

"We must follow the custom" is a settled maxim of Hindunism; and initiated Hindus will have to trample upon this and many other notions of their countrymen, before they submit to be, as they express it in English "christened again." With children, particularly those born here, the case is different. We could have baptized many of them, and they would have been regarded as Christians, both by their parents and countrymen. But I did not feel very sure of my ground. Your Board gave me no advice, or direction; and the Synod simply referred the matter to the Presbytery here. The Presbytery with unhesitating confidence entrusted the matter to my prudence and common sense, and with great generosity threw the entire responsibility upon my shoulders. Up to the present however I have not seen my way clear to baptize any children. Adults too have applied for baptism, but with such views as made it impossible for me in faithfulness to them, and to the truth, to comply. For example, a Creole stopped me in the street and told me he wanted me to baptize a child. I asked whose. He replied Baquian. I knew Baquian—a Chinaman—and I answered, "but Baquian is not married and I will not baptize the child of any man living in that way." "Oh," said he, "it is Baquian himself, not his child I mean. He has been very sick lately and I would not like to see him die and be buried like a mule. I will stand his god-father, and he is quite willing to be baptized in any church I like." Neither Baquian's compliant disposition, nor his mode of living, nor his proposed god-father's views of baptism were at all satisfactory.

While we are not cast down, it is quite right the church should know that we meet with many things to discourage us. To think that after Selai had been two years at the school, and a year and a half of that time with us; and that after all the pains we had taken with him, and sacrifices we had made to advance him, he should turn out no better than a thief and a liar, is a grief and discouragement which must be felt to be understood.

You will perhaps remember that some months back, at his own desire, his parents took him home; but he continued to work for us during certain hours of the day and attend school. Since that time his conduct has not been very satisfactory. But we were confounded this week to discover that he had opened my purse and stole three shillings sterling, and to find, that with a face unblushing as sunlight he maintained his innocence till the proof of his guilt was thrust upon him. It appears, too, that this was not his first offence. Next week he leaves us to work in the cane-field in the

morning and come to school in the afternoon. It is sad to think that the last we heard of Henry Martyn, was his having run away to escape the punishment of theft. I had lost sight of him for some time, when I came across in San Fernando his Bible and Hymn Book. On enquiry I heard of his misconduct, and that he had left these among other things behind him.

All these things teach us two things. The reality of the heathenism with which we have to deal; and the absolute need of a more effectual agency than the merely human. The worldly wise say the Creoles are a lying, faithless race; their conversion is hopeless. And truly it is, except God work with us. But He will work if the earnestness of our seeking give Him no rest.

"More things are wrought by prayer than this world dreams of, therefore let thy voices rise like a fountain for me night and day."

Yours, very sincerely,

JOHN MORTON.

REV. P. G. MCGREGOR,  
Sec. Board Foreign Missions. }

## News of the Church.

### Presbytery of Pictou.

The Presbytery of Pictou met in John Knox's Church, New Glasgow, on the 20th Sept., and was constituted by the Rev. William Maxwell, Moderator. There was a good attendance of ministers and elders.

Commissions from the Session of Salem Church, appointing Mr. John Brown; from the Session of Hopewell, appointing Peter Ross, Esq.; from the Session of B. B. E. River, appointing Mr. Duncan Cameron; and from the Session of West River, appointing Mr. James Ray, their respective representative elders both in Presbyteries and in Synod during the ensuing year, were read, sustained, and the names of these brethren added to the roll. The Revs. Thomas Cumming, and K. J. Grant being present, were invited to sit as corresponding members.

The Rev. W. Maxwell reported that according to appointment, he had preached in Merigomish Church, on the 13th inst., and moderated in a call, which came out unanimously in favor of the Rev. A. R. Garvie—that it was signed by 270 members and 122 adherents—and that the stipend promised is \$600 with Manse and Glebe. Mr. Maxwell's conduct was approved, and the call sustained.

The Rev. Alex. Stirling was appointed to labor at Goldenville and Wine Harbour