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Rev B Laird

M A Y.  
1875.



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AND

Foreign Record

OF THE

PRESBYTERIAN CHURCH

OF THE

LOWER PROVINCES OF BRITISH NORTH AMERICA.

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HALIFAX  
N. S.



# The Sabbath School.

## LESSONS FOR JUNE.

### FIRST SABBATH.

**SUBJECT:**—*Samuel the Judge*, 1st Sam. 7, 5-12. Golden Text, Prov. 11, 11. Parallel passages, Gen. 18, 2<sup>d</sup>. Job 12, 8. James 5, 15-16.

In verses 5 & 6 we have the account of a day of fasting and humiliation. We read nothing of Samuel till this time from the beginning of Chap. 4th, but we may suppose that he had been labouring incessantly to turn his countrymen from their idolatry, and probably preaching repentance and reformation in all parts of the land. The Spirit blessed his efforts, and in v. 4th we are told that the Israelites forsook their idols and turned again to the Lord. A national feast was proclaimed—from all parts of the land the people assembled at Mizpeh—and Samuel, as their mouth piece, confessed their sins and prayed for pardon and acceptance. The drawing and pouring out of water seems to have indicated their sense of national corruption, of their need of that purification of which water is an emblem; and of their need to pour out their hearts in repentance before God. From the statement that Samuel judged Israel in Mizpeh, we may infer that he was at this time installed as chief ruler, and that he commenced his administration by a general reform of all public abuses.

In verse 7th we have an alarm of war. The Philistines, hearing that the Israelites had assembled, and dreading an attack, determined to anticipate them, and to assault them in their own land. They who are themselves conscious of evil designs, are ever ready to suspect others. The Israelites, having met for religious worship, were not prepared for war, and were greatly alarmed. It would seem strange to them that this great trouble should overtake them when they were returning to God, but thus he often tries his people. But troubles are blessings in disguise. Evil here seemed to come out of good, but good really came out of it. This attack led to a victory on the part of Israel, which gave peace and prosperity to them, and weakened their enemies for many years.

In verses 8 and 9 we have the best national defence. Unprepared with arms, they were otherwise, though they knew it not, well prepared. They had fasted and humbled themselves before God. Their previous experience had taught them that arms, courage, and discipline, were of no avail without God's favour. So they call on Samuel to pray for them, and he cried to the Lord and offered sacrifice, thousands of hearts, we doubt not, being poured out in private supplication. Note their obedience to Samuel, and their reliance on him. So, ought we, in national and private trouble to trust in Christ, and seek His intercession. His love, wisdom, and power with God, are greater than those of Samuel; and he intercedes on the ground of a more precious and all prevailing sacrifice.

In verses 10th and 11th we have a glorious

victory. God accepted their sacrifice and answered their prayer. When the battle began, He sent a terrible thunder storm; and we cannot doubt that the lightnings flashed amidst the host of the Philistines in such a way as to terrify and bewilder them, and to encourage and stimulate the Israelites. So great was the slaughter that the Philistines were rendered powerless during the whole period of Samuel's rule. Contrast with this the result of the battles described in Chap. 4th. The Ark of God was then in the camp, but the love of God and of his laws was not in their hearts. Then Ritualism prevailed—and they were moved by principles and emotions truly religious. In each case respectively the defeat and the victory were certain.

Lastly, in verse 12th we have the grateful celebration of God's wonderful goodness. A stone is set up, to testify to future generations that "hitherto the Lord hath helped us."

We learn from this lesson, first, that national reformation brings national blessing; secondly, that God's favour is the best defence against national calamities.

### SECOND SABBATH.

**SUBJECT:**—*A King desired*, 1 Sam. 8-14. Golden Text, Psalm 118: 9.

In connection with the lesson read Deut. 17: 14-20, and 1 Sam. 11: 4-15.

Samuel's two sons, Joel and Abiah, were judges in Israel, but they were unjust judges (v. 3) perverting judgment to satisfy their cupidity. As might have been expected, the people were dissatisfied with their conduct, and through the elders they expressed their dissatisfaction to Samuel at Ramah. When they go further, they suggest, may they that a king be given them, instead of judges. They don't want the unjust judges removed and just judges put in their place; they want government by a king rather than government by judges. It is plain that they were dissatisfied, not only with the existing judges (they had reason to be dissatisfied with them) but with the order of judges. They wanted a change, and this was the time to ask for it. And as things were there was some reason in their asking for it. But the reason was not the corruptness of Samuel's sons, but the desire to be like the heathen round about. Vs. 19 and 20 express plainly. They made the existing situation a pretext to ask for and urge that on which their hearts was set; and that which they must have known it was not the will of God that they should have.

V. 6.—Samuel is displeased when he hears their request. But like a good man he brings the matter before the Lord. The Lord answers him, (v. 7). And His answer is this: Let the people have their own way, let them have a king of their own choosing, let them know what sort of a king he will be, how he will rule and oppress them. In other words God's answer was: Let the people act in their own way, the way in which they are determined to act, but let them take the consequences of their act.



expenses of special committees, of delegates to other Presbyterian Bodies, printing of all Synodical documents, and payment of Synod's Clerks, are all drawn from this fund. No travelling expenses can be claimed by the representatives of congregations neglecting this duty.

5. Clerks of Presbyteries and Secretaries of Boards are expected to bring up their Records for examination, engrossed up to the time of Synod meeting, the former signed by Moderator and Clerk, and the latter by Chairman and Secretary, or by the latter only, where such is the practice of the Board.

6. Presbyteries are directed before applying for the Semi-Annual Supplement in July, to require evidence of the Congregation's payments being made. Supplemented Congregations are expected in common with all others, to collect for the different schemes of the Church.

#### TREASURER'S NOTICE.

1. In order that the accounts may be audited, and on the Synod's table, they must be closed on the 20th May, instead of the 31st.

2. The Treasurer will receive money in Halifax for any and all the schemes of the Church up to Friday, June 4th; and requests, as far as possible, that collections be forwarded to Halifax, instead of being carried to Montreal. Remittances can be sent from nearly all congregations by Post Office Order or registered letters—by the former method with absolute safety, and by the latter with such security that out of hundreds of sums so sent, not one has yet been lost. It is hoped at least that collections will be turned into notes, if paid in Montreal.

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CEYLON.—A Wesleyan Missionary at Point de Galle, Ceylon, reports that there never was a time in the history of the mission when the Buddhist priests and people were so active as they are now, employing even lay preachers to support their cause, and enforcing the observance of the Poya (Sabbath) with all the rigour of the Christian Sabbath.

## THANKSGIVING,

FOR PROGRESS IN AND PROSPECT OF UNION.

The Moderators of the Synod of the Maritime Provinces in connection with the Church of Scotland, and of the Synod of the Lower Provinces, having had their attention called to the propriety of a grateful acknowledgment by our people generally of the goodness of God, in guiding thus far in our union negotiations, and in securing the needful legislation, and also in giving us the prospect of a speedy and harmonious consummation of our yearnings for Union in the month of June, have agreed to request the ministers and sessions of the negotiating bodies in the Maritime Provinces to afford their people an opportunity for simultaneous thanksgiving to God and prayer for the special outpouring of His Spirit upon our Churches, and to name that purpose a suitable time.

Owing to the lateness of the season, and the pressure of spring work, it would be wise to ask our people to assemble for this purpose on a working day, and we therefore, recommend that such thanksgiving and prayer should be presented on the Lord's Day; and in the expectation that the negotiating churches in Ontario and Quebec will unite with us, we name the last Sabbath of May, prior to which our request can reach the Moderators of the Bodies, and intimation should they appear be given within their bounds.

Without wishing to limit such thanksgiving and prayer to any day or week, we do hereby respectfully and affectionately request our brethren throughout the Maritime Provinces, to invite their congregations on the day named, the last Sabbath of May, to join in thanksgiving to God for His guiding hand upon us thus far, and in earnest prayer for a Baptism of the Holy Spirit, that we may be truly of one mind and of one heart to exalt our common Lord.

THOMAS DUNCAN, A. M.,  
Moderator of Synod of Maritime Provinces  
in con. with the Ch. of Sc.

PETER G. MACGREGOR,  
Moderator of Synod of the Lower Provinces

SPRING.

The blasts of winter have ceased to blow and the frosts of winter no longer hold the world in their iron grasp. The fields and woods are musical with the voices of a thousand streams. The white veil of seeming death has been lifted away, and we now rejoice in countless pledges of returning life. The south wind breathes upon all the land, and already we have foretastes of the brightness and joy of the coming summer.

It is the same old ever-new parable acted under our eyes. It is God speaking to us through the works of His hands and the arrangements of His Providence. Can we not love and admire so bountiful a Father? He sends His sunshine and His rain alike for all. The bliss and the loveliness of spring and summer are meant for all. The promise made thousands of years ago still holds true, and the revolving seasons bear witness to the faithfulness of Him with whom we have to do.

As the sun brings new life and loveliness to the natural world, so the Sun of righteousness sheds His quickening beams on the spiritual world, giving life to dead souls, and waking souls that slumber. How many in our own congregations are this day rejoicing in a new springtide of God-given life and hope and peace! The winter may have been long and cold, but now it is over and gone and the time of spring has come—the singing of His praises who hath redeemed us and washed us from our sins in His own blood.

In other lands,—England, Scotland, Ireland, the cotestant districts of France and Switzerland, many States of the neighboring Union,—have been richly blessed with refreshing showers of this spiritual spring. Let us rejoice, and give thanks to Him who says, "All souls are mine."

As in the natural world the blossoming is followed by summer in all its golden glories, and by the full harvest, so be it in the experience of individual and of our revived churches. There must be the sowing of seed, there must be the fruit. As a man sows, so shall he also reap. Let the

churches now enjoying the heavenly visitation remember what God expects and claims. Let the churches that are still cold and dead hear the joyful sound of the Gospel springtide and welcome the bright and quickening rays of the Sun of Righteousness.

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DEATH OF DR. BUCHANAN.

Another great man has fallen. A few weeks ago the United Presbyterian Church had to mourn Dr. McFarlane's death, and now the Free Church has lost Dr. Robert Buchanan, the veteran compeer of Cunningham and Guthrie and Candlish.

Early in the year, at the request of the continental committee of the Free Church, Dr. Buchanan proceeded to Rome for the purpose of conducting the services in the Presbyterian Church along with the Rev. Dr. Monro, parish minister of Campsie, during the months of February, March and April. That he knew how soon the silver cord must be loosed, was touchingly expressed by himself at the meeting of Presbytery at which he asked for leave of absence. On that occasion he made allusion to the death of his old friend, Dr. Forbes, in whose removal he lamented the loss of the last member of Presbytery that had given him the right hand of welcome when he came to the city in 1833. At the conclusion of his address to his brethren, he said, "I cannot trust myself to say more, but I have said enough to enable my brethren to understand the peculiar significance there is for me in the event over which we all this day so sincerely mourn." Dr. Buchanan set out for Rome in the same month, accompanied by Mrs. Buchanan and two of their daughters, and on reaching the Eternal City at once began his work. His letters generally were of the most cheering character. The cold of a Roman winter, however, proved somewhat trying to him, and in the course of last week he suffered from a severe bilious attack, which may have predisposed to the fatal attack which has so suddenly involved his family and the Church in mourning. His intervals of leisure, when the hot,

stiffing winds of Rome were not prohibitive of out-door exercise, were spent in visiting places of sacred and historic interest in the neighbourhood, and we believe he occupied some of his time in recording his experiences, which would probably have been published, if he had been spared to return home, in the form of his "Impressions of Rome."

Dr. Buchanan was seventy-three years of age at his death. In 1827 he was ordained, and shortly afterwards entered upon the duties of his first charge as minister of Saltoun, in East Lothian. Here he remained until 1833, when he was translated to the Tron Church in Glasgow, his successor at Saltoun being the late Principal Fairbairn. In 1843 on leaving the old Tron Church at the Disruption, the congregation who left the establishment along with him worshipped for a time in the City Hall, until the erection of the Free Tron Church. A dozen years later, Dr. Buchanan was invited to remove to the West End, and the reasons for such a change were of so convincing a nature, that he consented to become pastor of the College Church. It is hardly necessary to say that the congregation flourished under his pastorate, and has long been recognised as one of the most influential and also the most liberal in giving within the bounds of the Free Church. Less distinguished as a preacher than as a leader in what may be called the imperial affairs of the Church, Dr. Buchanan's pulpit appearance were nevertheless worthy of one who held such a high position in the denomination.

Dr. Buchanan's public life is so much matter of history that we need not discuss it. As the historian of the "Ten Years' Conflict," as the convener of the Sustentation Fund, his labours in Church extension, notably that of the Wynd Churches, which he originated, are matters of history in the Free Church. His attendance at the meetings of the Church Courts was most conscientious. Apart from the more deliberate addresses which he delivered as a leader, no one who attended the meetings of the Assembly could fail to admire the tact which he frequently displayed in ex-

riating the Court from the perplexing side issues of a stirring debate. In 1860, the Church conferred upon him the highest honour at its disposal by electing him Moderator of the General Assembly. If he had been spared, his name would have been before the Court at its meeting in May next in connection with the vacant Principalship of the Glasgow College.

Besides the "Ten Years' Conflict," which has a distinct historical value, Dr. Buchanan published a work on "Ecclesiastics," and notes of a Mediterranean cruise under the title of "A Clerical Furlough."

### A WORD FOR THE SUPPLEMENTING FUND

BY REV. R. SEDGEWICK.

*Delivered at a Missionary Meeting in Falmouth, in January, 1874.*

I think myself happy to be among you this evening, engaged as you are in cultivating the benevolent affections, which the grace of God produces, and performing the beneficent actions which Christian law enjoins, and which Christian love prompts for, Sir, I presume you are presiding over a Christian Assembly.

The several objects which share your beneficence, have claims more or less cogent and more or less pressing, and I have no intention, as certainly I have no wish, to urge the claims of any one of these objects to the detriment in any sense, or in any degree, of any other. But, Sir, there are many objects and objects, and there are claims and claims, and among these several objects and claims, as it seems to me, there is one that comes, or ought to come home to us more closely and more tenderly, than any other scheme of supplementing our small and weak congregations.

These congregations, as you know, are mainly in the country, in the purely rural places in the provinces, only a few in the villages or towns and districts of the land. Now, this being admitted, what are these congregations, pray? Why, of all, they are lights shining in a dark place, they are lights of the world, and forsooth, they are lights of truth, to

against the darkness of error,—of holiness to allure from the dark and devious courses of sin—and of happiness to cheer and to bless, when there is little else, and in some cases, may be, naught else to gild the present with joy, and to make the future bright and bland, with the hope which is all of immortality, and which to many an error tossed soul, and to many a sin tossed, and sin tormented soul, is as an anchor, sure and steadfast, entering as it does, into that which is within the veil.

Some of these congregations, the most of them indeed, are on our coast lines, within sight and hearing of that far resounding voice; eye, Sir, and they are morally and spiritually, what yonder Pharos, what yonder light-house is; what in fair weather or foul, whether in hurricane or zephyr, or whipping coming into our port or leaving it, guides safely out to the voyage of life at the beginning, and into the desired haven at the close. Allow one of these congregations to languish, or to die, and it would do a much greater evil, than the light-houses all round us to become useless through parsimony or neglect.

And then they are the nurseries of our island and city considerations to a very considerable extent, I was going to say to a great extent. Sir, it used to be so in point of fact, in days long gone by, with some of our congregations here. What would have become of Poplar Grove for example, had it not been for Pictou and the Stewarts and Musquodoboit of four and twenty years ago? And, Sir, I am sorry yet to have to say in addition, that no degree of the recent and present paucity of some of the Presbyterian congregations of Boston, as well as of some of the Congregational churches outside the city, is to be traced to hundreds and hundreds of our young folks who have left their Church and their home, in the absence of the better chances, as they are, which the States afford, of getting on in the world. And then, Sir, it is not only at the amount, but at the number of trees raised in nurseries! I am afraid to say it here, I rejoice to say it there, to the praise of the sovereign

grace of God, blessing the labours of those Congregations, ministers, elders and people alike, I am not afraid or ashamed to say it here, that they are trees of righteousness, the planting of the Lord, and that carefully nurtured, some of them have struck their roots so deeply down that it would be no easy matter to transplant them again—bringing forth fruit, well that is something—much fruit, why that is more—much good fruit, that is most of all and best of all, and here the matter culminates. And because of this we now worship Thee, O Lord God of the Church, because of Thine own blessed words, "Herein is my Father glorified, that ye should bear much fruit; so shall ye be my disciples." Such is my argument for the objects and the claims of the Supplementing Scheme of this Church.

**A WORKING CHURCH.**

Twenty years ago a mission church was established at Ermelo, a small village in the Netherlands. Under the labours of a faithful pastor it has wrought much in that short space of time, and affords an eminent example of what zeal and energy under God can accomplish. The church has now in operation schools for children, nursing houses for the sick, alms houses for the aged, for orphans, foundlings and destitute children. Home Mission work is carried on in nine or ten different places in Holland, Belgium and elsewhere. Foreign Mission work is also prosecuted in Sumatra, South Africa, China, Egypt, and among the Jews. Those who are labouring in these mission fields were not only trained at Ermelo, but are sustained entirely by funds raised by the little church, and the funds come in answer to prayer. What an amount of work has been accomplished by this noble band at Ermelo. It certainly puts to the blush the Presbyterian Church of the Lower Provinces. If all our congregations manifested a tithe of their zeal and exhibited as strong faith in God, how much more might be done for the advancement of the Redeemer's Kingdom. Instead of having only six missionaries in the



Foreign Field, and barely enough to support them, we would have at least 20 or 30 and an overflowing treasury. Amid the deep revival movements now pervading the varied sections of our Zion, should we not look for increased zeal and energy. When the little working church at Ermelo is doing more for the cause of Christ than the whole Presbyterian Church of the Lower Provinces, do we not need reviving times that we may be stirred up to greater earnestness?

### DEATH OF A MISSIONARY.

Rev. Gavin Martin, one of the United Presbyterian missionaries in India, has been called away to his rest. He succumbed to an attack of fever, after having been weakened by pleurisy. His brother says in the *Record* :

Although he seemed to sleep very much, his mind was so occupied with visions, for the most part so overpoweringly glorious, that they proved very exhausting to his poor, weakened frame.

As a specimen of these visions I give the following:—One day he, and a great many other sick people, were permitted to approach the throne of God, each to ask one question. As his question, he had made up his mind to ask how he might best glorify God; but just as he was about to speak he caught sight of his wife, and instead, asked that for her sake he might be spared a little longer. Thereupon he was met by such a frown as filled him with shame and fear; but as in dismay he turned from the throne, he heard a voice of infinite tenderness say to him, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest,' and, falling into the arms of Jesus at once was comforted. Regarding the sight of Jesus, he afterwards remarked that he would not have lost it for worlds.

On Thesday the 20th he became much worse, but this had no effect in disturbing his mind. Hitherto we had avoided as much as possible, speaking to him, and he from exhaustion, did not care to speak much, although he sometimes found it very soothing to have my wife sing to him some of the hymns, in which he had been accustomed to find so much delight when in health; but this day at once to suggest a subject for his mind to rest upon, and to call forth some expression of his feeling, I quoted the passages, 'Being justified by faith, we have peace with God through our Lord Jesus Christ,' 'My peace I leave with

you,' etc., to which, after a little pause he replied, 'I have never had any darkness at all; I have always had comfortable assurance on that point.'

On Sabbath the 15th he expressed a wish to see the orphan children. All the children, and many people from camp and from neighbouring villages, had for many days been eagerly asking for him, and desiring to see him, but the doctors, fearing the consequences of such excitement, had hitherto forbidden it; but now that he himself expressed a desire to see the children they were all invited out from Nussacerabad. First, during the day, the children and residents of Ashapura were admitted into his room; but he seemed hardly conscious of their presence, as they stood deeply moved round his bed. After a little, judging him too weak to speak to them, I asked them to retire. As they did so, his wife said to him, 'Gavin, have you nothing to say to the children?' He answered, 'I think not.' 'Nothing of the love of Jesus she inquired. The name of Jesus acted a charm upon his dormant mind, and once he roused himself, and said, 'Yes, certainly; where are they?' I answered, 'You are too weak to speak to them at present; tell me what you wish to say, and I shall deliver your message.' 'Tell them,' he said, 'to love Jesus now, to love Him always, and to love Him till he calls them home.' Then, calling God to witness, he promised my dying brother that, by the help of divine grace, I would labour faithfully and lovingly to bring every one of the orphan children to Jesus, so that not one of those whom we had unitedly sought to save should be wanting on the day of the Lord.

About ten o'clock in the evening the orphans and native Christians from Camp arrived. Before admitting them, they were warned, as they loved him, to restrain their feelings in his presence. Never have I witnessed a more affecting scene than that presented now, with this little group of children and native Christians, as they stood bathed in tears round the deathbed of their beloved friend and pastor. He was at first to address them as he lay, but failed to articulate. Then, animated by the like love to souls, he struggled to sit up in bed. Supported by his wife and myself, he addressed them for a considerable time. Much of what he said was inarticulate, but a good deal could be distinctly made out. Of what I heard the following is a partial record.

'My dear brothers, in a few days I shall die. I have had great hope in the love of Jesus; it has all been realized. Jesus has comforted and sustained me very abundantly. Let His words abide in your hearts, and they shall make you holy. Ever your brother, Gavin Martin.'

His teaching, and your salvation shall be completed.'

At last, quite exhausted, he drew from underneath the shawl in which he was wrapped, his white emaciated hand, and raised, when unable longer to articulate, a faint 'salaam,' or 'peace be with you,' to those to whom he had so faithfully expounded, and among whom he had so beautifully exemplified, the gospel of peace. The children, who had so nobly controlled their feelings when beside the deathbed, did hardly reached the open air when their pent-up emotion became uncontrollable, and demanded for itself free vent in sobs and groans.

On Monday morning, the 26th, a marked change took place, and to all it seemed as if they were just about to leave us. He was quite unconscious, and recognized us all, including friends from Ajmere and Beawr, and bade each of us separately a last good-bye. With deep emotion, and a profound consciousness of being in the presence of the Father of spirits, we knelt down, and prayed with and for our dying brother.

One day, when he was suffering excruciating pain, he moaned aloud to his wife sitting beside him, 'Oh, Mary, pray.' She sprang upon her knees, and prayed for his relief, and when she rose she found him in a peaceful slumber. During the earlier days of his illness he had sometimes distressing fits of great restlessness, and we prayed, if it were the Lord's will to take him home, He would be pleased to deliver him from bodily suffering; and from that time forth, but especially at the very end, he suffered, as far as we could discover, little or no pain.

After bidding us all good-bye, his mind began to wander, and he seemed to think he must proceed upon his journey, for he suddenly started up in bed and tried to rise. When I caught him, he struggled to get up, saying, 'Let me go; I must go,' and uttered something about 'journey.' I laid him upon his bed, and with my hand upon his, said, 'You must halt yet a little longer. You cannot go till our Father calls you home.' The word 'Father' recalled him to reason, and with a gleam of intelligent repose he answered, 'Our heavenly Father.'

During the three following days he seemed for the most part unconscious, and it seemed to us strange that he should be so long upon the border land, without the body, and yet so little with us; but I trust we shall all find that it has been in vain for us that we, during those days in such close contract with things unchangeable and eternal, were called to commune with our own hearts.

On the evening of the 29th it was manifest that his end was very near. We had

been waiting for him for several days on the margin of the river, and all that time its water was very calm; but at the last, when he did cross, its channel seemed hardly to wet the soles of his feet.

On the following evening all that was mortal of our dear departed brother was laid to rest in the cemetery of Nusseerabad, beside his own dear little ones, James and George, and other dear ones of our small mission party, in the presence of a very large concourse, especially of the native community, of all grades and castes, by whom he was greatly beloved.

### A HEATHEN FIELD.

There are nine Provinces of China averaging a population of 17 or 18 millions, and all destitute of the pure Gospel. About one hundred Roman Catholic Priests live in these Provinces but not one Protestant missionary. This vast field of abject heathenism is now attracting the attention of godly men. An appeal has lately been issued asking all Christians to spend only one minute in earnest prayer, that God would raise up this year eighteen suitable men to go forth and labour as missionaries among these poor degraded people. How many readers of the *Record* will respond to this appeal. Shall there not be a response from many hearts? Will not many send up an earnest breathing of one minute to the Lord of the Harvest that he would thrust forth the little band of eighteen?

### THE CANADA PRESBYTERIAN MISSION IN FORMOSA.

This mission is prospering greatly. The following letter from from Rev. G. L. McKay, to Rev. Mr. Reid, Toronto, will be read with deep interest:—

About a year ago, says Mr. McKay, a middle-aged Chinaman came to our chapel at Chi-nih, and the following Sabbath three more came with him. Afterwards, from five to twelve attended until our Chapel at San-ten-po was built; they then went there because nearer. Between their native village, Sin-tiam and San-teng-po, stands a large market-town, in which are several petty officials who have been exerting themselves to the utmost to hinder the Lord's work. Two months ago they seized and imprisoned two worshippers when on

their way to the chapel. That, however, did not intimidate the rest, for they attended regularly, and spoke of the advantage of a place of worship in their midst, as many were anxious to hear the gospel. On hearing this, I went with them and remained over night. That evening we met in an old store-house, and had a large attendance. One of the hearers was a young man who was a patient in our hospital at Tamsui. His father, a very old man, came to thank me for having cured his son of a complaint which defied the native doctors for twelve years. In the morning, when leaving, quite a number said they would rent a house for a chapel if I would visit them again and send a helper to instruct them.

I ordered them to repair a place for worship, as I would return ere long. The enemy, hearing this, determined to crush the work if possible. The officials referred to above went to Sin-tiam and called upon the people to arise and put the "Barbarian" to death if he dared attempt to establish a chapel there. Accordingly, the head man in the village called on the man who rented a house for worship, and threatened to set it in flames.

In all the neighbouring villages placards were posted up warning the people to combine against the efforts of the "Barbarian." From a human point of view one would almost despair to enter the field again; but—I love to declare it—I have trusted the Lord God Almighty too long to doubt His word. Throwing myself entirely upon this word, I determined to go forth, should death be the result. The Lord be praised for having taken away its sting, so that it has no terrors.

Proceeding to the place, I met several who seemed enraged; and when entering the village, observed many angry faces and heard many blasphemous sounds. I called at once on the head man of the village, and asked him to point out the justice of their conduct according to Confucius, their own sage. The effect was astounding. He at once offered me tea to drink, according to Chinese custom, and walked with me through the street, telling the people not to oppose my work. At dark the door and windows of the rented house were thrown open, and in a few minutes it was filled. All listened attentively, and at the close I extracted six teeth, and gave the sick a good deal of medicine. This had a wonderful effect in removing their prejudices. I remained over Sabbath, then walked to Santeng-po, where I found the work quietly taking deeper root; but, as the inhabitants at Sin-tiam were making great preparations for the worship of the highest deity of the Tanist-pantheon, called, in the vernacular, "Giok-hong Siong-te," i.e., "Pearly Emperor, Supreme Ruler," I went back again

to tell them of the true God and the world's Redeemer. The masses, when first hearing of the true God, suppose reference is made to this dead man.

Why are such preparations going on at this time? Was his birth-day approaching? No. That day so significant to all Chinese is the 9th of the first moon. A few years ago the villagers suffered severely from fever, supposed to be caused by the displeasure of this god. At that time they vowed if the plague ceased they would sacrifice domestic animals, act plays, and invite all the devils to honor him; and now, according to the Tanist Priest, the appointed time came to fulfil these vows. A place was prepared outside the market for theatrical plays.

Merchants filled up their shops, gamblers arranged their tables, quack doctors prepared their medicine, and tea-planters arrived in immense crowds. And now this important day dawned to begin their rice (It was Sabbath.) What are those cones like church steeples, 10, 20 and 30 feet high with flags streaming from the top? Approach and see. Why, bamboo poles with flat cakes of different colors tied around rows from the base to the very peak. What that other cone? Why, fowls tied around instead of cakes. What a noise! Why screaming! Why, 200 pigs are just being sacrificed in the street; about 50 goats, hens and ducks, make up the remainder of the domestics offered up to this god, that in a village not quarter the size of Woodstock, Ont. I never enjoyed a better opportunity to proclaim Christ and resurrection. From early in the morning till late at night the house was packed and the street in front a mass of people went out; hundreds followed and surrounded me. One rough-looking fellow struck a little boy with a piece of iron on the head; the blood flowed in a stream. The crowd withdrew a few yards and the poor little fellow crying, covered with blood. I immediately dressed his wound, put in three stitches, banded and left. The effect was wonderful. Every quarter men came up and thanked me. Another poor old man was severely injured from falling on a heap of stones. He was carried at once into the house, I dressed his wound, and then began to preach, and did not observe a vacant face among the immense crowd. The marked attention of those inside was visible. Four of my helpers came for assistance and rendered good service. Thank the Lord for their piety and knowledge. Hundreds heard of it and were waiting to save the perishing heathen. The evening several came to me and they would like to worship the true

STATE OF THE ACCOUNTS APRIL 24TH.

FOREIGN MISSIONS.

	Infund.	Deficient.
Receipts—Ordinary reve- nue.....	\$5381 01	.....
J. McDonald's Bequest	933 34	.....
Interest of Clerar Re- serve.....	313 92	.....
	\$6028 27	.....
Expenditure.....	7432 28	\$804 01

DAYSRING AND TRINIDAD SCHOOLS.

Receipts.....	\$2835 35	.....
Expenditure.....	1579 87	\$1305 48

HOME MISSIONS.

Receipts—Ordinary reve- nue.....	\$3212 36	.....
Gift from Col. Com.		.....
Free Church Sc.....	486 67	.....
	\$3699 03	.....
Expenditure.....	2335 90	1363 13

SUPPLEMENTING FUND.

Receipts—Ordinary reve- nue.....	\$3449 24	.....
from Irish P. Ch..	730 00	.....
	\$4179 24	.....
Expenditure.....	2464 40	1714 84

MINISTERIAL EDUCATION.

Receipts.....	\$7072 21	.....
Expenditure.....	6108 54	903 67

ACADIA MISSION.

Receipts.....	\$1232 73	.....
Expenditure.....	1129 21	153 52

SYNOD FUND.

Receipts.....	\$1282 71	.....
Expenditure.....	1190 94	91 77

The Agent's salary has yet to be deducted.

Revivals.

The Great Revival.

A religious movement of great extent and extent has taken place and is progressing throught the Eastern part of Scotia, is evident to all observers. The whole county of Pictou is stirred as it was beiore, and the same is true of the portion of the Presbyterian popu- of Colchester, as well as of Cumber- and Hants. What commenced among Protestants of Antigonish has also ex- to the Protestant population and es- the Presbyterian congregations in parts of that county. We publish what has been penned by persons been eye-witnesses and actors, in and solemn meetings that we refrain any comments from our own.

The Lord's Supper was dispensed a few weeks ago by Rev. P. Goodfellow in Antigonish aided by Rev. G. Walker. Eighteen adults were baptized, and a youth of 10 years of age, and 9 were added to the communion Roll. Others were to join at Cape George, which is another part of the congregation. We can readily believe our correspondent who testifies that it was a glorious time and a day to be remembered.

Similar manifestations of the power and presence of God are reported from many of the great cities of America, Great Britain, and the European Continent, which our limits forbid us to describe.

In Edinburgh, a Theological Student from Nova Scotia gives the following account of the continued progress of the work :

"There has been a grand work here this winter among the masses. This class was not even touched last winter; but the converts and workers of last winter have taken up mission work largely amongst the poor and the lapsed; and very many have been brought back to the paths of virtue and sobriety. When we look upon what the Lord is accomplishing by the humblest instrumentality, we are constrained to exclaim 'Is anything too hard for the Lord?'"

Our "Sabbath Free Breakfast" is still increasing in attendance. Last Sabbath morning there were 750 fed with Bread and tea and Gospel. There is also an afternoon meeting in the Drill Hall for those who wish to hear more about Jesus and His love. I don't remember of addressing a more attentive and apparently earnest congregation than we had last Sabbath. There is a wonderful change in the complexion of the audience since we first met them. The attendance is steadily increasing by 50 every week; and there is no lack of attendants. About 100 young men and women come there about 7½ a. m. to serve and sing.

The Work of Grace in Upper Stewiacke.

BY REV. EDWARD GRANT.

At your request I will endeavor to give you a brief statement of the wonderful work of grace now in progress within the bounds of my congregation. Trusting to Brother Smith, in whose congregation this movement commenced, to give you some account of its origin, I will confine myself exclusively to my own congregation.

It is now four weeks since we commen-

ed holding special religious services in our congregation. For two weeks in succession these services were held every evening in the Village Church, and for the last two weeks they were held every afternoon or evening in our new church at the South Branch—the Village section holding their meetings, the meanwhile, every other evening.

I need not say that all the meetings have been very generally and largely attended. Indeed, I might say that the whole congregation has been waiting on God in the house of prayer for the last four weeks.

Following the example of our brethren elsewhere, we have been holding "Enquiry classes" in both sections at the close of our general exercises. These classes are attended at present by over 100 persons, who have made no profession of religion—persons of all ages, from the little boy and girl 10 and 12 years old, up to the hoary headed man of three score years. Very many of these anxious enquirers, we have good reason to believe, have already been hopefully converted, and we trust that all in attendance will soon be able to say with the Royal Preacher—each one for herself and himself,—“My beloved is mine, and I am His.”

The attention given on the part of all to the message of divine truth, and to all other parts of divine service is unusually earnest, devout, and even affecting. And the requests for prayer, night after night, on behalf of persons present, as well as on behalf of absent relatives and friends, formed not only a novel, but a very interesting feature of our meetings.

As to the apparent or anticipated results of this movement it becomes me to speak advisedly. This much, however, I can say, that the whole congregation is thoroughly aroused. A spirit of deep, pious solicitude seems to pervade the whole community. Religion is now the all-absorbing theme with old and young, parents and children. Professing Christians and heads of families seem to be wonderfully awakened to a sense of their duty and responsibility.

I may say that our young men have organized a prayer-meeting for themselves which is held in the hall an hour before the general meeting in the church, and which is largely attended and kept up with great interest. This young men's prayer-meeting I regard as one of the most hopeful and promising fruits of this Revival.—Many of our young men are now all aglow with the spirit of their Divine Master, and they will no doubt exert a most healthful influence in the community.

I must not forget to mention, as an evidence of the Christian affection and cordi-

ality which are cherished by the people of this Valley that we held a union prayer-meeting in our church on the forenoon of Friday, the 26th March, consisting of the three congregations of Stewiacke, at which there must have been nearly 600 persons present. This was certainly one of the most interesting and refreshing meetings we have ever enjoyed.

Nor must I omit to mention that our Baptist friends, who are at present without a settled pastor, have co-operated with us in all our meetings most cordially and heartily.

And I would also take this opportunity of acknowledging with gratitude the timely and highly appreciated services rendered not only by my good Brothers Sinclair and Smith, but also by Brothers McLean, Layton, Sedgewick and others. Our special gratitude, however, is due to Him who is wonderful in counsel and excellent in working. And in looking back upon the last four weeks' experience, and in recalling what our eyes have seen and our ears have heard, we are obliged to exclaim, “This is the Lord's doing and it is marvellous in our eyes.” We all feel that we have enjoyed and are still enjoying—for the work is still going on—a most refreshing season, and our united cry is that God may continue “to pour us out a blessing until there shall not be room enough to receive it.”

*Stewiacke Village, April 19, 1875.*

### Work of Grace in Tatamagouche

BY REV. T. SEDGEWICK.

Being requested by you to write an account of the recent work of grace in Tatamagouche, I will now try to do so, though, speaking for myself, I should rather have kept silence, for this reason especially, that some lapse of time is necessary to enable one to judge correctly of a work such as this.

For some considerable time the hearts of God's people among us had been set on a revival of religion. It was felt to be greatly needed, and was made the subject of frequent and earnest prayer, both private and public. Then came tidings that the Lord was doing elsewhere in Antigonish, in River John, and in Glasgow. We were visited by one of our young men, now residing in Antigonish, who rehearsed to us the Lord's work there, while I myself, from personal observation and experience could tell of the work in New Glasgow and River John. All this greatly encouraged our people and stirred them up to greater earnestness in prayer, and to a more lively expectation of blessing. And it was this that when special means came to be

played, they were prepared to profit by them, and the sickle was not put in till the harvest was fully ripe.

Our special meetings may be said to have commenced on Saturday, March 13th, and we continued them every night for three weeks, when they were brought to a close, not so much from abatement of interest, as from sheer physical inability to carry them on. The attendance from the outset was large, averaging, I should say, upwards of five hundred every night, the church generally being filled to its utmost capacity. We had also meetings for prayer during the day which were well attended. For the first week I was alone, though most effectively assisted by my elders and others of the congregation. We had the timely and valuable assistance of the Revd. Alex. Cairns, (who was with us about a week) and the Rev. H. B. McKay, the Rev. J. Campbell, and the Rev. John Munro, who came to us one and all in the fulness of the blessing of the gospel of peace, and whose services we desire to make special and grateful mention.

And now a word as to the means employed at those meetings. They were in no degree of a sensational kind. First of all, the word was preached, plainly, faithfully, and we cannot help adding, for it is true, in many cases powerfully; then followed a prayer-meeting, and lastly a meeting for enquirers, at which all were invited to those who were anxious about the salvation of their souls. The only innovations, they can be said to be such, were the presentation of special requests for prayer, the invitation given to persons feeling a special need of prayer to stand up during the singing of a psalm, after which prayer was offered on their behalf, which invitation we may say was on all occasions largely responded to.

What, it may be asked, have been the results? Here I must speak with caution. As I said before, a correct judgment on this can only be formed after the lapse of some considerable time. It should not be forgotten, either, that this is a small community—the only resident minister being myself, and hence the same comparative results cannot reasonably be looked for as in larger places. Still, with all these abatements, I am persuaded much good has been done. First, the large attendance night to night, the deep solemnity prevailed, and the avidity with which the word was listened to, are in themselves signs of good. Then, though the enquiry was not so largely resorted to here as elsewhere, yet I may mention that we passed during these three weeks with some hundred different individuals on the subject of personal religion, and with many of them more than once, not a few

of whom I am persuaded have been led to the Saviour; while altogether apart from this, widespread religious impressions have been made, the fruit of which, I believe, will by and by appear. And in a word I may say that the people of God have been in a very marked manner quickened and revived. A new song has been put into the mouths of many, and they have been made to feel as perhaps they never did before, the blessedness of the man who maketh the Lord his trust.

I will only add that the good work has not altogether ended. Three prayer-meetings are held each week, the attendance at which is exceedingly encouraging, and from what I know already I am led to expect a large addition to the fellowship of the Church.

On the whole, then, we have reason to thank God and to take courage, we have seen enough to warrant us in believing that the Lord has come among us as He never did before. May He abide with us, and knowing how essential His countenance with us is, may we be above all things solicitous to hold Him fast and refuse to let Him go.

### Revival at and around Hopewell.

BY REV. J. MACKINNON.

In reference to the Revival movement at Hopewell of which you desire an account, the following brief statement will give you an idea of its character and results. It may be said to have begun by setting apart the afternoon of the 1st Sabbath of March in the church for special prayer for the outpouring of the Spirit and a revival of religion among us. At the conclusion of the usual evening prayer-meeting of the same day the people agreed to meet for prayer every evening during the week. In connection with these meetings it was evident that a deep and wide-spread interest in divine things was felt by all who attended. The subject of religion became the all-absorbing topic of conversation. Every person appeared anxious about his soul's salvation and an assured interest in Christ. The meetings were continued every night for five weeks. Frequently at those meetings as many as five or six hundred would be present. The religious exercises were portions of Scripture read and expounded, short addresses, prayers and singing. Psalms, Paraphrases, and Sankey's Hymns were sung. The Rev. Mr. Macrae of St. John spent a few days among us with good effect, assisting at these meetings. On the second Sabbath of April the communion of the Lord's Supper was observed conjointly by the two congregations of the place. This was the largest, most solemn and interesting communion ever held in this

place. Both church and party distinctions were for the time, and for the first time, in the history of place buried, and the people from both sides sat down in brotherly love and Christian fellowship at the table of the one Lord and Saviour. It was evident, so far as the past and present were concerned, nothing was seen there "save Jesus only." The Rev. Mr. Grant, of Halifax, assisted on this occasion, and his services were much blessed. This Sabbath day's communion dates an era in the history of this place, and will long be remembered with delight and gratitude to God. Since then the nightly meetings have been discontinued, and are held only on Sabbath and Thursday evenings in the church. Other prayer-meetings have been organized throughout the surrounding country districts, and are well attended.

The full results of this revival movement are known only to God Himself. Those that appear to us are: True Christians are much revived in their souls, and stirred up to do more for Christ than they ever did or ever thought of doing—formalists and careless sinners have been awakened and brought to Christ—hunger and thirst for the Word of Life felt as never before, and more diligent attendance than usual on the ordinances of religion. The young men have been specially touched and moved, and large numbers, if not all of them brought under the power of the truth. This is true of all the young people from ten years upwards without distinction. The young men are now holding prayer meetings of their own twice a week, which are well attended.

On the whole the past seven weeks have been the most precious and gracious weeks ever experienced in the history of this community. The work of grace is still going on, and I hope and pray will continue to go on with increasing saving results. The present generation are now receiving a baptism of the Holy Spirit, which will tell beneficially on generations to come. "This is the Lord's doing, and it is marvellous in our eyes."

#### The Lord's Work in Pictou Town.

All the Protestant ministers of Pictou town have been meeting every Saturday evening for more than a year for devotional exercises, and especially to pray for the outpouring of the Holy Spirit on themselves and on the people among whom they live and labour. About this time last year the ministers and representatives of the Young Men's Christian Association held a conference respecting the spiritual condition of community, and the revival tidings that reached them from various quarters, especially from Scotland and Prince Edward

Island. At this joint meeting it was unanimously resolved to hold a union prayer meeting once a week, with a view chiefly to the drawing together and reviving Christians of various denominations, and awakening an interest in spiritual things among those who would not attend congregational prayer meetings. This union meeting was continued all the year round and had its ebbs and flows, which could sometimes be accounted for and sometimes could not. At the commencement of the year the usual night prayer meetings were held, succeeded by the Communion service in the Presbyterian churches, extending over a fortnight. It was then rumored that there was a great revival at Antigonish, and two or three weeks after, there was a similar movement in New Glasgow and River John. It was soon after this resolved that instead of a union prayer meeting once a week there should be one every night. The first of these meetings was held on the evening of the last day of February, after divine service in the different churches, members of the different congregations meeting in each place. The evening happened to be stormy and the attendance was not very large. During the first week of March from night to night the attendance and the interest increased. So also during the second week. On Sabbath the fourteenth, being the commencement of the third week, there was common earnestness depicted in the countenances of the crowds of people of all ages that attended the ordinary and extraordinary meetings. There was then as at subsequent meetings an awful stillness as if the people were afraid to breathe. Before this there were some requests for prayer, presented in various ways, and few enquirers remained after the meeting. But from the middle of March, the requests for prayer and the enquirers became more and more numerous, so that it was found necessary to classify both. With respect to the enquirers, it may be remarked that they were of all ages and characters—children, young men and maidens, old men and matrons; true Christians who character proved to every one but themselves that they were the children of God and the notorious transgressors known to everybody to be on the way to ruin, besides all shades of character between these extremes. A separate class or meeting was instituted for those who, to the best of their knowledge of themselves, are unbelievers, which in the course of three weeks increased to ten times its first size, or more. These are addressed in terms suitable to their state, and exhorted to grow in grace. The enquirers properly so called are first put into small classes, as in Sabbath schools, and personally examined and instructed. The

are very numerous, and very various both in knowledge and character.

Besides the ministers, there are several Christian men and women engaged with these groups of enquirers for an hour or more after the dismissal of the general meeting.

This is a very difficult work and requires much patience, as well as skill and tact. Some will not or cannot tell the state of their minds. Others complain that they

do not feel the peace, love, and joy of which they hear Christians and converts speak so confidently, and seem determined to seek Christ in the grave of their own hearts,

notwithstanding they are frequently told Christ is to be found in the Word of God, and not in their hearts or heads. Others

had their minds pre-occupied with vague and semi-infidel notions, and when the light of life is shining into them, there is

less or more of the coloring of the old opinions. A few, indeed, have very wild ideas of the relations of God and man, and the way of reconciliation, but it is

useful to hear them frankly state their views and express their readiness to embrace the truth when unfolded to them. Some have to all appearance done so, and

come weekly at the feet of Jesus learning of the means employed are substantially ordinary ones—the Word of God and

prayer—but it might be said in an extraordinary manner. The prayers are more

hearted and brief—the praises more hearty, simple and lively; the minstrels do not

stand aloft on a high eminence, but humbly among the people—the preachers even

leave the pulpits and feel that they can preach better the nearer they are to the people; everything has become more

plain. But the best of the whole is that the marrow of the Gospel is in great repute among the people. The discussions of

difficult questions and knotty points—long discourses about the difficulty of texts, different readings, authorship of particular books

of the Bible, and what this and the other are in the original, for such things

people have no more patience than a lawyer man has for lectures on the persons and processes whereby the food for which

the prayers was brought near to him for being immediate closing with Christ on Gospel terms is in the forefront of all the exhortations given. The works of men

tion, believe it to be most excellent, and would fain borrow therefrom to make up for their own shortcomings. The fact is,

Christ and His work, with saints and sinners, stand pre-eminent. There is not a man in Pictou this day so popular as Jesus

of Nazareth; the very children sing to Him their Hosannahs and Hallelujahs, "The Lord our Righteousness" is a significant name to many in Pictou.

The love of God as the source of all blessings is much dwelt upon—the person, offices, death, resurrection, and intercession

of Christ, and the necessity of union with Him in order to be reconciled to God form

the staple of the preaching—the person and work of the spirit and the necessity of regeneration by Him in order to saving faith

in Christ are prominent in the addresses. Good works flowing from life freely received, not for life to be by them earned, are insisted on.—Correspondent.

### Revival in Glenelg, St. Mary's.

BY REV. ROBERT CUMMING.

You ask me to write a very brief account of our revival meetings, and to describe their phases and results. The time has

not come to write such an account as you desiderate, as the movement is still of recent origin, and the interest therein is unabated. Every individual, old and young,

far and near, that can possibly attend the meetings does so, and is delighted with them. There is little or no excitement,

and no encouragement is given to any speech-making calculated to electrify the feelings. Somehow people realize far more

than they usually do that the Bible is in deed and in truth the word of God, and

that the doctrines of the cross are stupendous facts. They have also become intensely evangelical. They do not concern

themselves in the least about high Calvinism or low Arminianism, or any other ism. Once convicted of sin, no one seems

to have any doubt that Christ is able and willing to save him, and the sole question is "How can I close with the offer of salvation which Christ makes to me."

Meetings have been held in the East River church every evening for the past four weeks, and in Glenelg church for the last three weeks. In the former church the

people themselves conduct the meetings. The number who have come forward as anxious enquirers already exceed 200. More than the one half of those are able to speak hopefully of their faith in Christ; and some are strong in the Lord. At first many were suspicious that the movement was not the work of God, but now all are agreed that "it was never so seen in Israel," and that indeed notable miracles are being



wrought on every hand. The great Miracle-worker is indeed among us, and the results of His power are to be seen in nearly every home; save when "He could do no mighty works because of their unbelief." In Glenelg there are a number of Baptist families, who have cordially joined in with us, and about a dozen of the anxious enquirers are of that persuasion. Their minister, Mr. McQuaillam, also did all he could in the way of promoting the good work.

As to results, it is too soon to speak. There are always more flowers in spring than fruit in autumn. However, we fondly look for a richer blossoming yet, even in Glenelg and East River, and I have given no report at all from Caledonia, which is one-third of the congregation, where the movement is only commencing. These may be affirmed already as manifest results, that profanity, which was rife among us, and intemperance, and social bickerings seem to be entirely swept away. There are instances of conversions among us of as thrilling interest as was that of Bunyan—Baxter—or Colonel Gardiner—but, I do not know that it would be prudent to lay them before the public.

### The Religious Movement in Middle Stewiacke and Brookfield.

BY REV. EDWIN SMITH.

When the united armies of Jehoram and Jehoshaphat were going down to wage war against the king of Edom, they suffered for want of water. Jehoram regarding this failure of water as an expression of God's disapprobation of the movement came up to consult the prophet Elisha concerning the issue of the undertaking, and what was the prophet's reply? "Thus saith the Lord make this valley full of ditches, for thus saith the Lord, ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water."

The nature and import of this command will afford a clue to the origin of the present movement within the bounds of this congregation. The channels which nature has cut through these valleys are generally well filled with water; but we fear this cannot be said concerning the channels through which the living water should flow. In this respect the past comparatively speaking has been a time of drought, because those divinely appointed sources through which spiritual blessings gain access to the heart and to the church, were filled up with the accumulated rubbish springing from worldliness, isolation, and spiritual inactivity. But once the channels of prayer, Christian intercourse and activity were opened up, the blessings came, the ditches were filled with the living streams. As in the case

cited, so here we could not see nor hear the spirit working, but yet we know that it must have been in operation, from the effects produced. No unprejudiced person can deny the fact that a change has taken place, the results of which time only will reveal. The good seed sown by faithful labourers in by-gone days is evidently now bringing forth fruit to the honour and glory of God.

At the suggestion of the Presbytery, we commenced holding meetings in Brookfield and Middle Stewiacke simultaneously, keeping them up every evening for one week. At each meeting a minister would preside, opening it with praise, reading a portion of Scripture and prayer: After which he generally selected some passage and spoke upon it briefly, urging upon sinners the immediate necessity of repentance and faith in the Lord Jesus in order to salvation, and upon professors the great need of a closer walk with their God. Appealing not so much to the emotional nature as to the heart and understanding. The exercises were then left in the hands of the meeting, and the readiness with which persons took part, exceeded our expectations.

They would strike up a hymn or psalm all joining in as with one voice, then one would lead in prayer, and another would follow with a few appropriate remarks, and in this way the interest of the meeting was well sustained until the close. At the close of each meeting we held an enquiry class giving an opportunity to any who might wish to consult with us upon matters relating to their souls' welfare and spiritual interests. The ready and hearty response which the invitation met was the most encouraging feature of the movement. A large number availed themselves of this privilege, especially the young, and in some cases heads of families, the number varying from 80 to 100. Perfect decorum, accompanied with deep earnestness, marked every gathering. The interest is well sustained, and we hope and pray that the results will prove permanent. We are indebted to Rev. Messrs. Grant and Sinclair also to Mr. Russell, Agent of Bible Society for their valued services. A testimony of the following points will not be amiss:

1. The necessity and value of personal dealing with souls. We are afraid that in the past we have tried to save souls in a mass rather than individually. We have loaded our rifles, carried them to the spot, and discharged them without entering the trouble to ascertain whether the contents struck the living targets or not. When the above duty is performed, we are apt to think our work is completed. The observance, however, of this duty singly will not ensure success. In the world

saving souls we are prepared to give the greatest prominence to preaching, but there are objections to, and difficulties in the way of accepting Christ on the part of many, which can only be discovered and removed by coming into personal and direct contact with such parties; and once these are removed, preaching will be more effective.

2. To the necessity and importance of religious training. We can see the blessed results flowing from it now, and can notice a wide difference between those whose training has been deficient, and those who have been brought up in the fear of the Lord. Joy has come at last and gladness has filled their souls. And if the eye of any mother catches these words who has been wrestling at a throne of grace for the salvation of her offspring, but up to the present has seen no prospect of her prayers being answered, we entreat her to pray on, to hold on to the promises of the covenant-keeping God, and the blessing will surely come.

3. To the value of the Shorter Catechism. We suspect that this magnificent and time-honored compendium of divine truth is not receiving that attention to which it is entitled. There is a growing tendency to break away from the old moorings. Let every church and every family see to it that the Catechism is not being neglected.

## Home Missions.

THE arrangements for the disposition of Catechists among the respective Presbyteries are about completed for the season, as follows:

*To the Presbytery of Lunenburg and Yarmouth.*—Messrs. T. Murray, and M. MacGregor, the former for Riversdale, the Branch and Northfield; the latter for New Dublin. Also Mr. D. F. Creelman, to labour under direction of Rev. William Duff.

*To Halifax Presbytery.*—Mr. John Logan for Eastern Shore; Mr. Burroughs, from Princeton, for Bayview and Hillsburgh, and Mr. Black for Cornwallis West.

*To Presbytery of St. John.*—Messrs. Wm. Ross for Prince William; B. K. McElmon for Maguadavie, Aetou, &c., also from New York, Messrs. Campbell, Schaff, Stevens, Scofield and Davis.

*To Presbytery of V & Richmond.*—Mr. Donald McLeod.

The following is the

### DISTRIBUTION OF PROBATIONERS.

*St. John.*—Mr. E. S. Bayne.

*Halifax.*—Messrs. Nelson and Gunn.

*Truro.*—Rev. Wm. McCullagh, 1st three Sabbaths of May, and Mr. E. Scott, from 1st June.

*P. E. Island.*—Rev. Wm. McCullagh, from 4th Sab. May; Mr. Wm. Archibald, from Licensure in May.

*Victoria and Richmond.*—Rev. John Gillis.

*Cape Breton.*—Rev. Donald Sutherland. The termination of all appointments, not specially provided for, to take place at the end of June.

## Our Foreign Missions.

We have heard from both our mission fields within the month, and we refer our readers to the letters from Messrs. J. D. Murray and K. J. Grant for fuller information. We have also heard from Mr. J. D. McDonald, and are gratified to state that he is usefully and happily engaged in the duties of his office.

### TRINIDAD MISSION.

#### Fourth Annual Report of Mission Work in Trinidad, Dec. 31, 1874.

In submitting my Fourth Annual Report it appears unnecessary to give a lengthened statement, as the character and extent of our work have been so fully presented by Mr. Morton during his visit home. On lookers may regard our work as monotonous, but weekly if not daily, new phases present themselves which awaken interest; and hope, and gradually brighten the prospects of the ultimate success of our mission.

#### I.—SCHOOLS.

The year commenced with five Estate schools under my care besides the San Fernando school. In April, about the time of Mr. Morton's departure I opened three more, and for seven months during Mr. Morton's absence I had Jordan Hill school to superintend. It is difficult for your Board to realize the amount of work in this department. It frequently occupied a part of four days in the week. Of teachers on Estates John Kautoo and Jacob

Corsbie, (a Chinese) deserve honourable mention. Though the results fall short of our estimates, yet there is progress. Dear little children, some of them really handsome, differing from children at home only in the colour of their skin and eyes, are gathered out of homes where there is not one happy influence, usually, save parental affection, and that blindly guided, and brought into schools where they are taught cleanliness, order, truthfulness, where they learn for the first time that there is one God, the Father of all who loves them, and a living Saviour who is as willing to receive them as he was the children brought to Him when on earth. Scores of these little ones I believe say their simple little prayer daily under the roof and by the side of their heathen parents. Parents with strong prejudices may not like this, but they know that we are their true friends, and will send their children to oblige us. In my eight Estate schools there are 216 enrolled and 147 in daily attendance. By adding San Fernando to these we have as a total 333 enrolled and 280 in daily attendance.

#### II.—RELIGIOUS INSTRUCTION.

In the country schools the children receive religious instruction daily, but we don't enjoy the same liberty in San Fernando. Here we call the children to the church, children in the first book are dismissed an hour earlier than the more advanced, these are called twice in the week to be taught catechism, just when dismissed from school. Then on Tuesday evening we give Bible instruction in a form suited to the capacity of the young. This service has awakened considerable interest, and the attendance varies from fifty to eighty. On Friday evening we also meet with the same object, but this service is different in form. I may inform or remind your Board that we receive about forty dollars worth of papers, books, cards, &c., from the Book and Tract Depository, Halifax, a very generous grant made by the Committee of that Society. These supplies are forwarded quarterly by Mr. McBean, through the kindness of J. G. Allan, Esq., Lockeport, and they are an invaluable auxiliary to our work. Now, as I am aware that children are often more delighted with the pictures in these papers than edified by the lessons, I have occupied Friday evening in reading from these papers and little books, hoping in this way to encourage a taste for reading. Singing too has always a prominent place in these exercises. Many of our young people sing hymns nicely, and in this part of our service we are greatly indebted to Mr. Campbell, a young Scotchman, who attends our meetings regularly. "Jesus of Nazareth

passeth by," "I am so glad that our Father in Heaven," "There is a gate that stands ajar," and other favourite hymns have recently been introduced, and are sung heartily.

#### III.—SABBATH DAY'S SERVICES.

Sabbath school is held from 8 to 9½, the usual attendance between 70 and 80, the highest present on any Sabbath being 95. We have a quarterly entertainment and review,—on Christmas day 1900 present, this included the teachers from Couva and some adults who can't attend day school, but who are under instruction at the Mission House several evenings in the week. At this gathering about 20 ladies and gentlemen of the Scotch congregation were present. A new Catechism containing 30 pages with answers in Scripture words alone, had been introduced during the year, 14 children repeated it accurately, and these will now have the Shorter Catechism placed in their hands. In the Sabbath school we are much indebted to the young men of the Scotch congregation, and the services rendered are so constant and earnest that you have the pleasing conviction that they are a labour of love which will not go unblest. Our aim is to enrich the minds of our young people with Bible truth, to ground them and build them up.

Let me remind you that several of our most advanced pupils are Chinese and Madras, who know nothing of the Hindustani language, and that children in San Fernando whose parents speak the Hindustani generally prefer English, as we find sometimes in Highland families at home, and further, that there are a few young men outside the school yet within our influence, who have good English and are ignorant of the Hindustani. In view of these facts your Board will readily admit the importance of sustaining regularly an English service on the Sabbath. This we have done throughout the year with results which confirm me in the conviction which I have held for the last two years, that we should not treat this element of our work as secondary in San Fernando. We have usually about 50 at this service.

At 2 P. M. every Sabbath we have service in Hindustani. This part of our work too is sustained with unabated interest, the average attendance gradually increasing. In this, after the departure of Mr. Morton in April, I had the assistance of LalBihari, the Catechist supported by Dr. Bayne's congregation. C. Soudey, and T. Cockey, teacher of the San Fernando school, were also ready to give a helping hand when required. LalBihari has fully justified our expectations. He is humble, studious, faithful, really watching for opportunities of doing good. When I

visited the schools he usually accompanied me, and when I was engaged in examining and pushing up the school, he would visit the Estate hospital or go from house to house. His work has been constant, sometimes arduous, but not to the neglect of his studies. A mind furnished with truth is a guarantee for stability and the principle element of power, and therefore I have endeavoured to unite diligent study with active usefulness. LalBihari is a valuable agent in our Mission, and the money spent in the support of such men is well laid out. I can't detail either the Catechist's work or my own. At times I felt over taxed and would certainly have sought a little rest had Mr. Morton been on the ground.

#### IV.—DIVISION OF FIELD.

The question of dividing our field of labour came up for consideration on Mr. Morton's return. In view of the success which attended our labours during the past year, both Messrs. Morton and Christie thought a separation advisable if I would undertake the work of the San Fernando field. As I felt quite worn out I could not venture to say that I would. On consultation with the brethren I decided to go to Grenada for a month, and left by steamer on the 25th November. Feeling quite rested and improved by the change, I returned after a fortnight's absence, and at a meeting of our Mission Council on the 28th Dec., it was agreed that the Naparima be divided into two districts, viz.: the San Fernando and the Petite Morne, Mr. Morton to occupy the latter and I the former. At my request Mr. Morton agreed to undertake the superintendence of the San Fernando school during his stay in the town, as I felt it quite impossible for me to give it the attention it required. And still with eight country schools and the unavoidable work connected with the San Fernando Church, and the District generally, I enter upon it as a permanent arrangement, with fear and trembling.

#### V.—RESULTS.

Looking at the whole field I feel as if the Lord were beckoning us forward, the door is everywhere open, and though we speak of exhausting toil it is not in the spirit of discouragement for we reckoned for it all. During the year there were in this Church nine adults baptized and twelve children. The converts have shown commendable liberality, as you will see by the appended statement. They have been regular in their attendance at church. A few have sustained, what would be called at home, a cottage prayer meeting—the more earnest going to the houses of the less interested. Persuaded that doing good prepares the mind for receiving more good, I have en-

couraged our more advanced boys to go out on Sabbath afternoon to distribute Tracts, for which we are indebted to the Book and Tract Society, Halifax, and they did it cheerfully, going two and two. Some afternoons as many as 8 and 10 have been out, and if we had a larger supply of Tracts, they would be out distributing every Sabbath.

I can't commit to paper what may very properly be called results, neither am I disposed to tell of discouragements, but in general terms I would say, that at no time during our four years of mission work, have I had such an abiding conviction that our work would be successful, as at the close of 1874.

We feel thankful to God for family mercies, for the safe return of Mr. and Mrs. Morton and family, for the widening and deepening interest which is taken at home in this mission, and for the prospects of another labourer from the ranks of laymen. Whilst cherishing a thankful spirit, we would take courage, and in confidence in the God of Missions gird ourselves for the work of 1875.

Respectfully submitted,

K. J. GRANT.

To the Rev. P. G. McGregor, Sec'y. to B. F. M. of P. C. L. P. of B. N. A.

#### COOLIE SCHOOLS FOR 1874.

##### Expenditure.

I.—San Fernando School.	
Paid Semptress .....	\$26 50
Additional to Monitor .....	12 00
½ rental of school room .....	66 66
Swings in school yard .....	6 23
Cleaning yard .....	3 78
	\$115 17
II.—Three months suspension of Teacher's salary, on sale of Philippine Estate by Colonial Company .....	
	22 50
III.—Slates and books for all schools....	
	9 93
	\$147 60

##### Receipts.

Aug. 1874. A grant from F. M. Board \$40 in Canada Cy., but in Spanish.....	\$30 60
Dec. 31. Due on school acct. £22 10 stg. or \$108 00	

Passed the above bill at the meeting of the Mission Council, Dec. 28th, 1874.

THOS. M. CHRISTIE, Sec.

#### STATEMENT OF ACCOUNTS FOR THE SUSAMACHAR CHURCH, SAN FERNANDO, FOR YEAR ENDING DEC. 31ST, 1874.

Weekly collections..... \$32 67

##### Ordinary Expenses.

Sexton .....	\$21 15
Oil and lamps chimneys .....	7 82
Sacramental .....	0 80
Quarterly entertainment for S. S. children .....	13 95
	43 72
Balance.....	\$38 95

Special Contributions for Year.	
From Converts.....	\$62 35
Asiatics, not converts.....	8 01
A donation.....	5 00
Contributed at Iere.....	5 30
S. S. Teachers and Missionaries.....	23 50
<b>Total contributed.....</b>	<b>\$110 26</b>
Improvements.	
14 seats.....	\$94 19
Lamps.....	43 10
Repairs on out houses.....	4 42
Framing Bible Pictures.....	7 50
	\$149 21
Bal from weekly collections.....	33 95
	\$140 21

Name of School.	Number on Roll.		Average Daily Attendance.		Opened.
	Asiatics.	Total.	Asiatics.	Total.	
	Asiatics.	Total.	Asiatics.	Total.	
San Fernando.....	117	117	47½	47½	February 20, 1871.
Esperanza.....	21	20	14	18	June 2, 1871.
Marabella.....	12	80	9	21	June 16, 1871.
Union.....	12	0	0	15	June 15, 1871.
Palmvra.....	13	21	9½	24	August 2, 1871.
Pieton.....	24	1	18	10	September 14, 1871
Sevilla.....	24	20	14	11	August 22, 1872.
Wellington.....	30	7	25	25	January 7, 1873.
Jordan Hill.....	27	37	20	20	April 1, 1873.
Exchange.....	11	9	8	14	July 1, 1873.
Philippine.....	12	3	0	11	September 1, 1873.
Canaan.....	21	26	12	16	April, 1874.
Palmiste.....	21	5	16	21	" "
	345	109	210	70	
		451		280	

**Letter from Rev. K. J. Grant.**

SAN FERNANDO, March 23rd, 1875.

Rev. Dear Sir,—

Cases of interest in our work turn up frequently. Let me give a few of them:—

1. I was engaged yesterday in conducting a meeting in a Hospital, assisted by LalBihari, about 40 people present. It will be remembered that every Estate is obliged to provide Hospital accommodation, and medical attendance for all its Indentured

Labourers, and according to law the labourer must be at his work or in the Hospital, this law is not rigidly enforced, yet there are Hospital patients whose indisposition is very temporary. Well, in the midst of our service a poor fellow evidently very weak and emaciated, crept forward wrapped in his blanket, and unrolling his kapra took out four shillings and placed them on the stool beside me in order to get the forgiveness of his sins not apprehending the freeness of the Gospel offer.

2. When on the same beat a few days ago, I was engaged in a neighbouring Hospital with my Catechist, and there I beheld stronger evidences of feeling, than I ever witnessed in a Hindoo audience before, in hearing the Gospel. Vain were the attempts to suppress pent up feeling, or to hide emotion by stealthily brushing away the falling tear. One poor fellow brought out a six cent piece, I suppose all he had, and begged LalBihari to take it. When we left, every poor fellow that could creep to the door followed us with his Salam. Such incidents give a force and a freshness to the words of our Lord, "I have meat to eat, that ye know not of."

3. On another occasion in conversation with a thoughtful, well-to-do Coolie, he asked, "Where will butchers who are constantly taking life go when they die?" No doubt his question was based upon his belief in the doctrine of transmigration of souls. He believed that the soul after death would dwell in a cow, a serpent or some other living thing, according to the character the individual had obtained for piety here, and that the butcher was constantly dispossessing souls from the tabernacle assigned them by the gods. After a long conversation he asked in an earnest manner, how can I come to that happy place where I shall be free from the changes which our religious books teach us we must undergo? He appears now to be a hopeful enquirer.

4. A few evenings ago calling at the shop of one of our converts who has an intelligent son, and one of our most advanced pupils, I found Henry reading the "Peep of Day," and explaining to his father as he advanced in the Hindustani.

5. Last week a box of books was received from Calcutta; we regard it as a treasure. All the school books in Hindi were immediately taken up. LalBihari, Soudean and Sadaphal are engaged almost every evening in different places in teaching the Indian people to read in their own language, whilst Mr. McDonald is engaged several evenings in the week, in teaching young men who prefer English.

6. We are indebted to John Popham, Esq., of Montreal, who visited our school a year ago, for the Hemispheres, beautifully

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got up. Mr. Morton brought them from Halifax.

The members of your mission families are well.

Yours very truly,

K. J. GRANT.

To the Rev. P. G. McGregor, Sec'y.

### NEW HEBRIDES MISSION.

Letter from Rev. J. D. Murray.

ANEITYUM, Jan. 2, 1875.

Rev. P. G. McGregor, Sec. B. F. M. :

MY DEAR SIR,—An unusual press of work prevented me from sending away any communication to you by the *Dayspring* in Nov. last. I write you a few lines now, however, in the expectation of their going by a vessel which we have just learned is to leave this port for Noumea the day after to-morrow.

We are all well here ; but Mr. Inglis, I regret to say, has been prostrated for some weeks past by influenza and fever and ague. The fever poison has clung to his system very tenaciously. We have learned, however, that he is getting better slowly, and we hope soon to hear of his perfect recovery. There is not much sickness among the natives at present ; but the rate of mortality among them during the past year has been very high.

#### A VOYAGE.

I returned from my second voyage round the mission-field in October, after an absence from Aneityum of nearly six weeks. The sum of what I saw and learned with reference to the state of the mission, you will find in the observations embodied in my annual report of the vessel, a copy of which has been forwarded to you, I trust, by Mr. Cosh, or Dr. Steel.

#### REPORT.

We found the missionaries all well, and devoting themselves with vigor to their apostolic work. The progress and prospects of evangelistic operations at the various stations appear to me to be, for the most part, of an encouraging character. Of course every missionary has many difficulties to contend with ; and, at times, the work in some, or all of its branches, may seem to be not only not progressing, but even to be going back. Yet, as a whole, it is evidently advancing in the direction which betokens ultimate success. The annihilation of heathen superstition may not be effected here as readily as we and our friends could wish, or as we may have expected, but it shall be effected some day ; and it is ours to maintain the siege against the powers of darkness till every one of these isles wait for Messiah's

law. "Thou hast conquered, O Galilee!" was the cry which went up from a defeated heathen of old ; and it is the cry which will yet be extorted from the enemy here. The weapons of our warfare are mighty through God, and are sure to win a complete victory in due season. Let us have—along with the effectual fervent prayers of the Church—an adequate staff of evangelists of truly apostolic mould, and you will not be disappointed in your hopes of hearing that the strongholds of Satan in those regions have one after another been demolished, and that all those Ethiopians have been made willing to stretch out their hands unto God.

#### PROGRESS.

Nothing extraordinary has taken place in the spiritual department of the work ; yet some of the brethren feel certain that the great revival movement of the past year has affected them and the people among whom they are laboring for good ; and feel certain that, in their happy experience, God has been answering the prayers offered up in their behalf by the Christian Church in Britain and in the Colonies. The light of divine truth seems to be winning its way into a few of the dark hearts of the heathen, while one here and there among the class who have been denominated Christians exhibits signs, if we mistake not, of the commencement or revival of spiritual life. We would vainly hope that these are tokens of still greater blessings to come—that they may be the drops of mercy from on high which presage "the plentiful rain" that turns the parched ground into a pool, and the thirsty land into springs of water.

#### WORK AT HOME.

On Aneityum the missionary work continues to be attended with encouraging indications of sound and real progress. A number of the natives seem to have become unusually interested in the great realities of the Gospel. This, I think, is more particularly the case with those under the care of Mr. Inglis. We are very happy in our work here, and hopeful of success in it in due season. It must be said, however, that we are frequently confronted by difficulties which are due to the essentially heathen proclivities of many of the people. The degree to which the life and manners of the Aneityumese as a body have been ameliorated is unquestionably considerable. A very marked difference is observable between their every-day deportment and that of their more barbarous neighbours on the islands adjacent. The former, too, it must be admitted, are characterized by some interesting qualities. But perhaps no lower type of humanity anywhere exists than they ; and their Christianity, as might

be expected, is of a correspondingly low type. That they may be elevated, we, unlike some people, have never had the slightest doubt. We believe most firmly that they have come of that "one blood of which God hath made all nations of men to dwell upon the face of the earth." Like the rest of us they were made in the divine image, but have become lost by the fall. The word of salvation has been sent to them, and we trust that many of them have accepted the "unspeakable gift." We are doing what we can for their salvation and Christian civilization, trusting in God for the increase, and praying that He may have all the glory.

#### SECULAR WORK.

With reference to manual labour, I have been directing and assisting the natives lately in making some much-needed alterations and improvements in the mission-house. I am also negotiating with the chief for the erection of an additional room, 20 x 30 feet, which we hope will be finished before the return of the vessel from Sydney in April next.

#### THE SCRIPTURES.

We have recently bound and distributed among the natives some hundreds of volumes comprising Genesis, Exodus, and a portion of Leviticus, in the Aneityumese language. This is the part of the Old Testament which was printed in Melbourne under the superintendence of Dr. Geddie. It will be, at least, five years yet ere the whole Old Testament will be ready to be put into the hands of the natives. Mr. Inglis expects to go to London next year, for the purpose of superintending the printing of the Bible there.

#### PASTORAL VISITATION.

I have completed my annual visitation of all the districts on this side of the island, and examined the schools. The printing press will be again in operation next week, I trust, when teaching, on the premises, will also be resumed.

#### LORD'S SUPPER.

Our latest communion was dispensed on the 29th Nov., when I had the assistance of Rev. Mr. Inglis. Mr. Copeland also gave us his aid on one of the week-days before the communion, being then on his way to Australia. Three young persons were admitted to the fellowship of the Church, and nine children baptized.

#### THE ORGAN.

I should have mentioned in my letter sent away to you in July last, that, with the concurrence of the mission Synod, I introduced instrumental music into our

public worship here. In ordinary circumstances I do not think I would have done so. But the natives are such feeble singers that I felt that the aid of an instrument, for a time at least, was really required. Once they are trained to sing better we may dispense with the instrument. But I could not stand the labour of acting both as preacher and precentor. The harmonium was purchased in Sydney for £13 stg.; which sum was collected, at my request, by the natives themselves.

Yours affectionately,  
J. D. MURRAY.

#### Extracts from Private Letters of Rev. J. W. McKenzie, of Erakor, Efate, New Hebrides.

SEPT. 23RD, 1874.

"Here I am getting along as usual and in my usual health and spirits, but not doing as much as I should like for the Master's honor. Oh, we need great patience. I don't know any other station in life where so much is needed, as labouring amongst a degraded race. The work seems to advance so slowly, and we have to wait so long to gain the hearts of the heathen.

#### SUPPLIES BY "DAYSPRING."

The *Dayspring* is now somewhere north of us. She left us about a fortnight ago, and we are looking for her every day. She will remain down here a month or two yet. It is very pleasant to have her make two trips in a year as she has just done. When our stores are kept for any length of time here, a good portion of their spoil, but by making two trips we get a fresh supply. I dare say you would like to know what stores we get. Well, we get flour, oatmeal, and cornmeal (the flour in casks and the oatmeal and cornmeal in tins each holding 14 lbs.) rice, sago, common starch, barley, a keg of corned beef. Then we get various kinds of meat put up in tins, each containing two pounds, also butter in small tins, and likewise fish. Indeed we can get anything we want put up in this way. We used to get milk in this way, but we are now getting a nice flock of goats about us, so that we will not require to buy milk.

#### NATIVE LANGUAGE.

I have now a pretty good knowledge of this language. I can preach and pray in it without any difficulty. It is not very difficult to acquire a language in this group. Of course it makes a vast difference when the language is reduced to writing. We had this advantage. But even without this, when one goes and lives among the natives, and hears nothing but their language, he cannot do otherwise than acquire it

I am now engaged in translating the Acts of the Apostles. One translation will do for the whole island of Fate, for although at every village they speak a different dialect, yet the language is the same. This will make the work much lighter for us, as Mr. McDonald and I will translate different books, and thus divide the labor.

#### HEATHEN AND CHRISTIAN NATIVES.

We have so far no opening to the heathen beyond, at least they have not expressed any desire to receive the gospel. I have been preaching to several villages, but they say, by and by, which is just to put us off.

At these two Christian villages we have a little over 200 natives, of whom between sixty and seventy are church members. But it is only a small proportion that seem to have experienced a saving change. Of course it would not be just to compare them with Christians at home. Many of them may have enough of the grace of God in their hearts to save them, it almost seems as if it would require a miracle to change their hearts. It is only by looking on the condition of the heathen that we can realize the change wrought on those professing Christianity.

SEPT. 28TH, 1874.

#### VISIT OF "DAYSPRING."

The *Dayspr* was back again to day. She is now on her way to Eromanga. She will be back again to take our orders and mails, and will then set out for Sydney. We will then have to wait for six long months before seeing her again.

We were cheered by a visit from Mr. and Mrs. Murray and their little boy George. Mr. and Mrs. M. are enjoying very good health, and so far they have kept free of fever, but George has it very often.

#### OTHER MISSIONARIES.

All the mission families are well except Mr. Paton. Mr. McDonald, the young missionary on the other side of this island is enjoying better health now than he did the first year. He and Mrs. M. made us a visit about a month ago, and remained nearly a week. Mr. and Mrs. Annand were over about the same time. It was a happy break in the long lonely months. We had the Sacrament of the Lord's Supper dispensed here that Sabbath, which made it very pleasant. How much we miss the advantages of a Christian land.

#### COOK-HOUSE.

I am now busy making a cook-house. We have been, I might almost say, without one since our coming to Erakor. The one we had was more like a pig-pen than a cook-house. It was put up for us by the natives, and was made by driving stakes

in the ground side by side, and then a grass roof over it. I am now building a plastered one which will be comfortable and neat. Perhaps you are not aware how essential a cook-house is here, but you must remember that we have no stoves in our dwelling houses. There is heat enough from the sun without doing our cooking in the house. It is to have a roof of sheet iron. The principal reason for this is to catch rain water which runs into a large iron tank. We could not use the water here for cooking, it is so bad. We use it for washing, but we get plenty rain water for cooking and drinking. We often long for a drink of water from our home wells.

To-night I am somewhat tired, having been working to-day putting the iron roofing on the cook-house. And oh, the sun was so hot. Some places the iron was so hot that we could not touch it. It is neither wattled nor plastered yet, but I intend doing this next week. Our natives are very busy just now making their new plantations, so that I have all the work to do myself.

OCTOBER 15TH.

#### WEATHER.

What very unpleasant weather we have had for nearly a fortnight. Day after tomorrow, it will be a fortnight since it began to rain, and with but short intermission, it has rained heavily ever since. To-day it is pouring in torrents, and there is no sign of its ceasing. This is not the rainy season either.

It is this kind of weather, that is so hard on our poor natives. They have to go to their plantations, wet or dry. They don't keep food at their houses. They just go for it as they need it. Sometimes they have a supply of yams at their house, when they are ripe they dig them up. But they generally tie them up to a pole within their plantations. The yam is the only kind of food that will keep for any length of time. The taro will keep, if left in the ground, but after it is taken up, it will only keep for a few days. Bananas and bread-fruit have to be used as soon as ripe. Taro grows like a beet or a turnip at home, but has much larger leaves and longer root.

#### SLOW PROGRESS OF WORK.

Our work is not advancing so rapidly as we could wish. Oh! what patience we require. But when we see them sunk so low in ignorance and sin, it is not so much to be wondered at, that their progress is slow when they embrace the gospel. The light is so long in penetrating their dark hearts. In their heathenism they don't seem to have a spark of gratitude in their hearts, and very little after they have embraced the gospel. If they do anything for us, or give



us anything, it is more as doing a favor for us than as a mark of gratitude. True, some of them are somewhat better, and show a little gratitude. But we did not come to purchase their thanks. We came to seek the salvation of their souls, and if, through our feeble instrumentality any should be among that number who shall sing the song of Moses and of the Lamb, we shall not think that our lives have been mis-spent.

OCTOBER 28TH.

"DAYSRING."

In about a fortnight the *Dayspring* will be back for our mail. She will call at all the mission stations as she goes south to Anceitum, and then set sail for Sydney. I expect that Mr. Paton and family will go up in her. He is in very poor health, and I fear will not do much in this field. Mrs. Copeland has been in Sydney for about a year, and Mr. C. will be going up now. Her health is not good. I expect that Mr. Inglis will be leaving next year. So you see our number will be small, and we have no prospect, so far as I know, of being reinforced from any quarter.

HEATHEN VILLAGES.

We have a very difficult station here. The villages are so small, and so far apart. Mr. Annand and I spent four days in visiting new villages. We walked inland about fifteen or twenty miles without seeing a single village. When we go to any village we have to go a small distance in a boat or canoe. I can only go to two heathen villages all the way in my boat. But we go part of the way to several. Eratap and Brifa are the two nearest villages. The former is about three miles distant, and the latter eight or nine, and then the third nearest is about fifteen miles. If we only could get an opening among them, I would settle teachers, and then I could visit them occasionally, but as it is, they will not take a teacher, and if I were to settle one against their will, they would soon tomahawk him. It would be impossible for me to remain inland any length of time. I would be sure to be down with fever, and I could only take a small supply of provisions. If the villages were along the shore, where I could go to them in my boat, I would be all right, but going inland, the walking is so bad in some places, that it is hard work getting along even without a load. In some places we travelled knee deep in mud, in others knee deep in water, and then again we were almost crawling on our hands and feet, the hill was so steep. Even without a load of clothing or provisions it was hard getting along. I intend going inland again shortly, but in a different direction to explore a new tract of country.

IGNORANCE AND SUPERSTITION.

You can form no idea of the darkness of a heathen heart. He has little or no idea of a supreme being, and not the slightest idea of a future state. They think that shortly after death they are annihilated. They have no fear of death. All they want is plenty to eat and to be left alone. But they are capable of becoming by God's grace new creatures. And when a native is advanced this far, what an amazing change has been wrought on him. If you were to see the vilest wretch, or the most drunken sot that walks the streets of Halifax become a sober man, and gradually advance from one step to another till he became one of the leading men of the Church, you would be ready to exclaim, "what hath God wrought." This, although a great change, would be insignificant in comparison with that wrought on one who is brought out of the depths of heathenism into the fold of Christ.

When I go to a heathen village and tell them about God, they have no dread of Him and no love to Him. They say *sup-mal-mol* made the world, but he died long ago. Their only object of dread is the spirit of a departed sacred man. He can send sickness or famine, or anything he pleases on them. The sacred men who are now living will by and by be dead, and be their gods, and those whom they now worship will in time be annihilated. Every sacred man of a generation in turn becomes their god, and then passes away. They think that their sacred spirits live in a small stone, and these are the property of the sacred man who is living. They thus go on in natural order. The last sacred man that died is now their god, and when the one now living dies, he in turn will become god.

CHILDREN'S SCHOOL.

I must tell you about our children's school. It is very interesting. Nearly thirty children attend regularly and some of them are getting on very well. We have them divided into three classes for reading. Two mornings out of the week they write, and two they cipher. Every Wednesday we have an examination in Bible stories. Yesterday and day before, I had four of the boys carrying stone and coral of our new cook-house. I am giving each of them cotton to make a shirt. They don't like to come to school without having some clothing on. One little fellow ties a big handkerchief round his shoulders, and another has a man's vest, and a third his father's shirt. All the children wear some clothing more or less. One little fellow has a very good memory. Indeed, I believe he knows as much about Bible history as many little boys at home.

## News of the Church.

### Presbytery of Victoria and Richmond.

The Presbytery of Victoria and Richmond met, pursuant to notice, on the 16th March, in the Church at Little Narrows.

Besides members of Presbytery, there were present a large proportion of the congregation, and representatives from the River Section of the Charge of Rev. Adam McKay, of Middle River, C. B. An appropriate discourse being preached in Gaelic by the Rev. David Drummond, of Bonladerie, the court was duly constituted by Mr. Grant. The principal business for the consideration of the meeting, was a Call from the congregation of Kenyon, Glengarry, Ont., duly sustained by the Presbytery of Montreal, as a regular Gospel Call, in favor of Rev. A. McKay. The Call, reasons of translation, and other relative documents, with answers to those reasons, were read. Rev. Mr. Drummond who had been invited to sit as corresponding member, presented a letter from Dr. McLeod, Sydney, C. B., authorizing him to act in his place as commissioner of the Presbytery of Montreal and congregation of Kenyon, to plead before this Presbytery. Mr. Drummond was heard in the interests of his commission. Commissioners from the congregation of Middle River and Little Narrows, and members of Presbytery were heard in favor of retaining Mr. McKay in his present charge. The meeting being led in prayer by Rev. K. McKenzie, the Moderator placed the Call in Mr. McKay's hands for his decision. Mr. McKay, after some thoughtful remarks in connection with said Call, and his present charge which is very extensive and important, decided to decline the Call, which was therefore laid aside, and the congregation dismissed with praise and the benediction.

The Clerk was instructed to write, and apply to the "H. M. B." through their Secretary, for the services of a Catechist, who can officiate in the Gaelic language, at North East Margaree, during the ensuing summer and autumn, and in reference to some other matters of less general interest.

K. MCKENZIE *Pres. Clerk.*

### Presbytery of St. John.

The Presbytery of St. John met in St. David's Church, on Tuesday, the 6th of April, at 10 o'clock, a. m. Rev. R. Wilson gave a very interesting and encouraging report of the state of affairs in St. George. After the ordination and induction of Mr. Wallace the congregation gave him a very cordial reception, and showed every indica-

tion of rallying round and supporting their pastor. The Clerk reported that the Kin-cardine colony had boarded Rev. James Howie during his nine weeks' missionary labor among them, and that they had raised a collection of twenty dollars for the Home Mission Board. The Presbytery expressed satisfaction at this effort for the support of religious ordinances. The Synod's recommendations ament Systematic Beneficence were taken up, and it was agreed to take the whole matter into special consideration at the first ordinary meeting of Presbytery after the consummation of the Union.

On recommendation of the Convener of the Acadian Mission Committee, it was agreed that the Revs. Dr. Waters, Wilson, Stuart and Burgess, be a committee to hear Mr. Paradis' trials for ordination, and be invested with Presbyterial power to ordain. A memorial was read from Rev. Andrew Donald, giving notice that he will resign his charge sometime during the present year, owing to age and increasing infirmity, and asking that he might receive the benefit of the Aged and Infirm Ministers' Fund. Mr. Donald was sent out to Nova Scotia in the year 1841 by the Colonial Committee in Scotland, and has since that period been a most zealous laborer in his Master's vineyard. He never enjoyed the advantages of a lucrative salary, his average income not amounting to more than four hundred dollars per annum. The Presbytery most cordially granted the petition of the memorial and instructed the Clerk to report the case to the Committee of the Aged and Infirm Ministers' Fund.

On application by Rev. Dr. Waters, it was agreed to overture Synod for the purpose of receiving Mr. D. M. Sterns as a Theological student of the second year, and to allow him to continue his studies under the superintendence of this Presbytery. The request was granted and Revs. Dr. Waters, and Bennet were appointed to bring the case before the next meeting of Synod. The Clerk was instructed to issue printed circulars to all the congregations asking for special liberality in their collections for the Synod Fund, also to write to the managers of those congregations whose ministers' salaries were behind hand, asking that immediate steps be taken to pay up arrears, and to report progress.

In the evening, according to a previous arrangement, a conference of Presbytery was held on Sabbath School work, open to the public. Rev. Dr. Waters addressed the meeting on the "Origin, progress and development of Sabbath Schools;" Rev. J. Bennet on the "Deficiencies of Sabbath Schools;" Rev. J. Hogg, on the "Relation which the Sabbath School bears to the Church;" Rev. R. Wilson, on "The best method of conducting Sabbath Schools."

After an animated discussion on each subject, the conference closed, and the Presbytery agreed to hold a conference on Sabbath School work open to Superintendents and Teachers of the Sabbath Schools in the Presbytery, some time between October next and January, 1876. The next ordinary meeting of Presbytery will be held in St. David's Church, on the first Tuesday of June, at 10 o'clock, a. m.

J. C. BURGESS, Clerk.

### Close of the Hall.

The Session of the Hall was closed on Friday, the 9th ult. The services were held in Chalmers' Church which was well filled by an influential audience. Professor McKnight presided. After devotional exercises the two Professors reported their winter's work and spoke highly of the diligence and attainments of the students. Dr. Burns then gave an admirable lecture on "Certain Phases of Modern Infidelity." The conclusion was specially practical in its bearing on students as well as christians generally. Dr. Burns was followed by Rev. G. M. Grant, who pled with great power in favour of one University for the Arts course, to be supported by the Government of the country. If this policy, the only rational one, were adopted, the funds of our churches would be set free for use in connection with the Hall. This was the first time that Mr. Grant attended a meeting of the Hall, and he hoped before long to have a right to speak of it as *our* Hall. It is virtually so already.

### Bible Classes of La Have.

In our Bible Class Statistics of last number, we inadvertently placed the number of attendants at La Have to the credit of the Bridgewater Congregation. By so doing we deprived the former congregation, so far as our statement could do it, of the honor of standing No. 1, in the matter under consideration, in the Presbytery of Lunenburg and Yarmouth. Correcting our statement we would add that both minister and people have cause for gratitude to God at the fact that 130 meet periodically to study the Bible

### Princetown, P. E. I.

The Annual Meeting of the Princetown Missionary and Bible Society was held in the Church on Monday, the 8th March. Rev. R. S. Patterson preached on Systematic Beneficence, from 1st Cor. 16: 3. Rev. N. MacKay, Summerside, also addressed the meeting in explanation and advocacy of the same subject. Both these brethren were present as members of a Committee of Presbytery to visit several congregations

in connection with the subject which they discussed, and they ably and satisfactorily discharged their duty in this respect.

The Secretary, Peter McNutt, Esq., reported the contributions for the year amounting to the sum of \$265.77. This was appropriated as follows:—

Foreign Missions of P. C. L. P.....	\$145 00
Home Missions " " .....	50 00
British and Foreign Bible Society....	33 00
Educational Institutions.....	37 77
The children's separate contribution for the <i>Day Spring</i> Mission Ship amounted to.....	31 13
Making a total summing up of the day's work.....	296 90

This amount shows an encouraging increase on the contributions of the previous year.

At the close of the weekly prayer-meeting on Wednesday evening, the 21st ult., (the series of special meetings having been brought to a close on the Sabbath evening previous) Frederick Tupper, Esq., on behalf of the Presbyterian and Baptist congregations of Upper Stewiacke, presented the Rev. Edward Grant with an address, accompanied with five volumes of Hugh Miller's works, (the gift of one individual) and the sum of sixty eight dollars and eighty cents, as an expression of their esteem for him personally, and their appreciation of his special efforts for their spiritual benefit. Mr. Grant acknowledged the same with thanks.

Our leading religious and benevolent institutions have recently issued their Reports, and we rejoice to say that these are without exception favourable and encouraging. The Institution for the Deaf and Dumb is now commodiously housed, and is in unusually good working order. There is still some debt on the building.—The Blind Asylum is doing excellent work as was clearly shown at a public examination and exhibition held here a few weeks ago.—The Christian Association is prospering. It is now incorporated. It is a centre of invaluable influence.—Early this year an Infants Home was established in this city, which we understand has been caring for some 16 or 18 infants, who would otherwise be undergoing the horrors of "farming."—A Home for Inebriates is about to be established here.

PORT HOOD.—The church building at Port Hood is a Union Church, and will be occupied by the different Protestant denominations of the place. At present Mr. Thomson preaches there fortnightly on Sabbath afternoons in a private house. The services are largely attended, and are deeply interesting. The Methodists also have regular services.

**DALHOUSIE COLLEGE.**—The winter session of this Institution closed on Wednesday, the 28th ult. The classes were largely attended, and the number of students under instruction was larger than ever before. We rejoice in the continued prosperity of this Institution.

**ALBERTON.**—Union meetings have of late been held by the Presbyterians and Wesleyans at Alberton and great good has resulted.

**MURRAY HARBOR ROAD.**—This is an important station in connection with Rev. J. Sutherland's charge, Woodville, P. E. I. A Presbyterian Church is being erected.

**MOOSELAND.**—It is reported that 100 families of Icelanders will form a Colony in Mooseland this season. They are Lutherans and purpose bringing a clergyman with them who will minister to their spiritual wants.

### OBITUARY.

#### Charles D. Hunter, Esq.

This name has long been known in Halifax as that of an esteemed citizen, a trustworthy man, and a successful merchant.

Throughout the bounds of this Church, Mr. Hunter was known as one of the founders and chief supporters of the congregation of Poplar Grove. He was twice the chief contributor in relieving the congregation from an incubus of debt, first, shortly after the church was built, and again during the past year.

He was also known as a liberal contributor to nearly all the general schemes of the Church, while his house, especially during the life of Mrs. Hunter, was a home, in which ministers of the Gospel, as well as a wide circle of Christian friends and relatives, were entertained with cordial welcome and genuine hospitality.

Mr. Hunter had no family. One portion of his property he has bequeathed in legacies of various amounts to relatives and friends; another to the Bible Society, and the public, religious, and humane institutions of the City of Halifax, where he accumulated his property; and a third portion, to religious objects, Congregational and general, connected with the denomination—the Presbyterian Church of the Lower Provinces—to which he was warmly attached.

Two months ago he was hale and hearty, amounting to 81 years of age, and apparently strong enough to live for years, but he was brought down within the last month somewhat suddenly. He bowed to the Divine Will without a murmur, endured

patiently, and died in peace, looking calmly and confidently to the righteousness and promises of an all sufficient Redeemer.

## Intelligence.

### United Presbyterian.

The United Presbyterian Synod will meet in Edinburgh on the 10th May.

The total expenditure for Foreign Missions during the past year amounted to £41,657.—The leading agent in the Lake Nyassa Mission will be a United Presbyterian, the Mission itself being under the management of the Free Church and R. P's. This shows how the Churches are drawing together in Scotland.—In 20 years the Foreign Mission Funds of the U. P. Church have increased more than three fold.

### The Jews.

The Emperor of Russia has granted an important concession to the London Society for Promoting Christianity amongst the Jews. This Society, which has stations in most of the countries of Europe, as well as in Palestine and the northern parts of Africa, has been excluded from Russian territory since the outbreak of the Crimean War. Various attempts have been made to obtain permission for re-opening the Society's mission, but until now without success. A short time ago a deputation, consisting of the Rev. Frederick Smith (Secretary of the Society), and Mr. J. Alexander, proceeded to St. Petersburg with a petition to the Emperor, signed by the Earl of Shaftesbury as president. This petition has not only been graciously received by his Imperial Majesty, but full permission has been granted for the Society to send its agents to Poland and other parts of Russia where Jews reside; and an extensive field for missionary work has thus been opened, as is evident when it is borne in mind that within the territory over which the Emperor rules, the Jewish population probably exceeds three millions. This concession may be regarded as an important sign of that change of feeling towards England and England's Christian institutions, which has happily been brought about by recent events, and more cordial relationship that has sprung up between Russia and this country.

**SYSTEMATIC PRAYING.**—The Free Church Record commends the suggestion that "systematic giving" should be accompanied by systematic praying. Let some of our Church enterprizes be the object of special application to God day by day.



Hugh McDonald, River John, for Trinidad Mission..... 2 00

DAYSPRING AND TRINIDAD SCHOOLS.

Scotsburn, per G. McKay, Hardwood Hill:  
 Col. by Joanna McKay.....\$3 75  
 " William Ray..... 2 50  
 " Mrs. Cameron..... 2 50  
 " Janet McIntosh.....18 00  
 " Mrs. Rodk. McKenzie 5 45  
 " By a friend.....17 80 50 00

Athol, col. by Miss Fanny Reid... 7 80  
 Clifton, per Rev. James Byers:  
 Col. by Henry Smith.....\$2 82  
 " Lucy Creelman..... 4 40  
 " Oliphant Christie.... 2 80  
 " Alexander Loughhead 4 55  
 " William Forbes..... 3 70  
 " Mary Augusta Norris. 5 74  
 " Laura Loughhead..... 2 27  
 " Ellen Yuill..... 3 09  
 " Christie McKenzie... 3 46 32 83

Alberton..... 7 00  
 Gay's River, col. by Miriam Gray, Coldstream district..... 7 75  
 Arthur Murray Fraser, per Dr. Bayne Noel, per Rev. S. Bernard: 0 50

East Noel.

By Miss Ellen Densmore and Maria Phelan.....\$4 65

West Noel.

" Miss Annie O'Brien...\$3 50  
 " Mag. A. Murdoch. 2 52  
 " Everett A. O'Brien... 2 55 8 57

Selma.

" Miss A. M. Payne... 2 84  
 " " Ruby Main..... 1 30 4 14

Moose Brook.

" " M. Dalrymple... 2 75  
 " " Chris. M. Ross... 1 57 4 32 21 63  
 New Mills, per Rev. A. McMaster... 4 00

Bedegue, per Rev. R. S. Patterson:  
 Col. by Master Robert Cairns.\$3 08

" " C. Cairns..... 6 00  
 " " T. Henderson... 3 49  
 " Miss H. P. Hooper... 5 00  
 " Master J. R. Stavert... 4 04  
 " Miss Annie Cobbs... 6 00  
 " " Martha Murray... 5 15 32 76

Mr. James Heffel..... 0 50  
 St. Stephens:

Col. by Miss A. Stevens...\$3 60  
 " " Jesse King... 1 00  
 " " Sarah Baxter... 0 92  
 " " A. A. Laffin... 2 43  
 " " Hattie Young... 3 90  
 " Master W. Inches... 2 75

Less on U. S. Currency... 2 00 12 60

Rev. Massey Sab. School, per J. S. McLean, Esq..... 85 00

Wallace, per Rev. J. Munro:  
 Col. by Miss M. McDonald, \$2 69  
 " " M. Mitchell... 2 45  
 " " A. J. Scott... 2 60  
 " " L. Drysdale... 2 00  
 " Master I. Johnson... 1 50  
 S S Mission Box..... 1 76 13 00

Princetown, P. E. Island, per Rev. R. Laird..... 31 13

Salem Church, Green Hill, per Rev. G. Patterson:

Col. by Miss Grace McKenzie, M. Brook.....\$4 55  
 Col. by Miss Clara Kennedy, M. River..... 3 65  
 Col. by Master James Nelson, G. Hill..... 3 55  
 Col. by Miss Jessie Creighton, G. Hill..... 8 25  
 Col. by Miss Janie McLean, Tanner Hill..... 3 90  
 Col. by Master Geo. M. Reid, G. Hill..... 8 60  
 Col. by Miss Lillias J. Blaikie, G. Hill..... 3 75  
 Col. by Miss Maggie McLeod, M. River..... 3 25 34 50

Middle Steviacke and Brookfield:  
 Col. by Howard C. Dunlap...\$3 17

" Herbert Stewart... 5 50  
 " Osborn Brenton... 3 07  
 " Samuel F. Johnson... 3 36  
 " Libbie Ryan... 1 10  
 " Eliner Clarke... 1 65  
 " Jannie Bates... 1 85  
 " Henry Hoey... 1 60  
 " George F. Fisher... 2 10  
 Also..... 0 25 23 65

Shelburne Congregation:  
 Col. by Janet M. Martin...\$6 83

" Maria E. Bower... 1 87  
 " Gordon McKay... 1 79  
 " Augusta Bower... 2 50  
 " Edmuud Bachman... 5 20  
 " James McKenzie... 4 36  
 " Patience McAlpine... 1 25  
 " Eva Kelly... 3 20  
 " Louisa Allan... 5 00  
 " Eliza Huphman... 2 50 34 50

Children of West River cong, per Rev. G. Roddick:

Heron Church S. School... 4 40  
 Mrs. Geo. Crocket... 1 00  
 Miss Rae Medows... 3 20  
 " Agnes Adamson... 80  
 A. Dickie Rae... 2 00  
 Maggie M. Smith... 5 00  
 Eliza Rose Fraser... 4 60 21 00

Sabbath School and Bible Class of Great Village, Londonderry, per J. A. Hill..... 35 50

St. Joseph's Church, Montreal, Sab. School, per D. Torrance Fraser... 20 00

Whycocomagh, additional... 1 80

Zion Church, Charlottetown... 7 43

S. S. St. James' Church, Dartmouth, per W. M. Fraser..... 8 75

Richmond, N. B., per J. Campbell:  
 By George Dickson... 2 35

" John Johnson... 1 74  
 " Mary E. Carter... 1 85  
 " Francis Duff... 3 87  
 " Anne L. Montgomery... 3 48  
 " Eva Kezer... 2 58  
 " Jenetta McDonald, \$5.95 U. S. cy... 5 23  
 " Anne Flemming... 3 59  
 " Sarah Flemming... 2 20  
 " Mitchell Blackie... 2 25 29 14

**OUTFIT AND PASSAGE OF J. A. McDONALD.**

Sherbrooke Ladies, per Rev. A. C. Gillies:	
Col. by Mrs. A. N. McDonald, Miss Hattie and Miss Mary McLane..	15 00
Westville Bible Class.....	12 50
Calvin Ch. Ladies, per Dr. McLise...	25 00
Merigomish do, per Rev. H. McD. Scott.....	10 00
Antigonish do, per Rev. P. Goodfellow.....	17 50
A Lady in United Church.....	1 00

*For Salary.*

Chalmers Church, for half year.....	12 50
Fort Massey " for one year.....	25 00
Ladies Sewing Circle, Mid. Stewiacke, 2nd payment.....	3 25

**HOME MISSIONS.**

Wentworth in last Record should have been \$6.

Alberton.....	50 00
Cavendish and New Glasgow.....	30 25
New Kincardine.....	20 00
New Mills.....	4 00
Bedeque.....	18 00
St. Stephens.....	13 00
A. K. McKinlay.....	10 00
Sheet Harbor.....	9 30
Scotsburn, (\$4.35 being collected by Elizabeth McKay and Euphemia Sutherland, of Plainfield).....	13 50
Great Village, Londonderry.....	15 00
James Church, New Glasgow.....	40 00
Back Settlement, Economy.....	6 00
Middle River, Cape Breton.....	13 00
Cape North, per Js. McKinnon.....	6 50
Zion Church, Charlottetown.....	34 00

**SUPPLEMENTING FUND.**

Leitch's Creek.....	7 50
Princeton.....	17 50
Prince St, Pictou, per J. Yorston....	61 93
Bedeque, additional.....	2 00
St. Stephens.....	14 00
A. K. McKinlay.....	10 00
Sheet Harbor.....	6 00
Great Village, Londonderry.....	15 00
James Church, New Glasgow.....	30 00
Back Settlement, Economy.....	4 42
Middle River, C. B.....	7 00
James' Church, N. G., addit'l. to \$30	63 36
Zion Church, Charlottetown.....	23 00

**MINISTERIAL EDUCATION.**

Alberton.....	30 00
Cavendish and New Glasgow.....	23 05
Bedeque.....	34 00
St. Stephens.....	6 16
Wallace.....	8 55
A. K. McKinlay.....	10 00
J. E. Irish, Rent of College Hall, one quarter.....	50 00
James Church, New Glasgow.....	35 00
Dalhousie College Interest.....	99 28
Fredericton.....	14 93
Whycocomagh.....	8 68
Building Soc. Interest.....	245 28
Zion Church, Charlottetown.....	20 00
Chalmers' Church, Halifax.....	43 03
Richmond, N. B., per J. Campbell....	6 00
Salem Church, Green Hill.....	10 00

**ACADIA MISSION.**

Alberton.....	20 00
Cavendish and New Glasgow.....	10 10
John Carter, Brookfield.....	2 00
James Henry, Salesbury.....	1 00
Poplar Grove S. S. for education of Mr. Richard.....	25 00
United Church, N. G.....	120 83
Col. of United cong, N. G.....	129 83
Hugh McDonald, River John.....	1 00
Isabella McDonald, River John.....	1 00

**AGED AND INFIRM MINISTERS' FUND.**

Grand River, C. B.....	8 94
W. C. Kindress, per Rev. J. Munro..	5 60
Cavendish and New Glasgow.....	3 60
A friend, per Rev. A. Ross, Pictou...	1 00
Hon. Alex. Laird, Bedeque.....	5 00
Glenelg.....	20 60
Economy, per Rev. J. McG. McKay..	32 53
Westville, per Rev. John Lees.....	14 85
Caledonia.....	10 60
E. R., St. Mary's.....	8 49

**MR. CHINQUY'S MISSION.**

Eunice Archibald, Clifton.....	0 50
A. K. Graham, Five Islands.....	1 00

**MINISTERS', WIDOWS' FUND.**

Westville.....	6 00
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**SYNOD FUND.**

Friend, Sheet Harbour.....	25
Zion Church, Charlottetown.....	30 00

N B.—The different sums acknowledged in last Record from Grand River and Loch Lomond, C. B., per Rev. J. Ross, were from Grand River alone, and should have been so stated by the Treasurer.

**PAYMENTS FOR "RECORD."**

The Publisher acknowledges the receipt of the following sums:

D. R. McKay, Scotsburn.....	\$ 6 95
A. K. Graham, Five Islands.....	5 83
Rev. J. Cameron, Elmsdale.....	4 50
Rev. M. G. Henry, Clyde River.....	22 85
R. McLean, Louisbourg.....	0 00
J. Proudfoot, Salt Springs.....	5 98
A. Maxwell, Hillsboro'.....	0 00
Rev J. Gould, per Mr. J. McIntosh...	1 00
Rev. Jas. Thompson, Durham.....	18 90
Rev. P. Goodfellow, Antigonish.....	10 35
Rev. J. Layton, Teviotdale.....	2 00
Jas. Henry, Salesbury, N. B.....	6 00
J. R. McDonald, Mira, C. B.....	1 00
Harvey Graham, New Glasgow.....	38 25
Rev. J. Wallace, St. George, N. B. . .	9 00
A. R. Quinn, Wolfville.....	1 00
Rev. A. B. Dickie, Sheet Harbour....	4 00

**THE HOME AND FOREIGN RECORD.**

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

**TERMS.**

Single copies, 60 cents (3s.) each. Any one remitting One Dollar will be entitled to a single copy for two years.

Willful and disobedient, God suffers them to do as they wished to do, after He has warned them of the consequences.

From the 16th v. to the 18th, the sacred writer records Samuel's description of the king that would reign over Israel. And after the people have heard the description, and know that their king will be a harsh and severe ruler, still they persist in their cry, "Give us a king." And God gave them a king in His anger. See Hosea. 13: 10, 11.

## LESSONS.

(1.) The children of good men may do wickedly. Grace is not hereditary. Eli's sons were vile, Samuel's sons unjust.

(2.) The people of God are prone to conform to the world. It was that they might be like the other nations round about 'the Israelites asked for a king, and against nothing are we exhorted to be more on our guard than against conformity to the world. The determination of the Israelites to have a king, God regarded as nothing less than rejection of Himself. We cannot be God's and the world's at the same time.

(3.) A people may desire what is not best for them. And what is more they may get their desire. And He gave them their request, but He sent leanness into their souls—Psalm 106, 15. Ephraim hath made many altars to sin, altars shall be unto him to sin, Hosea. 8: 11.

(4.) But while God sometimes gives men their own way, He at the same time tells them that they shall be filled with the fruit of their own doings. If they will sin, they must take the consequences. Getting what we wish we may get that which will be a grief and trouble to us ever after.

The following is a pertinent illustration: A good father having a very sick child, near unto death, was urged to submit to the will of God, and leave his child in His hands; but he replied, "I cannot give him up; I pray God to spare this child to me whatever may be the consequences." The child was spared, became a hardened wretch, a constant grief to his father, and finally paid the penalty of his crimes on the gallows.

## THIRD SABBATH.

SUBJECT:—*Saul chosen*, 1 Sam. 10: 17-24.

Samuel had grown old, and his sons were not walking in his steps. They turned aside after here, took bribes, and perverted judgment. This furnished the people with a show reason for asking a king. They professed to be anxious for better government, whilst in reality they were actuated by pride, wishing to appear great in the eyes of the surrounding nations. The old prophet was displeased at the proposition, yet he asked God for direction. He replied God said to give them a king, yet at the same time to tell them that their request was not right, for it was virtually a wish to renounce their allegiance to Jehovah, and also to inform them what the character of the king would be. In the face of solemn warning the people persisted in their request, so that they were none but themselves to blame when they were ruled under their king. In the preceding

chapter, and in the first half of this, is an account of the anointing of Saul as king, God directing Samuel in the matter. But the appointment was not yet made known. Hence the people were summoned to Mizpeh where, after they were told that they were virtually rejecting God who had delivered them out of the hands of their enemies, they were made to present themselves before the Lord that by solemn lot a king might be publicly chosen. The lot fell upon Saul, who, in his modesty, had hid himself. When brought from his hiding place, the people shouted, God save the king.

## LESSONS.

1. We should be contented with the arrangement of Providence. God is wise, and knows what is best; He is kind and does what is best. It is very sinful to repine against God.

2. God may give us what we ask when we knowingly ask amiss, that we may be chastened for our waywardness. He gave the Israelites a king in His anger. See Hosea 13: 11. Should a parent, for example, be unobedient to the will of God who seems to wish to remove a dear child by death, that child may be spared to prove a curse instead of a blessing.

3. Little do we know the evil that is in us. Had Saul, when in modesty he hid himself, been told his subsequent career, he would have said, Is thy servant a dog that he should do this evil. Let us learn to be jealous of ourselves.

## FOURTH SABBATH.

SUBJECT:—*Samuel's parting words*, 1 Sam. 12: 20-25.

Having been publicly declared king, Saul went quietly to Gibeah and resumed his former occupation. See Ch. 11: 5. He would wait the leadings of Providence. He had not however to wait long. The Ammonites came up against Jabesh-Gilead with the full expectation of making the city an easy prey. The inhabitants having obtained a respite of seven days, sent messengers throughout the coasts to see whether help could be got. The tidings having reached the ears of Saul, the Spirit of God came upon him and stirred him up to speedily assemble an army and go up to the relief of Jabesh. The result was a grand victory over the Ammonites. And now the people were delighted with their king, "they received him with sacrifices and great joy."

Samuel embraced the opportunity to affirm publicly the integrity and disinterestedness he had ever manifested in the discharge of his official duties. He also briefly recapitulated the great kindness of the Lord towards the people in raising them up deliverers from time to time. And now, even although in asking a king they had virtually rejected Jehovah, the prophet assured them that if only they and their king would serve the Lord faithfully their privileges as the Lord's people would still be continued to them; but he also warned them that if they would forsake Him, He would forsake them.

To deeply impress the minds of the people,



Samuel called upon the Lord to send thunder and rain at an unexpected time, as an evidence that the Lord was displeased with the request for a king. The people were moved with fear, and asked the prophet to intercede on their behalf.

Samuel's reply was assuring. He told the people to dismiss their fear; for if they served the Lord, He would still take delight in them as His chosen people. As regarded himself, he told them that he could not cease praying for them, and wishing their good. His fidelity, at the same time, constrained him to warn them of the sad result of disobedience.

#### LESSONS.

1. See the great mercy of God. He is willing to forgive the past if we look for forgiveness, and he will bless us if we walk in his statutes. Let the goodness of God lead us to repentance.

2. A good man desires the welfare of others. Samuel warned, and encouraged, and prayed for the Israelites. He labored for their good, even although by desiring a king they had ungratefully rejected him. What a lovely thing is true piety!

3. Obedience brings happiness; disobedience, misery. Let us pray to be brought into the right way and to be kept in it.

4. We should be prompted to keep God's commandments by the remembrance of the great things He hath done for us. See v. 24.

#### Why a Teacher should be Loved.

The teacher who is not loved by his scholars is not likely to do them much good; nor can he teach them much. It is his duty to be loved; for the love of his scholars is essential to his highest usefulness. If he lacks their love he should seek it earnestly. But some teachers who are loved by their scholars do not teach much, nor do they benefit their scholars more than would any other friend. They show love and receive love. There is an end of their work. When the teacher has the love of his scholars, he should use it for the truth's sake and for Christ's sake. Unless his scholars love the Word of God and the Son of God the more through loving their teacher, his work for them is measurably a failure—it is sadly incomplete. No teacher should be content without his scholar's love; nor should he be content with that love. Having it, he must use it for the end to which he toils and prays—their upbuilding in the faith, and knowledge, and likeness of our Lord Jesus Christ.

**TEACH THE CHILDREN.**—The following resolution of the General Assembly of the Church in the United States deserves consideration by our Sessions and Superintendents and teachers:

“Resolved, That our Sessions and Sabbath-school superintendents be urged to keep continually before the children in their

families and classes, the great subject of Foreign Missions, that the sense of responsibility may deepen on their maturity, and grow with their years; that the grace of self-denial and the habit of giving may become a constant part of their training; that the purpose of their lives may become one with the purpose of God in saving the world; and that, from the earliest moment of their intelligent thought, they shall be made to feel that they have a personal work to do for Jesus Christ.

“How to interest and keep up that interest in missions on the part of children, is a question of vital moment. They will soon be the givers to this cause in our Churches; and their gifts will be dependent somewhat, if not largely, on the impressions made, and the sympathy felt for it in their earlier years.”

PROF. GOLDWIN SMITH some time since gave an excellent address at a Sunday-school Institute in Toronto, Canada.

He urged that the community has a vital interest in Sunday-schools because they are the principal agency for popular training in religious truth in a day distinguished for the decay of religious belief and of public spirit. History showed that sound political liberty depended on Christianity. The political energy of the fathers of British freedom found a last asylum in the same hearts with their religion. “The framers of the great Charter—Stephen Langton and William Earl of Pembroke—were religious men. Simon de Montfort, the founder of the House of Commons, was a religious man and the friend of the most religious men of his day. Edward I, the generous foster-father of parliamentary liberty, was a religious man. The political efforts of the great Puritans were sustained by that lofty self-devotion to the public good which had its source in their religion. Now there is coming on in Europe, with renunciation of allegiance to God, a relapse into political superstition and servility which reminds one of the Roman Empire, when the people had no God but worshipped Cæsar as the earthly divinity of material order and sensual enjoyment.” The Professor, in the course of his address, described the religious services at the public school in England at which he was educated, and declared that the long Anglican service was “enough to quench devotion in the breast of an apostle.”

“PRAYER is the rope up in the belief we pull it, and it rings the bell up to heaven.” So said Christmas Evans; and he was right. It puts us into wonderful connection with heaven. God hears the softest whisper of the soul.