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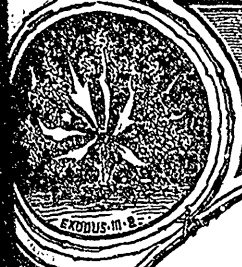
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JANUARY,
1875.



Home

AND

Foreign Record

OF THE

PRESBYTERIAN CHURCH

OF THE

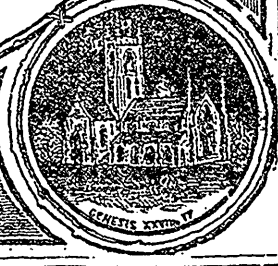
LOWER PROVINCES OF BRITISH NORTH AMERICA.

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cover.



HALIFAX
N. S.



The Sabbath School.

This lesson should have been in the Dec. RECORD, but it was overlooked. We trust it will still be in time for teachers.

FIFTH SABBATH—JANUARY.

SUBJECT:—*Jericho taken*, Joshua 6: 12-20; *Golden Text*, Hebrews 11: 30.

In our last lesson we read of the preparation for conquest that the Israelites made. This lesson records their first conquest. But to get the full account of the taking of Jericho we must read the entire chapter. Verses 2, 3 and 4 record the Lord's message to Joshua, telling him first that the city of Jericho was delivered into his hand, then how he was to proceed in taking it. All the men of war were to go round about the city once a day for six successive days, the priests going in advance of them, but on the seventh day they were to compass the city seven times, &c. This command Joshua imparts to the priests with the people for immediate execution. (Vv. 6, 7.) And now our lesson for to-day records the execution of the Lord's command.

Vv. 12.—*The ark of the Lord.* (See Deut. 31: 25, 27.) When it is called the ark of the covenant of the Lord, it received this name because it contained two tables of the law. Whether it contained anything else or not is matter of dispute. (See Kings 8: 9, and Heb. 9: 4.) It was a sacred thing and when carried from place to place was carried under a canopy so that the people might not see it. Num. 4: 5, 7. It was borne by the priests, or rather by the Levites. (See Deut. 31: 25.)

Vv. 13.—*Trumpets of ram's horns*, made of ram's horns, were instruments of a rude age, giving forth a loud noise. Mark the number seven, seven priests, seven trumpets, seven days. The order of procession was (1) the armed men, (2) the seven priests with their seven trumpets, (3) the priests with the ark (4) the remaining warriors as a rear-guard.

Vv. 15.—They rise earlier on the seventh day for they have to compass the city 7 times. The circuit of Jericho cannot be exactly known. Probably it required an hour or more to make it. So the marching round its seven times would occupy nearly, if not quite the whole day, and the fall of the walls would be towards evening. The seventh day was the Sabbath.

Vv. 16.—Joshua and all the people obeyed the command of the Lord in every particular, and the Lord in every particular, and the Lord gave them the city as he had promised.

Vv. 17-20.—*And the city shall be accursed*, &c., i. e., devoted to the Lord. "A devoted thing was that which had been doomed to the Lord, which no man might employ to his own use, but was either put away and destroyed utterly to the honor of God as the men and beasts in this passage, a propitiation as it were to the divine justice that thus might be glorified, or it was consecrated to the special service of God." For the first

sense of the word see Deut. 7: 2, and 20: 17; for the second see Lev. 27: 21, 28.

Rahab only was to be spared, and the reason is given.

V. 18 contains a warning which Achan to his own and his family's destruction neglected.

LESSONS.

1. God's ways are not as man's ways. It seemed foolishness to compass Jericho's walls in the hope of levelling them, but the foolishness of God is wiser than men. So yet in overcoming the resistance of closed hearts. God's ways are the best. We must keep sounding the Gospel trumpet.

2. Obedience to God's commands insures success. Jerichos will yet fall if we are believing, faithful and obedient.

3. Power belongeth to the Lord. Men are but instruments in the Lord's hand; the Lord himself is the agent.

4. That which is devoted to the Lord is sacred. It is not to be used by us at all.

The teacher may also refer to what is said of Jericho in the Gospels. (See Luke 19: 3-9, Mark 10: 46-52; Matt. 20: 28, &c.)

LESSONS FOR FEBRUARY.

FIRST SABBATH.

SUNDAY:—*Achan's sin*, Josh. 7, 19-25; *Golden Text*, Luke 12, 15. *Par. Passage*, 1st Tim. 6, 10, 1st Ep. 5, 3, Col. 3, 5.

Let us consider, 1st, *The sin itself*. From chapter 6, we learn that the Lord, by Joshua had forbidden the Israelites to take for themselves any of the spoils of Jericho. Everything that lived was to be killed, and the city was to be burned with all that it contained, except the silver and gold and other metals which were to be dedicated to the service of God. It was intimated to the people that the violation of this command would bring a curse on them and on their future undertakings. Achan, however, finding an opportunity to secrete several valuable articles without human eye was upon him, could not resist the temptation. He thus committed a gross act, first of disobedience, second, of sacrilege, because the stolen articles were have been dedicated to God's service—a thirdly of treason against his nation because it suffered on account of his crime.

2ndly. The consequence of his sin, (a) *It was troubled*,—the expedition against Ai we learn from the first part of the chapter disgracefully failed, and several innocent men punished. If expiation had not been made, other and more terrible reverses would have followed. Sin's most fearful characteristic is, that its attendant evils can never be confined to the sinner himself. Adam's sin ruined unnumbered millions. The drunkenness of a father plunges his children in degradation and misery. Who can calculate the amount of sin and suffering that may ensue, during the lapse of ages, from one transgression? This is true, indeed, not only of sin but of holiness. The first is an awful second a delightful thought, but both

THE

Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JANUARY, 1875.

THE PAST YEAR.

Reader, the grand practical question for you is how you are to meet the record of the past year at the Judgment-seat of God. We are all travelling very swiftly to that Judgment-seat. It is near, it is near and cometh greatly! Our years are few and precious; how have we used the past year? How have I discharged my duties in my general relations as a member of a family, a church, of civil society? How can I answer God when He takes account of the day in which I have used my opportunities, talents and advantages? Is the cause of Christ stronger, more flourishing, because of my efforts of mine? What sacrifices have I made to promote the religion of the world, to save souls, to diffuse the knowledge of the Redeemer?

The past we cannot recall. It is gone forever into God's own keeping. We can never profit by the past if we learn the lessons of wisdom, prudence and self-sacrifice from our failures and disasters. The past is gone, the future is not ours: the present is God's gift to us all. Let us use it wisely and well,—use it to advance our Father's Kingdom, and increase the happiness of all with whom we come in contact. How should we be spared to see the close of this year, we shall be able to review its progress with less of shame and regret.

PRESBYTERIANISM IN 1874.

The events of importance in the history of Presbyterianism have occurred during the past year. The British Parliament

abolished Lay Patronage in the Church of Scotland, thus removing an incubus which lay upon that body since 1711. The other Presbyterian bodies in Scotland have engaged in a movement whose aim is to disestablish and disendow the Established body. The Established Church numbers 1200 congregations and ministers; the non-established number 1400. The claim urged by the latter is that all should stand equal before the law.

In England another strenuous effort is being made to secure union between the United Presbyterian and the English bodies. The only serious obstacle is the withholding of its consent by the Synod of the United Presbyterian Church in Scotland.

In France there has been a division between the orthodox and heterodox sections of the Church. Both are weak, in presence of the stupendous papal majority.

In the United States there was an effort towards union with the Cumberland, the Dutch Reformed and some other sections; but hitherto without much result.

The plan for the Federation of all Presbyterian churches throughout the world has made noticeable progress. A meeting of delegates was recently held in New York at which a general platform was adopted. It is hoped that arrangements will be matured in course of the present year for holding a general Council in 1876.

In our own country last year will be justly memorable for the success which crowned the negotiations for union, in Toronto, Montreal and New Glasgow.

It is hoped that the present year will witness the consummation of the long-desired union.

The mission work at home and abroad in connection with the great Presbyterian family has been as successful as usual. Many of our churches have been awakened from spiritual torpor to a state of healthful activity. Let us pray that the year on which we have entered may be a year of unprecedented blessing to our own branch and to all the branches of the Church of Christ.

THE "RECORD."

We are glad to say that many orders received for the present year show an advance on previous years. This is encouraging to us, and it augurs well for the Church. But much remains to be done. Many places there still are within the bounds of our Church where the RECORD is scarcely seen at all. Surely this is not right. Some large congregations could take just double the number they now order. We again solicit the aid of ministers, elders, and all our present readers.

THE CHURCH OF CHRIST.

The field is the world; but alas how small a portion of the world owns the sway of the Lord Jesus! At the beginning of a new year let us survey the field. The population of the globe may be stated with confidence to be about as follows:

Europe.....	230,000,000
Asia.....	700,000,000
Africa.....	200,000,000
America.....	90,000,000
Islands.....	30,000,000

Population of the earth.....1,300,000,000

Some statisticians bring the population up to 1,400,000,000, but the above aggregate is four hundred millions above the tables of Hassell, a German statistician forty years ago. Since we have the statistics of Europe, America, China, Hindoostan quite accurately, the above statement is believed to be nearly correct. China, Hindoostan and Japan contain 610,000,000, and, therefore, the allowance for Asia is not too large. The earth, we may therefore state, contains in round numbers, at least thirteen-hundred millions of people.

Then the question arises, How are they divided by religions? There are three great religions in the world; and under three heads are contained three-fourths of mankind. These are Christianity, Buddhism and Mohammedanism. Buddhism originated among the Brahmins abt. five hundred years before Christ, but it entered China about the Christian era. Mohammedanism began about six hundred years after Christ. The best computations give the following proportions of these religions, namely:

Christians.....	330,000,000
Buddhism.....	300,000,000
Mohammedans.....	160,000,000

To these should be added, however, the adherents of Brahma who are supposed to number 110,000,000. Then we have 930,000,000 who are members of the old and great religions of the world—*independent* of the Jews who are so small a body as to be unimportant at this point of view. There are then remaining 370,000,000, who are either the disciples of Confucius, or Pagans of some sort.

It, now, we would learn the attitude of the Church toward false religions and Paganism, and see where the work of conversion and restoration is to be done, we must look to another table, showing, as near as we can, the distribution of these bodies. This is, in general terms, as follows:

	Christians.	Buddhists and Brahmins.	Mohammedans.	Pagans.
Europe.....	230,000,000	.....	10,000,000	.....
America.....	80,000,000	.....	.....	1,000,000
Asia.....	5,000,000	410,000,000	50,000,000	240,000,000
Africa.....	1,000,000	.....	100,000,000	100,000,000
Islands.....	2,000,000	.....	.....	30,000,000
The earth.....	36,900,000	410,000,000	160,000,000	380,000,000

This table is a little different from one above, in giving something more to Christians and Pagans, but is substantially correct. There are in India and Oceania a large body of Christians not included in the preceding table, but still small in comparison with the whole population. Almost the whole of Northern

as Mohammedan. It is there that Mohammedanism appears as the prevailing element.

The aspect of these figures would be much more hopeful and cheering were "Christians" by name Christians indeed; but it is painfully obvious that much Paganism and Heathenism still hide under the Christian name. When we consider Antiquity in Europe and America, and heathenism and Mohammedanism in Asia and Africa, we are ready to cry out, Who is sufficient for these things! Impressed with the work before the soldiers of Christ, we do with all our heart and soul the work that lies before us, so that the year may bring in a mighty revenue of glory to our Redeemer.

"OTHERS WILL DO IT."

Some are apt to excuse themselves to their own consciences for their small contributions by the hope, or the plea, that others will give. "Others will make up the deficiency. My gift will not be missed. Only a dollar, or only twenty dollars, or only a few cents. It will not be missed."

Here is a story to the point:

A priest in Mt. Lebanon loved wine, but had no vineyard, while most of his people were vine dressers. At the time of vintage, he placed an empty barrel at the door of his church, and told his people that whoever brought one, as he came to prayers, would receive a bottle of wine and pour it into the barrel, they would be no poorer, while he would be much richer and happier. The barrel was soon filled from the numerous bottles in turn inverted above it. But for the happiness of the priest, when he came to draw off a draught, only pure wine flowed from the barrel. It then appeared that each parishioner, thinking that a little of water among among so many bottles of wine would make no difference, filled his bottle at the fountain instead of the wine press. If we calculate upon the making up our deficiencies in filling the Lord's Treasury, we ought to be sure that others are not acting upon the same principle, and the result be not only moral, but disastrous. Whereas, it only costs a little from every one, and that complete, to make a full treasury and draw from it. Chalmers used to say of the immense "power of littles."

The little roots are the most necessary to be guarded in the transplanting of trees. The little rivulets are the true sources of mighty rivers. So not the few munificent gifts of the rich, but the many contributions of the great host of God's people, men, women, and children, are the perennial fountains that must feed the rivers of Christian benevolence. But the Church has vast power of which it is unconscious. Many give nothing, because they can give but little, and think that so little can do no good, and just for the want of thousands of such contributors the cause of Christ falters.

THE GRACE OF GIVING IN SCOTLAND.

We learn from statements in the Church of Scotland Record that the grace of giving remains in large measure to be developed in the Established Church, while, no doubt, there is room for improvement in the other Churches. Says the Record:

If there are 460,000 communicants in the Church, the average contribution of a communicant for the six schemes and the auxiliary schemes, through congregational collections and associations, last year, was 1s 3½d, or, taking into account donations, legacies, &c., 1s 11½d. The average contribution for all purposes, as given through congregational agencies, was 10s 0½d, or as received from all sources, 12s 1½d.

In the first place, we must remember that the collections for all purposes include in not a few cases seat-rents, subscriptions, and collections, which go to the payment of ministers' stipends, and in most cases money spent on the music, the lighting, the heating, and the cleaning of the church—all which tend directly to promote the comfort and edification of those who give the money, and are therefore not, in any strict sense, charitable contributions given for the good of others.

The average contribution, though probably much higher than what it once was, is yet much below what is given in Dissenting Churches where the number of wealthy members is not so large as in our own Church. We select the case of the United Presbyterian Church, as the statistics of that Church are given more fully than in the Free Church. In that Church the average contributions of a communicant for 'missions' amounted last year to 6s 1½d, and for missions and congregational purposes, to £2 0s 11½d. If we take the collections in our Church which correspond to those included under 'missions' in the United Presbyterian Church, we find that the average contribution of a communicant

for these is 5s 7d, or 6½d less than the average in the sister Church.

"The contrast is remarkable chiefly in showing the enormous difference between the contributions for all purpose in the two Churches. Even when we grant to the utmost the allowances to be made for an Established Church which is necessarily always a 'residuary Church,' containing many careless and very many poor, and which is not forced to keep up services which would otherwise cease to exist, we cannot but think that what is done in the United Presbyterian Church shows that what we give for others is much too little. Though much of what they give is given to promote their own edification, it is yet given ungrudgingly for religious ends. As we have not the same necessity to give, we need not wonder that we do not give as much for congregational purposes as they do; but it is surely discreditable to us that we give, in proportion, for all purposes little more than a fourth of what they give. We may well argue that if they who have to contribute so much for the support of their own religious ordinances give so much for missions, we, who have not the same burdens to bear, ought to give a great deal more. It says little for us that we give in proportion a little less than they do. It looks as if we were not using our endowments enough in the way in which we can best use them—in making us more able to do good to others.

After these frank admissions the *Record* proceeds to show the contributions of 64 "prosperous congregations" of the Established Church, taken as a sample. These are some of the largest and most influential in the body:

"One congregation, the Barony, Glasgow, gave at the rate of more than 1s. for each collection from each communicant.—Four congregations gave at the rate of less than 1s. and more than 6d. Nine gave at a rate of less than 6d. and more than 3d. Eighteen gave at a rate of less than 1½d. and more than a ½d. Fourteen gave at the rate of less than ½d.

"It thus appears that in one-half of these 64 congregations the average contributions from a communicant for each collection was less, and in some cases very considerably less than 1½d.

"The results of our inquiries of the return of collections for all purposes made in the same way was as follows:—Two congregations gave at a rate of upwards of £2 for each communicant in Greenside. Eight congregations gave at a rate of £1 and less than £2. Fourteen congregations gave at a rate of less than £1 and more than 10s.

Fifteen congregations gave at a rate of less than 10s. and more than 5s. Twenty congregations gave at a rate of less than 5s.

"When we consider how much is included under collections for all purposes, and especially when we remember what large sums for seat rents must be taken in many of these congregations; and when we further consider what, as we observed before, is given in the United Presbyterian Church, we must confess that the analysis of this sample of our congregations goes far to prove that the Church's contributions are inadequate, not merely for the schemes, but for all purposes.

"This surely needs a remedy as much as any other evil in the Church. We are told that 'a great future' is before the Church but we can picture no great future in which there is not a great improvement in the realization of the great law of Christian philanthropy. Our present condition seems to indicate a want of spiritual life, or a want of enlightenment in regard to the means of doing good. We can hardly realize rightly instructed Christians not giving of the substance for the spread of the kingdom of Him to whom they owe so much, according as God hath prospered them."

We quote these facts mainly for the purpose of suggesting to our own congregations the inquiry, How much do you give annually? If your gifts and offerings are to be measured and weighed by a scrutiny infinitely more searching than that of a human eye, how do you stand? God will judge us not by what others give, but by the way we ourselves give in proportion to our ability. This, the opening month of the year, is a very appropriate time to consider the past and prepare for the future.

A SIGNIFICANT FACT.

[ADAPTED.]

Recently three ministers met in a past study, and of course the conversation turned upon the condition and demands of neighboring Churches. There was in a vacant pulpit to be filled. The name of a minister had been suggested for the place. "Let us look at the record of his past year's work," said one, taking up the Statistics Tables. "He is in a good strong church," he continued, "and a goodly accession has been made to it during the year, both by profession and certificate; but, tut, tut, a dollar has been given to some of the

important of our Church Schemes. That enough to know about him; he will not be. Granted that special reasons may have existed for the remissness, such as a church building, or an embarrassing debt, will not suit." The fourth instance, it is remarked, he knew in which the Stages had destroyed all chance to secure a scalp, by a similar deficient report concerning the proposed supply. The query is raised, would it not be well for our ministers, especially the younger class, to know that when one is named for another, the record is consulted to learn how efficient have been his labours, to call into exercise the benevolence of the Church; and that the story it tells, has much to do in deciding whether he is the man for the place; and thus, what was then spoken in our ears, is now proclaimed upon the house-

the course pursued by the ministry, very largely determines the amount contributed to the Churches, to carry on our Synodical work. It is in their power to cultivate among the people the habit of liberal giving; and they shall "abound in this grace" or by their neglect greatly to diminish it. Every year increases the importance of our fidelity to the Master in this thing. When the time has come when he who is called, wisely and zealously do all in his power to develop the benevolence of the Church, is not fit to be a minister, and to be entrusted with the care of a congregation. Many a man who a year ago he might have done, now he cannot do. Never before did the cause of the Church so imperatively demand money, to be raised at home and abroad, her great need is of holy love. How is she to get it? Our teachers do not inculcate the duty of liberal, generous giving; if her leaders do not set the example? Can a minister will sometimes be tempted as to what course he should pursue? A timid, or politic, or stingy ruling elder, manager, or trustee, or Committee-man, insists that it will not do to take up frequent collections; it will surely cripple the congregation, and cripple the Church's ability to support the Gospel to themselves. It may be that the

session will concur in this view. What now can the minister do? Tell them of the fact above stated. That an opportunity *must* be given to the Church to fill all the blanks, if for no other reason, for the minister's sake. Because, when he ceases to be their minister, his brethren will not help him to another charge, unless he can show that his labors were not in vain among them, in behalf of the benevolent work of the Church. Peradventure they who would be willing to deny their Lord, will not insist upon also sacrificing their pastor.

ONE OF THE THREE.

Conversions and Revival.

Of the great awakening at Lovedale, the missionary institution of the Free Church in the South of Africa, very interesting details have reached this country. The Rev. W. J. B. Moir says that the Christians have been quickened; they are warmer in love, wider in sympathy, more full of faith, more studious of the Bible. And many have passed from death to life.

"One evening we were ready almost to weep for gladness over four young faces, they were so changed. Night after night the tear had trembled in their eyes, and with sad, quiet voice they had said that still all was darkness, there was no light. But one by one, a sense of Christ's pardoning love had come to them; and that evening they sat together talking, we fancy of the gracious Saviour and His love to them, with the calm and the light of heaven on their faces. And these were only four out of many. The exact number we think it better to reserve for the present, till the fruits be apparent; but a large number, both European and native, profess to have given themselves to God."

The resemblance has been in many ways marked between the work at Lovedale and the work in Scotland. Denominational differences have been forgotten. The bread cast on the waters has been found after many days. The converts are mostly in the families of church-going people, and for the most part young. There has not been any excitement. Prayer has been abundant, and often has been conspicuously answered. Mr. Moir thinks that more prayer has been offered for Lovedale, than for any other place, and that this is to be connected with the larger blessing.

The *Church Missionary Record* contains a letter from the Rev. Dr. Sargent, giving an account of the conversion of an old man, who only a few months before had protest-

ed vehemently against the baptism of his son. He was led shortly after that to go to the house of a convert, whose wife read to him some verses from the Bible that softened him. By-and-by he had occasion to go to his son's house in order to get him to sign a law paper. While there, he observed his son regular in reading the Bible and prayer. This surprised him. He thought that Christianity meant merely liberty to eat and drink what Hindumsm forbade, and he was greatly surprised to find that it was a thing of the heart and life. He was then resolved to read the Bible for himself, and the result was, that convinced of his need of a Saviour, he accepted of Jesus Christ for himself, and applied to Dr. Sargent for baptism. Other native brethren came with him, and commended him as a monument of grace. The missionary was at length satisfied and baptized him. The case is interesting as showing the false impressions which the heathen generally have of Christianity. They know little or nothing of the private life of Christians, because as soon as a man becomes a Christian, they entirely forsake his society. Wider knowledge of this may lead by-and-by to a more general acceptance of the gospel.

There was another interesting circumstance in connection with the Blessings which had to do with his conversion. The Bible from which the native convert read to him was a Tamil Bible, which in the absence of her husband the woman had got that her daughter might read it aloud to the family. The Bible which the old man studied was an English one, which he had bought, simply as an English book, that his son might learn English. He did not know what it was, but it looked a good large book, and was very cheap. In God's mercy the book became the channel of light first to the son and then to the father.

In the *Chronicle* of the London Missionary Society, we find a narrative of conversion, that shows, step by step, the manner in which, at home as well as abroad, hearts are turned to God. The subject of the notice is a Brahmin, and an undergraduate of the Madras University. In his own narrative he says that the Brahminical religion never brought him comfort; he was always labouring under a load of care. He had a great thirst for an English education, and so attended an English school. This education fairly laid the axe to the root of caste. Meeting afterwards with a New Testament, he opened it, and read, "Let not your heart be troubled; ye believe in God, believe also in me." In his reading this, God revealed Himself to him, and he had a great desire to know more of Christianity. By-and-by, a friend died, and he could not but ask, "What has become of his soul—is it in heaven or in hell?" Then he came to feel

his sins very terribly. He got acquainted with Christians, and read the Bible.—When he read in the New Testament, "Whosoever shall drink of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life;" "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" "In my Father's house are many mansions;" "I am the way, and the truth, and the life," the burden was lifted off his soul. He gave himself to Christ, and the more he studied the Book the stronger became his convictions.

To apply for baptism was another trial. But again the New Testament was useful. He read, "He that loveth father or mother more than Me is not worthy of Me," and was able to make up his mind. "Now," he says, "I lead a happy life. I am at ease; my mind is at rest."

From Delhi, in the *Missionary Herald* (Baptist,) we have similar narratives. One is that of a Punjabi, who came to Mr. Smith, read the Scriptures with him daily, and decided to be baptized. "In the meantime," says Mr. Smith, "he was working for Christ, as I scarcely remember seeing native Christian work. The remarkable occurrence took place of four other persons being baptized along with him, whom he had brought to the Lord. He is throwing himself into the Lord's work with a most remarkable zeal. The same missionary, at the same time, was visited by a young Mussulman of good family, who has read the New Testament, and been greatly impressed by it. "I asked him," says Mr. Smith, "what there was in Christianity that attracted him?" He replied, "There is no Saviour but Jesus," and "that there is atonement for sin apart from that of Jesus Christ." I said, "Do you know what will be the result of your becoming a Christian? Have you counted the cost?" He replied, "I have thought it all over. My brother will kill me if he can or dare, and my father will be very angry; but I have surrendered all to Christ, and am prepared to follow Him at the cost of life itself, if He so will."

Home Missions.

Report of Mr. A. B. Cruikshank, a
French Missionary in the County
of Pictou.

SOCIAL CHARACTER OF THE FRENCH

On arriving in the midst of our French miners, I was surprised at their respectful reception of me. I was surprised to find them out doing injustice to the working class.

of other nationalities, I proclaim with pleasure that ours are in this respect preferable, they have a warm and sympathetic heart. From the first they make a friend of you, if you are worth the trouble; and if you are a superior man, they respect as well as love you. Nothing has given me more pleasure or has more encouraged me than the invariably cordial reception which I have met with among these brave fellows during the summer. Although poor for the most part, and severely tried in various ways, these miners offer you always a respectful and beaming countenance. Only to see them and hear them speak strengthens your heart like a cordial! They know how to bear their trouble in an unexampled manner. Long live the Gaul.

RELIGIOUS CHARACTER COMPARED WITH THAT OF THE CANADIAN FRENCH.

In approaching the subject of religion with them, I have been struck with the marked difference between them and the Canadians. The latter are all, with very few exceptions, real devotees, and that without constraint. Religion is to them necessary, indispensable; and although they are enlightened in some points of view, they have, notwithstanding, a tolerable knowledge of their religious system; they are, moreover, a zeal which can stand all proofs; and they obey blindly the instructions of their priests. When a Protestant missionary visits them, they rush upon him as on a wild beast and drive him away, without being willing even to listen to him. I have found quite the contrary among the Frenchmen, but in another point of view. As soon as I opened my mouth on the subject of religion, I experienced what I consider as the most crushing check, and that, an inconceivable hatred of religion. This is easily explained when you penetrate a little below the surface, into the details of religious administration in France. Their shameful intrigues the clergy have succeeded in extinguishing religious belief among the people; and now, more or less hypocritical, they refuse the advances of the clergy, which are meanwhile enforced by the civil arm, the secular authority. What a shameful state of things! I am not surprised that these poor people should nourish an impenetrable hatred against the clergy, and against religion also, since the priest is their representative. Thus, in considering the facts and many others, I have said to myself that there is no cause for despair, that the heart, common sense, and a pretty education are not wanting.

FIRST GLIMPSE OF LIGHT.

After some fruitless efforts among them I discovered that the only means of conciliating them, was to render all the services

possible. By this means a good many believed that they had in me a friend—a being whom they had not yet met with since their departure from France—and very soon appeared disposed to listen to what I had to say to them. The work has always appeared to me one of the most difficult, because of their surprising religious ignorance. In general, in Canada this obstacle is unknown—to a certain point. Before building up the truth, I had to pull down:

- 1st. The total indifference of some.
- 2ndly. The icy scepticism of others.
- 3rdly. The hatred of religion, Catholic or Protestant, of all.
- 4thly. Finally, the ignorance also of all.

An easy task, is it not? Thus, more than once, discouragement has seized me; with this mountain of difficulties before me, I have felt myself without strength or courage. Thanks to God, He has been with me and upheld me.

THE PRIEST.

About the 10th of May the Reverend Curé thought it his duty to make a pastoral visit to his dear French flock. As they received him very well, he thought he might at once make known the purpose of his visit. "You know," said he, "that it is your duty to support the Church; you are getting on very well with your business since your arrival here, you are going then to give me, every father of a family 25 francs, and every grown up son 10 francs a year." "Go to,"—exclaimed, with some reason, these Frenchmen, who were thus insulted in a foreign land. Father Mac made himself scarce for a considerable time; and it was well for him. Some days later one of these poor immigrants was accidentally killed on the railroad. The friends write to Father Mac and invite him to come to render the last duties to the unfortunate man. Father Mac replies, that he must have 15 francs or no funeral. The friends threaten an appeal to the Protestants. It was needful to yield. The service was short and sad. When ended, I assembled the 45 Frenchmen who had attended, and in a warm discourse followed by a fervent prayer, I made palpable to them the errors and falsehoods of Rome. All listened with the greatest attention, and seemed moved. Rome, thou art slaying thy children!

PRIVATE MEETINGS AND PUBLIC.

Three weeks after my arrival I opened private meetings at their houses. From 10 to 15 constantly listened with attention and respect to the reading and exposition of the Scripture and to prayer. But after some weeks it seemed to me that public meetings would have more success. My opinion was combated, but after mature reflection, on the 14th of June, 1874, I

opened for the first time, a French service in the Temperance Hall of Stellarton. 54 persons were present. A great success. Naturally curiosity had a good deal to do with it; the audience diminished, but during the summer a nucleus, which had been formed at first, continued to attend, increasing every Sunday. Last Sunday, 13th Sept., 32 listened with the deepest attention to a lecture entitled, "*Ought the people to read the Bible?*"

THE EVENING SCHOOL

which I opened about the same time, 1st of June, has gone on well during the long days, and more than 30 individuals have there learned to read and cipher, whether in French or English. This means has been a powerful lever for my work, because the reading of the Bible and prayer have never been neglected in the classes.

ON THE 1ST OF JULY

I opened a public service in the "*Vale Colliery.*" Since this first attempt, from 30 to 40 have visited the place of worship every Sunday. I have unfortunately met with strong opposition on the part of representatives of the company, which has done great injury to the Mission.

THE SABBATH,

which in France is a day of festivity and debauchery, is for us a day hallowed and set apart. How difficult it is to make them understand their duty in this respect. Moral obligation—religious duty—has little hold on minds and hearts which have never been cultivated. They wished to make, and they have made of the sacred day, during a pretty long time, a day of excursions, and of hunting and fishing. Finally, I may say with confidence that a good many now observe it from *principle*. A great step in the right direction!

BIBLES AND TRACTS.

This important part of the work has never been neglected. At first I circulated religious and controversial tracts among the people, with good effect. Afterwards I sold or gave to them New Testaments and Bibles. And now I can say that a great many read carefully the New Testament and desire to be acquainted with its teachings in order to practice them. Moreover, several have subscribed to the *Aurore*, a weekly journal published by an active Christian in Montreal.

THEIR VISITS

to my house have been frequent through the summer. Some—and these are the greatest number—came to consult me on other subjects besides religion, for none of them can speak English, which embarrasses

them very much in their daily transactions. But these, as well as others who came to consult me on religious subjects, have all received good advice and religious instruction. They have always loved supremely to see me and speak to me. It is natural seeing that I have always shown myself faithful friend. They have full confidence in me.

In my pastoral or missionary visits I am always guarded. I have always avoided controversy, for I believe it is a bad means of evangelization with the ignorant and bigoted class. But in the course of conversation I slip in an element purely religious and instructive. In this way they are brought—without suspecting it—and good influence, and receive religious teachings which they would otherwise reject.

THE ATTEMPT

which a French priest made among them a few weeks ago has been without any result. "Do you think that the French wish for a French priest?" "May be so." They replied. "Do you think that he would be supported if he came to settle among you?" "We don't know anything about it." The poor priest went away again in despair for the cause. Adieu, money-grab and destroyer. No, Mr. Cumming it is plain that they do not wish

A PRIEST

here. It is our part then to cultivate and care the field which is offered to us. Since the visit of Father Mac, asking for me several, a *great many* have said to me they are ready to subscribe a round sum for the erection of a

FRENCH CHURCH

in the place where they may be taught something. Is it not astonishing that only six months' labour, people who a few months ago were either Catholic sceptics ask for a church!

SUM TOTAL.

I affirm that although we cannot expect ripe fruit after so short a season, nevertheless, the seed cast into the ground has taken root and grown. It only remains, under the eye of God, to water the grain. The grain will one day ripen. For the present, as I have been during the summer, it is not difficult to state that a

WONDERFUL CHANGE

has already been wrought among men, so long held in religious error and servitude.

And now my dear Sir it remains for me to thank you with all my heart for the good hand which you have always extended to me. Your Christian kindness and pious behavior will long live in my

Adieu! Believe me your very devoted and respectful friend.

A. B. CRUCHET, Catechist.

To the Rev. Thomas Cumming, Convener of Committee of Pictou Presbytery on French Mission.

St. Marton, 29th Sept., 1874.

Report of Mr. E. S. Bayne, Catechist.

PRINCETON SEMINARY, Oct. 21st.

To the Presbytery of St. John:

Permit me to present you a report of my labors during the past Summer, in the various stations connected with the congregation at ST. GEORGE.

According to appointment I proceeded to my field of labour in time to commence my Service on the first Sabbath in May. I remained in this place until the 17th of August, preaching, visiting, and performing my duties belonging to the office of a Catechist.

In St. George there are only a few families of Presbyterians, but as this place occupied the most central position, it was thought best to have service here once every Sabbath. The remainder of my time was divided between the three stations, Mascareen, Pennfield and Upper Mills. On account of there being so many places I was obliged to preach three times a Sabbath every week in order to overtake the work.

The only Church in this district belonging to the Presbyterians is in St. George. The greatest element of strength is also in this place. Several Scotch Presbyterians have lately removed here to labour in the same works. The services on Sabbath were usually well attended. A nucleus of a nice congregation might be gathered in this village, if the constant services of a minister could be obtained.

MASCAREEN.

In Mascareen the Presbyterians are few and scattered, but the meetings were well attended. The Baptists have always kindly favored the use of their Church. The settlers were mostly Scotch Presbyterians, but the majority have since joined other denominations. Yet there are a few who still adhere to the faith of their fathers. A large Church was built in this place about 20 years ago, but it is now in need of repair. I cannot speak too highly of the way in which I was treated in this place. I was courteously received by the Baptists and Presbyterians.

PENNFIELD.

In Pennfield there are two Churches, belonging to the Baptists, and the other to the Episcopalians. There was once a large Presbyterian element in this locality, but now, only a few families remain,

but they are still anxious to have a minister, and willing to contribute to the cause. The services, which were held in the Baptist Church, were usually well attended by all Protestant denominations. I visited from ten to fifteen families in this place, who still claim to be connected with the Presbyterian Church. I found them very much discouraged on account of the irregularity of ministerial supply, but still if a minister was once permanently settled in St. George they would contribute to his support.

UPPER MILLS.

At the Upper Mills the Baptists also offered the use of their Church, which was gratefully accepted. The irregular supply of Presbyterian preaching has seriously retarded the prosperity of our Church in this quarter. My predecessor held several meetings, and the people were so much encouraged that they applied for continuance of service. Formerly this section of country was settled by a large Presbyterian element, but on account of the absence of a minister most of the people have become identified with other Churches. Yet it seemed to me as if more than usual interest was manifested in the services, for the meetings were well attended, and the contributions liberal. Several families would still remain in connection with the Presbyterian Church, if they could obtain part of the services of a minister, who was settled in St. George.

PRAYER MEETING.

In addition to preaching in these several places I held a weekly prayer meeting in a School House about a mile from the village, which was very well attended. The people appeared to look forward with pleasure, to the night appointed for the service. The interest manifested at these meetings was one of the most pleasing features of my Summer's work. I think that if these meetings had been continued, good results would have been attained.

NO SABBATH SCHOOL.

I regret my inability to organize a Sabbath School in the village. I talked to several of the parents about the matter, but found that there was no person willing to assume the responsibility of its superintendence. I could not undertake the duty myself, as my entire time on Sabbath was occupied in preaching.

REVIEW.

The first few weeks of my work in St. George were not very encouraging. There had been an unfortunate dispute between the trustees of the Church, and my predecessor. The effects of this quarrel were exceedingly detrimental to the prosperity of the Church throughout the entire community. Most of the strangers had become

indifferent in regard to their attendance upon Divine Worship. It was difficult to determine the best policy to pursue under the peculiar circumstances. The aggrieved party had always been very active in the support of the Church. However, after a few weeks had elapsed, the prospects began to brighten. The attendance at Divine Service increased, and gradually the affairs of the congregation became more peaceable.

In accordance with the law regulating the appointment of Church trustees, I announced a meeting to be held on the first Wednesday of July. The congregation was better represented than usual on such occasions. The old trustees had told me personally that they wished to resign. The names of seven new men, who promised to act as trustees, were obtained. These parties were nominated, and voted into office successively. The meeting passed off very harmoniously, and every person seemed satisfied. I have every reason to believe that the new trustees will efficiently perform the duties of their office, since they possess the confidence of the community. An evidence of the state of the congregation, and the willingness of the people to support the cause, was afforded by the manner in which money was collected to defray my expenses. The trustees did not begin to solicit contributions till a few days before my departure. The results of the contributions surpassed the most sanguine expectations. The collections on Sabbath nearly covered my incidental expenses amounting to \$59.50. In addition to this the Secretary of trustees gave me \$91.52½ leaving the small balance of \$4.47½ to be paid by the Home Mission Board.

THE PROSPECT.

I cannot speak very definitely in regard to the amount, which the Presbyterians of this locality could contribute to the support of a settled minister. A prominent and most enthusiastic friend of the cause in Mascareen offers to guarantee \$100 in that district. I have been informed that an equal amount could be raised at the Upper Mills. The few Presbyterians in Pennfield are not at all wealthy, but I think they could contribute \$50. St. George will expect one half of the services of a settled minister. This proportion would require the people in this place to raise \$200, and I think that the entire amount would be secured, if a minister was once permanently settled. The total would thus equal \$450. Judging from the result of their contributions during the past Summer, there is no doubt but that this sum would be realized. But I was informed by the trustees, that the contributions could not always be expected in this proportion. A considerable portion of the subscriptions was given by temporary

residents. Besides the Summer season the best for collecting. Probably \$400 could be raised without difficulty at the outset.

PASTOR WANTED.

I cannot close this report without expressing my conviction, regarding the necessity of immediate supply for this congregation. No real permanent good can be attained until a minister is settled. It is a matter of deep regret that the scarcity of labourers is so great. A wide field of usefulness and the faithful exertions of an earnest minister. The work will be hard and perhaps discouraging for the first few years, but I trust that soon a flourishing and self-sustaining congregation might be established. Granite works are employing a large number of men at present, and the business is likely to increase. The majority of strangers are Scotch Presbyterians, and would doubtless identify themselves with the Presbyterian Church, if the congregation was thoroughly organized. At present however, there is not much encouragement on account of the want of a minister. The feeling between the different denominations is kind and genial. Indeed this considerable feature is very prominent in St. George. A Presbyterian minister is well received and highly respected by all denominations.

ACKNOWLEDGMENTS.

I take this opportunity of returning warmest thanks, for the kindness and attention, invariably and universally, shown in the prosecution of my work.

A general review of my Summer's work leads me to believe that my labour was without its reward. What positive good may have followed I know not. My sincere desire and fervent prayer, the good seed which was sown, may be productive of abundant fruit. The regular attendance upon Divine Worship, the marked interest which appeared manifested, encourage the hope of a result. May the promise, "Cast thy seed upon the waters; for thou shalt find it many days," be amply fulfilled in all similar instances.

Report of Mr. D. F. Creech, Catechist.

To the Reverend the Presbytery of Lunenburg and Yarmouth:

In presenting you a report of my minister's work, four points require attention.

I. THE PLACE.

The locality lies on the Lallave, commencing about six miles above the water, and extending North about five miles. Its shape is triangular, the base forming the Southern border, the sides running North and North West.

pectively. It includes the districts named, Branch on the West side of the river, and Northfield on the East. North of them on both sides of the river, are Riversdale and New Germany; while further North still is Springfield, in Annapolis County. In this district of country there are seven places in which Divine Service is held—two School Houses in Branch, a Church in Northfield, unfinished in the inside, one-third owned by the Presbyterians, a School House in Riversdale, a Hall above a school room in New Germany, and also a School House six miles further North, and a Church in Springfield, owned by the Baptists, but open to preachers of any evangelical denomination. There are about 30 families, either whole or part, Presbyterian, in this locality, the greater number being in the Southern sections. The remainder of the population is divided between the Lutherans, Methodists, Baptists and Episcopalians. The country is new, in many places very rocky, but the soil is generally good. Agriculture and lumbering are the principal occupations.

2. PLAN OF ACTION.

When I arrived at this Station, ignorant of the locality, of the wants of the people, and their peculiarities, I was at a loss to know what plan of action to adopt. But making a survey of the field at as early a day as possible, I soon learned that the great want of this place was *information*. That part of the people that had grown up before the establishment of the present school system, enjoyed very few educational advantages, in consequence of which many cannot even read. It is gratifying to know that all who were brought up Presbyterians (with one exception,) have, at least, the elements of an education. As far as I could gather from personal intercourse with the people, all were religiously inclined. Considering the influences with which they were had to contend, the moral character of the people appeared good. Here there was a foundation on which to build, a moral character and a willing mind. With these before me, my duty was plain. If permanent work was to be done, it must be by imparting wholesome instruction. This I attempted to do. (1.) By preaching the Gospel. Two services were held on each Sabbath regularly, and a third occasionally. These were well attended by all denominations. (2.) By teaching the Scriptures. Free Bible Classes were organized in Riversdale, Branch, and Northfield, which were taught on Monday, Tuesday and Wednesday evenings of each week, except a short time in haying. The average attendance at these classes was about 70. At all these meetings my aim was to *instruct*, until I know we cannot practise, and God's

Word faithfully proclaimed must bear fruit ultimately. As I was alone I chose to teach Bible Classes, rather than hold prayer meetings, for though the number thus reached was smaller, yet their greatest wants could thus be best supplied.

In addition to this regular work I attended a female prayer meeting on Thursdays generally, at which I always expounded some portion of Scripture. These women deserve special mention, for many here are prejudiced against prayer meetings. But they have persevered, and are determined to persevere still, in spite of opposition and discouragements. I also organized a Sabbath School at Riversdale, and supplied it with books and papers. It succeeded well under the circumstances. Sabbath Schools were already organized in most of the other Sections, some of which I visited, and encouraged in their work.

3. REQUIREMENTS.

The people are mostly of German descent, and those only who are acquainted with their characteristics, and the advantages which they have enjoyed, can know their real wants. They are generous and confident, and not having had the educational advantages of many more favoured localities, they are thus liable to be imposed on. Nearly all are Church-going, attending on all the ordinances of religion; but in too many cases has Christianity been supposed to consist mere in ordinances. Such notions, however, have been completely eradicated from the minds of the majority, and many are prepared to receive the truth in its simplicity and power. In the upper section of New Germany quite a change has been wrought within the last year. They were wholly cut off from Divine Service, and as many told me themselves were "living like heathens." I found more than a dozen persons in as many families, who could not read. During the last year a regular monthly service was conducted there by the Catechists of our Church, and all are anxious to have this service continued. The effect of a preached Gospel is apparent.

There are some outlying sections in this neighbourhood however, of which the above is not true. One settlement of six families visited during the Summer is indescribable. No ordained minister ever visited them. All are very poor, and only one individual (except a few young folks,) is able to read. They seldom or never attend any place of Worship. Wrapped up in their armour of ignorance, their hearts have become as hard as the rocks among which they dwell. "The ministers never put anything into our pockets." It don't appear like it at least, or into their hearts either. I was informed of adjacent settlements not much better. I may ask a question, How are

these people to be reached? I see only one way of reaching either them or the children, and that is, in medical phraseology, by a counter-irritative. Foster the religious feelings and inclinations that are in the neighbourhood, and the surroundings will hear, and come to enquire what these things mean. In Springfield the majority are Baptists, but are without regular service. Your Catechists have given a monthly service during the last year, for all other denominations, have abandoned the field. All classes attend Church, and many are very favourably impressed with Presbyterianism, as indicated by their liberality in subscribing for a regular supply.

With these facts before us the requirements must be apparent to all. The labours of a Catechist are generally acceptable, but he cannot do the work required. His term of probation terminates, and others enjoy the fruit of his labours. Our people are scattered, and have never yet been organized, and while they continue in their present state can never increase in numbers. They are not supplied with the Bread of Life as they should be. Spirituality is at a low ebb. Souls are going to destruction. The only cure is the services of a settled pastor. The field is large, and will require hard work. The soil though rocky, is naturally good, so will bear cultivation, and ultimately yield a bountiful harvest. It should be entered upon at once, and cultivated at any expense.

4. PROSPECTS.

The prospects may be inferred from the state of matters above described, if we add to that the fact that our people have subscribed between eight and nine dollars per family for the services of a settled pastor. Some who are not our own people have subscribed liberally, and more will do so in case of a settlement being effected. As yet there are no Churches in which to worship, but the people now see that these are a necessity, and with a little encouragement from outside, would go forward. If a minister, wise in discerning, prudent in managing, and zealous for God's glory, should be settled over this people, I venture to infer from my knowledge of surrounding circumstances, and of the effect of teaching on their minds, that in five years the Church membership will be doubled, in seven years they will have comfortable Churches in which to worship, and in ten years be self-supporting, to say nothing of the souls that will be ultimately saved from eternal ruin. The people will raise \$300 without difficulty, and a gentleman in Lunenburg has promised another \$100 to start on, and with such encouraging prospects, surely our Church will give whatever more is necessary. Although I have left out many im-

portant items, this report is already long enough. I must, however, crave space to thank all those who entertained me so hospitably during the summer.

Report of Mr. D. McGregor, Catechist.

To the Rev. the Presbytery of Lunenburg and Yarmouth:

At the close of six month's labour within the bounds of your Presbytery, I beg leave to submit the following report:—As you are aware, New Dublin formed a part of Rev. Mr. McMillan's congregation, but on account of the extent of his charge, and the difficulty of crossing the LaHave River, this part of his congregation could not be otherwise than scantily supplied with Gospel ordinances, consequently it was thought advisable to cut it off with the intention of having it ultimately as a distinct charge. There are Presbyterians, Episcopalians and Methodists represented in this place. There are in all about fifty Presbyterian families who are willing to do what they can to support ordinances among them. There are two preaching stations, one at Lower Dublin, and the other at West Dublin. At LOWER DUBLIN the Presbyterians have a neat comfortable Church, exclusively belonging to themselves, but the place in which it stands is not a very convenient one, and the Church itself is much too small for the congregation which gather there. In this Church I preached every Sabbath during the time I have been here to a full house. At WEST DUBLIN the Church is owned by Presbyterians, Episcopalians and Methodists. This Church was occupied three Sabbaths every month. Besides these regular preaching stations there are islands not very far from the mainland, (known as the LaHave Islands) where I preached occasionally.

SABBATH SCHOOLS.

In our own Church at Lower Dublin they had a Sabbath School organized before I came. I took charge of it, and I am glad to state that during the time I have been here it continued to increase in number and interest. In this School we had about fifty children registered, with five teachers. At West Dublin there was no school. When I came, I organized one to which children of all Denominations came. Presbyterians, Episcopalians and Methodists took a warm interest in it. In this School we had eighty children, with eight teachers. I superintended both these schools, and taught a Bible Class in connection with each. One of the schools met in the evening before service, and the other in the afternoon. One encouraging feature of these Schools was the regular attendance of

1875.

children. We got eleven dozen of Bate-
man's S. S. Hymn Books, which added
largely to the interest of the schools. For
these books the children themselves paid.

PRAYER MEETINGS.

Every Thursday evening we had a prayer
meeting in our own Church at Lower Dub-
lin. These meetings were not very largely
attended at first, but there was a manifest
improvement all along, until at last we had
quite a full house.

On the first Sabbath of November the
Sacrament of the Lord's Supper was dis-
sensed by Rev. Mr. McMillan, when three
persons were admitted into full membership
with the Church. There is a great neces-
sity of attending to this field at once. I
hope that you will get one to labour here
during a part of the Winter at least. A
great deal of the future success of the con-
gregation will depend on its being imme-
diately attended to.

DANIEL MCGREGOR.

New Dublin, Nov. 2nd, 1874.

**Report of Mr. John Wallace,
Preacher.**

MCCAN, COU. CO., Nov. 18th, 1874.

To the Rev. Presbytery of St. John :

Acting upon the direction of your Clerk,
I have laboured, while within your Presby-
terial limits, preaching one Sabbath in the
Rev. James Bennet's Church, in St. John,
and five Sabbath's in the congregation of
St. George.

MY WORK.

Excepting the first Lord's day on which
I was in the former congregation, when
appointments were immature, my custom
was to preach each morning at one of the
chapels, Pennfield, Mascareen, or Upper
Chapel, and every afternoon at the town of
St. George. On two occasions, on week
days, I preached out of town, and held
Bible Class every Thursday night, in the
Church in Magaguadavic. I am glad to
be able to report that these meetings were
generally well attended. At St. George
particularly, there was a full house, and
evidently a growing interest in the ser-
vices, and I am persuaded that regular ser-
vice conducted by an earnest man, and
blessed by a present God, will in the future
be as much to be said in favour of it,
as some of the other Sections.

BIBLE CLASS.

The Bible Class, seemingly a novelty in
this part of the country, a novelty at least to some of the
largest inhabitants, was small at first, and
one of the leading spirits in the congrega-
tion thought I might be well satisfied if
one came to Church on Sabbath; but the
number grew until the last evening it was held,

when its numbers were not only encourag-
ing, but respectable.

OTHER FACTS.

There are not a few who wish baptism
for their children. The Scotchmen are
being encouraged, and are taking hold.
There is a considerable amount of liberality
in the minds of the people generally, with
regard to denominationalism. Such are some
of the facts which may open to you avenues
to a hopeful future, and which may call
upon you for persistent efforts in behalf of
St. George.

THE FUTURE.

The prospects of increased granite works,
and of a railroad connecting the town more
conveniently with St. John, and St.
Stephen also, afford encouragement. Upon
the whole there is, if the right steps be
taken, and if the Great Giver shall bless
them, a promise of a flourishing congrega-
tion in that locality in the immediate future.

FINANCE.

Owing to other exertions being made,
and mindful of the recent efforts of the peo-
ple of St. George, it seemed to me that
during my stay was not a time to ask for
money for the Home Mission Fund. My
board was settled for, and I received from
collections out of town \$7.01. Had I not
been removed so suddenly more would
have been done.

Acadian Mission.

**Report of the French Acadian
Mission.**

Grand Falls, N. B.

In this report, I am again obliged to refer
to my collecting tour, but I must say that
it is a pleasant task, for the money received
and the interest manifested in connection
with our mission in all the places that I
have visited, give abundant evidence that
my humble efforts have not been in vain.
Thousands have heard the claims of the
Acadian Mission represented to them, and
now, so far as I can judge, there is no fear
for the support of the mission. It will only
be necessary that the people be reminded of
its wants from time to time by their pastors,
and then the required efforts will no doubt
be put forth in securing the means to have
the glad tidings of salvation through our
Lord Jesus Christ proclaimed to those who
are famishing from the want of spiritual
food. I thank God for His goodness to-
wards me, especially for the blessings which
He has poured upon my labours. I also
thank the numerous friends who have shown
me so much kindness and sympathy. I

wish I could give details as to what some individuals have done for me personally, and for the mission, but time and space forbid. Many times have I been upheld by the kind and sympathetic words of friends, where I would keenly feel the weight of the arduous duties devolving upon me

REVIEW.

Now that I have returned to my field of labour, I feel encouraged to think that, if it be the will of God, we will soon enter into a handsome house of worship, and *free from debt*. The cost besides the necessary outlay for stoves, lamps, etc., is \$2,700. The total amount collected by myself is \$2,854.64 besides subscriptions amounting to about \$100, that I have obtained in Grand Falls. From this total amount expenses have to be deducted. I may state in passing that as our hope is in the young we are anxious that a day school should be established a few miles above Grand Falls, and the house would also serve as a Mission house for preaching the Gospel. I will give in the appended list the amounts not yet acknowledged in the *Record*.

I think we have every reason to be thankful for the success I have met with in connection with my work among the different congregations of both bodies of the Presbyterian Church. I have visited both indiscriminately, and I was as warmly received by one as by the other, and I must add that all the members of other denominations with whom I have come in contact, have manifested deep interest in the mission, and some have shown their sympathy in a very tangible manner. I thank them for it. The above facts are very gratifying; but there is something which, to my mind seems to call for even deeper gratitude, and that is for the opportunities afforded to break the bread of life to some of my fellow-countrymen, and to many others who enjoy no more light. One morning a Protestant called upon me, and said he was strictly enjoined by a Frenchman to tell me that he (the Frenchman,) was very anxious to meet me, and convert me from Protestantism to Romanism, and that if I refused to see him he would conclude that I was afraid, etc., etc. (A number of Frenchmen had heard me preach on the previous day.) I scarcely knew what to think about it. I had made repeated efforts to meet priests in public discussions, but had failed; and now to receive a challenge from an old plasterer!! It appeared as if a snare had been laid for me; but however suspicious things seemed to be, I went, accompanied by Rev. J. M., and remarked that I rejoiced to see that he had taken such an interest in my spiritual welfare, and that I would be most happy to have a conversation with him. He was very timid at first; but becoming encouraged

as the conversation proceeded, we discussed different doctrines of the Church of Rome, for about an hour. He was intelligent and defended his Church with a considerable degree of ability. As we were about to part Rev. J. M. asked him if he thought his friends would be willing to meet in the school house, and have a friendly conversation. The old man answered in the affirmative, and if he were unable for the task, he would find some one more competent than himself.

CHALLENGE ACCEPTED.

I had to go away to fulfil appointments but thought I could return on the 20th. The 20th came, but it was impossible for me to be present, and some said immediately that they "knew the disciple of Chiniquy wouldn't come, because he was afraid." However 4 or 5 days after I was on the spot, and called upon the school master to make arrangements about the discussion. He said he was not "prepared," though he had copied a great deal from a book of controversy, according to reports. After a great deal of talk we agreed to meet on Saturday. At the appointed time, the school house was crowded, and some standing outside at the windows. We appointed two Chairmen, a Protestant, and a Roman Catholic, and he opened on "the reading of Scriptures." He quoted 2 Peter iii. 16, prove that the mass of the people should not read them. Said he could not understand them *himself*, and therefore it was much better not to read them; but after he had given explanations upon some passages he called me "ignorant," and said I was misinterpreting the Scriptures. Strong accusation for him to make after the acknowledgment he had made of his own ignorance! After an hour's discussion, he came excited, and called me "Apostate false prophet," and asserted that I would go to Hell, etc. I quietly replied that I would show him who were the apostates, &c., for this purpose, I quoted 1 Tim. iv. 1. His countenance changed, and in his rage he made no allusion to the passage, which caused some of his own people to laugh. But it is impossible for me to go into further details. After three hours discussion we agreed to meet again on the following Tuesday. In the meantime I conversed with some, and preached a French sermon in North Rustico. On Tuesday Rev. J. M. and I, went to the appointed place for meeting. The parish priest was in the house, forbidding his people to come and hear me, and had said to the school master that he would lose his situation if he discussed again. The trustees were also forbidden to let me have the house! I waited a long time for the teacher. He last arrived, and complained of such

severe head-ache that he "could not discuss" He expressed his sorrow and disappeared! I began to speak to those around me, and Rev. J. M. went to the priest and asked him why he did not allow the teacher to discuss in a friendly way. He answered: "The idea of him (Paradis,) coming to discuss with a fool." When I heard of his remark, I sent back word that if he thought his school teacher to be a fool, I would be most happy to meet himself. He seemed to have a notion to come at first, but changed his mind and said, "It would amount to nothing any way, and that he would show a good example to his people by keeping away." I then appealed to the French feelings, and said that they should not allow themselves to be kept in slavery. If both their priest and school master were afraid to meet me, and if they were not allowed to go into their own school house, I would speak in the English house, if they would come. Some said that they heard enough of me. However, we went, prepared lights, and half an hour after the house became crowded with French, and Irish R. C., and Protestants.

SECOND MEETING.

I then asked if there were any present who wished to discuss with me. No answer, so I began to speak, and show how they were kept from reading the Word of God. An Irishman rose and said it was "a lie," and tried to create a disturbance. Quite an excitement prevailed for a few minutes, but at last, my esteemed supporter gained the victory, and peace was restored. Two Chairmen were again appointed to prevent an interruption. I spoke for an hour. I got them to concede that as God is unchangeable, so must His Church be; and then I gave the dates of about 15 changes which had taken place in the Church of Rome, and made comments upon them, after which the meeting was declared open for any one to ask questions on the subject referred to. A few minutes of silence, and an Irishman wanted to know our views about Purgatory. But as I had not referred to it, I told him to wait till we had got through the subject in question. A few minutes more elapsed, and the leader of the French rose and said that all the dates given were false. He could not prove the assertion, and if history was no authority for him it was difficult to convince him. I replied, suppose I grant now that they are false except two, and these you cannot deny. You are an old man, and so you must remember that of the "Immaculate Conception," was declared only in 1854, and that of the Infallibility of the Pope only in 1870. These are facts and sufficient to establish my point. He sat down and another word was said on that subject.

Then the question of Purgatory, &c., came up, and different persons spoke. Some were most attentive, and seemed to drink in the truth. The meeting dispersed at 11 o'clock. Order was kept inside, and the only thing we found when we went out, was that the reins of Mr. M.'s harness were cut and his horse let loose, but the horse was wise and remained still. This good result followed those public discussions. A spirit of independence was awakened in many Frenchmen, and one of them told me that he was determined to read the Bible and follow its teachings. Other results, we hope and pray, will be manifested in the future. Had I been able to remain and hold public meetings, I am convinced that with the help of God, I would have met with success.

Did I not fear to take too much space, I would give details of another most interesting case on the Island in which a young Frenchman expressed a willingness to undergo persecution for the sake of Jesus. Another in Cape Breton in which a Frenchman of 80 years said to me when on a bed of sickness, that he was ready to die, because he knew that his sins were forgiven through Jesus Christ. In Him and in Him alone, was his trust. But I must come to a close. And now, allow me to entreat all those who feel interested in the salvation of souls, to pray for me.

Yours in Christ,

M. R. PARADIS.

Collected Teviotdale.....	\$11 00
R. McCabe	1 00
Friend	1 00
A. S. Hingley.....	2 00
Miss Hingley.....	50
J. G. Dickson.....	2 00
Charley Dickson.....	25
Miss J. Layton.....	1 00
Collected Brookfield.....	11 00
" Middle Stewiacke.....	15 00
" Springside.....	17 80
" Lower Stewiacke.....	9 10
" Shubenacadie	8 15
" Middle Musquodoboit.....	23 15
" Prayer Meeting Upper do.....	5 40
" Loyal Orange Lodge, No. 52 ..	4 00
Per Rev. J. Forrest.....	5 00
Col. Upper Stewiacke.....	17 00
Otter Brook Sewing Circle.....	4 00
George W. Grant, South Branch.....	1 00

Lunenburg.

James Eisenhaur.....	\$10 00
Charles Morash.....	6 00
S. Finck.....	5 00
J. Rudolf.....	2 00
Alex. Fraser.....	2 00
John N. Scott.....	1 00
Robert Lindsay.....	4 00
George T. Solomon.....	2 00
J. W. Kaulback.....	2 00
Daniel Owen.....	2 00
S. E. Hunt.....	2 00
J. M. Rudolf.....	3 00

John Bailey	2 00
Misses Knowles	2 00
Edward Dowling	3 00
J. Creighton	2 00
I. Anderson	3 00
J. R. Rudolf	1 00
Small sums	75
W. T. Sely	2 00
Miss Fairbanks	2 00
Margaret Duff	2 00
Maggie E. Duff	1 00
J. C. Duff	1 00
Mrs. W. Eisenhaur	1 25
Mrs. W. Rudolf	1 00
Collection Lunenburg	21 63

Bridgewater.

R. Dawson	S 2 00
W. J. Nelson	1 00
T. Waterman	1 00
John Stoddart	1 00
John L. Nelson	1 00
J. B. Stewart	1 00
J. A. Curl	1 00
Two friends	1 00
W. B. D.	1 00
H. Morgan	50
Small sums	75
J. E. Dowling	2 00
Dr. Calder	3 00
P. G. Fraser	1 00
Friend	1 00
F. W. Verge	50
Two Friends	2 00
John Eisenhaur	50
J. J. McLean	1 50
A. Stewart	1 00
D. Condon	25
R. Cook	50
Josh. Cook	1 00
H. Cook	2 00
James Cook	1 00
D. Bienot	1 00
Fred. Cook	2 00
Sandy Morrison	1 50
A. Hebb	4 00
Collected Bridgewater	7 00
" Lower LaHave	20 20
" Middle LaHave	5 80
" Mahone Bay	17 75
Clifton, per Rev. P. G. McGregor	6 80
Mrs. Clark, " " "	1 00
Mrs. Craig, " " "	1 00

St. John.

James L. Dunn	\$10 00
M. Lindsay	5 00
C. A. Robertson	5 00
James Barbour	1 00
John White	1 00
George Stewart	1 00
H. Davison	1 00
A friend	1 00
John McMillan	2 00
George Robertson	1 00
Wm. Elder	5 00
A. J.	1 00
R. Cruickshank	3 00
James Manson	5 00
John Boyd	10 00
D. Morrison	1 00
W. Brown	1 00
A. Duff	1 00
John Wilson	1 00

Dr. C. Inches	1 00
George McLeod	2 00
Hon. J. H. Crawford	2 00
James Dyall	5 00
W. Blizard	1 00
J. H. Harding	2 00
L. McMann	2 00
F. G. Ralston	5 00
Friend	1 00
J. Pritchard	2 00
Mrs. Pittingale	1 00
D. Canley Hatheway	2 00
T. F. Raymond	5 00
James McMillan	2 44
George Hegan	1 00
Col. St. Andrew's Church	50 00

The sums of following places were not mentioned in November Record:

Col. Cove Head, P. E. I.	\$6 50
Mr. Shaw, Cove Head, P. E. I.	1 50
Col. Brackley Point Road	5 53

Our Foreign Missions.

TRINIDAD MISSION.

Departure to Trinidad of Mr. J. A. McDonald, Missionary Teacher.

The Board of Foreign Missions met at Rev. J. McKinnon's house, Hopewell, on the 1st day of December. Present, Rev. G. Walker in the chair, Rev. Dr. Bayne, Rev. Messrs. Patterson, McKinnon, McCurdy, Thompson, McGregor, and Mr. John Miller. Mr. John A. McDonald was also present.

The Secretary having reported that the funds for Mr. McDonald's support had been promised; and Mr. McDonald having notified him of his readiness to leave Nova Scotia for Trinidad, the meeting had been called, that the necessary steps should be taken for his early departure under the sanction of the Board. It was then agreed unanimously that Mr. McDonald should go forth without delay so as to reach Trinidad early in January.

A letter was read from Andrew Gow Esq., Bridgewater, offering a free passage to Mr. McDonald, from the LaHave, by some one or other of the West India Islands. The Board were about to accept the generous offer, when reasons were assigned by Mr. McDonald, for choosing a different route. Cordial thanks were voted to Mr. Gow, and it was agreed that the choice of his route be left with Mr. McDonald.

hundred dollars were voted towards outfit and passage, and as provision had not been made for this, the Secretary was directed to complete the work which Mr. Morton had not been able to overtake, by securing the sum without drawing from the funds of the Board.

In the evening a Farewell Prayer Meeting was held in the Church, Rev. Dr. Bayne in the chair. Addresses were delivered by Rev. G. Patterson, Rev. James Thompson, by the Secretary, and by Rev. McLean Sinclair, with appropriate devotional exercises, the special prayer for the out-going missionary teacher, being by Rev. G. Walker.

Near the close of the services, a handsome Inkstand with Letter scales and weights was presented, from some ladies of Hope-well, to which congregation Mr. McDonald belonged, which drew forth from the recipient grateful acknowledgments, and a statement of his aims and resolutions.

The whole proceedings deeply interested an attentive congregation to the close.

Mr. McDonald, in about a week from that date, was on his way, via New York, to his destination, and we hope by next mail to hear of his safe arrival, in the good providence of God, at San Fernando.

Thus the beginning of 1875 will show a strengthening of our mission labourers, by John Goodai, an Evangelist fluent in the language of his countrymen; and by John A. McDonald, efficient at once, health permitting, as an English teacher, while qualifying himself by a study of the Hindoostani language for future usefulness.

N.B.—The \$100 voted towards outfit and passage were known to be only sufficient for one of these objects. Sixteen dollars have been sent to the Secretary, to aid Mr. McDonald in meeting the additional day. Any further sums which may be required specially for that object, will be received and forwarded, distinct from salary, which is \$400 per annum.

Letter from Mr. Morton.

San Fernando, Nov. 25th, 1874.

DEAR MR. MCGREGOR,—
We remained five days in St. Thomas. Sabbath, 15th, I preached twice for the

Reformed Dutch congregation who are vacant. That night was very wild and a barque went ashore in the harbor. We left St. Thomas at 1 o'clock on the 16th. That afternoon and night and next forenoon were very stormy, and we were all, even to baby, very sick. Tuesday at noon we touched at St. Kitt's, and at 9 p. m., at Antigua. Wednesday at 6 a. m., at Guadaloupe, at 12 at Dominica, and at 5 p. m., at Martinique. At midnight we reached St. Lucia, and were transferred to the "Tyne," amid discomfort and confusion. Thursday at noon touched at St. Lucia, then sailed along under the Grenadines, and reached St. George's, Grenada, at 9 p. m. Friday at daylight found us going through the Bocas at Trinidad. At 8 a. m., we anchored. Left Port of Spain for San Fernando, and reached home at two o'clock, p. m. Mr. Grant had made a temporary arrangement about a house not far from the mission premises, and we moved into it on Saturday, and are now getting somewhat settled.

Mr. Grant has been feeling the need of rest very much, and so we have agreed together that he have a month's rest. He accordingly leaves to-day for change of air and rest in Grenada. I am to take charge of things till his return. I have no time to write of mission affairs by this mail. We are all well and thankful for our safe return. With united kind regards to you all I am
Yours very sincerely,

JOHN MORTON.

Another Evangelist—Letter from K. J. Grant.

San Fernando, Nov. 25th, 1874.

REV. AND DEAR SIR,—We have engaged another Catechist temporarily. Let me explain the circumstances.

On the 10th October, I was informed by Kuntoo, Teacher at Jordan Hill, that there was a Coolie man from Demerara, named John Goodai, on a visit to some of his friends on that estate, and that he was preaching the Gospel with great boldness, and further expressed a strong desire that I should hold a meeting there on Sabbath, the 18th. I at once decided to leave the Sabbath School immediately after opening it, and appointed a meeting at 9½. I reached the Estate which is about 5 miles from San Fernando, at the hour, and found the School Room packed, about 80 people present, and all Coolies, except Mr. Walker, an intelligent young Scotchman, who acts in the capacity of overseer, and who speaks the Hindustani well. Lal Bihari and John Goodai, both assisted, and for two hours the interest was well sustained. As my impressions of the man were favourable, I invited him to visit me on Tuesday. He did as requested, bearing a note from the overseer, who expressed

the earnest hope that I would give him work to do. Deeply impressed that it is our duty to gather into our ranks every man who gives promise of usefulness. I engaged him for five weeks, at \$2.50 per week, intending to pay him myself, assisted by two or three of our converts, if his services should be discontinued on Mr. Morton's arrival, but if he proved faithful and was continued in our work, to draw on the F. M. Board, as authorized by a resolution of your Board early in this year.

We have resolved to continue him till end of the year, and if he maintains his present earnest spirit, may then be prepared to recommend a more permanent arrangement. I leave it to Mr. Morton, who is again at work, to write you more fully about John.

Yours sincerely,

K. J. GRANT.

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

Nov. 25th, 1874.

REV. AND DEAR BRO.—In supplementing what Mr. Grant has written, I have only to say that in continuing John as one of the agents of the Church, in the position mentioned by Mr. Grant, we were guided by two considerations:

1. He promises to be useful, and we dare not lightly throw him aside.

2. We do not know him well enough to justify a permanent appointment, and besides our entire arrangements will require to be considered at the end of the year.

I have paid Mr. Grant what he had paid John, namely, 5 weeks salary at \$2.50 per week, \$12.50, and I assume his salary to December 31st, namely, 1½ month's salary, at \$15 per month, \$18.75. Total, \$31.25.

It will be a great favour if you will pay over this amount to my agent at your earliest convenience.

I am yours very sincerely,

JOHN MORTON.

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

NEW HEBRIDES MISSION.

Letter from Mr. Annand.

Fila Harbor, Efate, July 15th, 1874.

DEAR MR. MCGREGOR,—It is only seven days since we sent away our Nova Scotian mail by the *Paragon*, and now quite unexpectedly another opportunity offers to send a few notes. A trading vessel anchored in our Harbor this afternoon, and shortly after the Captain called with six letters for us, and offered to take a mail away for us to-morrow if we could get one ready. I am consequently scribbling off a few notes for home.

We are settling down quietly and hopefully to our second year's work. The natives are still friendly to us, but being

very busy just now with their plantations, we do not see much of them. One of the most powerful chiefs, as well as one of the strongest enemies of the Gospel on Meh, died yesterday. Whether his death will have any beneficial effects, or alter their relations to us, I cannot say, but we do not anticipate any change therefrom.

Our health is all that can be desired; and we are as cheerful and happy as need be.

One thing I neglected to tell you in my last letter, which is this, we have decided to give a part of our offerings to the Lord, to the several schemes of our Church, and we wish you to take the amount from our salary each year, until further notice, and pay it to the several objects. We would like it to begin with 1875, and if our money is sent away for that year before this reaches you, take a double draft from the next year's salary. The yearly sum of five pounds sterling, (£5 0s. 0d.) to be apportioned as follows, (unless you have some other scheme calling more loudly than others, if so direct it accordingly):

To Home Missions	£1 0s. 0d. stg.
“ Foreign Missions	1 0 0 “
“ Acadian Missions	1 0 0 “
“ Supplementing Fund	1 0 0 “
“ Educational Fund	1 0 0 “

Please excuse haste, and believe me

As ever, sincerely yours,

JOSEPH ANNAND.

A Cruise in the Mission Vessel among the Islands of the New Hebrides.

BY THE REV. DR. STEEL.

No. V.

We sailed from Espiritu Santo at sunrise on the 14th May, and had to encounter head-wind. This continued with rain the most of the next day, and it prevented me from seeing anything. Indeed, I had the mal-de mer, and did not feel very comfortable on this my birth-day! But we soon got out of sight of land.

On the 16th we were considerably to the south-west, and it took us to Sabbath forenoon, the 17th, before we reached Meas or Two Hills, where we wished to call. About eleven o'clock, the Rev. P. Mitchell and the chief officer landed with me on the singular Island, which consists of two hills, one very steep and high, the other much lower. A narrow isthmus connects them, though it is apt to be overflowed by the great tides. The people are few in number, not above seventy, and they reside on the lowland which is productive. The native service was over before we arrived, but the resident teacher, a Rarotangan named Ta, beat the wooden drum, &c.

called the people together. The greater part of them had been on the beach to meet us. This intelligent and active teacher has most of the people under Christian instruction. They were pleased to get the new book which we had brought in their language from Sydney.

The school is held under a shady banyan tree. The large lessons carefully written out, were hanging on sheets on the side of the tree. A neat church was being built, but was not quite finished. Mr. Milne has a small cottage on the island where he and his devoted wife reside for a month occasionally, to aid the good work going on among this interesting people. When the congregation had gathered under a tree near the missionary cottage, Mr. Milne commenced the religious exercise with praise and prayer. He then asked me to address them, which I did by his interpretation, and recommended the Gospel of Jesus Christ to them. Mr. Milne has a station on the island of Makuru, nine miles further north, where he also occasionally resides in a little cottage to instruct the natives. He sails in an open boat on these occasions with a native crew. It is a great matter when one language is found on several islands; and Mr. Milne assured me that the Fatese, of which the Ngunese is a dialect, is understood over at least ten islands to the north.

What a field for missionary enterprise! There are now four missionaries settled comparatively near each other on Fate and neighbouring islands. One of these, however, has to deal with a different language. There is room for ten more if they could be obtained. One of such should be a medical missionary, who would be a great blessing to the mission families, the settlers, and the natives.

After we returned to the vessel I got the finest view I had ever yet seen in the group. No fewer than 17 islands were visible from the deck! When this view burst upon Captain Cook, what a pleasure it must have afforded him, who first of civilized navigators looked upon the scene! I beheld the conical volcano of Loperi, 5000 feet high, away to the north, an island which has no inhabitants. Then nearer, though distant, there appeared, Mallicollo, Api, and the five Shepherd islands, so named by Captain Cook after Dr. Shepherd, professor of Astronomy at Cambridge; Tongoa, Buninga, Tongariki, Tuose and Valea: then Mai or Three Hills, Makeru, and Metaso. To the south were Nguua, Mau, Pele, the large island of Fate, with the two smaller ones in front—Protection and Deception islands. To these I must add the conical rock called by Captain Cook "The Monument." Such a scene one cannot readily forget, when

viewed only once in a life time. Yet how few Christians are on all these islands, and what a work lies before the New Hebrides Mission to win all their people to Christ.

We neared Nguua in the evening, but had to keep on the easterly side. Mr. Milne was landed by the boat, but I remained to conduct service on board the vessel. We did not reach the other side until Monday evening, when Mr. and Mrs. Milne came on board. The vessel now began to collect the missionaries on her return voyage, for the Synod to be held on Aneityum. It is the custom to take the missionaries' wives to some of the southern islands, especially to those that are Christian. Mrs. Milne had bravely remained at Nguua alone, among a thousand savages, during the week we were at Espiritu Santo. Surely this was Christian courage, but it is not often safe or wise to exercise it.

Next morning we were near the singular-looking Hat Island, and the boat was sent into Havannah harbour for Mr and Mrs. M'Donald and their little boy. They arrived about half-past ten o'clock; but after beating about all day, we only reached Pango Bay, at sunset, and could not venture to enter, as it was dark.

It is seldom agreeable to be beating about at night and this was no exception. We found in the morning that we were a good way off. It took us till noon to make Pango Bay. On landing at Iririki, we were glad to find Mrs. Annand better, though still very weak. She had an attack of fever and ague after we left, and was now needing a change. We took tea in their house, after which all was closed up and left in charge of a couple from Erakor. We reached the vessel after dark.

Early in the morning of the 21st, we started and soon rounded the point, and were off Erakor, where Mr. M'Kenzie now resides, as he finds it more healthy than on the peninsula. He settled first where our worthy co-presbyter, Mr. Cosh, lived at Pango, but guided by Mr. Cosh's testimony and his own experience, he has removed to the small island where Mr. Morrison had his house. We found Mr. Cosh's memory fragrant, as also the deceased Mr. Morrison's. We landed and were gratified by seeing a Christian people decently clothed, and living in comparative comfort. Some of the houses had their ground in front neatly gravelled with coral, like the missionary's. There is a church at Erakor, and one at Pango. Both are well built of stone and lime. Inside I observed seats regularly fixed like pews. They were each made of one piece of wood. There are seventy communicants in these congregations and nine elders. The Chris-

ian population is about two hundred. Though decreasing in numbers, yet I was struck with the sight of many children. I looked upon this station as full of hope for the future. Already several native teachers have gone from it to heathen parts of the island, and as the Christian line extends, many more may go among the islands where the same language is spoken.

Mr. and Mrs. M'Kenzie seemed to enjoy good health, and to be both devoted to their work. When missionaries are filled with the Spirit of God, they are likely to get a blessing. I was sorry that they were not going to the meeting this year, so I did not see so much of them as otherwise I would have done. The fertile island of Fate is a resort of traders and white settlers, and the mission has special difficulties on that account.

I got some very beautiful shells at Erakor to enlarge my stock. I had not sought many curiosities in other directions, but as I was not likely to return I gathered a few on the southward voyage. The spelling and pronunciation of names in this quarter perplexed me. The bay is written sometimes Bang, Ebang, then Pango; Fil harbour is Fila, then Efil, and sometimes Fili; Mel becomes Mele, and Fate is Vate, then Efat and Efate! It cannot be them all, and surely one name for each ought to be fixed. I choose the most common, and for the island prefer Fate to Sandwich. We left Fate in the afternoon, but did not reach Eromanga till Sabbath. We were carried away to the south-west and then becalmed. But with three missionaries and their wives on board, our fellowship was very pleasant and refreshing to the spirit. On the forenoon of Sunday, the Rev. P. Milne preached an excellent discourse from John vi. 3. It was arranged that we should hold a special communion service at Eromanga.

"Where martyr-blood was thrice shed,
On shore from ship we hid,
At Dillon's Bay to show forth,
The death that Jesus died.
We joined with native converts,
Dispensed the bread and wine,
And Christ! o'er Thy death's symbols,
Vow'd Eromanga Thine."

I had the pleasure of preaching from Rev. vii. 13, "What are these arrayed in white robes, and whence came they?" The Rev. D. M'Donald offered prayer; the Rev. H. A. Robertson addressed Eromangan converts in their own language. I dispensed the elements to the missionaries and their wives, several of the ship's company, and the converts. The Rev. Joseph Annand gave the address after the communion. We then sang the time honoured words of the 103rd Psalm, after which the Eromangans sang one of their hymns.

The Rev. H. A. Robertson pronounced the benediction in the native language. It was a deeply affecting service, and a night to be long remembered. The missionaries' wives on islands where there are no converts have few opportunities of the holy Communion. We were quite a Catholic Church, Episcopalians, Lutherans, Presbyterians of various branches, and Wesleyans, all one in Christ.

Next morning while the vessel was getting some ballast, Mr. Robertson and two native chiefs conducted a party of us consisting of Messrs. Annand and M'Donald, Captain Jenkins and myself over the martyr spots. We crossed the stream, and stood on the shore where Williams was killed, then at the river side where Harris fell. We next visited the graves of the Gordons, of Mr. Macnair, and of a child of Mr. Robertson's, and of several others. Strange to tell, amongst those was the grave of the chief Kouioiu who had murdered John Williams! He had died from wounds received in a fight; and his relatives asked the Rev. J. D. Gordon, then at Dillon's Bay, if they might bury him in the Christian grave-yard. It was like the Hebrew seer of old whose guilt had caused the death of the prophet, and when he came to die said, "Lay my bones beside his bones." We next visited the brother of Kouioni, a man named Nuumpunara, almost the only survivor of those present at the death of Williams and Harris in 1839. He was lying on his mat in a dying state. We then ascended a very steep path—a thousand feet high to the place where the Rev. G. N. Gordon was killed. He had been engaged in building a house, when a man named Narabuleet decoyed him away on the pretence of getting some medicine. In a deep path in the wood eight men lay in ambush. Narabuleet struck him from behind and the rest rushed on and clubbed him. We stood with strange feelings on the spot. Not far from this was the house where Mrs. Gordon was. She had heard the savage yell, and went to the door to see what was the matter. A native named Ouben appeared. She asked him what the noise meant. He replied, "It is the boys playing." She turned to look when he struck her. She fell, and another blow deprived her of life. They were both true martyrs of Jesus Christ—"lovely in the lives, and in their death not divided."

There is no vestige of the house remaining; but there are a few lemon trees. We got refreshment from some of their fruit after our exhausting walk on a very hot day. It was extremely fatiguing; but there was an exciting interest in visiting a scene where a conflict had been fought for Christ. After descending the precipitous

path more rapidly than we ascended, we crossed the stream in a canoe. We dined at the mission-house and went on board at three o'clock. Mr. Robertson accompanied us; but his heroic wife preferred to remain, as she had been so long absent recently. We admired this Christian courage, and prayed that the good hand of God might be about her and her babe. Mr. Robertson had procured for me very interesting memorials of Eromanga which I brought to Sydney.

This being the 25th May—set apart for keeping the birthday of the Queen, the mission vessel was gaily decked with flags to the great astonishment of the natives, and a salute was fired in honour of the Queen whose ships have done so much in these seas to promote science and humanity. We did not forget to pray God to bless her and her reign.

News of the Church.

Presbytery of Halifax.

The Presbytery of Halifax met at Elmsdale, on the 1st Dec. Rev. John Cameron's demission of his charge was accepted, and a minute was adopted expressing the Presbytery's high appreciation of his character and services, and their regret at parting with him as a member of Presbytery.—Rev. J. K. Smith accepted the call to Galt, Ontario, and the Presbytery therefore accepted his demission of Fort Massey Church. The Presbytery expressed deep sympathy with the congregation of Fort Massey on losing their pastor, and their unfeigned grief at parting with Mr. Smith. After transacting routine business the Presbytery adjourned to meet in Chalmers Church, Halifax, on the 22nd December, at 2 P. M.

The Presbytery of Halifax met in Chalmers Church on Tuesday, 22nd December. Rev. William McCullagh presented his credentials and was duly received as a probationer of this Church. On application the Rev. John Forrest was appointed to preach and moderate in a call in Fort Massey Church, on Wednesday, January 6th, at 7½ o'clock, p. m. Mr. McCullagh was appointed to preach at Milford and Gay's River for the next three Sabbaths. Mr. W. Archibald was appointed to Bay View for the next two Sabbaths; and Mr. D. McGregor for the same time to West Cornwallis. The next meeting of Presbytery will be held in Halifax, on Tuesday the 12th January.

Presbytery of Cape Breton.

The Presbytery of Cape Breton met in St. Andrew's Church, Sydney, on Wednesday evening, Nov. 18. Three of the assessors appointed by Synod were present:—the Revs. Wm. Duff, Dr. Bayne, and A. McLean Sinclair. The Presbytery sat from 7 o'clock, P. M., till ½ past 2; seven hours and a half. A full hearing was given to all parties. The following finding was arrived at:

"The Presbytery having heard all parties fully, agree to grant the petition of the congregation for a colleague and successor; the labours of such colleague and successor shall be devoted to Sydney Section, said section shall be regarded by the whole congregation as entitled to choose the colleague and successor; in choosing him, due regard shall be had to the views and feelings of both parties in Sydney; and he shall be chosen without unnecessary delay."

The two elders who were present at Synod were restored their former position as members of Session, by the Session.

Presbytery of St. John.

The Presbytery of St. John met in the Presbyterian Church at St. James, on Tuesday, the 22nd Dec., the special business being the induction of Rev. James Quinn into the pastoral charge of this congregation. Rev. K. McKay preached a very appropriate sermon from Acts 20, 28, and after the usual steps were taken, Mr. Quinn was inducted by solemn prayer into the pastoral charge of the Saint James congregation. Rev. S. Johnson then addressed the newly inducted pastor on the duties and responsibilities of the ministry, and the Rev. Wm. Millen gave a very able address to the congregation. Rev. J. Nelson having introduced Mr. Quinn to his session, his name was added to the roll of the Presbytery.

A letter was read from Rev. James Gray, stating that he had moderated in a call at Moncton, which came out unanimously in favor of Rev. Joseph Hogg, of Cornwallis, N. S. The call was signed by 89 members and 45 adherents, and was accompanied by reasons for translation, and a bond guaranteeing \$1200 per annum. The call was sustained as a regular Gospel call, the action of the Moderator approved, and the Clerk was directed to forward all the papers to the Halifax Presbytery for further consideration. It was agreed to hold a meeting of the Presbytery in Moncton, on the 21st of January next, at half-past 7 o'clock, p. m., for the induction of Rev. Mr. Hogg, in case he accepts the call.

Reverend Mr. Millen reported that he had made all the arrangements for the moderation of a call in St. George on the 15th Dec., but the day was so stormy, and

the roads were so bad, he was unable to fulfil his engagement. The report was sustained, and Mr. Millen was re-appointed to moderate at as early a day as possible.

The proposed demission of Mr. Nelson of his charge, at Baillie, was then taken up. Mr. Nelson intimated that he still adhered to his demission. There were four delegates present, and were heard, and all agreed in expressing the highest opinion of Mr. Nelson as an able preacher and a faithful pastor, but under the circumstances they could not ask that Mr. Nelson should be retained. They were now in arrears to the amount of \$232, and they intended to borrow the money and pay Mr. Nelson in a few days, and they did not wish to assume any further responsibilities. Mr. Nelson stated that it is with regret that he leaves his congregation and his brethren in the Presbytery; but, inasmuch as the state of his health was not good, the field very large and requiring a physically stronger man, and as the congregation had been under a strain for some years, he felt it his duty to press his resignation. The following resolution was unanimously adopted:—

1. That this Presbytery having again carefully considered the whole matter of Mr. Nelson's demission, the peculiar difficulties of the field of labor, and the present state of his health, resolve to accept Mr. Nelson's demission, and commend him and the congregation to the gracious care of the Head of the Church.

1. That Rev. Mr. Quinn be appointed to preach in Baillie on the first Sabbath in January, at 11 o'clock, a. m., and declare the pulpit vacant, and that Rev. R. Wilson be appointed moderator of session during the vacancy.

3. The Presbytery express deep sympathy with the congregation in losing so faithful and zealous a pastor, and urge them to make every possible effort to maintain their status as a congregation, assuring them that they would meet with every possible assistance from the Church in the way of support and supply.

St. John's Church, Chatham.

This stirring congregation under the Pastorate of Rev. John Allan has been making steady and satisfactory progress since the date of his settlement. During the past year they have built a house for prayer-meetings, and Sabbath-school at a cost of about \$1000; they have painted the outside of the Church incurring an expenditure of \$200; they have, and we are pleased to record it, raised \$240 to place a monument over the grave of Rev. Dr. McCurdy, they have added a new pulpit and sofa chair to their church furniture, and a friend has contributed \$100 as the nucleus

of a manse fund. Some aid has been kindly afforded from persons not belonging to the Church, but lest we should err in statement we do not undertake to give particulars.

Besides, the pews are all let, and what is better still, there has been an addition of nineteen members at the communion in March and July. Here are causes for thanksgiving, and encouragement to the minister and those who work with him to hold on their way rejoicing. We have known times of great anxiety and despondency on the part of the session and friends of Christ's cause in that church. The Lord has been leading them all the while. May they have times of refreshing from His presence!

Kempt and Walton.

We have been anticipated by Rev. A. J. Mowitt in some remarks on this interesting congregation. Having visited it twice within the past six months we heartily endorse the following remarks which Mr. Mowitt published in the *Witness*, of Dec. 5th, adding that they have paid for all supplies furnished them by the Presbytery, without drawing a dollar from the Home Mission Fund for a length of time.

The Kempt Section has a good staff of energetic elders who do their work well. They keep up prayer meetings, and when there is no minister to preach, they conduct service. Six others besides the four elders take part in the prayer meetings. Their system in collecting funds is the Free Will Offering System, and it is working most satisfactorily. In Kempt, during the past year, they raised \$77.00 more than they ever raised before, and the season has been a rather backward one for the trade of the place. They have a nice manse, and two acres of glebe, and their only debt is \$20.00 on the manse. The congregation is beautifully and healthfully located along the shores of the Basin of Minas, in full view of the misty Blomidon, and the rich meadows of Grand Pré. A short distance from the manse, can be seen a view embracing four counties, and a large extent of the Bay of Fundy, with its restless tides and rich meadows, and bold head lands. The Presbyterians are generally poor; but they are energetic, and devoted to their Church, and deserve the sympathies of the whole Church. May the Good Shepherd keep them and send them a pastor!

They have a nice little Church at Walton—a better one than at Kempt. They have no elders, however, and need organization. It is certainly a very promising field for some energetic young man to work in. The congregation I had the pleasure of preaching to was full of young people, and

they were as attentive and well behaved as I could wish.

Lakeville and Waterville.

The two small bodies of Presbyterians dwelling in these places, have in times past enjoyed the services of a Pastor of their own, viz., the late Rev. A. McKay, and more lately the Rev. H. D. Steel. They never were sufficiently strong to constitute a vigorous charge. More lately they constituted a part of the congregation of Rev. J. B. Logan, who did all for them that any man could do consistently with his engagements at Kentville, Belcier street and other places. About a year ago they were accordingly disjoined, and since that time had very irregular supply from the Presbyter of Halifax.

In all, they number only about 20 families, with a few adherents, but they are so secluded that they must either have a Pastor, or be at a great disadvantage, it not cast off. These 20 families have paid for all their supplies during the whole year. For a settled pastor they will average \$20 per family. Ought they not to be encouraged and helped practically?

In Lakeville they meet for public worship every Lord's day. If they have a minister, they thankfully accept his services; but whether they have or have not, they unite in Public worship, led by the Elders, and conduct their interesting Sabbath School. We wish we could give the same report of the other Section, and pray that the Lord may put it into their hearts to go and do likewise. Let them cherish their spiritual life in Waterville, and by the Lord's blessing they will live and flourish as a congregation, and their eyes ere long will see their teacher.

AMHERST.—A congregation has been formed here by the conjoint action of the two Presbyterian bodies. We hear of large attendances, and a fair Sabbath School. Amherst has been too long neglected.

TRURO.—A new congregation has been formed in Truro. Services are held for the time in the Y. M. C. Association Hall.

CARLETON, YARMOUTH COUNTY.—A correspondent informs us that recently the congregation of Carleton, Yarmouth, presented their Pastor, Rev. J. C. Meek, with many substantial tokens of their goodwill, such as farm and dairy produce, furniture, wearing apparel, and money to the value of \$300. The kindly sentiments of the people were conveyed in an appropriate address. Rev. Meek was taken entirely by "surprise." His home was "invaded" in the most friendly and cordial manner on the occasion. Scarcely a week has passed

since his settlement among them without Mr. Meek receiving some substantial proof of the affectionate care of his people.—Our correspondent states that a very hopeful and blessed revival has prevailed at Carleton under Mr. Meek's ministry. The people are engaged in building a manse which will be ready in about a year. They have subscribed and otherwise raised among themselves, about \$800. A new church is urgently needed, the present structure comfortably accommodating only 100. The Sabbath School alone numbers between 70 and 80. A suitable building will cost say \$3000. There are but 9 Presbyterian families in the place, and but 37 members. This year they raise about \$1000 for all Church purposes. It is likely that when they begin to build their church they will ask the aid of brethren throughout the bounds of the Synod.—The Chebogue section of the congregation is also doing very well.

EAST RIVER, ST. MARY'S.—Rev. A. C. Gillies writes to the *Witness* a very graphic account of the opening of a new Church in Rev. Robert Cumming's congregation, East River, St. Mary's. The Kirk as well as our body joined in erecting the Church, and are in effect "united." The cost of the church was about \$3,400.

MURRAY HARBOR.—This congregation have called Rev. R. Thynne of Toronto Presbytery.

OBITUARY.

Died, at Green Hill, on the 9th December, Mr. James McDonald, Merchant, in the 65th year of his age. The deceased was widely known for his exactness, punctuality and strict integrity as a man of business, his general kindness of heart, and his interest in the promotion of Christ's cause. Forty years ago, when a young man, he was laid aside, by a protracted illness, from active labour, and at this time first came to the experimental enjoyment of the Saviour as his own, and it may be mentioned, that he was accustomed to speak of the late Wm. Matheson, Esq., as the first who was the means of leading him to clear views of the way of life. His disease was a mystery to physicians, and he was reduced so low, that the one in attendance pronounced it impossible for him to see another day, and requested his parents to allow his body to be opened after his decease. That physician has been thirty-six years in his grave. That night he began to recover, but for twelve years was unfit for labour, and afterward commenced merchandizing, in which he was successful. His long sickness seemed to have left its effects upon his constitution, particularly upon his nervous system, mani-

festing itself in varying moods, and a somewhat peculiar temperament. But an air of goodness and conscientiousness pervaded all his peculiarities. He took a deep interest in all measures connected with the claims of religion. Of the congregation of Salem Church he was an active and liberal member, and in the community in which he lived he was markedly benevolent and public spirited.

During the last eight months, it pleased his Heavenly Father to try him with severe and continued sufferings. But in these, patience had her perfect work. Never during many visits did we hear a murmur, and throughout he manifested a serene confidence in the Saviour, which kept his mind in perfect peace.

Having no family to provide for, the disposal of his property became the subject of careful consideration, as in the sight of Him from whom he received it. Conscientiously he concluded that his first duty was to provide for the comfort of near relatives who needed his aid, but not for those who did not. Having done so, and given the latter some pecuniary expression of good will, he devoted the residue of his property to religious and benevolent purposes. The following is his disposition of it :

Deaf and Dumb Institution.....	\$400 00
Blind Asylum.....	150.00
Acadia Mission.....	100.09
Supplementing Fund.....	100.00
Aged and Infirm Ministers' Fund..	50.00
Ministers' Widows' Fund.....	50.00
Congregation of Salem Church on condition of the cong. raising an equal amount for their Church..	200.00

And the residue of his estate, which is estimated as worth not less than \$4000, to be divided between the Bible Society and the Trinidad Mission, in the proportion of one-third to the former, and two-thirds to the latter, and of the latter sum one-third to be at the disposal of the missionaries. Besides this, the sum of \$1900 is to be appropriated in the same way, on the death of parties, who are to enjoy the interest during their life time. The whole of his offering to the Lord will thus ultimately amount to about \$7000.

MISS COGSWELL AND MRS. UNIACKE.

These two both belonged to Halifax, and the Episcopal Church, the one to St. Paul's and the other to St. George's, being the widow of the late excellent Rector Rev. R. F. Uniacke. Why should their removal during the past month be noticed in the Record of this Church? Because their character, their worth and their work were such that they were known to all churches, in a very important sense were the property of all, even as they proved themselves

bright examples to all. We cannot part with them without laying on their graves a flower bedewed with tears.

They were Christian women in the proper sense of the words. They trusted in the Lord Jesus, loved him, and walked in his steps. Their foundation of hope was simply and solely Christ's righteousness, and their moving principle of action, Christ's love. For them "to live was Christ." Relying in no degree on good works, they abounded in them, for the "love of Christ constrained them." Both had ample means of their own, and occupied a first-class social position, but they relinquished the pleasures and fashions had even the social distinctions of society, that they might give themselves up to the Lord's work. Their delight consisted, as well as their employment, in DOING GOOD—their life a psalm, a joyful song of grateful adoration of their blessed Redeemer.

It is not intended in this notice to sketch their lives, though we do hope something may be done in this direction, by a competent hand and a loving heart; but we may say that besides all her other spheres of usefulness and activity, Miss Cogswell regularly every Lord's Day, as well as on a week evening, taught her class of boys in the Industrial school, while she was the life of the St. Paul's School of Industry for girls. Mrs. Uniacke was known over all the Parish of St. George's, and north end of Halifax, as the friend of the poor, the sick and the sad, and the cheerful helper of her husband the Rector in every good work. Of both we may say "that when the ear heard them, then it blessed them, and when the eye saw them it gave witness to them, because they delivered the poor that cried and the fatherless, and him that had none to help him—the blessing of him that was ready to perish came upon them, and they caused the widow's heart to sing for joy."

They sleep in Jesus, and their name and memory are embalmed in the affections of the Lord's people in Halifax. They are indeed blessed, they have died in the Lord, they rest, their works precede as well as follow; they made to themselves friends of the mannan of unrighteousness and have been received into everlasting habitations. The Church too, is blessed which has such godly women consecrating themselves to the Lord's glorious cause and stimulating all classes by an example so pure, elevated and devoted.

Miscellaneous.

Nursing Fathers and Nursing Mothers.

Several incidents come before us this month, showing the connection of the highest personages with Christianity. The first is from Madagascar. We have now the text of the letter written by the Prime Minister for the Queen of Madagascar to the Directors of the London Missionary Society, thanking them for the deputation which they sent out, and for all their kind services to the island: "Her Majesty is happy to tell you," says the Minister, "that, by the power of the Most High, and the mercy of Jesus Christ our Saviour, according to the saying, 'The king's heart is in the hands of the Lord,' God has shown mercy to our sovereign, has enlightened her to know Jesus Christ, and has endowed her with strength, so that from the time when she began to receive the gospel, she has led and encouraged her subjects to serve God and pray to Him through Jesus Christ, and to be diligent in using all opportunities of acquiring useful knowledge. . . . The kingdom of Christ has made great progress in Madagascar. . . . Still the Queen prays to God that His kingdom may advance until the scriptural words shall be fulfilled which say, 'They shall all know Me, from the least of them even unto the greatest of them, saith the Lord.'

In Creek Town, Old Calabar, Africa, a Christian has been chosen king. His eminence does not appear to be very extensive, but King Henshaw, or, to use his official title, King Eyo Honesty VII., seems to be one of those who are taught to be faithful in small things. The missionary of the United Presbyterian Church who writes of him says, that on one occasion, before his accession, he showed his principle by refusing to swear a pagan oath, even though a fine equal to nearly £200, was the inevitable consequence. In assuming the office of king, he lays down two conditions: the first, that the king rule, and the people be ruled according to the will of God as laid down in the Bible, and that there be no religious intolerance; the second, that the king be not the king of a party, and that all the towns accept his rule. When crowned, the King, after prayer, addressed first his subjects, then the consul, and then the missionaries, inviting all to aid him in doing good, and urging the missionaries not to rest day or night in their efforts to win men from sin and God.

In another little kingdom in the same territory, Duke Town, the Prime Minister is a Christian, Prince Eyamba, and is not unlikely to be the future king. He has already

done good service by stopping Sabbath marketing. In thanking the missionary for a present of a Bible, Eyamba says, "I think I can say for the King and myself, and for some other of the gentlemen, that we stop Sabbath marketing from a wish to do what pleases God; and I hope we shall go on to do still better things for the future in Duke Town than we have done yet, which will cause the good people in Scotland to rejoice that it was not in vain they sent the mission among us; and so that before you die, you can see all the work you have done for us, and the little seeds you have sown among us for the last twenty-four years, becoming a green bay-tree, under whose shadow our children's children shall repose, and call you blessed."

Another, and perhaps the most interesting case of all, of royal countenance to the cause of Christ, comes from the Tonga Islands, where, at the public examination of a college, the King contrasted the condition of Tonga, still having a government of its own, with that of its neighbours:—

"Let me ask you to look around you—at Fiji; it is lost to its people. At Samoa, it is being lost. But Tonga here, between the two places, has not yet been touched by a foreign power. Why and how is this? Is Tonga wise? No, it is foolish. Is Tonga strong? No, it is weak. Is Tonga rich? No, it is poor. Is Tonga numerously populated? No, we are few in number. We are a people and a kingdom to-day because 'God is with us.' Look at what we are, at the good we have—it is the Lord's doing. It is true we are a people and a kingdom to-day, but unless we attend and seek to become wise, we shall waste away. You have heard to-day, in the explanations by the collegians, about the human body, that you must be careful what you eat and drink, and you must build better houses to live in, if you would continue to exist as a people. Look at the great nations of the earth; at Britain, France, Germany, America. They live because they are wise; and if we would continue a people and a nation, we must seek to become wise—wise about food, raiment, and dwellings. In my youthful days there was no college, and I cannot do the things you students can, but this I can do—I can encourage you. Look at that man, he is going with his dog to hunt pigs. He cannot catch a pig himself, but he says to his dog, 'Run—jump,' and the dog, thus encouraged, runs and catches the pig. Now, I cannot do the things you students can, but I can encourage you by saying, 'Run—jump—be in earnest—work.' Mr. Moulton has told us that he is going on a visit to Australia, because of continued ill-health. Well, this is right. We can never get him back from the grave, but we may get him back from Sydney. Let him

go, and return to us again, and while he is away, you collegians must attend well to your work—and this is the end of my speech."

Testimony to Missions and Missionsaries from the "Times."

The Calcutta correspondent of the *Times* has been taking much interest in mission work, and sending interesting letters upon it. The *Times* itself, in a leading article, refers to the subject, and sums up its impressions. It bears a very strong testimony to the devotedness of the missionaries. The work is carried on at a great cost of self-sacrifice, and with a self-devotion which commands attention and respect. Mention is made of the more peculiar machinery of the various Churches; the Colleges of the Church of England and of the Scotch Churches, the preaching of the Methodists, the religious newspapers of the Americans.

"The various influences are working surely and steadily, and a true moral and spiritual apprehension is gradually dawning upon the native mind. Meanwhile, every piece of good work, whether done by Anglican, or Jesuit, or Methodist, tells. It may be imperfect, and may only find its ultimate reward as part of a larger whole; but that whole will be composed of such parts. We cannot doubt that a brighter spiritual day is in store for the great races of the East, and we may well be content with the conviction that every ray of light which is being brought to bear on them will contribute to the ultimate dawn."

Testimony to the Character of Converts.

The Rev. T. P. Hughes, of the Church Missionary Society, Peshawar, recently gave the following testimony from Lord Mayo to the character of the Christian converts:—

"When Lord Mayo wished to send some trusted native on a very confidential and very important service to Central Asia, it was an Afghan convert of our mission who was selected. Subadar Dtlawar Khan, who had served the English well before the gates of Delhi, was sent on this secret mission to Central Asia, where he died in the snows, a victim to the treachery of the King of Chitral. His last words were: 'Tell the Sarkar that I am glad to die in their service; give my salaam to the Commissioner of Peshawar and the Padri Sahib.'

"Some three years ago an officer employed on special service of inquiry as to the doings of the Wahabees, wanted a trustworthy man to send to ascertain the number and condition of those families, who now reside at Palori, on the banks of the

Indus. An Afghan convert was selected for this difficult and dangerous undertaking.

"In the Umbeyla war of 1863, it was necessary that Government should have a few faithful men who could be relied on for information. Amongst others selected for this work were two Afghan Christian converts of our mission."

NOTICES AND ACKNOWLEDGMENTS.

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

FOR FOREIGN MISSION.

Clyde and Barrington, per Rev. M. A. Henry.....		
Col. by Miss Maud Doane.....	\$4	50
Leah Stewart.....	1	64
Sarah Cunningham..	3	03
R. Davis.....	2	13
Lydia Harris.....	2	28
Annie Ryer.....	2	65
Alice Boyd.....	1	80
Susan Munro.....	1	27
Janet Sutherland ...	1	10
Emeline Nelson.....	2	00
Florence Thompson..	4	50
Margaret McKay....	1	40
Mrs. Henry.....	6	47
		531 00
Kentville, per Rev. J. B. Logan.....	5	00
Cardigan, P. E. I., per Rev. A. Munro.....	\$10	60
Capt. Matheson, per do.....	12	00
Mrs. Scrimgeur, ".....	1	00
		23 60
Moser River, per Rev. A. B. Dickie... ..	4	00
A Friend, Newport.....	2	00
Cape George, per Rev. P. Good-ellow.....	\$10	75
Antigonish, per do.....	50	00
		60 75
Retired Business man, Hants.....	70	00
Dr. Dawson, Montreal.....	20	00
Alex. McDonald, Elmsdale.....	2	00
Coldstream, per Rev. J. Layton.....	15	00
Mrs. F. McAlces's children—their own earnings—per Rev. D. McKinnon, Parrsboro'.....	3	00
Onslow, per Rev. Mr. Chase.....	60	00
Rev. J. F. Campbell, Richmond, a donation.....	20	00
New London, per Rev. J. Murray.....	37	50
Baddeck, C. B., per Rev. K. McKenzie	41	35
Cornwallis north, per Rev. J. Hogg.....	33	00
Economy, per G. Murray.....	12	10
Newport, additional, per Rev. J. D. McGillivray.....	3	00
Salem Church, Green Hill, per Rev. G. Patterson.....	50	00
West River and Hermon Churches, per Rev. G. Rodlick.....	30	00
Truro, part of Thanksgiving collection, per J. F. Blanchard, Esq.....	22	75
K. of Port Burwell, Ont., thank offering for mercies.....	5	00
Merigonish, per Rev. H. McD. Scott.....	29	65
Carleton, per Rev. J. Meek.....	12	00

ACADIA MISSION.

Collections for Grand Falls Ch., balance paid in by Mr Paradis.....	255 95
Coldstream, for Grand Falls Ch.....	1 00
Friend in Stewiacke, ".....	50
Coldstream, for Acadian Mission.....	5 10
Onslow.....	9 45
New London.....	8 00
Baillie, paid in Oct.....	11 50
Harvey, N B.....	3 07
A. Campbell, Esq.....	5 00
Rev. J. Annand.....	4 86
Scotsburn, thanksgiving collection, per G. McKay.....	14 50
Great Village, per Daniel Kent.....	13 65
SYNOD FUND.	
Parrsboro.....	2 05
West River Cong.....	5 00

MR. CHINQUY'S MISSION.

Thank offering from Prayer meeting, Blue Mountain.....	\$22 90
A Teacher, Yarmouth.....	5 00
A Friend, ".....	4 00
Friend to the cause, Chatham.....	20 00

ITALIAN MISSION.

Carleton, per Mr. Meek.....	\$5 00
Thanksgiving Col., Central Ch., Durham, per Rev. J. Thompson:	
For Deaf and Dumb Institution.....	\$10 00
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	13 45
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CORRECTION.—In last *Record*, under head of Widows' Fund, the "Bal. of int. due," should have been printed \$6.17, and not \$6.

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The Publisher acknowledges the receipt of the following sums:

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induce children to forsake sin and to seek after holiness. (b.) *The offender was discovered.* The tribe of Judah, the division of the Zarithes, and the family of Zabdi were successively taken by lot; and we can imagine how Achan's heart died within him as the finger of God thus pointed nearer and nearer to himself; and how great would be his remorse when at length he stood revealed as the culprit, before the thousands of Israel. How terrible is the thought that a day will certainly come when the sins and follies which we now carefully conceal, will, unless they are repented of and pardoned, be proclaimed before an assembled universe.

22 93 *3dly. The Confession.* It was late, indeed, but full, free, and without any attempt at extenuation. Joshua's address to Achan suggests two important thoughts. He calls him "My son" showing that while as a judge he must punish, he still pitied the criminal, and felt for him as a father, thereby setting a noble example to all who are called on to administer justice. In calling on him to give glory to God, he also points out to him that in confessing his sin before the people he would glorify God's omniscience in revealing, and his justice in punishing his sin; and from this we learn that the humble confession of our sins is highly pleasing to God as well as necessary to our spiritual welfare. Achan describes the articles which he had stolen—a golden garment—or, as Josephus writes, a purple garment woven entirely of gold—such robes as princes wore, and perhaps belonging to the King of Jericho. Two hundred pounds in weight of silver would be about the value of our currency. The words "I saw," "I touched," "I took," point out the rise, progress, and consummation, not only of the sin, but of all sin; and should warn us to guard every thought of forbidden pleasure. We use the prayer of the Psalmist: "Turn away your eyes from beholding vanity."

The punishment. Achan and all his family were stoned to death and afterwards buried with all their possessions. The crime was notorious, it was brought home to the offender, not only by his confession, but by the discovery of the articles in his tent, and he had a terrible punishment—especially as he had been necessary to teach the Israelites, just as we are, regarding their great work of conquest, a lesson of implicit obedience. As children of God (Gen. 24, 16) were not to be punished for the offences of their parents, we must be careful that Achan's family were implicated in

SECOND SABBATH.

LECTURE:—Ebal and Gerizim. Joshua 8: 30-35. Golden Text. Deut. 30: 13. Read Deut. 27: 2-26.

Joshua had now crossed Jordan and had pitched his camp at Jericho and Ai. The land was now divided between them. The two cities just mentioned were the first fruits of the conquest: the full harvest would assuredly be gathered in. The Israelites must now remember the injunctions which Moses twice given, must go to Ebal and Gerizim, and must in one of the grandest acts, if not the grandest ever per-

formed, declare their hearty assent to the truth that God's blessing might be expected on a people's obedience, but His curse upon their disobedience. In this solemn federal transaction, too, they must renew their covenant engagements, be encouraged to go forward to conquest, and be reminded by what tenure they hold the land.

It was fitting that in the very outset this solemn transaction should take place. Some think that the scene was not so far from Jordan as the localities now known as Ebal and Gerizim, alleging in support of this view that it would be dangerous for the people to go so far at once into the interior of the country. To this view it may be replied, 1. Uniform tradition is in favor of the present Ebal and Gerizim; 2. God could easily put the fear of the Israelites upon the inhabitants of the land; 3. Ebal and Gerizim were in the very heart of the country, and they might be regarded as representing the whole country; 4. This was hallowed ground. It was the first spot where Abraham rested, and where he erected an altar, (Gen. 12: 6, 7. See also in connection with Jacob's history, Gen 33: 19.)

Matthew Henry remarks that the reason why the altar was erected on Ebal, the mountain on which the curse was put, Deut. 11: 26, was to signify "that there, where by the law we had reason to expect a curse, by Christ's sacrifice of himself for us, we have peace with God; He has redeemed us from the curse of the law, by being made a curse for us. The curses pronounced on Ebal would immediately have been executed, had not atonement been made by sacrifice."

The law, probably only the ten commandments as being the sum of the whole, was written upon plastered stones. This inscription, with the altar of rough stones on which the sacrifice had been offered, was left on Mt. Ebal.

In the valley between the mountains the Levites stood with the ark of the covenant, while six of the tribes stood on Ebal and six on Gerizim. The tribes on Ebal responded with simultaneous "A mens" to the curses, while those on Gerizim answered to the blessings.

Nablus, the ancient Shechem lies between Ebal and Gerizim. The valley has been supposed to be too broad for the purpose stated in this passage, but a gentleman long resident in the neighborhood has asserted that a voice can be heard without difficulty across the valley separating the two points in question. Gerizim is said to be 2600 feet high, and Ebal about 2700.

DOCTRINES.

1. Nations should remember that righteousness will exalt but sin will destroy. Read history for illustrations.
2. God is good in so faithfully and solemnly setting before all who have the Bible, the blessing and the curse.
3. Let us choose the blessing. And for this purpose may we first come to Christ for pardon, and then trust in God for Christ's sake to keep us from falling.

THIRD SABBATH.

SUBJECT:—*Caleb's Inheritance*, Joshua 14: 6—15. • *Golden text*, John 12: 26. Read also the 14th chapter of Numbers.

Eleazar the priest, and Joshua the son of Nun, and one prince of each tribe were chosen to divide the land by inheritance. Of the tribe of Judah Caleb the son of Jephunneh was selected.

Vv. 6.—Before the work of division commenced, Caleb came to Joshua and reminded him of what God had said concerning the future ownership of the district visited by the spies. (See Numb. 14: 24.) It is well for us to remember God's promises, and expect their fulfilment. Forty-five years had elapsed and yet Caleb had not forgotten the promise.

Vv. 8.—Caleb wholly followed the Lord his God. He was not half-hearted. He was not unbelieving. His faith was strong, and his expectation high, notwithstanding the difficulties in the way. And the Lord honoured him, honored him in recording his steadfastness, in sparing him and Joshua alone of all the people over 20 years of age to enter the promised land, and in giving him a goodly heritage in a green old age. Here then is an important lesson for the young. They should follow the Lord *wholly*. They may at one time be laughed at, and at another threatened, for their piety. But let them cling to the Lord in all simplicity of faith; and should they be spared to an old age, it will be pleasant to review the past, and for them the future can have no dread.

Vv. 12.—Caleb asked for a tract possessed by the Anakim, a powerful people who had fenced cities. Look at this man's faith. God promised him this district, and these Anakim are as nothing. Look, too, at his humble dependence upon God—"if so be the Lord will be with me, then I shall be able to drive them out as the Lord said." He was not dis-appointed in leaning on Jehovah's arm.

Let our faith like Caleb's be strong. Has God promised anything? Let us expect it. We should never say, "The Anakim are there," "There is a lion in the way," &c. But at the same time let us be humble. Should we ever in our own strength go against Anakim, we must fall.

Vv. 14.—Great emphasis is put upon Caleb's following the Lord *wholly*. Compare Numb. 14: 24. Because he followed the Lord wholly he obtained Hebron. We should attach great importance to a life of steadfast faith.

The city of Hebron itself was given to the priests and was made one of the cities of refuge, but "the fields of the city, and the villages thereof," were given to Caleb. Hebron is one of the most ancient cities existing, (Numbers 13: 12,) and its historical associations are most interesting. Abraham, Isaac, and Jacob spent much of their time in its neighborhood, where they were all entombed. But so long as it lasts the name of Caleb the son of Jephunneh who wholly followed the Lord God of Israel shall not be forgotten.

FOURTH SABBATH.

SUBJECT:—*The land divided*, Joshua 13: 1—10; *Golden text*, Psalm 16: 6.

In previous lessons we had studied the conquest of the land of Palestine, now we come to the division of the land among the twelve tribes. Besides the prescribed lesson it will be necessary to read Chron 14: 1-5, and a good part of chapters 15, 10, 17.

Vv. 1. *Shiloh*, for location see Judges 21: 19. It was situated in the centre or midst of the land. Convenient, therefore as a rallying-point, and selected apparently for that very reason.

The Tabernacle of the Congregation. Hitherto it had been at Gilgal, but now that the people had advanced into the country it was removed to a more suitable place. At Shiloh it remained till the days of Samuel.

V. 2.—Seven tribes had not yet received their inheritance, the other five, had, and as follows: (The tribe of Levi is not counted. It had no inheritance among the others, (Vv. 7) See also Joshua 13: 33.)

Two tribes and a half had their lot on the east of the Jordan, viz., Reuben, Gad, and half the tribe of Manasseh. For particulars concerning this consult Numbers 32nd chap. Of the the apportionment of the lots of the remaining two and a half tribes, viz., Ephraim, Judah, and the western half of Manasseh we have not so clear an account, and cannot exactly tell when and where the apportionment was made. For the lot of Judah see chapter 15: 1, 13; that of Ephraim see 15: 1-10, and the western half of Manasseh's lot was on the north of Ephraim. The tribes that had not yet received their inheritance were Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan.

Vv. 3—Joshua reproves these tribes for dilatoriness, and urges them to diligence in taking possession of the land.

Vv. 4-7.—Describe the way in which the work was to be done. Each tribe was to select seven men; and these chosen men, forty-one in all were to divide the land that remained into seven parts. Judah on the south and Ephraim and Manasseh on the north were not to be interfered with. After they had divided the land into seven parts, they brought the same—the divisions they had made—to Joshua at Shiloh, and apportioned them by lot.

Vv. 8, 9.—Joshua is obeyed, his commands are carried out, and afterwards at Shiloh apportionment is made by Joshua. (As) because it was a sacred place, and it had to be done before the Lord that it might be inviolably.

For the teaching of this lesson a map of Palestine is absolutely requisite.

LESSONS.

1. God provides for all his people an inheritance than Canaan was for the Israelites even an inheritance that is incorruptible. 1 Peter 1: 4.
2. He disposes of it as he will, to whom he will, for it is his.
3. But he gives to each a portion which is not overlooked or passed by.