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# THE Home and Foreign Record

OF

## THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

### OCTOBER, 1874.

#### STATE OF THE ACCOUNTS, SEPT. 22. 1874.

##### FOREIGN MISSIONS.

	In debt.	In fund.
To Expenditure.....	\$2495 10	.....
By Receipts.....	2008 83	\$ 486 27
<b>MISSION SHIP AND TRINIDAD SCHOOLS.</b>		
Expenditure.....	\$ 156 71	.....
Receipts.....	864 44	\$ 706 73
<b>CRELER MISSION FUND.</b>		
Interest on hand..	.....	\$ 236 00
<b>HOME MISSION.</b>		
Expenditure.....	\$ 066 73	.....
Receipts.....	1529 59	\$ 562 86
<b>SUPPLEMENTING FUND.</b>		
Expenditure.....	\$1743 75	.....
Receipts.....	1412 82	\$ 330 93
<b>MINISTERIAL EDUCATION.</b>		
Expenditure.....	\$3097 60	.....
Receipts.....	3892 61	\$ 795 01
<b>ACADIA MISSION</b>		
Expenditure.....	\$ 368 00	.....
Receipts.....	572 62	\$ 204 62
<b>SYNOD FUND.</b>		
Expenditure.....	1090 39	.....
Receipts.....	1154 36	\$ 73 87
Due by Presbyteries to Treas..	\$157 50	.....
" Book of Forms.....	200 00	.....
" Agent'ssal. for 4 months	500 00	.....
	\$1674 70	\$2570 09
Bal. in hands of Treas. \$	904 39	
Add by F. M. Bursaries		
and Jewish Mission..	221 63	
Total.....	\$1125 92	

#### OUR FOREIGN MISSIONS.

Since publication of our last number, we have heard from our Missionaries both in the New Hebrides and Trinidad. Our readers will find, in the present issue, extended reports from Rev. Messrs. Murray and McKenzie, and a letter from Rev. K. J. Grant. We have also a letter from Rev.

Mr. Annand [from which extracts will be given in our next number.

Mr. Grant's letter is a narrative of progress; and the three brethren from the New Hebrides write more hopefully of the position and prospects of the Mission than when they were last heard from.

While hearing with gratitude of the personal safety and health of our brethren, and of their devotion to their work, we must next see that they are cheered by the prompt fulfilment of our obligations to sympathize, support and pray for them.

To what extent our sympathies and prayers are given cannot be shown by figures and printed documents. As respects support we are in the same position with several of the American churches, who are most largely engaged in the work of Foreign Missions. The time comes for remitting the salaries, but the money is not in fund, and this is in plain terms our present situation, as our published exhibit of the state of the Fund shows. The Foreign Mission and Supplementing Funds, notwithstanding some recent liberal appropriations, are in debt, and heavy payments about to fall due.

For Foreign Missions the money required is for the payment of the next year's salaries, but it should be remitted by the 1st November, and always has been in the past. Are we to fall back from this now? Are we to recall a missionary and say that we are no longer able to maintain our present agents? It would be more straight forward and honorable to do this than to

have them draw on our Agent for support, and to find their drafts dishonored.

The Lord's Treasury for the sending of the Gospel to the heathen is empty, but the money of God's people is being lavishly expended on shows and trinkets, and feathers and finery; on toys and glitter, on travel and pleasure, and a thousand and one gratifications and whimsical indulgences. There is a constant flowing of silver from every congregation in the body for *tobacco*, amply sufficient of itself to maintain our foreign missionaries. And though three fourths of our people probably use no strong drink, yet the remaining one-fourth expend more on their favourite beverage than the whole church gives for the strengthening of the weaker congregations by brotherly aid.

Our ship owners have received in increased freights during the past two years, a sum the one-tenth of which would have floated our Foreign Missions for ten years. Our farmers have been receiving large prices in cash for their abundant produce, and a congregation of them are content to give fifteen or twenty dollars, about what one well doing farmer should give for this great object. Three little boys saving and selling the eggs of their mission hen pay \$12.00, as much as some whole congregations have given. Half a dozen little girls, sympathizing with with the deaf and the dumb, unite their energies for a few weeks, and hand over above \$70 for their benefit. The hindrance then is not the want of money, but of interest and of system; of hearty interest in the Lord's work, and of a systematic consecration of a proper proportion of their receipts to the Lord. Were the many throughout our body to act in the spirit and to follow the example of the "cheerful givers," and were all or even half of our congregations to come up to the standard of "the thirty," not to speak of the "first three," we would have all and abound. We would find when the want was announced, such a steady and full flow of Christian liberality, that ere long we should have to give notice that there was enough, and to request that the stream should flow in some other direction.

In conclusion we ask our readers to note that the most urgent demand for the present time is, and for some time to come will be, the *replenishing* of the *Foreign Mission exchequer*, and next to that, making provision to meet honorably the just and acknowledged claims of the weaker charges to cordial help. Let Foreign Missions have a full benefit first, through October and November. Let the other be the great effort for December.

The Synod collection of course is not to be overlooked, but comparatively it is a small matter. It demands no special effort, being in the present instance an affair of travelling expenses. The other funds are affairs of magnitude, and should draw dollars from many who usually give quarters, and tens and twenties from some who have been giving only dollars.

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### A PRESBYTERIAN

Is first of all a Christian. Unless he is a Christian he does not deserve the name of a Presbyterian; he is no strength to the Church. He may be rich, liberal, intelligent, public spirited; yet there is something lacking, and that something is the *main* thing. To strengthen any Church is to add to the number of Christians it contains, and to "edify" those who are already members of Christ's body.

A good Presbyterian is careful of his conduct. He has regard to all the Lord's commandments. He will neither swear, steal, backbite, lie, nor covet, any more than he would commit murder. He will not indulge hatred in his heart towards any man—least of all towards members of the body to which he belongs. He will govern with care that unruly member, the tongue.

A good Presbyterian will support liberally the congregation to which he belongs. He will give at least a tenth part to the Lord,—perhaps an eighth or a fifth. He will lay by as the Lord hath prospered him, and give cheerfully, just as he will read God's Word, and join in praise with a joyful loving breast. He will regard *giving* as much as act of worship as praying or

singing He will support the Home Mission, the Foreign Mission, the College, the Supplementing Fund,—all according to his ability. The treasure of Faith which he himself possesses he will do all he can to place within the reach of others; and this is to be done by loyally supporting the whole work of the Church.

A good Presbyterian will be in subjection to the regularly constituted authorities of the Church. He will wait upon God in the regular ordinances of His House, obey the session, and the Courts that are of higher authority than the session. He will abhor all divisive courses and faction-making in the Church. While he will love and honor the good and true of all denominations, yet he will cleave to his own church, believing it to be organized and ordered in full accord with the revealed will of God.

A good Presbyterian will rule well his own family, bring up his children in the knowledge of Bible truth, fill their minds with Scripture doctrine, instruct them in that "form of sound words," the Shorter Catechism,—devote them to God and train them as becomes heirs of the Kingdom of Heaven.

A good Presbyterian will cherish sound doctrine, cling to it himself and encourage others to do so. While the Bible will be his "directory and statute book" he will hold in due honor the "subordinate standards" of the Church, and make himself familiar with their contents. He will also take pains to keep himself and his family well acquainted with the current history of the Church. In order to do this he will read the periodicals devoted to the interests of Presbyterianism, giving them due preference. Pure literature is necessary to pure life: Christian literature is an invaluable help to the Christian life.

We have given only the leading features in the character and conduct of a PRESBYTERIAN. Brother, sister,—see that the good cause be not blasphemed on your account. See that you are not blameless merely, but actively useful and helpful in every good work. Our Church will be judged according to the character of her

members and adherents. By walking unworthily we injure ourselves, and place a stumbling block in the way of others.

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### REVIVAL IN SCOTLAND.

Large gatherings have taken place in many sections of the North of Scotland to hear Mr. Moody and other preachers and evangelists; and the result has been everywhere very blessed. The work of grace has extended far and wide, and it is still extending and deepening. Mr. Moody's visit to the old country is about concluded, but there is happily no fear that the revival will cease with his departure for America. Rather may we not hope that a similar fire shall be kindled on this side the sea?

Our readers will welcome the following gleanings relative to the movement in Scotland:

The Young Men's Meetings were kept up well in Glasgow, especially the meeting in Ewing Place Chapel. A month later, it was keeping up at the rate of 600 or 800 a night [not all young men, however] So many, Mr. Scott, writes, had found the Saviour, that the danger of the meeting ceasing to be aggressive was only obviated by fresh faces appearing every night, drawn thither by some Christian friend, or by the mere hearing of what others have found there. 'The work among the young men,' writes Mr. Wells, 'has been spontaneous to an unusual degree, and has owed comparatively little to any impulse from without. It was stated the other evening in one of our churches which has experienced much blessing, that among the enquirers there had been two young men for every young woman, and two boys for every girl.'

#### YOUNG MEN.

It is a curious fact that this preponderance of men has been noticed in many country districts, quite as much as in towns; being even much more marked in some places. Mr. McIntosh, of Gartly, in Morayshire, speaking about the work in a place so remote and lonely that a meeting of a hundred people was considered a sign of most unusual quickening, seeing that none live within a mile from the church, and after telling that of the audience one-third had remained as anxious inquirers, went on so remark upon the large proportion of men among them. 'It was often,' he said, 'thrown in the teeth of God's people, that it was merely women and children that

were impressed; therefore he might be allowed to state, from facts that could not be denied, that the opposite was the case in his parish, where the majority of those who had professed were young men. At the meetings the proportion had been about seven men to one woman.'

But why, we are sometimes asked, should we rejoice at this? And why have a week of prayer for *young men*, more than for any other class of the community?

#### YOUNG WOMEN.

We do not mean to say that the work has been confined in the smallest degree to any special class; for if any class has tasted the blessing peculiarly, it has been the young of both sexes—not children chiefly, but those who, though past childhood, have still most of their life in the future, and not in the past; who have come to the age when character is forming rapidly, when when decisions must be made, when life must be given to a good or an evil master. But the work among young women has been quite as deep, though quieter than among the other sex. Especially have Christian women, under the influence of a revived love and zeal, been making fresh efforts to reach the neglected of their own sex. One of these plans is meeting of mill-girls, held twice a week, in a poor part of Glasgow, and addressed by ladies only. The first night it was attempted, a Saturday night, the ladies went, and were not at all surprised to find no audience assembled. They therefore went out, by two and two, into the streets, speaking to the girls whom they met, and inviting them in. About 300 accepted the invitation, and of these, thirty remained to be spoken with afterwards.

#### SPECIAL EFFORTS.

The work among young men divides itself naturally into two parts; the efforts to win young men, and the efforts made by themselves to win others. Few young men have been changed or freshly quickened during the past winter, who are not already seeking to help others. The Young Men's Christian Associations of Edinburgh and Glasgow have been sending out delegates, two and two, to tell of the progress of the work, and preach the gospel in various places, not only in Scotland, but throughout England and Ireland.

The history of these deputations is intensely interesting. They have often been the means of arousing an interest in revival work when all before had been languishing. At Crieff, for instance, where a deputation from Glasgow went, they had meetings of from four to five hundred young men, where not 60 could have been assembled before.

In Comrie, the Edinburgh delegates held three weeks of meetings. The second week a special effort was made to reach the young men, by holding a meeting for men only after the general meeting of the Sabbath evening. This most interesting meeting was attended by over a hundred men and boys. The Holy Spirit's presence seemed manifested in an overpowering measure, there being a rapt stillness over the audience, and not a few being melted to tears. About a third of the entire number remained, professing to be anxious about their souls' salvation. On the last day of the young men's visit, a most interesting meeting was held; a Sabbath morning "Fellowship Association" meeting for the first time; *newly born* as the result of the revival in that place. No wonder that there was warmth, earnestness, and joy in the hearts of those present that morning.

#### ON THE COAST.

Mr. Gregory, of Anstruther, gave an extremely interesting account of the work on the coast there. At first, he said, the awakening seemed principally among the young women, and especially the *mothers*, came under its influence. But all this time the men were away fishing and seemed utterly debarred from partaking of the blessing. It was not until after the Week of Prayer for young men that the first man was converted. At that time the fellowship meeting of young men numbered only six; and there seemed not another suitable to join it. Within a fortnight it grew to forty. Numbers of young men were gathered in; and now, he said, 'We have many cases of fathers of families being gathered in. There were added to the communion roll, at that time, one-seventh part of its previous number.' In answer to the question often asked, as to how the work was to be continued, Mr. Gregory said that these young men themselves were the very best means of carrying it on. There were still many in this town and neighborhood who held aloof from the movement with scorn, and who could not be reached either by ordinary means or by extraordinary services. Those who had so lately received life for themselves grew deeply distressed at this, and a number of men met to consider what was to be done. The last thing I heard before leaving home, was that forty persons had been set apart to visit every house in the place, to endeavour to draw them out to services, or at least to press them with the gospel individually. They were to be sent out two and two, an older and a younger man together. This was entirely of their own suggestion and execution. Some of these zealous workers had been quite outside the Church former-

ly; one confessed that he had never been in a Sabbath school in his life.

#### DRUMBLADE.

Drumblade was mentioned on the same occasion as both there, and in nine parishes around, there has been a great work of revival. After much prayer for a blessing, meetings were held, and many were awakened. Some of these were men bearing office in the Church who had always passed for Christians. For a long time they could find no relief, but came night after night only to mourn. A telegram was one day sent to the Edinburgh noon-meeting, requesting special prayer for that night's meeting at Drumblade. That day, one of four deacons who were concerned was set free in the enquiry room, and the rest soon followed. From that day the full tide of blessing set in. Seventy or eighty families have obtained blessing, and thirty young communicants were received instead of the usual five or six.

#### EDINBURGH.

With regard to the work in Edinburgh it is not easy to report progress at this season of the year. Yet, except as to numbers, we believe there is no falling off. The meetings may be thinned in comparison with what they have been, but they are never lifeless; and one seldom passes a day without either hearing of some new cause for thanksgiving, or else discovering some hitherto unknown fruit of the winter's work. Almost everyone, whether interested in the work or not, has felt the past winter to be different from the ordinary course of things. A librarian told a lady of our acquaintance that he could not sell novels now. A confectioner complained that the part of his trade which consisted in providing ball suppers had almost entirely fallen off. One of the leading sceptics in Edinburgh watched the movement during December and January with contemptuous feelings. "If Mr. Moody," he said, "was away, we should soon see all those ministers, who are now working so harmoniously, at each other's throats." Mr. Moody left; and he watched in vain for the fulfilment of his prediction. Four months afterwards he said, "The work and the *omeness* perfectly stagger me."

A lady getting into conversation with a workman, found he was a happy Christian. "How long have you been thus rejoicing?" she asked. Six months ago, he said, he had heard an address from the words, "Whosoever believeth hath everlasting life." "I could not take it to myself then," he said, "but when I went home that night, I dreamt that 'whosoever' meant me. I got *bang* out of bed, and got the Bible to see the words, and there it was,

'whosoever.'" "But you knew it was in the Bible, didn't you?" "Yes; but I wanted to see it with my own eyes, and I've been resting on it ever since."

A person going into a room to arrange about a small meeting, got into conversation with the elderly woman who kept the room. It was at the time of Mr. Moody's later visit to Edinburgh. "I heard Mr. Moody last night," she said. "How did you get admission?" "I had a green ticket. A convert's ticket. 'Are you a 'young convert' then?" "Oh yes," said the young woman, smiling. "Was it under Mr. Moody?" "No," she said, "it was two months ago, just in this room here."

At the Mother's Meeting a mother rose, and, with a voice almost choked with emotion, said, "I must to-day ask you to give thanks for my son, who has been incessantly prayed for in this meeting for four months."

Most of those present remembered the case of that young man, as they often presented it before God in prayer, and once been asked to give thanks for a partial answer to prayer. He had left for a distant land as a physician, shortly before these meetings began, and his name had been mentioned at a time when the quickening received by many a mother was showing itself in doubly earnest pleadings for her children.

"Soon after he left," continued the mother, "I told you of a letter from him which rejoiced my heart. It was merely to say that he had not forgotten my advice, and that he had so far followed it in the weeks that we had been separated as to give up smoking, and to become a teetotaler. I then asked you to give thanks with me, for I felt that even this was an answer to prayer, and an earnest that the full answer was on its way. I have got that answer *now*; and now I ask you to give thanks, and rejoice with me, that my son who was dead, is alive again. He writes, after a severe illness from fever, and says that while he was on what he then thought was on his dying bed—in a land of strangers—Jesus found him and revealed His love to him, and drew his heart sweetly to Himself. He has been raised up again, I trust, to be a light to those around him."

We heard yesterday, says Dr. Bonar, of the conversion of a gentleman who had all winter ridiculed the meetings, without ever attending one. "Would it be wise," a friend said to him, "to go and see for yourself, just *once*;" and he went to the great open air meeting on the Queen's birthday, and was arrested there. A lady who had been there, asked prayer in deep distress a few days after, but was that

night set free. It was a wonderful meeting, one of the most impressive sights that could be witnessed. Away on the mountain-side, apparently far away from the hum of city life, the vast multitude filled both slopes of a gentle valley, and clung to the crags overhead, yet as soon as the speaker began, perfect stillness reigned. Those at the furthest limits of the crowd heard even better than those near. The address was short, pointed, and soul-stirring, as fitted the occasion; so short, that when the final hymn was sung, we were inclined to say, "Is that all?" And yet it was long enough to be remembered throughout eternity by very many.

Open-air preaching is no new thing in Edinburgh. The stand in Parliament Square, where you have the quiet open space for the audience to gather, with the bustling High Street in front, is a well-known one. From the open windows of squalid houses opposite have been known to drink in words of salvation during former summers. Now, a meeting is held there twice a week in connection with the evening meeting in the Assembly Hall, and curious dilapidated men and women creep about the edges of the crowd, carrying away with them some text of Scripture or some snatch of sacred song. On Sabbath evenings, the Queen's park and the Meadows, besides many of the streets and squares of the town, are occupied; and interesting cases have occurred in connection with all of these. One city missionary, who frequently preaches out of doors, says he now seldom or never finds the service end without some good results. On one occasion there were twelve anxious souls, and having no better place of retirement, they resorted to a stable for quiet conversation and prayer.

#### GLASGOW.

In Glasgow there have been meetings of 2,000 at a time—a platform on wheels being wheeled in, large enough to accommodate speaker, harmonium and choir. A tent, holding 2,000, has now been purchased that the preaching can go on in all weathers.

There seems, indeed to be added blessing on all sorts of means, new and old. "No sooner is any plan suggested than success seems to follow," says a Glasgow minister. "A fortnight ago I begged of mistresses to take care of their servants; ever since, letters have been coming, the most remarkable this morning, recording the fruits of plain words spoken in faith and prayer."

#### CHILDREN.

In one of the Edinburgh Free churches where a week of meetings was held, the

new plan was adopted of having a children's meeting for three-quarters of an hour previous to the general meeting. Night after night the church was full of children, whose interest seemed unflagging, and who frequently remained to ask their teachers the way to be saved.

Where preaching will not do, singing succeeds; and the sweet hymns heard, or better still, practised and learnt by heart, may spring up hereafter in many a heart that resists every other influence. It is certainly a time for trying every means, new or old, with redoubled hopefulness—becoming all things to all men, that we may by all means save some.

#### STRANGERS' MEETING.

One of these fresh schemes which we hope will prove permanent sources of good, is the "Stranger's Meeting" for young men coming to Edinburgh. This is a meeting for tea, Bible-reading, and conversation held once a week under the auspices of the Young Men's Christian Association, to which all young men coming to town as strangers are cordially invited, that they may make acquaintance with the members, and get drawn into the circle of Christian friendship. Within four weeks of its starting about twenty-eight young men had availed themselves of its friendly invitation.

A Young Women's Association, providing Christian society and pleasant shelter in which friendless women may spend the evening, has also been set on foot in Edinburgh.

Though the poorer districts of our towns have not been shaken as much as more educated communities have been, yet there are signs for the better in that direction. A member of the Edinburgh City Mission Society told us that the monthly meeting previous to Mr. Moody's visit in November last, was one of the gloomiest meetings he ever attended. None of the missionaries could report a single conversion; it was nothing but lamentation, mourning and woe, over the vice and drunkenness that prevailed. At the next monthly meeting held a fortnight after Mr. Moody began his work here, there was just a streak of light across the gloom. At the April meeting it seemed like noon-day in comparison of what it had been before; every door stood open, even Roman Catholics were willing to hear, and it seemed as if this wonderful access to the people was the prelude of larger blessing among them when the fruit has time to appear. Fruit among the poor appears every day. At one of our meetings an appeal was made for Christian help in finding situations for those who never had a character all their lives till they got it from the Lord.

### SABBATH VISITING.

Sabbath visiting in many localities is entirely too prevalent in these modern days. Where stated ordinances are not enjoyed, and even in congregations where the gospel is preached every Lord's Day, this form of Sabbath Desecration is witnessed and is not decreasing. The fourth Commandment plainly teaches that worldly recreations are a violation of the Sabbath, and evidently tend to alienate the mind from the true work of this hallowed day as much as, if not more than, worldly employments.

In the observance of the Sabbath, we are to remember the design which God had in view in demanding a seventh portion of our time. He designed that the day set apart should be a day of rest from all worldly cares and avocations. Not only that our bodies should have rest, but that an opportunity should be afforded by which we would be enabled to cultivate the higher interests of the soul. On this holy day God is to be worshipped, His word read and studied, and our spiritual natures brought under the influence of things unseen and eternal. Evidently the Sabbath should be to us a type of that rest that remains for the people of God, and we should seek to improve it, that we may be the better fitted to enter upon that rest. If this was the design in setting apart this day then, it is unlawful for us to do anything that will violate its sanctity. We cannot keep it holy or sanctify it by spending a portion of its sacred hours in visiting friends or neighbors, for such visits are not generally productive of good. The news of the day, the chit-chat of the community, political affairs, and subjects of a kindred nature, are often the topics of conversation, and these subjects do not tend to edification on the Lord's Day. Even paying unnecessary visits to houses where there are sick persons, or to houses of mourning to gaze at the departed, should be avoided. Many visits to the sick on the Sabbath or to the house of mourning on that day will not benefit either the sick or mourners. And it is questionable whether the parties themselves are benefited, for it

is not for the cultivation of spirituality of mind that such visits are usually made. We should also remember the bad effect Sabbath visiting has upon others. Men are imitative creatures, and when neighbors are seen visiting friends, their example in this respect is apt to be followed until the practice becomes quite common.

Eternity, says the Jewish Talmud, is all a Sabbath. How important, then, that the Weekly Sabbath should be well observed; that we engage in no recreation that would tend in the slightest degree to draw our thoughts away from things invisible. We should abstain from everything that would hinder us from enjoying a fore-taste of that rest that remains for God's chosen ones, where earthly cares, labours and interests are at an end.

Blessed is the man that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.

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### LISCOMB.

The settlement called Liscomb is situated on the Harbor of the same name, at the Western extremity of the County of Guysborough. The Harbor extends some ten miles inland, and is one of the best along the Eastern Shore, the water being bold and deep, affording safe anchorage for large ships. The inhabitants of Liscomb are chiefly Fishermen and Mariners, the soil being too rocky to afford much encouragement to agriculture, though patches of land are cultivated. At the head of the harbor an enterprising firm in the City of Halifax has lately erected a large Mill, which affords employment to a number of men. A large proportion of these men are Presbyterians from various congregations, and their spiritual interests require some attention at our hands. Besides those engaged at the Mill there are some 8 or 10 families living within a small compass, most of whom had a nominal connection with Presbyterianism; but owing to neglect on the part of our Church they know but little of us. It is sad to see how the spiritual interests of these people have been neglected, and it is not at all to be won-



dered at, that ignorance and darkness prevail. Living in an isolated locality a Minister's face was rarely seen. Being seven miles distant from any place of worship, which they could only reach in boats, they were not often privileged to listen to a sermon or to hear the preacher's voice. There has never been a school within a reasonable distance, and hence not a child in any family can read. The Bible is found in every house, but to nearly all it must be a sealed book. Brighter days, however, have now dawned upon this isolated region. The employees at the Mill, accustomed to attend the House of God, naturally longed to enjoy the same privilege in their present situation. An application was at once made by one of the leading Presbyterians for a monthly service and the use of a room tendered for this purpose. Mr. Thomas Murray, Student, who is employed as a Catechist in the Sheet Harbor Congregation, at once commenced to labour among them, and he has continued to do so all summer with much acceptance. Quite a number of devout worshippers assemble on a Sabbath afternoon and listen to the message of Salvation as it falls from the preacher's lips, and at the same time contribute of their substance toward payment of supply. Active steps are also now being taken to erect a School House, which is to be finished and occupied this autumn. The building of a Church is even being discussed, and the "powers that be" have done a good work this season in granting large Government aid in and around this part of the Eastern Shore toward opening up and improving roads. A monthly service is also given to this people by an Episcopal Clergyman, so that they now enjoy the privilege of hearing the gospel preached fortnightly.

The readers of the *Record* will thus see how usefully our Divinity Students are employed during the summer season, and that a part of our Home Mission Fund is wisely appropriated by the Board in cultivating the waste places of our Provinces. When spiritual destitution abounds within our borders, surely we should rejoice that

as a Church we are enabled to send the gospel to those perishing for lack of knowledge. Cheerfully should we contribute of our substance to carry on the work, ever mindful of those at our own doors who have not been so highly favoured as others. And as the seed is being sown, let us remember in our prayers the sowers, never forgetting that God giveth the increase both in the Home and Foreign field.

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## THE MISSIONARY VESSEL.

I.

BY THE REV. DR. STEEL.

The Paragon mission vessel left Sydney on the 4th April with the Rev. Messrs. Copeland, Goodwill, and Paton, Mrs. Goodwill and two children, Mrs. Paton and two children, and myself. After a favourable passage of eleven days the vessel reached Anelcauhat Harbour, Aneityum. As it was sunset, the harbour was not entered till sunrise of the 16th. Mr. and Mrs. Murray and child were found in good health. The Sabbath was spent at this station. The Rev. Joseph Copeland, who knows the language of the island, preached at nine o'clock to the native congregation. The attendance was not large, being not over fifty men and thirty women, who squatted on the matted floor on opposite sides of each other. All except three of the men wore shirts, and one of the three had a vest instead. They all had a wrapper of calico. The women were dressed in a petticoat of leaves hanging below the knees, with short gowns and very comical looking hats or bonnets. The singing was in a very low tone, and seemed to lack force. All had hymn-books, testaments, and portions of the books of Moses; and all seemed to be able to read. This marked the progress of Christianity. The church was another evidence. It is a strong and large lime building. The diminished population, however, has made the church too large. An English service was held at eleven, when I preached. There were twelve present from the ship and the manse.

The vessel left for Aname, the station of Mr. Inglis, on the other side of the island, on the night of the 20th; and lay off next morning. The weather was rough, so that few of his stores could be landed. Passengers were landed for a few hours; but the weather made it three days, while the vessel continued off and on battling with wind and sea. Kwamera, the station of the Rev. W. Watt on the south of Tanna,

was next reached on the morning of the 25th April. The natives there were more heathenish, and looked fierce. They were almost entirely naked. About forty attend the religious service held by Mr. Watt on Sabbaths. Others attend the teachers at their stations at some distance. After taking the Rev. H. A. and Mrs. Robertson and their baby on board, the vessel reached Fotuna on the evening of Sabbath the 26th, instead of getting into Port Resolution, fourteen miles north of Mr. Watt's, on Tanna, as had been expected. I landed along with the Rev. Joseph Copeland, amidst a number of fierce looking Fotonese, who received Mr. Copeland in a friendly manner. His native teachers were also there. They had taken charge of his premises. Mr. Copeland has laboured for eight years, but the people are still backward to receive the Gospel. About fifty attend the worship, but none have been baptized.

The small island of Aniwa was reached on Wednesday the 28th April. It is a coral island, rarely rising above a hundred feet above the level of the sea. Mr. and Mrs. Paton received a warm welcome by the people, who have become Christian as the result of eight years' missionary labour. Both Mr. Copeland and Mr. Paton have good missionary premises.

Port Resolution was reached on the evening of the same day. Mr. and Mrs. Neilson had been bereaved of their infant son, named John Geddie, in the early part of the month. Mr. Ross Lewin, a well known settler, had been shot a short time before on Tanna. His widow took the body and put to sea along with her brothers. They were picked up by a passing vessel, and taken to Havannah Harbour in the island of Fate. Before reaching it the body was committed to the deep, and Mrs. Lewin was prematurely confined of a still-born child. After it was reached, one of her brothers died of fever and ague. What a series of tragic occurrences! It is melancholy to trace the effect of such trade as that followed by Lewin. How many lives have been sacrificed to it, both of natives and of Europeans!

The work of the Mission in the New Hebrides needs to be seen to be fully understood, in all its difficulties, dangers, and successes. Amidst so much that is fertile and beautiful in nature, how abject is man! Nothing but the Gospel can elevate and bless him. But how much faith and courage are needed in those who take their lives in their hands and dwell among such a fierce people, and attempt to teach them the love of God! Verily the need the prayers and sympathy and help of Christian people to sustain and cheer them, and they need a large supply of Divine grace and

protection while they endeavour to extend the Go-spl among the islands of the New Hebrides.

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## UNION.

The Presbyterians of the Dominion, when united, will be the largest of the Protestant Churches. Recent Statistics give the number of ministers as 606. This is below the actual number. Congregations, 1003. Average stipend, \$840. Vacant charges, 121. Elders, 3656; Communicants, 89,266; Sabbath School Teachers, 7471; pupils, 73,394. These figures we quote from our valued contemporary, the Montreal Presbyterian, (Kirk), which has all along very earnestly and intelligently advocated Union.

The organs of the Churches in Scotland speak favourably and encouragingly of the Union.

Our own Presbyteries and Congregations so far as we have been able to learn have decided favourably. The difficulties in the way of our Church of Scotland friends appear to be less formidable than had been at one time anticipated.

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## REPORT OF THE FREE CHURCH DELEGATES.

Rev. J. C. Burns, one of the Delegates from the Free Church who visited us last June, has given an account of the visit in the *Record* for September. We quote the portion relating to the Lower Provinces:

In St. John, N. B., there are six places of Presbyterian worship,—four of the one Church, and two of the other; and in all of them but one we were able to officiate, besides addressing the same night, after evening worship, a "mass meeting," which was said to represent every congregation in the city. My third service that day was in St. Andrew's Kirk, of which (the first place of worship in the colony connected with the Church of Scotland) my venerable relative, Dr. George Burns, became minister in 1817. Some of his elders I found still "remanent," and many others came to welcome me for his sake.

We reached Halifax in good time for the opening of the Synod on the 30th, enjoying a delightful sail across the Bay of Fundy to Digby and Annapolis, and

travelling thence by rail to the capital of Nova Scotia, where, as at every other place of landing, "we found brethren, and were desired to tarry with them" as many days as we could, and more than we had at our disposal.

The Synod's place of meeting on this occasion was Poplar-Grove Church, formerly connected with the "Secession" body, and of which Mr. McGregor, the able and efficient Agent of the Church, as well as Clerk of Synod and Mission Secretary, was for several years the minister. It was selected for the purpose, no doubt, in compliment to him, and in the view of his probable elevation to the Moderator's chair; which accordingly took place, by a very cordial vote, immediately after the Synod had been opened, "according to use and wont," by a public religious service. In absence of the retiring Moderator, who was unable to be present, the duty of conducting that service was devolved on the "Delegates," who willingly divided it between them. After these preliminaries, and the calling of the roll (almost as lengthy a business as at home), our commission was read, the Moderator gave us the right hand of welcome, and the evening *sederunt* of next day was set apart for our being heard,—a diet thus early being kindly agreed to, so as not to prevent our reaching New York in time for the sailing of the *Calabria*, in which our return passage had been secured.

Next day was a busy one. At nine a.m. we attended a union prayer-meeting in St. Matthew's ("Old Kirk"), where Mr. Smith of Fort Massey Free Church, Halifax, (formerly of Galz), presided, and which a great many ministers of both Churches attended,—for I should have mentioned that here also, as at Ottawa, the Supreme Courts of both branches of the Presbyterian Church "in the Maritime Provinces" were holding their annual meetings simultaneously. We both gave short addresses, as we had been asked to do, on the religious movement in Scotland, which were very cordially received.

During the forenoon *sederunt* we attended the Synod, and heard several Reports on the "Schemes" of the Church read and discussed,—having previously been invited to sit as members of the Court, along with Mr. M'Tavish of Woodstock (one of the delegates from the Ottawa Assembly), and Mr. Morton, Missionary to the Coolies in Trinidad.

At three p.m., by special invitation, we went to the other Synod, sitting in St. Andrew's "Kirk" (a handsome modern structure, as St. Matthew's also is), to give further details about the "work" in the Mother country, which, as in the morning, seemed to be listened to with much interest.

Besides the members of Court, there was a large number of ladies and gentlemen assembled; and seated among the members, it was not a little amusing as well as significant to recognize our friend Mr. M'Tavish (erewhile of Ballachulish), as though he had been one of them,—the fact being, that during the forenoon *sederunt*, on presenting his commission from the Joint-Union Committee of the Canadian Churches, he had been asked to take his seat among the ministers and elders there assembled, and had done so. The speeches of Messrs. Grant and Campbell of Halifax, and especially the address of the Moderator, Mr. Duncan of Charlottetown, Prince Edward Island, in acknowledgment of our visit, were cordial in the extreme; and it was specially refreshing to hear from every one of them the warm expression of sympathy in what was told them of "the doing of the Lord" in old Scotland, as well as of desire and expectation of a like gracious visitation among themselves, as the thing, above everything, which "Nova Scotia" needs.

The evening meeting in "Poplar-Grove" was a crowded one, hearty and enthusiastic as could be desired—wonderfully like, every way, the Tuesday or Wednesday set apart for "Deputies from Foreign Churches" in our own Assembly Hall. The whole evening being at our disposal, we divided the work of speechifying (by previous arrangement) with our young friends and companions in travel, Messrs. Frank Gordon and R. W. Barbour, both of whom, as on many former occasions, rendered valuable assistance in making known "the great things" which the Lord has been working, especially among the youth and the students of our land. Our four addresses were followed up by a succession of short, lively speeches, brimful of kindness, from Mr. Sedgwick, of Musquodoboit (the Nova Scotian delegate to our Assembly last year); Professor M'Knight, of Halifax; Mr. Stewart, of New Glasgow; and Mr. Smith. A motion of thanks, &c., was then put from the chair, and carried by acclamation, the "ayes" saying "aye" very audibly, and the whole Synod after that rising to their feet, to make their assent visibly as well as audibly unanimous. Last of all, the Moderator, addressing us in name of the Synod, took occasion to dwell very specially on the obligations under which the Nova Scotian Church lay to the Free Church Colonial Committee, and, in particular, as before to Dr. John Bonar, "of happy memory," so now to his like-minded successor, Mr. Peter Hope.

Nothing could have been more delightful than our intercourse altogether with these beloved brethren; and our only re-

gret was that our stay among them was so short. But we had the less regret in leaving them on the morrow, as though we had remained another day, we should not have been able to be present at the discussion of the proposed Union, which was deferred till the end of the week,—by which time Dr. Topp was expected to arrive (as co-delegate with Mr. M' Tavish) from Toronto. Before leaving, however, we saw plainly enough that the feeling in favour of Union, on all sides, was quite as strong in Halifax as we had seen it to be in Ottawa. And since our return home, the pleasant intelligence has reached us that both Synods were unanimous; so that, in less than a twelvemonth hence, the "Dominion" of Canada, in all probability, will be Presbyterially, as well as Politically, one. So much for the absence of a "Dominion" Establishment, either dominating or domineering.

The number of ministers and elders preser was one hundred and eighty; and it is worthy of being known and noted at home, that in Halifax, as in Ottawa (and I may say the same thing of St. Louis and Monmouth), the whole of the members were lodged and provided for in private families,—sometimes in those of other Churches than their own.

One of the topics on which I spoke was in reference to our "Sustentation Fund,"—telling them of its prosperity, and recommending it to their imitation. I have been gratified by hearing from one of the brethren since, that "the Synod has appointed a committee to consider the whole question of a Sustentation Fund, and particularly to examine the Free Church scheme, and to report on the advisability of introducing it, either in whole or in part, into the Church" in Nova Scotia. I shall be glad to hear a similar report by-and-by from the other Assembly, where I ventured to tender a similar advice.

In the event of another Deputation being sent across the Atlantic, I would take the liberty of suggesting that the Deputy to Canada should go to Canada and the "Lower Provinces" alone,—devoting his whole time to the service of our colonial brethren and their congregations. Three or four months spent among the townships, and in the rural districts, in preaching the word, holding congregational meetings, and getting acquainted with the people, would be both time and labour well bestowed; and I am quite sure such a delegation would be, if not more acceptable, at least more useful, than any such official and hurried service in the large cities as we were alone able to render. Hamilton, London, Dundas, Galt, Guelph, Fergus, St. Catharines, Truro, Pictou,

Charlotte-town, &c., &c., from most of which we had pressing invitations, will not again, I hope, look for a visit in vain.

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### THE WAVE OF REVIVAL.

In Prince Edward Island the blessed work of which we heard such delightful news of the meeting of Synod is still extending.

The Scottish Revival, as will be seen in other pages of the *Record*, still continues without abatement of power.

News of a wonderful work of grace come from Lovedale in South Africa. Hundreds of the pupils of the Missionary Seminary there have been converted.

Encouraging reports also come from Calcutta, Bombay and other sections of India.

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## Home Missions.

### Letter from N. E. Margaree.

#### THE FIELD.

About 23 miles up one of the prettiest rivers in the Province, and three miles below the farthest up settler is the small, yet neat and comfortable church in which we worship. About six miles below our church the Baptists have a meeting house, and three miles farther down there is a Methodist chapel, on the one side by the river, and a Congregationalist one on the other. There are four churches here then, but no congregation able to keep a pastor. In each of them there was a preacher for a few weeks during the summer, but now they are all gone except your correspondent. In connection with our church, which is the weakest, there are about 25 families, but there are also a number of persons belonging to the other churches who come to our meetings, so that the audience is quite respectable. Now you want to know if the people here are destitute, and I will merely give you facts and let you draw the conclusion yourself.

#### A LONG VACANCY.

There are about 25 families of nominal Presbyterians, who attend religious services, when there is any, but whose church was only open three times for such services since Mr. McLeod left last October until I came, once for Mr. Russell, Bible agent, once for Mr. McLeod who preached a day

shortly before I came, and once for another preacher. In the other churches when they have no preaching they have Sabbath School or some sort of meeting, but there was nothing of that kind in ours last summer. How many of them observe family worship I know not, I know there are a few, but I believe there are only very few communicants among them all. There are one or two persons here who are Israelites indeed, but their courses are almost run out, and unless the young will come up speedily to the help of the Lord there will be none to hold up the banner of

#### OUR SERVICE.

The people speak Gaelic but understand English with few exceptions. Immediately after the morning service I have a Gaelic prayer-meeting. I am able myself to read a chapter in that language by studying it through the week, and there are two or three men who will lead in prayer. In the afternoon I have Sabbath School, and at the close of the School preaching again, but there are no meetings during the week, the people are too busy to attend at this season of the year.

#### ORETICAMP.

Last Sabbath I was at a French settlement about 25 miles from here. There are five families of Protestants scattered among the French, doing business principally; and a large fishing firm from Jersey, where there are about 40 Jersey men of the English Church, but there is no Episcopal minister near, so I took the responsibility on myself without consulting Presbytery, to give them a day. They are principally young men, about 25 years of age, and well conducted. I feel sorry that they are spending the most precious portion of their life without any religious influence. We found a central house in which to meet, but at a considerable distance from the other families on both sides, and also from the fishing establishment. There were between 30 and 40 persons present, both morning and afternoon, some of whom came about six miles, nearly all of them three.

One or two of the families who are Presbyterians, go over to Margaree Harbor when Mr. Grant preaches there, but few of those who are at the factory can go as they have no conveyance. I made arrangement for a prayer-meeting at N. E. Margaree on Sabbath when I was away.

Yours truly, ADAM GUNN,

A few words from Upper Prince William.

August 31st, 1874.

"I remember my faults this day." I should have written to you some time ago, but I have so much work to do that I can

scarcely find time. As you know doubtless, I am laboring in Upper Prince William, the congregation last under Rev. S. McCully's charge. It is on the St. John River, about 25 miles above Fredericton. The charge embraces four stations. The Presbyterians here had no supply during the winter, so that when I came here my first meetings were discouragingly small, but now through God's blessing I trust, I preach to full, very often crowded houses, and I feel that I have reason to believe that the Lord is among us. Last winter I had almost made up my mind to teach school during the summer, but I have reason to thank Him that He has sent me here. Six or seven years ago a Presbyterian Church was built in one of my stations, and the outside finished. Since that time nothing was done to it. This summer they have resumed the work and at present are pushing it forward with energy. I believe that ere the cold weather sets in the building will be finished. I was thankful to see that one or more persons of means who in past years were not very active in advancing the great work, are taking a leading and active part this summer. I preach twice every Sabbath besides some mission work. I hold weekly prayer-meetings which I conduct as Bible-Class meetings. They are well attended. There is one Sabbath School in the congregation doing well.

In this section of country nearly all denominations are represented, Baptists [in the majority] Methodists, English Church, Roman Catholics and Presbyterians, with all I am on friendly terms. The Baptists turn out very well to our meetings. I am, on the whole, much encouraged. I study very closely, and I feel a pleasure in doing so. If we feel and preach the dying love of Jesus He will bless our labors. I try to feel like John: "He must increase, but I must decrease." "Brethren pray for us."

Yours very respectfully,  
W. Ross, Catechist.

A letter from a Parsee in the Bombay *Guardian*, expresses a strong conviction of the truth and authority of Christianity, and the editor from his personal experience, testifies that "hundreds" of Parsees in Bombay entertain similar sentiments. The Parsees in Bombay are but a small number—only forty thousand. We may safely say that hardly one educated Parsee believes in the divine mission. The marvel and the sorrow is that individual profession of faith is so exceedingly difficult to an Oriental. But the gregarious character that now makes it so difficult for one to come out from his fellows will, by and by, bring the Parsees over *en masse*.

## Our Foreign Missions.

Report of the J. D. Murray.

ANELCAUHAT, ANEITYUM, }  
July 13th, 1874 }

Rev. P. G. McGregor, Sec., &c.

I am thankful to be able to inform you that we are all well here, and that we have enjoyed a large measure of good health, during the past year.

### REVIEW.

Respecting our year's work and its results I have little to say. From the close of our Synodal meeting on the 24th July, 1873, until the 31st Aug., we were absent from our station, making a voyage round the Islands, I having been appointed by the Synod to accompany the vessel then as I have been again at the end of this season, as Deputy. During those five weeks public worship was conducted by the elders every Sabbath and Wednesday, both at Anelcauhat and at the outstations. Since our return, till now, I have been able, in the good Providence of God, to preach every Sabbath, either at this place, or elsewhere. The weekly prayer meeting, also, I have attended regularly and addressed frequently. All the Schools I have inspected once, in the course of the year, when I examined old and young on the Catechism, Scripture History and Personal Religion. Besides studying, preaching, visiting the sick and dying, mediating between the disaffected, journeying by land and sea, and attending to other such duties as usually fall to the lot of my brethren in the ministry at home, I have been teaching, translating the Scriptures, dispensing medicine, and directing and co-operating with natives in such manual labours—too manifold to mention—as 'revolve upon me in common with my fellow-missionaries among the New Hebrideans and uncivilized races.

### NATIVE PECULIARITIES.

The greatest difficulties of our position have arisen, I think, so far as the natives are concerned, out of the peculiarity of their mental and moral characteristics and habits, and in consequence of what appears to us as their transition state between that of absolute barbarism and a low degree of civilization. Their principle of action in taking revenge upon each other, for example, has often sadly puzzled and annoyed us. If they have been offended by any one instead of coming and telling us their grievances, they keep shy of us, or do something wrong, or something outrageous, that we may ask them what has broken their hearts. On one occasion I wrote to

Mr. Inglis on this subject, stating to him how preposterous their mode of retaliation appeared to us; and he sent me a reply to the following purport; "They are Orientals. They do as Absalom did when he sent and burnt Joab's barley that he might get Joab to come and speak to him, instead of going to Joab's house some morning, and calling on him himself, as you or I would do: or still more to the point, they act much on the same principle as Samson did, when he sent his foxes and his firebrands into the standing corn of the Philistines; Samson's grievance was with his father-in-law; but this was the round-about way he took to punish him: and the Philistines find no fault with Samson. It was evidently *use and wont* that he followed." They are an extremely timid race. They are also indolent and impassive beyond anything I ever observed in other human beings. They are avaricious, deceitful, lacking in feelings of gratitude, and with very little sense, apparently of the "true, the beautiful and the good." Nothing seems to excite in them emotions of wonder, awe, or rational fear. So unimpressible and careless are they, that one is sometimes tempted to cease from reasoning and expostulating with them altogether. They will quietly listen to what you have to say to them on the most important subject, but give the most provokingly apathetic answer. The least trifle sets them a-laughing, but they are seldom known to weep. What would prove a most crushing calamity to persons of acute sensibilities only produces in them, at most, the slightest impression. The only conditions under which they seem to become excited are these; viz., that if working in large companies, when, between their boisterous laughing and the singing of their old, unmusical ancestral songs, they raise, and keep up, for hours and days, the most disagreeable and deafening noises; and when quarrelling, when the still uneradicated savagism of their hearts emerges unmistakably to view. They are an amazingly proud, independent and obstinate people. Another characteristic of theirs is that of gossiping, which, as in other places, tends to do immeasurable mischief here. Their statements are often extremely exaggerated, and, in many instances utterly false. Then, in intellect they are but babes. They have very, very few abstract notions, and their combinations of concrete ideas are simple, in the extreme. It is hard for us, therefore, to adapt our instructions to their capacities. As Elisha, in raising the Shunamite's son to life, had to adapt his large form to the child's little form, so have we something very like that to do, as we 'prophesy on these dry bones.' The Aneityumese may



Restored to church fellowship.....	1
Total number of Elders.....	13
Elders ordained this year.....	4
Deacons " ".....	9
Total number of Deacons.....	9
Marriages.....	9
Births.....	12
Deaths—Males.....	20
Females.....	9
Afternoon school taught by Mrs. Murray and myself—term 3 months, viz., January February and March.	
Teaching days—Monday, Tuesday, Thursday and Friday, the weekly prayer-meeting being on the afternoon of Wednesday, and Saturday being cooking day among the natives preparatory to the Sabbath.	
Names on the school list.....	35
Average attendance.....	15
Mrs. Murray's class—Girls and children.	
My class—Young men.	
Subjects taught—Reading, Writing, Arithmetic, Geography, Singing and Sewing.	
Mrs. Murray and I teach also a Sabbath school class each	
Translation—First 23 chapters of Ezekiel.	
Words in my Aneiteumese-English vocabulary.....	1150
Applications for medicine.....	946
Most prevalent diseases—Fever and Ague, Asthma, Pulmonary Consumption, Diarrhoea, Dysentery, Rheumatism, Scrofula, &c.	
Contributions for the support of the Gospel—Arrowroot towards payment for the printing of the Bible; not yet weighed, but there will probably be about 950 or 1000 lbs. Also, the following works, viz., 4 houses on the mission premises re-thatched, and others repaired, 1 cow house built, hard wood and reed fences put up round our cow park and other grounds, 10 houses on the premises whitewashed outside and inside, the walks kept free from weeds, and coral-led, 1 new wattled and plastered church and school house, and all the churches and school houses, in connection with the station, kept in good repair.	

#### THE "PARAGON,"

you will be pleased to learn, has been purchased, for the mission, and is free from debt. Through the skill, taste and fidelity of the "Mission Ship Board," she more than satisfies our expectations. She was built, as you are probably aware, for a merchant ship, and had no cabins for passengers. But, by the alterations and improvements which have been made in her, she has, now, besides cabins for the captain and officers and steward, seven cabins for missionaries, a cabin for native teachers and their wives, a dining saloon, with a table ten feet long, and other accommodations which render her admirably adapted for the use of the Mission. How thankful ought we to be to the Giver of all good, that, while He was pleased to deprive us of the "Dayspring," He has so speedily provided us with a still better vessel! It is a matter of regret, however, that while this new

ship contains accommodation for twenty missionaries, there is only one more than half that number at present in the field, Mr. Goodwill having resigned his connection with the mission, on account of the failing health of Mrs. Goodwill. It is to be hoped that the appeal which we are addressing to the churches for an additional supply of missionaries will be promptly responded to by a sufficient number of men and women of the right stamp.

#### OUR SYNOD

met here, on the 8th ult., and closed on the 26th. We had the pleasure of having Dr. Steel, of Sydney, with us. He came down in the "Paragon" too see the islands and the state of God's work on them, in preference, I have understood, to taking a trip to his native land,—Scotland. He is imbued with a fine missionary spirit; and we have all learned to love him, and to hold him in the highest honour and veneration.

#### THE KIDNAPPING BUSINESS

has been prosecuted with unusual activity, in these seas, during the past year. Her Majesty's Ships-of-War which have been cruising among the islands, of late, have not, I fear, been as much a terror to those evil doers—the so-called traders—as they ought to have been. We are again memorializing the British Government, on the subject, praying for the "suppression of the traffic among the islands, and for its total abolition, in all British Colonies."

#### THE SALE OF INTOXICATING LIQUORS

to the natives is becoming a serious obstacle to the progress of missionary operations, in the New Hebrides. What a scourge to humanity is this accursed traffic! How sad that our fellow-countrymen should act the part of the agents of Satan among these already degraded tribes, rather than, as the servants of God, go all in their power to elevate and save them! "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!"

What a *savage* affair was that of the

#### "ANTIGONISH RIOT!"

Thorough-going devotees of papal superstition as we had known the Roman Catholics of that district of country to be; yet, we were exceedingly astonished, as well as indignant to hear of them, as the perpetrators of such a barbarous outrage on the sacred rights of their neighbours, as was that by which they disgraced themselves on the 10th July last. After that, Antigonish may fairly be represented as the Erromanga of Nova Scotia. For,



what more savage cruelty could the stone-armed pursuants of Harris and Williams have displayed? And yet, those papists call themselves Christians. What a burlesque on the name! I do hope and pray, however, that He, who can out of evil educe good, and make "the wrath of man to praise him," may over-rule the event for effecting the best results. Surely, there will, hereafter, in particular, be less political truckling, on the part of the Protestants in Nova Scotia, with those whose policy it ever is to deprive them of those blood-bought rights of freedom of thought, of conscience and speech, for which the great spirits of all ages have so earnestly raised their voices, and for which our martyred forefathers suffered so much and so nobly. Let the Protestants, not only of the village of Antigonish, but of the whole country, consult expediency less and duty more, do "what is right though the heavens should fall." Let them now, if ever, offer an uncompromising resistance to the arrogance and intrigues of the devotees of the Pope Pius ix. and his Jesuitical Counsellors, and labour more zealously for the conversion of Papists everywhere to the truth and liberty of the Gospel.

#### CHEERED BY HOME NEWS.

I was glad to learn that the work of the Lord seemed to be prospering within the bounds of our own beloved Zion in the dear land of our nativity. "May peace ever be within her walls, and prosperity within her palaces."

I trust that soon we shall hear of the consummation of the union of all the branches of the Presbyterian family in the Dominion; and, that it may be such a union as shall conduce greatly towards the advancement of our Redeemer's cause, both in British North America and in Foreign Fields of missionary enterprise.

I am happy to be able to say to you that we receive both the *Witness* and the *Record* more regularly now than formerly.

#### MISSION GOODS.

In forwarding us mission goods it would be well if the boxes made up for Messrs. McKenzie, Annand and myself were addressed to us, separately, as it is not convenient for us to divide them out here.

I would take the liberty, moreover, to suggest that such articles as the following be sent to us on Ancityum; (Messrs. McK. & A. will be the best judges themselves as to what will suit them.)—viz., any good washing print, bleached and unbleached calico, shirts of coloured flannel, calico, prints, regatta, or scotch twill: trousers of any light or stout material: frocks or blouses, same as trousers. Leather belts, common cotton pocket handkerchiefs,

needles, pins, thimbles, scissors, thread, cottons, tapes, braids, buttons, spectacles, knives, hatchets, axes, hinges, locks, fish-hooks, strong combs, tools, medicines, linen, or cotton rags, &c.

Your's faithfully,  
JAS. D. MURRAY.

#### Report of Rev. J. W. McKenzie, Erakor Station.

As this is my first regular report it will be necessary for me to give you a short account of our field of labor as we found it on our arrival; for unless you know something of its condition when we began our labors, you cannot extend to us that sympathy to which as your missionaries we are entitled.

#### WORK OF PREDECESSORS.

As you are aware, our field comprises what was formerly the scene of the labors of those devoted servants of God, Morrison and Cosh. They were not permitted to break up any new ground. The villages at which they settled had embraced Christianity before they arrived, and in vain they endeavored to carry the Gospel to the surrounding heathen.

Their labors however were greatly blessed to these two villages, and when we contrast their condition with what it was, or with the present condition of the heathen around us, we can exclaim in the language of one of our old, "What hath God wrought." But, as is most natural to expect, owing to the absence of a missionary we found that they had fallen back somewhat into their old heathen practices.

#### RELAPSE.

We first settled at Epang. There we found heathen of the very worst kind, young men who had lately returned home from New Caledonia and some other places. They had been taken away by "Slavers" when quite young, and had imbibed many of the worst principles of the white man. These young men for the most part attended public worship, but their presence was very injurious to the other natives. They had none of that reverence for God, His house, or His day, observable in others. Then another reason for their falling away at Epang was that most of those who had taken a lively interest in the work had died soon after Mr. Cosh left them. We found two men, however who were striving to keep their light from going out. They conducted public worship every Lord's Day.

#### PREVALENT EVILS.

I will merely glance at some of the more prominent evils with which we had to con-

tend. After the service was over, with but few exceptions the Sabbath was merely a day of recreation with them. When any one died the whole village made a feast in his or her honor. When a man wanted a wife he bought her from her friends for a certain number of pigs. When he was angry with her and wished to send her away, or wanted another woman he demanded back his pigs. Polygamy was the exception. It was very common for a man to beat his wife, and in the event of his beating her in such a brutal manner as to enrage her friends he gave them a pig or more to reconcile them.

Cava was, and is still, drunk to excess. I have often seen them so drunk as scarcely to be able to walk or speak.

#### ERAKOR.

Erakor, being longer in the enjoyment of Gospel light, and some who were amongst the first converts being still alive and exerting a good influence, had not fallen away so much. Still even here many weeds had grown up and were choking the good seed. Here too we found several of the heathen already alluded to. We were surprised to find that here as well as at Epang men and women wore no more clothing than the heathen of the surrounding villages, except when they came to the house of God.

#### DEPOPULATION.

We were greatly disappointed in regard to the population. At both villages there were only a little over 200 natives. They had been very large villages at one time.

#### CHURCH MEMBERS.

At Epang we found eleven church members in good standing; three men and eight women; and at Erakor 32—14 men and 18 women.

#### GOSPELS.

They had the Gospels of Mark and John, and a small hymn-book.

#### MANUAL LABOR.

From the time we began our labors in this field up to the present day, I have had a great deal of manual labor. The mission premises of both villages were very much dilapidated, and the reed churches were in ruins.

Coming to this village was almost like coming to a new station, with the exception of a small plastered house of two rooms. All around the premises had grown up into bush. I am now putting up two more rooms which I got from Sydney.

#### REVIEW—DISCOURAGEMENTS.

We have now been laboring here nearly two years and during that time we have

had our encouragements as well as our discouragements. To see our young men carried away by those wretched "Slavers" after having been under our training for several months, and we had been yearning over them that they might be brought to Christ, is a discouragement not easy to bear. Oh! when will "the wickedness of the wicked come to an end" in this matter. It is discouraging to see several of those whom we baptized, and of whose conversion we had good hope grievously backsliding, and showing no signs of repentance.

#### ENCOURAGEMENTS.

But on the other hand it is cheering to see some following on to know the Lord. We have some old men whose piety is unmistakable, they are evidently ripening for glory. Our school for the children is almost all that we could desire; some of them have very bright intellects.

#### NO OPENING AT ERATOR.

We have been endeavoring to get an opening to the heathen, but so far have been unsuccessful. At Erator the nearest village to us they seem as much opposed to the Gospel as they were when they murdered a teacher sent to them by Mr. Morrison. They have threatened to do the same again, so as this is their feasting season we think it prudent to wait a little while.

#### BUFA MORE HOPEFUL.

Bufa seems a little more favorable within the last week or two. Sometime ago they forbade us to go amongst them, but we have continued to go and lately we think the darkness is beginning to break.

#### SCHOOLS AND BIBLE CLASS.

I go to Epang every other Sabbath and generally remain a day or two in order to visit the school. Here we have school every morning [Saturday excepted] for the adults, and when they are dismissed for the children. On Wednesday morning we have a Bible Class for church members at the close of the school, in the afternoon prayer-meeting, and at its close our catechumens' class is held.

#### PRINTING OF GENESIS.

I must not forget to inform you that we owe a debt of gratitude to Mr. Cosh for superintending the printing of Genesis which he had translated before leaving this field. At the request of the Mission Synod he kindly undertook the task. His time being fully occupied during the day with his pastoral and other work he had to correct the proof sheet at a late hour of the night.

I trust you do not forget us when you draw near the throne of grace. Oh! do

plead for us and for this people that through our instrumentality they may be given to Christ.

J. W. MCKENZIE.

Erakor, June, 1874.

### Letter from Rev. K. J. Grant.

Sanfernando, Aug. 8th, 1874.

REV. AND DEAR SIR,—I am indeed thankful for the evidences of a growing interests in this mission, as furnished by mail just arrived. Passing by many items of home news I will simply note the movement in Dr. Bayne's Congregation, I believe principally amongst the young men, by which the full salary of a nature Catechist or Evangelist is provided—

#### OUR EVANGELIST.

The young man named, Lal Bihari, is proving most faithful and useful, and I feel assured that the young men who generously undertake his support will not regret that they have come to the front. We are out nearly every day of the week and we have no reason to think that our labors are in vain. Applications for baptism are of frequent occurrence.

#### EFFECT OF TEACHING.

And as a specimen of the influence of our Schools, let me tell you of some recent accessions to our numbers. In May, a young lad of 10 years, who had attended our school regularly about two years and-a-half, and who reads the Bible freely, and who is a very promising boy, came to me one Sabbath, wishing to be baptized. Knowing the influence we had over him, I felt free to baptize him if his father would consent, but anticipated opposition. However, I lost no time in informing the father of his son's request, and contrary to my expectation, he not only agreed heartily that the boy should be baptized, but earnestly requested that he himself should be baptized. For two or three years he had been hearing the word, but this was the first clear evidence we had of his sympathy with the truth. After a season of faithful dealing, Harisingh and his son Birbal were baptized together, the father by myself in the Hindustani and the son by Dr. Anderson, of America, in English. All appeared unusually solemnized.

#### MORE ACCESSIONS.

Again, on Monday, Harisingh returned with two others similarly exercised with himself, but now no longer ashamed to avow their convictions. Never did men urge more resolutely for admission to the Church, and the inconvenience to which they subjected themselves in being further taught, convinced me of their sincerity. These also have been baptized,—then the

senior boy in school, Grice, who had been well grounded in the Iero School, now about 15 years, on profession of his faith, was baptized. Also the eldest girl in school.

Thus from one school in the country and out of the Bible Class in that school we have received 3 young people who are intelligent and thoughtful into our little circle of converts, and largely to the influence of that school may be attributed the accession of the other three to our Church membership.

#### NATIVE LIBERALITY.

As an indication of the Christian liberality of our converts, let me tell you of improvements effected by them in our Church. Our seats consisted of boards extending across the body of the Church without back supports, &c.,—in short they were very uncomfortable. Our young men thought the time had come to provide more comfortable seats. A subscription list was opened, about \$75 were subscribed. One subscribed \$8, another \$7, a few \$5, and the rest smaller sums, all the members contributing. They have materially improved the appearance of the Church, and provided comfortable seats for about 100 people at a cost of about \$90. I believe they will raise \$75 by subscription, and the balance can be paid from the Sabbath Collections.

#### ESTATE SCHOOLS.

In April I opened 3 Estate Schools in my District. The number enrolled in these for the quarter ending June 30, is 65, the average daily attendance is 49. I omitted mentioning these schools in any former letter. They are supported by Mr. Lamont, Proprietor of these Estates.

I presume, the intimate connection between Estate Schools and our higher work is sufficiently appreciated by the Church at home.

The Scripture illustrations from the Book & Tract Depository will be very helpful, and particularly in impressing the lesson important to teach the Hindoo that our Blessed Saviour was not an Englishman.

Yours, very truly,

K. J. GRANT.

REV. P. G. MCGREGOR.

### Evangelical Alliance.

A Conference of the branches of the Evangelical Alliance in the Dominion opens at Montreal on Thursday the 1st October, 8 o'clock. It is expected to last nearly a week, and eminent men from abroad as well as from the different sections of the Dominion are to take part in the proceedings.

## News of the Church.

### Presbytery of P. E. Island.

The Presbytery of P. E. I., in connection with the P. C. L. P., met at Murray Harbor on Aug. 6th, and after sermon by the moderator, was constituted with prayer,—and the Presbytery resumed the consideration of Mr. Lawson's demission. All the papers connected with the case were read, and the commissioners from the congregation heard. Mr. Lawson was also heard, and still pressed the acceptance of his resignation; whereupon the Presbytery unanimously accepted Mr. Lawson's demission of the pastoral charge of the congregation of Murray Harbor, the same to take effect on and after 9th inst., and appointed Rev. John Gillis to preach in said congregation on 16th inst., and declare it vacant. Rev. John Sutherland was appointed moderator of the Murray Harbor Session.

The Presbytery, in accepting the resignation of Rev. Mr. Lawson, agree to express their gratitude to the Great Head of the Church for the progress made in the congregation during his pastorate, and as he has felt it his duty to demit his charge in order to serve the Master in another sphere of usefulness, they earnestly pray that Mr. Lawson's future labors in the Redeemer's cause may be abundantly blessed.

Having met for the Presbyterial Visitation of the congregation, the usual formula of questions was put to the several office-bearers, and were satisfactorily answered. The Members of Presbytery tendered to the congregation such counsel and words of encouragement as they deemed necessary. They expressed their sympathy with them in being deprived, in the meantime, of the stated services of a pastor; they rejoice to find such good manifestations of spiritual life and activity as exists among them; they note with special gratification that they have an elegant manse in course of erection, the whole cost of which is nearly subscribed. The Presbytery would further assure the congregation of their continued interest in them and care over them, and would urge them to be steadfast and unmoveable, always abounding in the work of the Lord, and earnestly pray that they may soon have another pastor to go in and out among them to break unto them the bread of life.

Rev. John Gillis was appointed to supply the congregation of Murray Harbor during the month of August.

The Presbytery met again in Charlottetown, on 26th Aug., when the call from Richmond Bay to Rev. H. Crawford was

sustained and presented to him. The call is signed by two hundred members, and by one hundred and eight adherents. The salary guaranteed at present is \$600. The Presbytery recommend the congregation to increase the salary, as soon as possible, to at least \$700, with a manse. Mr. Crawford having intimated his acceptance of the call, the induction was appointed to take place on Tuesday, 8th Sept.

### Presbytery of Lunenburg and mouth.

This Presbytery met on the 29th Aug., in the Presbyterian Church, Yarmouth. Nearly all the ministers were present, and a few elders. The Rev. Ebenezer McNab was chosen Moderator for the ensuing year. The new Basis of Union was unanimously adopted. The recommendation of Synod anent Sabbath Schools was considered, when a committee was appointed to collect statistics, and report to next meeting of Presbytery. The congregation of Yarmouth was visited, and found to be working vigorously. A new Church is in process of erection, and the minister's salary has been increased to \$800.00.

On the two following days the Presbytery visited respectively the Chebogue and Carlton sections of Mr. Meek's congregation. There are only about a dozen families in each of these localities; but during the past year they raised for all purposes about \$1,100; \$600 of this was expended on repairing the church in Chebogue, \$400 were paid for salary, and about \$100 for missions. The spiritual life of the people as manifested by family worship, Sabbath Schools and Prayer-meetings is highly encouraging. Resolutions, embodying the Presbytery's view of the state of matters, were passed and read to the congregations. Members of Presbytery also gave such counsel and encouragement as seemed to them needful. Instead of the usual sermon before the visitation, a short time was spent in devotional exercises, consisting of praise, prayer, and brief practical addresses.

The next meeting of Presbytery was appointed to be held in the church, Lunenburg, Friday evening of the 16th of Oct., for evangelistic services with the people, and general business.

P. M. MORRISON, Clerk.

### Presbytery of Halifax.

The Presbytery of Halifax met in Poplar Grove, on Tuesday, September 1st. The amount of business before the Court was not large. The Presbytery spent some time in considering the Synod's remit, anent "Systematic Beneficence," and in

order to carry out the directions of Synod, and at the same time examine the affairs of the congregations generally, the Presbytery resolved itself into three Committees for a thorough visitation of all the congregations. Messrs. Gordon, Logan, Hogg, Mowitt, Sutherland and McGillivray with their Presbytery elders, and the Presbytery elders of West Cornwallis, and Kempt and Walton, to visit the Western congregations: Mr. Mowitt, Convener.

Messrs. McNeill, Bernard, Gauld, Cameron, McLean and Sedgewick, with their Presbytery elders and the elder from Milford and Gay's River, to visit congregations in the Centre: Mr. McLean, Convener.

The remaining members of Presbytery to take the City and Shore district: Mr. Simpson, Convener.

Rev. J. P. McGillivray was appointed to watch over the interests of the Education Fund in this Presbytery. Next meeting of Presbytery is to be held in New Glasgow.

### Presbytery of St. John.

The Presbytery of St. John met in the St. John Presbyterian Church on the 1st of September, and there were present fourteen ministers and three elders. Rev. Kenneth McKay was elected Moderator during the ensuing year. The Presbytery expressed their satisfaction at the full supply given to the vacant congregations and stations during the month of August, but were dissatisfied with the way in which a probationer disappointed the St. James Congregation. A letter was read from Rev. Mr. Quinn proposing the terms on which he would remain in New Kincaidine for one year. The Presbytery could not see their way clear to accept the offer, but requested the Clerk to restate the terms already proposed.

Mr. Thomson declined the call to Glassville. An interesting report was read from Mr. Stanley of his labors in Quaco, Tyne-mouth Creek and Black River during the summer months, stating that all his expenses would be paid without making any call on the Home Mission Board, and that urgent requests were made for a continuous supply from the Presbytery. The Presbytery expressed their great satisfaction at Mr. Stanley's labors, and also at the liberality exhibited by those stations. A letter was also read from St. George, stating that \$151 had been raised for Mr. Bayne, Catechist, for his labors in that place during sixteen weeks. The Presbytery also expressed their great satisfaction at the liberal manner in which this station had met their liabilities. Mr. Paradis, Missionary at Grand Falls, received trials for ordi-

nation to be handed in at the regular meeting of Presbytery held in December.

The remit of Synod on Union was taken up, and it was moved by Rev. Dr. Waters, seconded by Rev. R. Wilson, that the Preamble, Basis of Union and Resolutions appended thereto, adopted by the Synod of the Churches of the Maritime Provinces, and sent down to Presbyteries in terms of the Barrier Act, be approved by this Presbytery, and that Sessions and Congregations be instructed to report their action thereon to the Clerk of this Presbytery before the 15th day of October—said reports to be forwarded by him to the Clerk of Synod.

Rev. James Salmon tendered the resignation of his charge in Chipman, on the ground of inadequacy of support. The Presbytery agreed to meet in Chipman on the third Wednesday of September, at half-past 7 o'clock, p.m., at which meeting the congregation will be duly summoned to appear for their interests. Owing to the scarcity of preachers during September the Home Mission Committee were requested to make the best arrangements possible for the supply of vacant congregations and stations.

The Presbytery of St. John, of the Church of the Maritime Provinces, met at Redbank Church, Salmon River, on the 16th Sept. After a forcible discourse by the Rev. Dr. MacIise on 1 Cor. xv.: 25., the Presbytery was constituted. In the absence of the Moderator and Clerk, Dr. MacIise was appointed to act as Moderator and Dr. Waters as Clerk, *pro tempore*.

After the reading of the Minutes and the reception of a commission in favor of Mr. Walter Brown, as representative Elder from the session of St. John's Church, St. John, the Presbytery proceeded to consider the resignation of Mr. Salmon, which had been laid on the table at the last meeting of Presbytery. Mr. Salmon reported that he had, in accordance with the instructions of Presbytery, duly cited the congregation. There appeared as commissioners from the congregation, Messieurs Francis Baird, Wm. McAllister, Thomas Christie and William Fowler. The Presbytery having had a lengthened conference with the commissioners and congregation, it was ascertained that no definite action had been taken to ascertain what the Congregation was able and willing to do for the support of the pastor, nor yet had any expression of opinion been obtained from the congregation, as a whole, in reference to the resignation of Mr. Salmon. Whereupon, on motion of Mr. Bonnet, seconded by Dr. Waters, it was agreed that Mr. Salmon's resignation be laid on the table until a meeting

of Presbytery, to be called at the meeting of Synod, appointed to be held at New Glasgow, on the third Wednesday of October (21st), at ten o'clock, a.m., to consider the same; and that the congregation be instructed then to present, (1) definite statements regarding the amount of stipend which the congregation would be able to contribute towards the support of the pastor, and (2) a distinct expression of opinion anent the demission of Mr. Salmon of the pastoral charge of the congregation.

All matters in reference to Home Mission work were remitted to the Home Mission Committee for consideration.

The consideration of two motions, of which notice had been previously given, was deferred until the next ordinary meeting of Presbytery, which it was agreed should be held on the first Tuesday of December at eleven o'clock, a. m., in St. David's Church, St. John.

The Presbytery then adjourned, and the meeting was closed with prayer.

#### Presbytery of Pictou

The Presbytery of Pictou met in James Church, on the 18th ult., New Glasgow, and was constituted by the Rev. A. McL. Sinclair, Moderator.

The Basis of Union and the resolutions connected therewith as sent down by Synod were all passed. Committees were appointed to carry out the deliverance of Synod on Systematic Beneficence, by bringing the subject before Sessions and managers and congregations if necessary.

The Revs. A. McL. Sinclair and Robert Cumming, and Mr. Hugh Ross, were appointed for Earltown and Scotsburn congregations.

The Revs. George Walker and James Thomson, and Dr. Murray for the congregations of Pictou town.

The Revs. Dr. Bayne and John Lees, and Mr. John Miller, for the congregations of West River, Central Church and Green Hill.

The Revs. George Patterson and Wm. Maxwell, and Mr. Daniel McDonald for the congregations of Westville, Hopewell, Stellarton and East Branch, East River.

The Revs. E. A. McCurdy and D. B. Blair, and Mr. John Angus McDonald for the congregations of Glenely, Sherbrooke, Lochaber and Antigonish.

The Revs. Thos. Cumming and Alex. Ross, and Alexander Grant, for the congregations of Blue Mountain, French River, Merigomish and Little Harbor.

The Revs. John McKinnon and Peter Goodfellow, and John Miller, for the congregations of New Glasgow.

The first named person in each of the above Committees to be convener.

The Presbytery expects the committees to enter upon their work as soon as convenient and hopes that all their reports shall be given in before the 1st of March.

It was agreed to hold the next meeting of Presbytery on Tuesday the 22nd inst., in John Knox's Church, New Glasgow, at 11 a.m., for ordinary business.

JOHN MCKINNON, *Clerk*.

#### Presbytery of Victoria and Richmond

At a meeting of this Court held at Lako Ainslie, Sept. 4th, Mr. Thomson, Preacher of the Gospel, having received a unanimous call from the Presbyterian Congregation, Mabou, and accepted it, his trial discourses prescribed at a meeting were heard, which consisted of a popular sermon from John i. 12—13; Lecture, Romans viii. 1—4; Exercise and addition, Heb. vi. 4—9; he was examined in Hebrew, Psalms i. ii., Is. 4iii.; in Theology, atonement, and in Church History, 1st and 2nd centuries, A. D. The Presbytery having taken a conjunct view of these trials, sustained them as highly satisfactory.

This Court met again on the 8th inst., in the Presbyterian Church, Mabou, at which Mr. Thomson, according to appointment, was regularly ordained to the office of the Holy ministry and inducted into the pastoral charge of said congregation. On the occasion, the preliminary steps being attended to, as directed by the rules of the Church, an appropriate discourse was delivered by Rev. A. Grant, to an attentive congregation; the steps taken in reference to the call were narrated by Rev. M. Stewart, who had been interim Moderator of the Session since the death of their former Pastor, Rev. Wm. Sinclair, the questions of the formula were put by Rev. K. McKenzie, to which satisfactory answers were returned by Mr. Thomson; the congregation also cordially responded to the questions put to them, promising to adhere to their call and in terms thereof to sustain their minister. Mr. Stewart, as Moderator, led in solemn prayer, and after the usual laying on of the hands of Presbytery, Mr. Thomson received the right hand of fellowship, the Moderator addressed the minister on his responsibilities, duties and privileges in well digested remarks, and the Clerk, the Congregation. In the accustomed way, Mr. Thomson received from the people of his newly assumed charge as they retired from the hall of the Church, a very cordial welcome. Thereafter, Mr. Stewart having constituted the Session, formally introduced Mr. Thomson to them. His name being added to the Roll, the Pres-

bytery adjourned to meet at West Bay, Friday, 2nd October next, closed with prayer.

K. MCKENZIE, *Pres. Clerk.*

P. S.—Let us fondly hope that this settlement thus so auspiciously inaugurated may prove an unspeakable blessing to both Pastor and people and to the cause of Christ, generally in this portion of the vineyard.

K. MCKENZIE.

### Interesting Services: Designation of Miss Johns.

The Congregation of St. Matthew's Church, Halifax, have agreed to support Miss Johns, one of their number, as a Missionary to the women of India. Miss Johns is an experienced teacher, having been for some time at the head of the Girls' department in Morris Street, in this city. On Wednesday evening the 16th Sept., a large number of the congregation and other friends met in St. Matthew's to bid Miss Johns farewell and commend her to the Head of the Church. Rev. Mr. Woodside, a venerated Missionary of the Presbyterian Church of the United States, was present and delivered an impressive address. Mr. Woodside had been for twenty-six years connected with the Lodianna Mission. His sketch of the work was both instructive and encouraging. A Colony for converts is to be established at Derra Doon, and for this object Mr. W. was receiving collections. He stated that the congregation of Rev. W. S. Darragh (who was present) had given £30 stg. for the object. Mr. Woodside kindly consented to remain in the city over Sunday and officiated in several of the Churches. But to return to Miss Johns: On the Wednesday evening mentioned, Rev. G. M. Grant led the service. Prayers were offered by Revs. W. S. Darragh, P. G. M'Gregor, C. B. Pitblado and Mr. Woodside. Another service was held Monday evening; and on Tuesday at noon Miss Johns embarked in the steamer for Liverpool, whence she will proceed to Madras. We join our prayers with those immediately concerned in sending her forth, that God would give her safe passage over the sea and lands to her destined post, and spare her for a life of usefulness in the sphere to which she is called. We congratulate St. Matthew's Church upon their liberality in supporting the Lord's work at home and abroad. May they abound more and more in all the graces!

### Sabbath School Convention.

A very delightful and useful Convention of Sabbath School workers was lately held at Yarmouth, N. S. The attendance of

delegates from all parts of the Maritime Provinces was satisfactorily large. The people of Yarmouth received their visitors with the most abounding hospitality. The result of the Convention will be a deeper sense in many hearts of the importance of Sabbath School work.

### Young Men's Christian Associations.

The Conventions of the Young Men's Christian Associations was held this year at Fredericton. The attendance of delegates, the interest manifested by the public, and the work accomplished, are all favourably reported of. The delegates on their return have held meetings in Halifax, Truro, Pictou, Charlottetown, &c., and have pled warmly and effectively for earnest Christian work. Mr. Thane Miller's visit to Halifax and other places has been a means of much good. A "Praise Meeting" is now held regularly in the Y. M. C. A. Rooms, Halifax, on the afternoon of every Lord's Day. Steps are being taken to establish Association for the benefit of Young Women in this city.

### Death of Rev. C. C. Stewart.

We regret exceedingly to record the death of Rev. C. C. Stewart, of Owen Sound, Ontario, one of the most promising of the rising ministry of the Presbyterian Church. Mr. S. was a native of Musquodoboit, Nova Scotia. By indefatigable industry and devotedness he secured a superior education, literary and theological. He was indeed too studious for one with a comparatively delicate frame. He was settled at Owen Sound four years ago and laboured with much acceptance and success in the work of the ministry. He published a very valuable work on Church Government, which has won the commendation of the best authorities. He also wrote valuable articles for Magazines and newspapers. Since last fall his health was very precarious. He bore the burden of suffering with patient resignation to the will of God.

ACADIA.—This congregation comprises 3 or 4 preaching stations, and has long been vacant. The Mines section is now taking steps toward the erection of a Union Church. Folly Mountain has enjoyed the services of a Kirk Catechist during summer, besides supply from Truro Presbytery. A settled pastor to cultivate the whole field is much needed.

OUR vacancies in New Brunswick are numerous. A good band of Catechists have been cultivating the field this season, and some of them were paid in full when leaving their stations.

**MOOSELAND.**—This locality for a long period was very scantily supplied with Gospel ordinance, some not having heard a sermon for 9 months. During the summer a monthly service has been given by our Church, and according to their means the people have contributed liberally. Some interest is also taken in the cause of education. Though somewhat isolated, yet during the past 6 years, their school has been vacant only part of a term.

**BAY OF ISLANDS.**—Within the past two years there has been a considerable influx of population in this region. It is thought \$400 could now be raised for the support of a minister. A little aid from the St. John's and Harb'r Grace congregations with a supplement would insure the settlement of a Pastor in this neglected locality, and thus strengthen our cause in Newfoundland.

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## Other Missions.

### Miss Whately's Mission in Egypt

At the recent meeting of the Midway Conference, Miss Whately gave the following account of her mission and schools in Cairo:—

She said their maxim had always been, "Hitherto hath the Lord helped us." Many times there had been perplexity, but never despair, and his aid would be found the same in the future as in the past. The work had commenced in a very small way, and under many difficulties, chiefly owing to the indifference among the parents for the education of their children, and to the fact that, for a long time, Miss Whately had to labour alone, until some native women were raised up to give their help in the work. Now there are two large schools for boys and girls, the former being superintended by a Syrian gentleman, M. Shakoor. Miss Whately is now aided by her adopted daughter, Mrs. J. Shakoor, and a Bible-woman; and two hundred families are on their books for visiting. These are chiefly the mothers of her scholars. In the girls' school there are two hundred and thirty pupils, and in Miss Whately's own house are six boarders, who have been entirely given over for a term of years into her charge, and who are never away from Christian influences. In this way it is much hoped that future teachers for the young may be raised up. The Bible is constantly taught in these schools, and many of the children are not only well acquainted with it, but give great promise that the good seed of the Word has really

taken root in their hearts. Of two girls taken not long since to their heavenly rest, Miss Whately had the fullest assurance that they died in the Lord. There are far fewer difficulties for women to encounter in becoming Christians than men have, as they are not bound to attend mosques, are also never expected to talk much in their families, and can be Christians without openly avowing it. As has been said, one of the great difficulties at first was the persuaded the mothers to send their children to school; they could not see any good in it, and made constant objections. At last a little collection of girls was made; but these were constantly changing, few, if any, staying for any length of time. Now it is quite different, and there are thirty or forty who have been scholars for years, and are not content with attending all the week, but choose to come on Sundays also, although no secular instruction is then given. One blessed result of increased school-work is the large number of adults to be visited. A Bible-woman has been employed, and access has been gained to several harems. In these harems live the better sort of Eastern women, the others dwelling in mud huts. Miss Whately began her mission-work by going among the very poorest; by degrees children of the higher class began to attend her school, and thus the work has been upwards instead of downwards. The women of the harems had been very jealous of any stranger visiting them, but now many, who have never had a Christian woman inside their doors before, throw them literally wide open, and, inviting their visitor to a seat, ask for some of "the Book." Nothing surprises these poor downtrodden women so much as to hear that God loves them. In a kind of mechanical way they say, "God is good," but they cannot realise that He cares for them, or that He will hear prayer from them. The first few verses of Luke xi. rarely fail to affect them, they are so touched with the love and kindness of the Father. The work begun at Cairo, and which has been attended with such manifest blessing, is now extending, and at Damietta a school has been established for boys, and requests are constantly being sent that one for girls also may be begun.

### A Hindu Nicodemus.

In estimating the results of missions, some allowance ought to be made for those who have not the courage to speak out. See an instance given by Rev. J. Vaughan, Church Missionary Society, Calcutta:—

"I could tell you of a native gentleman who took me on the roof of his house and



then, when only God could see, poured out his heart to me and assured me of his entire belief in Jesus as the only Saviour of the world. I could tell you of many more who have visited me at my house and told me the same thing—they believe, sincerely believe, but lack the courage to confess Christ in His own appointed ordinance. A very remarkable instance of this kind of influence I cannot but relate, inasmuch as it strikingly illustrates their way in which God makes use of this agency for His glory. Some fourteen years ago, a pupil trained in one of our schools left the institution a secret believer in Christ. He had a bosom friend who had not been trained in a school of this kind; this friend was bitterly opposed to the truth; when the believer commended Christ to him, he scoffingly rejected the idea of bowing before the Crucified One. The believer then took him aside. 'Come with me' said he, 'and listen to the words of this Book.' He read to him the word of life; as he read the heart of his friend was softened; gradually conviction fastened upon him; he became an earnest believer, and he is now, I rejoice to say, a devoted minister of Christ; but alas! alas! he who brought him to Christ is still outside the fold. I say, does not a case of this kind show that very real and very precious results are flowing from educational work? My verdict, therefore, is, dear brethren, let us despise no part of our mission machinery; let us rejoice in all; let us give a portion to six and also to seven, seeing we know not whether this or that or both alike shall prove good."

The last annual report of the Calcutta Church Missionary Society also gives the following interesting particulars:—

"Amongst the thousands who have in heart broken with Hinduism, there is an endless variety of religious tone and sentiment. . . . The most advanced of this interesting body are, without doubt, standing on the very threshold of the kingdom. They believe all the cardinal doctrines of the gospel, fancy they are clinging to Christ in their hearts, and certainly acknowledge no other means of salvation; but, sad to say, they stop short of the final step. The fear of man, which bringeth a snare, keeps them back. They believe in his cross, but will not take up their own cross and follow Him. Here is an extract from the letter of one such borderer. Years ago, he lived in Calcutta, and whilst here came to believe in Christ, Long has he been kicking against the pricks; his conscience, as well as the advice of his best friends, has ever told him he ought to confess the Saviour in his appointed ordinance; but he has hitherto

hung back. He writes, 'I am always very thankful to you for your kind exertions to save my soul from eternal ruin. I thought that this time I would be able positively to give you the time when I would take the long-wished-for step, but I am sorry to inform you that my weakness prevents me doing so. I am not one of those who hold that baptism is merely an outward ceremony, and not required for our salvation; yet such is my weakness that I cannot make up my mind to sacrifice a little earthly comfort for its sake. I am fully aware that I am pursuing a wrong course, and that if I wait and delay for a 'convenient' time, that time may not come to me at all; but what shall I do? I have been delaying for a long time to confess openly the Saviour, to whom alone I look up for salvation. I need nothing to be convinced that I am doing wrong, and yet I cannot go up boldly to you to receive baptism.'"

#### United Presbyterian.

The Rajpootana Mission of the United Presbyterian Church has now been carried on for a number of years with very encouraging results. Connected with it are 6 stations, 11 ordained European missionaries, 5 European medical missionaries, 2 European catechists, 1 European female teacher, and 96 native agents. The fruits are represented by 122 native communicants, 262 persons forming a Christian community, 571 inquirers, 77 day-schools, 3058 pupils, and 2461 attenders on public worship.

#### Calcutta.

In Calcutta not only have the European Protestant bodies been deeply stirred,—the interest has extended to the Ritualistic portion of the Anglican Church; and, more remarkable still, we hear of "immense congregations" of Roman Catholics listening with "much enthusiasm" to the fervid preaching of one of their priests. Meanwhile, the Asiatic as well as the European mind is shaken. We hear of meetings being held by the Bengali Christians which are marked by a spirit of deep earnestness and warm brotherly love. All this arouses the attention of the non-Christian community. The Brahma Samaj looks on in wonder. *Emotion* has been the continual demand of the Samaj; and it now sees that the earnest proclamation of what it held to be worn-out dogmas can unseal the fountain of the heart's deepest, and tenderest, and holiest emotions Truly, as the *Lucknow Witness* says, the preacher of the Word has now in Calcutta, thus seething with new life, "a magnificent opportunity" of pleading for his Master.

### Irish Presbyterian.

Last year was one of the most fruitful in the history of the Irish Presbyterian Mission in Gujerat and Kattiawar. Ninety-nine adults were baptized—6 in Ahmedabad, 20 in Surat, the rest in Borsud. The report says. "The hand of God has been specially manifested in the Borsud districts, in the quiet turning of the hearts of many from serving idols to the worship of the only living and true God. The spiritual character, the absence of excitement, and the permanence of the movement to Christianity among the Dhers of the above district have been most gratifying to us. All who have been admitted into the Church have remained in their own villages and at the usual occupations, except in a few instances in which the leaders in their villages have been set apart as evangelists. The friends of missions of missions will be glad to learn that this most interesting awakening still continues."

## Missionary Intelligence.

### Mission Incident at Papua.

The latest enterprise of the London Missionary Society has a decided flavor of romance about it. The island of Papua, or New Guinea, which is the scene of these new labors, is the least known of all the islands of the Pacific. Its coastline has not yet been fully explored, and the interior, from which snow-capped mountains look out over thick groves of tropical trees toward the sea, is entirely unknown.

Dutch missionaries have already been laboring on the northern shore since 1855, at four stations; but the work of the London Society, planned on a large scale and more widely reported among English readers, has for the first time brought this second largest island in the world into the circle of our missionary interest. The climate on the coast and on the small islands between Cape York and the New Guinean mainland is regarded too unhealthy for the residence of European missionaries. These have, therefore, been stationed at Cape York, to superintend the mission, while the work on the islands in Torres Straits and on the main land has been intrusted to Polynesian converts, 18 in number, who have received very kind treatment from the natives, Papuan and Malay. The worst that has yet happened to them was the flight of several of their number in consequence of the rough language of the chief on the Island Tanan. They have returned to their posts.

How much these people need the gospel of peace will appear from an extract out of the journal of Rev. Mr. Murray in regard to the raids which the inhabitants of one village are accustomed to make on those of another:

"They come stealthily upon the village selected as the object of attack during the night, and kill such as do not succeed in getting out of their way, and carry off the heads of their slain. To obtain these is said to be their sole object. The skulls are carefully prepared and traded with to other tribes or retained as precious treasures by the parties who obtain them. They take them with them on their fishing excursions and when they go to work on the plantations. It would seem as if they attributed to them some sort of talismanic influence."

On entering Redscar Bay, Mr. Murray met several of those New Guinean vessels which from their strange appearance excited the dread of earlier visitors. Seven canoes lashed together and held fast by means of transverse spars, form the basis on which the structure rests. At each end is a house, strong and well thatched, and these are united by a bamboo palisade, about six feet in height, with doorways close to the houses, and, outside of all is a rudely constructed platform, about three feet wide, forming a pathway all around. The whole structure is about 50 feet in length and 25 in breadth. There are two mast sails not more than three or four feet wide, tapering to a point, from which float gay streamers and other ornaments. Some forty or fifty painted savages moving round the outer deck and crowding the little doorways, complete the formidable appearance of these lumbering structures. There have as yet been no conversions, but the natives seem to be much interested in their teachers, and contribute liberally to their support.

The following extract is from the *Friend of India*:

"Ingalls, the American lady, who is, perhaps, the most active of all missionaries, has her headquarters at Thongzai, Burmah. She has under her superintendence eight preachers, three colporteurs, five teachers, and three schools, besides some women who go about laboring for the good of the people. The preachers bring her a monthly report of their labors, and a weekly meeting is held of all the workers in the vicinity for prayer and consultation. All the schools are Christian Schools. That at Thongzai, a specimen of all, is opened and closed with religious exercises, and every Thursday afternoon is devoted to the Sunday School lesson of

the next Sabbath. The average attendance is seventy-five. The Sabbath Schools are full of interest. That at Thongzai has seven classes, and each class a teacher and an assistant teacher. Two of the native preachers are ordained, and all make good. The church members give liberally, notwithstanding their poverty, for the support of their own religious institutions; and every member who is not prevented by sickness or the care of infant children, is expected occasionally to make little tours in the vicinity to make known the Gospel to the heathen. There is a great demand for books especially from such as have received them already. Having learned a little of the Gospel, they have a desire to learn more. The Roman Catholics have erected a church and school at Thongzai, and stationed there two priests, who visit the natives freely, and indefatigably seek to draw away disciples after them."

THE Methodist Episcopal church is at present carrying on Missions in ten countries, viz:—In Liberia, where they have a resident bishop, 61 preachers, and 2,100 members; in South America with 1,000 members; in China, with 36 missionaries, 80 natives helpers, and 1,668 native members; in Germany and Switzerland, with annual conference, 75 ministers, nearly 9,000 members, and 46 churches; in Denmark and Sweden, with 59 missionaries, 41 local preachers, and over 8,822 members; in India, with an annual conference, 78 preachers and teachers, and 1,102 members; in Bulgaria, with seven preachers; in Italy, with 12 missionaries and helpers; in Japan, with 9 missionaries. More than \$300,000 are annually appropriated to prosecute these missions.

THE Baptist Missionary Union in its sixtieth annual report states that during the year six missionaries and their wives, and four lady missionaries, have been appointed, while eight men and one lady are under appointment. The total receipts for the year were \$261,530, an increase of more than \$45,000 over last year. The debt of the Union has been reduced to \$27,778. The growth of the two Woman's Missionary Society, Eastern and Western, is the marked feature for the home work for the year. The reports from the various missions are as general thing encouraging. The following summary shows the extent of the Union's work: In heathen lands, 119 missionaries, 506 native preachers, 397 churches and 23,428 members; in European lands 4 American missionaries (the rest are natives), 426 native preachers, 346 churches and 31,307 members; making a total of 123 American and 932 native missionaries, 743 churches and 54,735 members.

## NOTICES AND ACKNOWLEDGMENTS.

### NOTICE.

The adjourned meeting of the Synod of the Presbyterian Church of the Lower Provinces, will meet in James' Church, New Glasgow on Wednesday, the 21st Oct., at 10 o'clock. a. m. The opening discourse will be preached by Rev. P. G. McGregor, Moderator.

Clerks of Presbyteries will please forward to the Synod Clerk, *pro tem*, revised rolls of their respective Presbyteries, at least ten days previous to the meeting of Synod, that the Synod Roll may be prepared.

Papers to be submitted to Synod involving new business should be forwarded to Rev. Dr. Bayne, convener, or Rev. N. McKay, Secretary of the Business Committee.

Sessions are expected to make a collection for the Synod Fund, to defray the travelling expenses of the members of Synod, and other necessary outlay.

ALEX. FALCONER,  
*Synod Clerk, pro tem.*

The Treasurer acknowledges receipts of the following sums within the past month:

#### FOR FOREIGN MISSIONS.

Gays River.....	\$ 7 92
Upper Stewiacke, per Rev. E Grant, ½ year.....	11 00
Middle Stewiacke.....	4 20
Lyon's Brook, Pictou, per Dr. Bayne, for Mr. Morton's expenses.....	10 15
Wm. Dodge, Newport, price of 1 bush cl of wheat.....	1 50
Balance of Bequest of James Roddick, Durham, per Rev. G. Roddick.....	40 00
Prince St. Church, Pictou, per Rev. J. Yorston.....	56 27
Economy, per G. Murray.....	20 00
Newport col. for Mr. Morton, no notice	6 06
" F. M. Collection.....	10 06

#### Mission Ship and Trinidad Schools.

Poplar Grove S. S. third quarter..... 26 58

#### HOME MISSIONS.

Gays River.....	10 46
Upper Stewiacke, ½ year.....	11 00
Antigonish.....	\$31 55
Cape George.....	8 45
Middle Stewiacke.....	4 20
Bedford, per P. Smith.....	11 64

#### SUPPLEMENTING FUND.

New Mills, per Rev. A. McMaster....	8 00
Upper Stewiacke, ½ year.....	10 25
Ladies' Societo, West River, per Rev. G. Roddick.....	3 50

#### MINISTERIAL EDUCATION.

Interest on \$389.33, 2½ years.....	54 50
Gays River.....	3 87
Dividend, B. N. A.....	182 50
New Mills.....	5 00
Upper Stewiacke, ½ year.....	11 00
Building Society Dividend.....	245 28
Interest.....	90 00

ACADIA MISSION.

Ladies' Society, West River, per Rev. S. Roddick..... 4 00

AGED AND INFIRM MINISTERS' FUND.

Upper Londonderry, including \$4 from Mrs. R. Faulkner..... 22 00  
 Rev. E. Ross..... 20 00  
 Rev. J. McGillivray, 2nd contribution 5 00

ERRATA.

Under Foreign Missions in last RECORD, sixth line from the bottom of the page, instead of Foreign Mission Society, read Fort Massey Missionary Society, ½ year..... \$200 00  
 Middle Stewiacke, North and South should be..... \$15 39

Under Supplementing Fund.

For Ladies' Bible Soc., Primitive Ch. \$26 00  
 read Ladies' Penny a week Society, Primitive Ch..... 25 00

Under Acadia Mission.

Five dollars credited to a friend, Boston, should have been entered thus, Miss Mary Miller, Roger's Hill, per Rev. J. Thompson..... \$5 00

AN EXPLANATION.

In the acknowledgements of the collections for Syned fund in August RECORD, some congregations had the words *no exp.* added to the name, which indicated that no expenses were drawn from the fund for the minister or elder of that congregation. The congregations of Clifton, Primitive Church, New Glasgow, Springville, E. R., James' Church, New Glasgow, Westville and Springside, should in justice have been thus marked along with the others. P. G. MCG.

AGED AND INFIRM MINISTERS' FUND.

The Rev. A. McLean Sinclair acknowledges the receipt of the following sums, since the the meeting of Synod, for the Aged and Infirm Ministers's Fund:

CASCUMPEC, P. E. ISLAND.

Wm Wells..... \$ 5 00  
 Chas. Ramsay..... 1 00  
 Allan Forsyth..... 1 00  
 John Wells..... 4 00  
 Donald Ramsay..... 2 00  
 James Campbell..... 2 00  
 Elijah Mountain..... 2 00  
 John Pratt..... 1 00  
 George Mountain..... 1 00  
 Mrs. Thomas McNeil..... 1 00  
 John Forsyth, senior..... 5 00  
 John Forsyth, junior..... 2 00  
 Dr. Bearisto..... 3 00  
 Benjamin Rogers..... 5 00  
 Dr. Stuart..... 3 00  
 Neil Woodside..... 2 90  
 R. N. Weeks..... 5 00  
 Alex. Larkin..... 5 00  
 David Hunter..... 2 00  
 Alex. Mathews..... 2 00  
 Robert Gordon..... 3 00

\$ 57 00

BEDEQUE.

Geore Burns..... \$ 1 00  
 John Stavert..... 3 00  
 Robert Auld..... 2 00  
 Mrs. Jenet Calms..... 1 00  
 Walter Stavert..... 2 00  
 Archibald Montgomery..... 2 00  
 James Montgomery..... 2 00  
 Benjamin Cole..... 1 00  
 Wm. Anderson..... 2 00  
 Malcolm McFarlane..... 2 00  
 Alex. McFarlane..... 25  
 John M. Baker..... 1 00  
 Samuel Carruthers..... 2 00

\$ 21 25

SUMMERSIDE.

Mrs. Crabb..... \$ 1 00  
 Neil McElvie..... 5 00  
 Angus McMillan..... 20 00  
 Angus McSween..... 5 00  
 Robert Stavert..... 5 00  
 John McKay..... 2 00  
 Finlay McNeil..... 1 00  
 A. P. Mills..... 5 00  
 Neil Sinclair..... 2 00  
 Thomas H. Robble..... 1 00  
 Stephen McNeil..... 5 00  
 Wm. H. Brown..... 5 00  
 Alex. Lockart..... 2 00  
 Wm. Bearisto..... 2 00  
 R. J. Holman..... 5 00  
 D. Stewart..... 2 00  
 W. Stewart..... 2 00  
 J. A. Sharp..... 1 00  
 W. H. Murray..... 2 00  
 James McLeod..... 1 00

\$ 74 00

MALPEQUE.

Chas. E. Bernard..... \$ 2 00  
 Neil McGougan..... 1 50  
 D. Woodside..... 2 00  
 H. S. McNutt..... 2 00  
 D. S. McNutt, (annually)..... 5 00  
 Dougald Stewart..... 1 24  
 A Stranger..... 25  
 Archibald Sinclair..... 1 00  
 John Ramsay, (junior)..... 10 00  
 Hon. D. Ramsay..... 5 00  
 Hugh Ramsay..... 5 00  
 John Ramsay, (senior)..... 2 00  
 Donald Ramsay..... 2 00  
 Peter McNutt..... 5 00  
 Benjamin Bearisto..... 1 00  
 A Friend..... 2 00  
 Duncan Bearisto..... 1 00  
 Francis McNutt..... 2 00

\$ 49 99

NEW LONDON.

Mrs. Johnstone, (Mills)..... \$ 3 00  
 John Hogg, (Summerfield)..... 1 00  
 John McGregor, Clifton..... 1 50  
 James McLeod..... 50  
 James Campbell..... 1 00  
 Andrew Whitehead..... 2 00  
 Adam McKay..... 1 00  
 John Sutherland..... 50

\$ 10 50

## CAVENDISH AND NEW GLASGOW.

George Bell, (Stanley).....	\$ 5 00
John Simpson.....	2 00
Andrew Clark.....	5 00
Jeremiah Simpson.....	3 00
Junius Simpson.....	2 00
John Simpson.....	2 00
Dr. McNeil.....	1 00
Malcolm Matheson.....	2 00
S. H. Brown.....	2 00
Duncan Ross.....	50
Chas. Anderson.....	1-00
Samuel Miller.....	2 00
John McKenzie.....	1 00
Wm. Toombs.....	3 00
Alex. Houston.....	1 00
H. M. Churchill.....	3 00
Benjamin Bulman, New Glasgow.....	1 00
Miss Jennet Laird.....	2 00
James Moffat.....	1 00

\$ 39 50

## ST. PETER'S BAY.

John Crawford.....	\$ 1 00
Capt. Sanderson.....	5 00
Ewan McLeod.....	1 00
W. Bowley.....	3 00
Adolphus McEwan.....	2 00
Franklin McKenzie.....	1 00
Lorenzo Coffin.....	2 00
Oliver Anderson.....	1 00
Peleg Simons.....	1 00
James McKay.....	1 00
Murdoch McInnes.....	1 00
Horatio Symonds.....	34
James Anderson.....	1 50
Lewis Goff.....	1 00
D. F. Tomlins.....	1 00
Dr. Frazer.....	1 00
John Dickson.....	2 00
John Sutherland.....	1 00
A widow's mite.....	20
Miss E. McEwan.....	1 00
Mrs. E. S. Coffin.....	1 00
James McEwen.....	1 00
Chas. Sanderson.....	1 00
Mrs. B. Sanderson.....	1 00
John A. McLaine.....	5 00
Mrs. W. McEwen.....	50
Edward Webster.....	2 00
Edward Webster, jr.....	50
Artemus Webster.....	50
Mrs. Jane Dingwell.....	1 00
Dr. Jardine.....	2 00
Chas. E. Anderson.....	1 50

\$ 45 04

## MOUNT. STEWART AND WEST ST. PETERS.

Henry McEwen, St. Peters.....	\$ 2 00
James Coffin.....	2 00
John McEwen.....	2 00
James R. McEwen.....	3 00
Thos. Trotter Taylor, Mt. Stewart..	2 00
George Scott.....	1 00
R. D. McEwen.....	2 00
A. H. Gillies.....	1 00
Elisha Coffin.....	1 00
James Coffin.....	1 00
C. and A. Newberry.....	1 00
James Ross.....	2 00

D. H. Douglas.....	1 00
James Glover.....	2 00
Edwin Coffin.....	5 00
J. R. Coffin.....	2 00
Benjamin Coffin.....	1 00
Benjamin Coffin, jr.....	1 00
David Coffin.....	1 00
Chas. Coffin.....	1 00

\$ 34 00

## MABOU, CAPE BRETON.

John Murray.....	\$ 2) 00
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## CHARLOTTETOWN, P. E. ISLAND.

John Lockerby.....	\$ 1 00
George Henderson.....	10 00
Neil McDougal.....	1 50
A. B. McKenzie.....	2 00
John McKenzie.....	2 00
Capt Gillies.....	1 00
John McLean.....	1 00
J. D. McLeod.....	1 00
Wm. Mutch.....	2 00
George Lawson.....	1 00
Prof. Anderson.....	5 00
W. M. Coffin.....	1 00
Archibald Currie.....	1 00
John Scott, snr.....	5 00
Duncan McRae.....	2 00
S. Farquharson.....	1 00
James A. Jones.....	2 00
James Nash.....	1 00
George McLeod.....	1 00
Alex. Munroe.....	4 00
R. Young.....	2 00
S. D. Frazer.....	2 25
Robert Rennie.....	24

\$ 49 99

## FROM MINISTERS IN P. E. ISLAND.

Rev. R. S. Patterson *.....	\$ 11 76
Rev. Neil McKay.....	10 00
Rev. H. Crawford.....	5 00

\* Mr. Patterson paid \$8 24 before, and has thus given his \$20.00 to the Fund.

## PAYMENTS FOR "RECORD."

The Publisher acknowledges receipt of the following sums :-

Miss Downing, Fall River, U. S.....	\$ 30
D. F. Creelman, Riversdale.....	1 00
Rev. M. Harvey, St John's Nfld.....	9 65
D. G. Sutherland, Halifax.....	50
W. P. Archibald, Halifax.....	1 25

## THE HOME AND FOREIGN RECORD.

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## TERMS.

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