stg. The Board had no other way of providing this, except by loan, and the Treasurer was directed to procure the money thus, and to forward it at once.

This has been done. The money has been borrowed, it is true, *from our own funds*, but for the use of it the Foreign Board will require to pay interest, and the Board invites the Church generally to take note of the facts of the case, and to relieve them as quickly as possible from their embarrassment.

The contributions to Foreign Missions have not fallen off, but they have not kept pace with the necessary outlay. Other schemes have multiplied, and have drawn off revenue that otherwise would have swelled the Foreign Mission funds, while the impression has generally prevailed that the Foreign Mission Board were financially in prosperous circumstances. All our accounts for the last two years have shewn a different result. We closed the last year in debt, and met the Synod in this condition. The contributions paid in at Truxo only met the half-yearly payment of the Trinidad Missionaries then falling due.

What is required now is that Congregations in every part of the Lower Provinces should lend their aid, and quickly, say within the next two months, to bring us back to our former state of financial prosperity. Is this too much to ask from a people whom the Lord has prospered and blessed? Is it too much to ask that our Missionaries should receive the assurance that their support is cheerfully provided, and that our people only require to know that their salaries are required to furnish them? Surely it is not too much to expect that those who owe themselves, their position, their usefulness, their happiness and their hopes to Christ, will show zeal and forwardness by rushing to the rescue, and coming to the help of the Lord's cause in the present emergency?

Trinidad Mission.

We have received intelligence from both of our Mission fields recently. We publish in the present number two letters from Trinidad. Mr. Morton's letter, which has been in hand for some time, gives an account of the opening of two new schools, the one at Jordan Hill, near San Fernando, and the other on Exchange Estate Couva; and states the causes leading to the close of Iere School for a time.

Mr. Grant's letter, of late date, gives account of the Baptism of four adults and one child, and of the development and culture of the social principle in connection with the Christian converts.

We are sorry to add that a private letter

from Mr. Grant conveys the intelligence of the sudden death of his child, from an attack of croup, at Arouca, where Mr. and Mrs. Grant were spending a few days on a visit. They left home with their little girl, as they thought, in perfect health, they carried back the body to be buried in San Fernando. While deeply moved by the unexpected stroke, they were both enabled to possess their souls in patience, and to yield up their dear one at the call of Jesus.

It is highly probable that Mr. Morton will accept the invitation of Synod to spend the summer of 1874 in the Lower Provinces.

New Hebrides Mission.

Rev. J. D. Murray furnishes us with a long and interesting letter, of date May 30th, written in daily expectation of the arrival of some vessel, in the place of the *Dayspring*, and so far as known to Mr. Murray, the Mission families were well.

Dr. Steel's letter gives information of the safe arrival at Aneiteum of the *Paragon* after a rapid voyage, with Mr. and Mrs. Annand, Mrs. Goodwell and child. The Dr's. letter is, however, accompanied with a printed extract from the Sydney Morning *Herald*, showing that Rev. Mr. Goodwill has met with a series of severe trials from sickness, and hostility of a remote tribe, known as "Bushmen," and that his life from both causes has been in imminent peril. Has the Church offered as fervent prayer for the Goodwills, as for "our own" Missionaries? Is not it time, and there is a call, to supply the omission. Let us thank God for his deliverance from death and for her recovery from sickness, and pray for a double measure of Divine influence and support.

TRINIDAD MISSION.

Letter from Rev. Mr. Morton.

SAN FERNANDO, Aug. 5th, 1873.

Rev. and Dear Brother,—It is my duty to inform your Board of some changes which have taken place in our school during the past four months. On the 1st of April a school was opened on Jordan

Hill Estate, about five miles from San Fernando. I appointed Kantoo to take charge of the school, and though the room is too small for comfort, the attendance has averaged 24 daily—all coolies. The proprietor of the estate, George H. Jones, Esq., has very kindly undertaken to pay the teacher's salary.

The removal of Kantoo and his wife and sister-in-law from Iere School, after the previous removal of Bauka to Port-of-Spain Normal School and Allah du'a to the neighborhood of Union School and Bekleub to Calcutta, seriously affected it. Gris, too, one of the boys in the first-class had left the village and was attending the San Fernando school, and Juraman was to leave to take charge of a school in Couva on the first of July. It became a question, therefore, whether the school should be continued. My feelings clung to it, but other things had to be considered. Not being connected with estates, beyond the assistance kindly granted from year to year by St. John's Sunday School Children, Halifax, it was largely dependent on general contributions here. But Messrs. Turnbull, Spiers, Cumming and Jones, our liberal contributors here, are now supporting schools of their own. And with a balance to be made up for San Fernando and Palmyra schools, and other items to be met as the year's accounts will in due time show it seemed doubtful whether we should not make some change. Then Azez Ahmud removed from San Fernando as explained by Mr. Grant, and it was considered best to draw off Thomas W. Cockey to San Fernando, and draw off with him some of the larger children and close the Iere School for a time. And this has accordingly been done.

July 1st a new school was opened in Couva on "Exchange" Estate. A comfortable school room and room for the teacher have been built, and a salary guaranteed by the proprietor, John Cumming Esq.,—the same who supports the "Picton" and "Wellington" Schools. Thus the way of a Couva Missionary is being opened up.

When Kantoo and Juraman first came to Iere School they scarcely knew the alphabet. They are now both teachers, they have got on by working a task in the cane-field in the morning and coming to school in the afternoon. True they are not yet well equipped teachers. It is not such an easy task to master a new language and write it. But they read well, and are well advanced in arithmetic, and they will continue to prosecute their studies. Both also read their own language. And though the Iere School is closed for the present it is some compensation to see two

other schools presided over by former pupils of Iere.

I am yours sincerely,

JOHN MORTON.

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

Letter from Rev. K. J. Grant.

SAN FERNANDO, Oct. 8th, 1873.

Rev. and Dear Sir,—Let me tell you of some things which cheer us in our mission work. On Sabbath, the 28th Sept., our hearts were very glad. At 8 o'clock in the morning 100 children were present at Sabbath School—our largest attendance. In this work we have the assistance of several young Scotchmen.

In the afternoon we had four adult Baptisms and one child. Of the adults two were young men, the others were wives of men previously admitted. All have been under instruction for a year, some for nearly two years, and I feel safe in saying that all had passed through a severe struggle before taking the stand which they have taken. It is very difficult to relinquish the old trodden ways of their fathers, and especially does it become a trial, in the face of their countrymen.

Gungadeen, one of the new converts, is a partner with Lal Bihari, our Catechist, in a small provision store. When Lal Bihari was baptized Gungadeen did not speak to him for several days. His soul was truly grieved. He had reposed unbounded confidence in him. He had often been instructed by him out of their sacred books, and he could not comprehend the change through which Lal Bihari had passed. And yet when he would not speak to his old friend he came to your Missionaries to tell his difficulties, and to receive instructions. Gradually prejudices have melted away under the influence of the truth, bonds of friendship have been strengthened and the new convert's feelings to his old companion finds just expression in the language of Ruth to Naomi, "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." The other young man had prepared for Baptism some time ago but yielded to the entreaties and threats of his countrymen. We feared that he might not return again to our meetings. But he did return and voluntarily renewed his application for Baptism which we have now granted.

One of the women is above 50 years of age. She had been initiated into the Hindoo faith in her country, and they are taught to believe that to submit to a second initiation will involve them in ruin irre-

trievable. This consideration stood as a barrier for several months, braced up anew by occasional visits from her Gura or Spiritual Teacher. The other female is the wife of one of the Cuova Teachers. After the usual questions Mr. Morton administered the ordinance of Baptism, and then followed the Sacrament of the Lord's Supper.

One of the number suggested that it would be well to have a little entertainment on Monday evening, corresponding to the Agapae of earlier times, expressing at the same time his willingness to bear the expense. It was agreed to. Only the converts and a few others who have shown a decided interest were invited—thirty-two were present. After partaking of the good things provided, several made short speeches and the evening passed very pleasantly. They are all sober and industrious men and women, their conduct at the entertainment was very creditable, and we believe that a social meeting occasionally of this character will be productive of good. The formation of a little christian community will strengthen the Brotherhood and will be as an asylum for those who may wish to renounce the faith of their countrymen. Let the church, as she watches the progress of this Mission, be patient and prayerful for there is a brighter day coming for these people whose minds are now enslaved by sin, by the doctrines of devils and by superstition.

Yours faithfully,
KENNETH J. GRANT.

Rev. P. G. McGregor,
Sec. to B. of F. M. of the P. C. L. P.

NEW HEBRIDES MISSION.

Letter from Rev. J. D. Murray.

ANELCAUHAT, ANEITYUM, May 3, 1873.

Rev. and Dear Sir,—As a vessel is expected to sail from this island for New Caledonia to-morrow, I take this opportunity of writing you a few lines. I wrote you last in January, a few days after the great hurricane, during which the "Dayspring" was wrecked. We have not yet had any tidings of the shipwrecked company since we heard in February of their safe arrival in Noumea, *en route* for Sydney. I had then a note from Captain Jenkins, saying that they were all well, and that they expected to take passage in the mail steamer the following week. No vessel has yet appeared here in lieu of the "Dayspring." We have been looking out for one for the last four weeks or so, as the "Dayspring" used to arrive here about the first of this month. The detention this season, we suspect, is due to some difficulty experienced in chartering in Sydney a ship

suitable to our purposes. It is to be hoped, however, that many more days will not elapse ere one come to us, and that she will bear to us in safety and in good health and "in the fulness of the blessing of the Gospel of Christ" our brother and sister. Mr. and Mrs. Annaud.

In consequence of the lateness of the arrival of the vessel the meeting of our Mission Synod which has been appointed to be held here cannot this year be less than a month later than usual. One important question to be considered at this meeting will be whether we should now do anything towards having a new vessel built or bought for our mission, or whether it might not be more expedient in future to charter a vessel. There would be less responsibility on our part, and probably less outlay to our supporters by this plan than by the former; but I doubt if the interests of the mission would thereby be as well served as if we had a ship of our own. However, this is a question which, I should think, could not be settled by us before consulting at least all the Churches represented in this mission.

After the meeting of Synod my wife and I purpose (D.V.) to accompany in the vessel the brethren as they return to their respective stations, and so at length get our trip round the group, a voyage to which we have been looking forward now for upwards of a year.

REVIEW.

It is now thirteen months since we took up our abode in Aneityum. Time during this period has seemed to us to have slipped away with unusual speed. No doubt that observation of Seneca is true, viz., that the *velocitas temporis* is best realized by us after it was fled. I never, I think, felt the force of this saying more than I have recently. Thus the whole of life will seem to us all soon, but as a tale that is told, a dream in the night, or as a vapor that appeareth for a little time, and then vanisheth away.

The year just elapsed has been an exceedingly busy one with us, a fact which no doubt has had much to do with our experience of the quick flight of time. We have had more than two ordinary years' amount of house-building, house repairing, house-cleaning, and other needful improvements to accomplish during the past twelve months; first, in consequence of the neglected and dilapidated state in which we found the premises on our arrival here, and afterwards, in consequence of the great desolation to which the place was reduced by the hurricane. At present, I am glad to say, our entire establishment is in first rate order.

ANEITYUMESE.

As regards the moral and religious state

of the natives here, I am inclined to believe that it is, on the whole, improving. A better spirit seems to be gaining ground among them. We are much less troubled now than formerly with tribal feuds and private revenge, which unhappily prevailed among them before and after we took charge of this station, a state of affairs which was attended with much inconvenience to us, and which was doing injury to the cause of Christianity. We have never yet been able to ascertain the origin of their quarrels and jealousies. Very likely it was something quite trifling or absurd. Of course we did all in our power to make peace. But whether it was our interposition that was the means of effecting the desirable change or not, one thing is evident, that they are now more pacific and amicable in their intercourse with each other than they were a year ago. And for this we feel sincerely thankful, for we know that where envying and strife are there is confusion, and every evil work."

RUM.

We feared at one time that drunkenness was going to come in among the natives like a flood, and ruin especially most of our young men. But I am thankful to say that matters in these respects are continuing better than our fears. Strong drink may be had on the island, and there are those who watch every opportunity of vending it to the poor unsuspecting natives, but our admonitions seem to be remembered by these, so that they are in a strength above their own, I trust, nobly resisting the siren voice of the tempter. But, I confess, I have little confidence in their steadfastness in this respect, if they are not the subjects of a saving change.

STATE OF RELIGION.

The young men here, I am sorry to say, are yet very thoughtless respecting the all important claims of Christianity. Those who were born in heathenism, the old generation, are the most exemplary Christians we have. However, the best of these are much less alive to the great realities of our holy religion than we should like. Our Sabbath and week day meetings are indeed generally well attended, and a seeming devout attention is paid to the hearing and to the preaching of the Word; but they do not manifest that brokenness of heart on account of sin, or that warmth of love to the Saviour which one would expect to see manifested in true converts to God. However, we know that they form a part of the visible Church of Christ, and as the ordinances of divine appointment are being dispensed among them, the cause of truth, we doubt not, is advancing here in some degree, as Galileo of old said of the earth *it moves*. But O how unspeakably desira-

ble it is that this people should be pricked in their hearts to cry, out of their depths of sin and misery, with those who were awakened by means of the preaching of Peter, on the day of Pentecost, "Men and brethren, what shall we do?" Will you not pray in faith that this may speedily be the case with them?

WORK OF DEATH.

By last mail we received the sad tidings of the death of my honoured and excellent predecessor, Dr. Geddie. This event will be learned with profound sorrow by thousands, especially by those of the Church whose messenger he was. But his work on earth was done, and he now rests from his labours. By the same mail we heard of the death of my esteemed friend and venerable brother, the Rev. John Campbell, Sherbrooke, the voice of these providences to us who survive is, "Work while it is called to-day; for the night cometh wherein no man can work."

Letter from Rev. Dr. Steel.

77 MACLEAY STREET,
Sydney, New South Wales,
6th Sept., 1873.

REV. P. G. MACGREGOR,—

My Dear Sir,—I have had brief notes from the Islands informing me that the chartered vessel, "the Paragon," which left this port on the 24th May, arrived safely at Aneityum on the 3rd June, exactly ten days on the passage. She left again on the 9th June, and Mr. Goodwill writes me that she came to Espiritu Santo on the 24th June. I heard from these by way of Fiji. "All on board the vessel spoke well of her sea-going qualities." Mr. Inglis says: Mr. Murray was well. Mr. Paton had been poorly. I expect the "Paragon" to return soon with news of the Mission Synod. Much will depend on the opinion of the brethren at the islands with regard to a vessel.

I send you an extract from the Rev. John Goodwill's letter to shew you his trials and perils. His position is one of difficulty and danger; but he seems to have succeeded in getting the confidence of the tribes around him.

Dr. Macdonald sent me the money paid for insuring the "Paragon" as the proceeds of the Reserve Fund. He has secured the £2000 for which the "Day-spring" was insured.

I have had funds sufficient to pay for the charter of the "Paragon," and have just received the £250 due by the Reformed Presbyterian Church. When I receive your Church portion, I will be able to start well on the return of the vessel in meeting claims for wages, &c.

I had a letter from Tanna dated 24th July, and sent by New Caledonia. Mr. Neilson had not gone to the Synod this year. He says, "Things continue to progress slowly with us here. The Gospel is, I think, making some advance quietly, but war has been raging near at hand for some time back."

With kind regards,

I am,

Yours very sincerely,

ROBERT STEEL.

Missionary Trials on Espiritu Santo

The Rev. John Goodwill, the solitary missionary on this island in the north of the New Hebrides group, in a letter received by Fiji, writes to the agent in Sydney: "The Paragon came to anchor on the evening of the 24th June. I need not tell you how happy I was to see Mrs. G. and the baby back again. . . . We had very trying times on Santo during the last season, with storms, hurricanes, and dysentery. All the houses except our dwelling house, and that was near gone, were torn to pieces; the thatch was blown off our house twice. We lost the most of our stores, and only for the kindness of Capt. Macdonald of the Success, and John, his brother, of the Daphne, and Capt. McKay, of the Satellite, I would have been in a bad state before our supplies came to hand. They very kindly gave of their stores to supply my need. I have been severely tried with attacks of dysentery, and have been in the very jaws of death. I was reduced to a mere skeleton; I had none to help me, and had to cook my own food, look after the premises, &c. Two of my ribs were broken in the hurricane. My little daughter, too, was attacked by dysentery. The bushmen made an attack on us on the 6th May, about midnight. They broke our windows, furniture, crockery, &c. I had a narrow escape from being shot with an arrow. I had been very unwell from dysentery and had gone outside when I was fired at. They showered arrows, sticks, and stones upon us, and made a desperate effort to break into the cellar. I opened fire upon them, and put them to flight. There were thirty-two of them, guided and directed by a wretch who is a notorious man-stealer, and who stole away nineteen last year. He had to flee to the bush in the hot season, as the shore people were going to kill him. Two villages were massacred—all the natives killed—two days after the attack on us. The people of three other villages took refuge with our people (at Cape Lisburne) from fear of the bushman. A few days ago a chief, about two miles north of our station, killed five of the bushmen, and divided them

among the villages friendly to us in order to grace their feasts! I did all in my power to prevent them from doing so, and pointed out to them how revolting cannibalism is, but their constant answer was—"They were your enemies, and tried to kill you and plunder all your stores; they stole your turkeys, broke your windows, furniture, crockery, &c., and this is cause enough for killing and eating them up!" Our people take more interest in us now than they did some time past. Food is very scarce here this season.—*Communicated Sydney Herald, Oct. 15th.*

News of the Church.

Presbytery of P. E. I.

The Presbytery of P. E. I., in connection with the P. C. L. P., met in Charlotte-town on the 30th Oct., and was constituted with prayer by the Moderator.

Presbytery entered upon the consideration of the subject of Union, as remitted by Synod, and by a unanimous resolution expressed their approval of the Basis of Union agreed upon by the Committee, and the deliverances of Synod thereon.

Kirk Sessions and congregations are requested to forward to Presbytery their reports on the Synod's remit, on or before March 1st.

Presbytery expressed their high gratification at the flourishing condition of the congregation at Summerside, since the induction of Mr. McKay. They were especially pleased to learn that the congregation had purchased for the use of their minister, a manse and two acres of land, in that rising town, at a cost of \$2050.00, the whole of which has been secured by subscription and one third of it paid.

Attention having been called by Rev. A. F. Carr to the evils resulting from the use of intoxicating liquors and to the duty of the Church in reference to the cause of temperance, it was on motion unanimously agreed to earnestly recommend to the sessions and congregations under this Presbytery to use all diligence to secure the practice of total abstinence from all intoxicants on the part of Church members, and as far as possible on the part of adherents also, by the formation of congregational Total Abstinence Societies, or by such other means as they may deem most effective.

Reports of missionary labour by Rev. J. A. F. Sutherland and S. McNaughton, A. M., were read, approved and ordered to be forwarded to the Home Mission Board.

Rev. S. Archibald was appointed to supply Tryon and Bonshaw, on the 1st and,

and Alberton on the 3rd Sabbath or No-
 vember, on which last day Rev. M. Carr is
 (D. V.) to dispense the Sacrament of the
 Lord's Supper in Lot 14. Rev. John Mur-
 ray was appointed to visit the Gaelic speak-
 ing population of Sheep River and preach
 to them on 2nd Sabbath of December. Mr.
 Murray was also appointed to preach once
 a fortnight, in Summerfield till the end of
 December, and at New London North, at
 3 o'clock on Sabbath, Nov. 9th. Rev.
 Mr. Laird was appointed to give two days
 supply to the same congregation in the
 month of December; and Rev. Mr. McKay
 to preach at Lot 16 on 2nd Saturday of
 November at 3 o'clock.

The next meeting of Presbytery was ap-
 pointed to be held in Charlottetown on 3rd
 Tuesday of November, at 11 o'clock, a. m.

J. M. McLEOD,
Presbytery Clerk.

Presbytery of Halifax.

The Presbytery of Halifax met in Middle
 and Upper Musquodoboit on Tuesday and
 Wednesday, Nov. 19 and 20. The principal
 business was the examination for license
 of Messrs. Hugh Scott and John Wallace,
 and the visitation of the congregation. Both
 of these young men passed very highly
 creditable examinations, and were licensed
 to preach the Gospel. The visitation of
 the congregation was very satisfactory. As
 was expected, the Presbytery found that the
 Pastor was faithful in the discharge of his
 duties, abundant in labors and much blessed
 in his work. None of our Ministers can
 face a Presbyterial visitation more satisfac-
 torily than the honored Pastor of Musquod-
 oboit. The state of religion throughout
 the bounds of the congregation is in most
 respects very encouraging. The whole
 community may be described as God-fear-
 ing, sober, Sabbath-loving, in a word, reli-
 gious. The Presbytery felt, however, that
 the congregation was too large, and perhaps
 as a consequence of this not sufficiently
 liberal and aggressive. The congregation
 was urged to take the matter of division in-
 to consideration, to put forth greater efforts
 for the schemes of the Church. It was
 agreed that at the next regular meeting in
 Halifax all the remnants of Synod be taken up
 and disposed of. The Presbytery adjourned
 to meet in Halifax for the ordination of Mr.
 Junor, Missionary to Bermuda.

Presbytery of St John.

This Presbytery met at Moncton on the
 21st Oct. A resolution was passed pro-
 testing against the conduct of the Antigo-
 nish rioters, and expressing sympathy with
 Messrs. Goodfellow and Chiniquy. \$224
 have been raised to aid the Aged and Infirm
 Ministers' Fund, and more will yet be done.

Mr. Bearisto withdrew his resignation.
 Rev. J. D. Murray was inducted into the
 charge of Buctouche. Rev. Mr. Gray re-
 ported a very interesting visit to the New
 Kincardine settlement. The next meeting
 will be held on the 3rd Dec.

Presbytery of Truro.

This Presbytery met at Truro on the 28th
 October. The attendance was large, all the
 ministers being present during the day.
 The Rev. Dr. McCulloch gave notice of a
 motion anent Presbyterial visitation. The
 Moderator, the Rev. A. L. Wylie, read a
 report of the Commission appointed to or-
 ganize a congregation at Maccan. The re-
 port was received and the diligence of the
 convener approved. The Rev. Dr. Mc-
 Culloch and J. F. Blanchard, Esq., were ap-
 pointed a committee to take measures to
 secure the site promised some time ago by
 the proprietors of Acadia Iron Mines for a
 church in that locality.

The Presbytery expressed its approval
 of the proposed County Sabbath School
 Convention, and pledged itself to co operate
 with those taking the lead in the movement,
 but was of opinion that the Convention
 could not be well held this season.

The Report of the Commission on the
 Antigonish Riot was received, and the fol-
 lowing resolution passed:

"That while this Presbytery is of opinion
 that the rioters ought to be prosecuted in
 regular course of law, and is disposed to aid
 the Pictou Presbytery in aiming at such a
 result, it considers that that Presbytery is
 in the best position to determine what the
 interests of order and religion require."

The subject of Union being taken up, it
 was moved by the clerk, and seconded by
 the Rev. E. Smith, that the Presbytery ac-
 cept the Basis of Union as agreed upon by
 the Synod.

Moved in amendment by the Rev. J. Mc-
 G. McKay, and seconded by the Rev. Dr.
 McCulloch, that,

"Whereas no circumstances have arisen
 under Providence pointing to the necessity
 of the proposed Union between the Presby-
 terian Churches of British America.

"And whereas the range of territory to
 be embraced by the said Union is so exten-
 sive as to render the united body exceeding-
 ly unwieldy, and the working of it in many
 respects impracticable, besides entailing on
 the people largely increased expense, and
 the closing up of many churches for a num-
 ber of Sabbaths every year in order to attend
 General Assemblies.

"And whereas the churches to be united
 hold different and antagonistic views on
 principles and practices affecting the dis-
 cipline and worship of the Church, the re-
 sult of which would be either to produce

discord and contention, or lead to the ignoring of important principles, and the tolerating of doubtful practices.

"And whereas the people included in the said Union must of necessity continue to a very large extent strangers to one another; consequently their interest in the work of the Church would be diminished and their liberality largely affected.

"And whereas the said Union would break up organizations which are at present vigorous and prosperous, to form a new and untried ecclesiastical body whose success is exceedingly problematic.

"Resolved, therefore, that the Presbytery decline to accept the Basis looking to the larger Union of the Presbyterian Churches of British America preferring a Union of the Churches in the Maritime Provinces."

On division there appeared 5 for the amendment, and 11 for the motion.

The Rev. J. H. Chase moved that the Presbytery take up the subject of the "Aged and Infirm Ministers' Fund." The hour being late, it was decided to defer its consideration till next meeting.

Agreed to visit the Stewiacke congregations, Middle Stewiacke on the 3rd Tuesday, 16th of December, at 10 o'clock, A. M., the Rev. Mr. McKay to preach; Upper Stewiacke on the same day at 3 o'clock, P. M., Mr. Ross to preach, and Springside at 11 o'clock, A. M., on the following day, Rev. Mr. Byers to preach.

J. LAYTON, Clerk.

Presbytery of Lunenburg and Yarmouth.

Mr. Ebenezzer D. Millar, A.B., licensed by this Presbytery in June last, was ordained and inducted into the pastoral charge of the congregation of Shelburne, on the 28th October. Although the weather was unfavourable, there was a good attendance of the congregation and outside friends. Mr. Meek preached the ordination sermon. Mr. Morrison addressed the minister, and Messrs. Henry and Meek the people. Rev. Messrs. Prestwood (Methodist) and Archibald (Baptist) also made brief congratulatory speeches.

The services were deeply interesting. The relation thus formed between pastor and people gives promise of great usefulness. Mr. Millar begins his work with more than an average literary and theological equipment. His field of labour is extensive; but we trust that, with spared health and the blessing of the Master on his work, it will soon support another labourer. The temporalities promised are \$800 per annum, with a manse now in course of erection. The Presbytery felicitate themselves on the accession of Mr. Millar, and specially rejoice that a sense of duty led him to de-

cline other more eligible situations in order to labour among the dispersed of Shelburne County. May the Divine blessing seal the decision.

On the following Thursday, 30th Oct., the Presbytery met in Yarmouth for the ordination and designation of Mr. Thomas Christie, as missionary to the Coolies of Trinidad. The services were conducted in Ryerson's Hall. Mr. Christie, father of the candidate gave a narrative of the steps which led to the designation. Mr. Henry addressed the missionary in his usual earnest and vigorous style. Mr. Mowitt, present as a representative of the F. M. Board, in an able speech, exhibited to the people their duty towards this and other missionaries of the cross. The missionary gave an account of the Island of Trinidad and of the progress of the mission there. The earnest prayers of many Christian hearts from his native town as well as from the Church at large, will follow Mr. Christie to his new and trying field of labour.

The discussion of the Union Basis was deferred till the next meeting of Presbytery which was appointed to be held in Shelburne on the third Tuesday of January, 1874, at 2 p. m.—*Com. by Clerk.*

Presbytery of Pictou.

The Presbytery of Pictou met on the 21st Oct., in Primitive Church, New Glasgow.

The Call from Sharon Church, Stellarton, to the Rev. Thomas Cumming, was sustained.

The Call from Sherbrooke to the Rev. A. C. Gillies was in the meantime laid upon the table until his papers should be formally before Presbytery. It was agreed to induct the Rev. Mr. Lees into the congregation of Westville and Middle River, on Tuesday evening, Nov. 4. It was agreed to grant Mr. Robert Ross, student, one of the Mackenzie "Bursaries."

It was agreed to certify Mr. William Ross, student, to the Divinity Hall. The Committee on "The Antigonish Riot" gave in their report, when the following resolution was unanimously agreed to by the Presbytery, viz.:

"That the Presbytery highly approve of the diligence and cordially commend the discretion of the committee, tender their special thanks to the convener, the Rev. E. A. McCurdy, express sympathy with him under the virulent attacks made upon him by the "Morning Chronicle," and renit to the Committee the whole matter connected with "The Riot" to prepare a full statement of the facts of the case for publication, and to take such further measures as may in their view be called for by circumstances."

The following minute in reference to the

late Dr. Roy was unanimously adopted, viz. :

" In the departure of the late Rev. David Roy, D. D., at the call of the Lord and Master, this Presbytery is reminded of his retirement from the active duties of the ministry and his subsequent demission of office, on which occasion suitable notice was entered in the minutes and a committee duly appointed to prepare a more extended record to be kept in retentis

While by his demission of charge Dr. Roy ceased to be a member of Presbytery and his name was consequently taken from the Roll in compliance with the law of the Church at it then stood, his brethren on application to Synod obtained a deliverance by which to their great satisfaction his name was reponed.

By the decease of their venerable and venerated father the members of Presbytery are called to testify anew their deep sense of the numerous, various, efficient and long continued services which he rendered to the Church in his position as minister of James Church, New Glasgow, as a member of Church Courts, and specially as a member of the Presbytery of Pictou, of which he was clerk for the long period of nineteen years.

His prominence as an ardent advocate of Total Abstinence, and as a member of the School Commission of South Pictou, merits honourable mention.

His interest in the various departments of Church work continued after his retirement from active duty, and when he was no longer able by personal attendance on meetings of Synod, Presbytery, Boards and Committees, to manifest his desire to forward the outward business of the House of the Lord Pleasing evidence of this is furnished by his last Will and Testament, made only a few months before his decease, and devising among other Legacies to religious purposes \$200.00 each for the Foreign and Home Missions, and for the Educational Scheme of the Church.

His ruling desire for the extension of the Cause of Christ throughout the world continued to animate his last days on earth, and herein his brethren are called to be followers of him, and thus rear to his memory the most worthy and enduring monument.

The voice which comes to us from his life and long labours, as well as from his tomb, let all hear and obey, " Be ye also ready " " Whatever thy hand findeth to do, do it with thy might, for there is no work nor device nor knowledge nor wisdom in the grave whither thou goest."

It was agreed to hold the next meeting of Presbytery in Carmel Church, Westville, on Nov. 4, at 11 A. M., for ordinary business.

JOHN MACKINNON, Clerk.

Aged and Infirm Ministers Fund.

The Committee on the Aged and Infirm Ministers Fund desire to make a short statement to the Church regarding the important scheme intrusted to them. The fund was started by the Synod in the year 1862, and a commencement made of receiving subscriptions from Ministers and members of the Church. In the following year the Committee were instructed to prosecute the work. Again, in 1871, the Synod resolved to " give authority to the Committee to appeal to the congregations throughout the whole Church, and that they be authorized to avail themselves of the aid of the agent of the schemes of the Church, as far as his time will admit, and that each session be enjoined to contribute the fund either by collection or by subscription among the members of the several congregations." Again, in 1872, the Synod resolved unanimously, " That the Synod renew their injunction to those congregations which have not contributed to this scheme, to do so as early as possible, authorize the agent of the schemes of the Church to give his aid as far as convenient, direct the attention of Presbyteries to the subject, and remit the matter to the Committee to prosecute the work of collecting." Circumstances, to which we need not now advert, prevented these injunctions from being carried out, except very partially, and at the last meeting of Synod this resolution was renewed.

So far as appeals have been made, the Committee are happy to say that the response has been such that if the scheme were only followed up through the whole Church they have reason to believe that the fund would be in a position to provide for the comfort of the declining years of the Lord's servants, who, having spent their days of strength in the work of the Ministry, are, when their strength is weakened, in the way dependent upon the Church for support. But the Committee have to bring before the Church the present state of contributions. The scheme was commenced by Ministers, some of the Presbyteries subscribing liberally for their means, and it was expected that their brethren would contribute according to their circumstances. But up to this date, though the scheme has been four years before the Church, only one third of the Ministers have contributed; and notwithstanding the three repeated " injunction " of Synod to Sessions, we have received no contributions whatever from about three-fourths of the congregations of the Church. The Committee do not desire to attach blame to any party for past delay, but would now affectionately present the matter before those Presbyteries and Sessions which have not

yet taken up the matter. We cannot help noticing the inequality existing between the different portions of the Church in the contributions to the fund, and the unfairness that there would be in its continuance. For example, every congregation but one on the Island of Cape Breton has contributed something, and nearly all the Ministers there, whereas there are two Presbyteries on the main land from which no contributions whatever has been received either from Ministers or people.

As to the claims upon the fund, the committee are already aiding one father to the amount of one hundred dollars per annum; and there are two or three others that ought, if the fund were properly established, to be at once placed upon it. Under those circumstances the Committee affectionately appeal to those portions of the Church which have not yet aided, and to those Presbyteries and Sessions which have not yet taken up the matter, to come to our help, so that if possible every section of the Church may before next meeting of Synod have done its part in the work.

The Committee would also present the fund to the notice of those who may be disposing of their property by will. The object we believe to be worthy of their attention, more particularly as hereafter the fund will be largely dependant on legacies and donations.

By order of Committee.

GEORGE PATTERSON,
Convener.

Joint Meeting of Sabbath School Committees.

A joint meeting of the Sabbath School Committees of our own and the sister Church was held in Poplar Grove Church, on the 15th October, at 3 p. m. Present: Rev. Messrs. Smith and Simpson and Chas. Robson of the one Committee, and Rev. Messrs. Duncan and J. F. Campbell and M. M. Lindsay of the other. Mr. Duncan was called to the chair, and Mr. Simpson acted as Secretary.

The Chairman offered prayer and stated the object of the meeting.

The following resolutions were unanimously passed:—

(1st) That we continue the International series of lessons for 1874.

(2nd) That in the judgment of this Committee it would be better if the lessons from the Old and New Testaments alternated quarterly instead of half-yearly as now. The Secretary to convey this decision to the Secretary of the Committee in New York.

(3rd) That the Scheme of Exercises for our Schools, consisting of the Questions of the Shorter Catechism, and the Bible Les-

sons with the Golden texts and the Doctrines to be proved to be prepared by Messrs. Duncan and Simpson, Mr. S. taking the first six months and Mr. D. last six months of the year.

(4th) That in addition to these exercises a column be added to the Scheme, headed, "Verses to be committed to memory," these verses to be selected from the lessons for the day.

(5th) That the Notes on the Lessons be provided and published in the *Records* as hitherto.

(6th) That the following Committee be appointed to draw up a list of books that they can recommend to the Sabbath Schools of the Church, viz—Rev. Messrs. Duncan, Smith, J. F. Campbell, Currie, and Simpson, and M. M. Lindsay Messrs. Duncan and Simpson, joint conveners.

Closed with prayer and Benediction by Mr. Smith. A. SIMPSON, Secy.

The Scheme of Lessons referred to above will be published early in December, so that Sabbath Schools throughout the country can be provided with them by the first of the year. They will be had as usual at the Nova Scotia Printing Company's Office, and at the usual rate,—50 cents per 100 copies.

Sunday Schools would oblige by sending their orders as soon as convenient that an approximate idea may be formed of the total number required.

Presbyterian Church of the Lower Provinces Church Insurance Scheme.

The Committee of the Synod of the P. C. L. P., on the insurance of Churches have to intimate that the number of applications has not been sufficient to warrant their commencing the scheme on the scale originally contemplated. But being desirous of putting it in operation, they have resolved to do so with the following modifications.—

First. That at present they assume no greater risks than \$2,000, and that instead four classes, there be, for the present, only two, \$1,000 and \$2,000.

Secondly, That the rates be payable in one or two years, according to the option of managers or trustees, instead of in one or three.

As soon, however, as a sufficient number of congregations join, or the funds warrant the scheme will be carried out on the scale originally contemplated, extending the risks to three, four, or it may be five thousand dollars. In the meantime the scheme as above modified will go into operation on the 1st January, 1874. Those managers of congregations who have sent in their returns and made application for the benefit of the scheme, are requested to forward

their rates previous to that date to Jas. W. Carmichael, Esq., Treasurer of the Fund; and all others are invited to avail themselves of the scheme. Below will be found the table of rates.

It may be added that a committee of the Synod of the Maritime Provinces have the scheme under consideration, and are likely to recommend it to the congregations of that body.

GEORGE PATTERSON, *Conv'r.*

TABLE OF RATES.

	Amount Ins.	In Rural Dis- tricts or stone or brick in towns.		Wooden buildings in towns or villages.	
		In. 1 year.	An'y for 2 years	In. 1 year.	An'y for 2 years.
1st class.	\$1000	\$12 50	\$ 7 50	\$20 00	\$11 50
2d class.	2000	25 00	15 00	40 00	22 50

The Outgoing Missionary.

Rev. Thomas Christie will be one month later in departing for Trinidad, than the original arrangement, consequently a month later in arriving. The change was unavoidable, in consequence of the indisposition of Mrs. Christie, from exposure to cold and fatigue. We are happy to say that she is now convalescent, and that there is every prospect of their being in San Fernando early in January. Mr. Christie has meanwhile visited some more of the Congregations in the Presbytery of Lunenburg and Yarmouth.

Mr. Junor, Hamilton.

The mission of Mr. Junor to Bermuda as Assistant for a few months to Rev. Mr. Thorburn, has resulted in an unanimous call from the people of Hamilton, hitherto a part of Mr. Thorburn's charge, with the cordial concurrence of their former Pastor. Mr. Junor is a licentiate of the Presbyterian Church of Canada, and will be ordained, D. V., by the Presbytery of Halifax in time to leave for Bermuda by first steamer.

Licensures.

At the last meeting of the Presbytery of Halifax, Messrs. John Wallace, B. A., who returned from Edinburgh last summer, and Hugh McD. Scott, B. D., of the Free College, Edinburgh, who returned by last steamer from Germany were, after giving in their trial exercises and passing their examinations most successfully, licensed as preachers of the everlasting Gospel. Mr. Wallace, after a few weeks in Halifax Presbytery will proceed, by special application, to the Presbytery of Pictou. Mr. Scott, after one month in Pictou Presbytery, will proceed to the Presbytery of St. John.

Dalhousie College.

The present Session of Dalhousie was opened by an admirable lecture by Prof. DeMill, who was followed by Dr. Somers as the representative of the Medical Faculty. In numbers the classes are scarcely equal to those of last year. The statement that 72 are in attendance for the first time is incorrect. Still the classes are in all respects fully equal to those of former years with the exception of a slight numerical superiority last year, and the usual activity prevails.

Theological Hall.

Rev. Professor Currie delivered the Introductory on German Rationalism. The paper was prepared with great care and presented a large amount of interesting information on the history and varying phases of what bears the general name of Rationalism, well arranged, and condensed into the smallest compass. The lecture was delivered to a select and appreciative audience; and was listened to with deepest interest. The students have increased from six to ten who are now well employed under the respective Professors who are devoting their best energies to the work. Rev. J. K. Smith and Rev. Dr. Ross conducted the devotional exercises.

Evangelical Alliance Meetings.

Large meetings have been held in Halifax several times a week ever since the return of the Delegates from New York. The public interest continues unabated. If there was any falling off visible, it has been more than made up by the presence and addresses of Rev. Dr. Graham, once missionary to Damascus, but more lately to the Jews at Bonn, Germany, supported by the Presbyterian Church in Ireland. All who hear the Dr. are loud in his praise, and say they have not only been instructed, but greatly stirred up on the importance of Christian Missions and the duty of the Church to prosecute them.

Mission to Metapediac.

Mr. E. D. Miller, B. A., who returned in summer from Scotland, recently completed a most interesting missionary engagement of six weeks in Metapediac and Escuminac. The people received him gladly, waited on Divine services in large numbers, and would have given him an unanimous call had there been there been the smallest prospect of success. They ask further supply.

Inductions.

Mr. Miller accepted the call of the Shelburne Congregation, and has been ordained

and inducted. The Congregation may well be thankful for they have received a valuable gift from the Lord. Rev. Mr. Lees has been inducted to the pastoral charge of the Congregation of Westville. Mr. Lees comes to Westville and the Lower Provinces with a good record from Ontario.

Calls.

Rev. Mr. Gillies has accepted the call of the Congregation of Sherbrooke. Mr. Gillies is well and favourably known in Nova Scotia and New Brunswick. Rev. Thomas Cumming has been called to the pastorate of the congregation of Stellarton. Mr. Cumming is now assisting Rev. Mr. Harvey, of St. John's, Nfld., Mr. Harvey finding it necessary to have a rest for a season.

Mr. Houston and Calvin Church.

Rev. Mr. Houston has demanded his charge of Calvin Church, St. John, to the great regret of his congregation and of his brethren and acquaintances throughout the Church. Mr. Houston has already left the Lower Provinces for Ontario and the United States. We have hopes that he may still return recuperated and inclined to resume work in these Provinces where labourers are so much required.

The following resolution was adopted unanimously by the Board of Home Missions on receipt of a note to their Secretary informing him of his anticipated immediate departure: "The Board would record deep regret at this sudden parting with Rev. Mr. Houston, whom we have ever esteemed as a valuable member of this Board, and as a faithful servant of Christ and of His Church, who, while faithfully doing his Master's work in his own Congregation, manifested deep interest in the welfare of the whole Church, and was always ready to labour for its purity and progress.

Dr. Waters and St. David's.

Rev. Dr. Waters has been inducted to the pastoral charge of this important congregation in the City of St. John. We congratulate the congregation on such an early and promising settlement. Dr. Waters will be a valuable addition to the Presbytery of St. John and to the body in the Lower Provinces as well as to the congregation which has secured his services.

Acadian Mission.

We have received two interesting papers on this subject, and regret that both are too late for our present number. One is the report of Mr. T. Bronillette's mission at and around Grand Falls, during the past summer; and the other is an account by

the Rev. Wm. Stuart, Convener of the Acadian Mission Committee, of a visit to the Grand Falls, in connection with the site, plan, and giving of contracts for the erection of the Church now being constructed there. This interesting paper will appear in our January number, and, in the meantime, we may state that the work is going on, and that Mr. Paradis, in seeking the means of payment, has met with a warm reception from both branches of the Presbyterian Church, from Richibucto North to Campbelton, and has received \$600. We have recently heard of him in Pictou Co., coming westward, and, so far as he has met the people, his reception has been most cordial, and he has been encouraged to follow up his mission for some time longer. It is unquestionably desirable that the building should be pushed to completion, and paid for so soon as finished.

B. & F. Bible Society Meeting.

The Anniversary of the Halifax Auxiliary, held last week in Temperance Hall, Halifax, was an excellent meeting. The President's address, the report by Mr. Farquhar, and the speeches by Rev. Dr. Graham, Rev. Messrs. Smith, Ancient, Lathern and Cochran, and by the never-failing agent, Mr. Russel, gave great interest and unity to the meeting, and made it an occasion to be remembered with gratitude to the God of the Bible.

Chalmers' Church, Halifax.

The receipts of this congregation during the year amounted to \$3904.23, being on an average \$75.08 every Lord's Day. Ordinary collections for ordinary expenses averaged 45.75 per Sabbath, Missionary and benevolent contributions during the year amounted to \$537.37. A very good record.

Quoddy.

On the day of the opening of the new Church in this settlement the collection amounted to the sum of \$28.50. Considering the circumstances of the people and the small number of Presbyterians this was very creditable.

Spry Bay.

The few families adhering to us in this locality are not at all disheartened by having their Church blown down during the August gale. They are now busily engaged in rebuilding, and purpose having the outside finished this year. A lift from the brethren who sympathize in their effort would be brotherly and encouraging

Upper Stewiacke.

After the settlement of Rev. E. Grant in his congregation the Weekly Offering system was adopted and has worked well. During the past year \$1153.00 have been used for all purposes.

Lower Stewiacke.

This section of the Shubenacadie congregation purpose ere long erecting a new Church, one in keeping with the times. It is a step in the right direction, and we wish them success in their undertaking.

Vale Colliery.

Quite a thriving settlement is springing up in this locality, situated in the County of Pictou. Doubtless ere long a congregation will have to be formed here.

Windsor Congregation.

At the last Communion on the first Sabbath in October, fifteen members were added to the Communion Roll, nine by profession and six by certificate. The Church is all but filled every Sabbath, gallery and all.

St. Croix.

Mr. E. Scott has laboured faithfully in the new Congregation of St. Croix and Elfershouse during the past Summer, and the Lord has blessed his labours. The Lord's Supper was dispensed in the end of September, when thirteen persons were received on a profession of their faith. On the following Monday nineteen children were baptized.

Religious Intelligence.

Day of Prayer.

In the Church of England the 3rd December is to be observed as a day of special prayer for increase of Missionaries, and the extension of the Gospel in heathen lands.

Mohammedanism.

The Free Church Record says that this old power is reviving, and gives these facts: A census of Bengal recently taken makes the population 67,000,000, as had been estimated. In some districts there are 600 to the square mile. The number of Mohammedan is far in excess of popular estimate, which has counted them at about 15,000,000, while they are found to be 30,664,000. Of all who call themselves Hindus in faith, there are 42,674,000. The

Budhists are 86,000 in number, and the Christians 93,000. Of the aboriginals, included in neither of these classes, there are 2,391,000. It is stated that the Mohammedans, with their armies of missionaries, their theory that all faithful races are equal before God, and their practice of raising any convert at once to full social equality, are becoming so numerous, that by 1900 they will be half the population, and ultimately will control the religious destiny of Bengal. Throughout many of the richest districts they are already nearly or quite one half of the population, and in some they exceed the Hindus by 20 per cent.—the most astounding instance of wholesale conversion in modern history."

The Atchinese and other Mussulman populations of Sumatra have, it would seem, become somewhat loose and heterodox in their practice of the Mohammedan faith. The fact has been reported to the Mohammedans of Constantinople, and they have it in contemplation to send a learned 'hadja' to Atchin, to diffuse sound religious instruction among the people. This is one of the missionary movements which mark the revival, or, as they call it, the new departure of Islamism.

Maiming an Idol.

Immense excitement has been occasioned over all Western India by a mishap that has befallen the god Vithoba of Pandharpur. The city now named is the greatest place of pilgrimage in the Maratha country. The god Vithoba is an incarnation—or reappearance, rather—of the great divinity Krishna; and the image at Pandharpur had an especial celebrity as being *svayambhu*—not fashioned by human hands, but *self-produced*. Well, a devotee who was dissatisfied with Vithoba, probably because his prayers had not been attended to, took a large stone into the temple, and almost smashed in pieces the breast and limbs of the offending deity, by hurling it upon them with all his might. He was at once set upon by the other worshippers, and nearly torn in pieces. But how the injury done to the unhappy god can be repaired is a question that occupies the mind of tens of thousands. The broken limbs could be patched, but that would be unsightly; or a new image might be procured, but such an image could hardly be said to be *self-produced*, and so the glory of Pandharpur would be in danger of passing away. We shall wait to see the issue with no little interest. We shall wait to see the issue with no little interest. We shall not be surprised if, some fine morning, a new image is found installed in place of the disfigured one, and the cry is raised,—A miracle! lo, another deity—truly *svayambhu*!

possibly many of our readers may not know that one form of worship recognized in India is intimidation—the use of threats, or even physical violence, to compel a reluctant deity to grant a boon. To call this by the name of *worship* is a fearful degradation of the idea; yet it is so designated, the same term (*bhakti*) being applied to this as well as to the highest kind of reverence. Poor India, when such is her worship, and such are her gods! The orthodox Hindus regard this maiming of their god as a most unhappy omen.

ACKNOWLEDGMENTS.

RULES AND FORMS OF PROCEDURE.

The Committee on Rules and Forms of Procedure have to intimate that the new book is now going through the press. As the publication will involve considerable expense to the Synod, the Committee request Presbyteries and Sessions to aid in the circulation. It will be supplied to Sessions in quantities of ten or more at the rate of forty cents each, the retail price to be afterwards fixed. Presbytery clerks are requested to act as agents in receiving orders from Sessions. All orders to be forwarded to Messrs. A. & W. McKinlay, Halifax.

GEORGE PATTERSON, *Convener*.

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

FOREIGN MISSIONS.

Friend to Trinidad Mission, Maitland..	\$	1	00
Hammond River.....		3	25
Musquodoboit, Upper Sett.....	\$25	52	
" Middle ".....	21	00	
" Higgins ".....	1	49	48 01
Corwallis, North.....	26	25	
T. H., Member of Knox Ch., Pictou, per Rev. A. Ross.....	10	00	
Children of Mrs. A. Fraser, widow, French River, per Rev. R. Cum- ming.....	2	00	
A. Campbell, Esq., Dartmouth.....	20	00	
Mid. Stewiacke, north side river.	\$8	17	
" south ".....	2	24	10 41
2nd instal. of Bequest of Thomas Mc- Lean, per Rev. G. Patterson for Trinidad missionaries.....	15	00	
From Friends, per do., for the same ..	17	00	
Fredericton, per Rev. W. Stuart.....	10	00	
Newport, per H. Fmith.....	9	68	
John Meek, Rawdon.....	1	00	

MISSION VESSEL.

Poplar Grove for q'rter ending Dec. 1	15	87
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HOME MISSIONS.

Musquodoboit, Upper Sett....	\$12	76
" Middle ".....	10	50
" Higgins ".....	74	24 00
Bedford.....	18	50
Folly Mountain.....	16	00
A. Campbell, Dartmouth.....	10	00
Mid Stewiacke, north side river	\$8	16
" south ".....	2	23 10 30

West Bay, per R. Hill.....	7	46
Newport.....	9	22

SUPPLEMENTING FUND.

Baddeck, both sections....	14	00
New Mills.....	11	34
A. Campbell, Dartmouth.....	10	00
West Bay, C. B.....	5	40
Fredericton.....	5	00

EDUCATION FUND.

Chatham, N. B.....	13	67
Baddeck, both sections.....	15	70
Interest on \$1600 N. S. Cy., 1 year...	93	44
Alberton, P. E. I. (Collection).....	56	03
Whycocomah, C. B.....	15	33
Calvin Church, St. John.....	16	00
Baillie and Tower Hill.....	4	00
Ladies' Sewing Circle, Knox Church, Pictou, per Rev. A. Ross, for Pro- fessors' salaries.....	10	00
A. Campbell, Dartmouth.....	10	00
Summerside, P. E. I.....	29	50
Bedeque ".....	26	00
Parrsboro' and Halfway River.....	4	40
Coldstream.....	25	00
Dividend Union Bank.....	48	00
Newport.....	10	02

ACADIA MISSION.

James Gunn.....	1	00
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SYNOD FUND.

West Bay, C. B.....	2	50
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AGED AND INFIRM MINISTERS' FUND.

Letch's Creek, C. B.....	\$10	00
J. D. McLeod, Charlottetown....	\$2	00
Wm. McGill, ".....	2	00
A. B. McKenzie, ".....	1	20
Wyatt & Dunbar, ".....	1	00 6 20
Mr. Mowatt, per Rev. Wm. Stuart....	80	

[Acknowledgments of Geddie Memorial Fund crowded out; will appear in our next]

PAYMENTS FOR "RECORD."

The Publisher acknowledges the following sums:—

John Scott, Charlottetown, P. E. I....	\$	3	15
J. G. McAllan, Lower Selma.....	4	50	
David Starratt, Portauquique.....	2	50	
B. Rogers, Alberton, P. E. I.....	10	50	

THE HOME AND FOREIGN RECORD.

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

TERMS.

Single copies, 60 cents (3s.) each. Any one remitting One Dollar will be entitled to a single copy for two years.
Five copies and upwards, to one address, 50 cents (2s. 6d.) per copy.
Ten copies and upwards, to one address, 40 cents per copy, and every eleventh copy free.