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THE
Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES

JULY, 1870.

ENCOURAGEMENTS.

The work for which we as a church are at present responsible is serious and highly important; yet it is by no means so burdensome as to prove discouraging. It is not heavier than we can bear with the promised help from Heaven. Providence has led us step by step into the position we now occupy, making the path of duty plain, and ever inviting us to press forward.—Whatever the Synod has wisely devised, the people have cheerfully responded to. God has opened the hearts of rich and poor, and they have gladly brought their gifts for the up-building of His glorious temple. When we compare the position of our church at present with what it was twenty-five years ago, we have good reason to thank God and take courage.

In the matter of ministerial support, there has been great and manifest progress. Congregations in the central portions of the church seldom fall far into arrears. They realize the solemnity of their promises, and the deep disgrace of failing to fulfil them. Year by year sees the "arrears" decreasing. The standard of support is also rising; and we trust that it shall ere long reach the adequate height. Much has yet to be done in several of our Presbyteries; but what has been accomplished is sufficient to excite to earnest endeavour in the full confidence of ultimate success. Those who have now the hardest battle to fight are not in a worse position than were many of the most highly favoured of the brethren twenty-years ago.

Another ground of encouragement is the strong and healthy feeling of brotherhood that has been developed throughout our church. We are not yet by any means up to the true Gospel standard in this respect. We must not flatter ourselves by imagining that nothing more need be expected of us in this direction. We are one body; the same soul animates the whole frame; the same heart beats in all our bosoms; we are members of Christ and of one another. It were most delightful and salutary if we could fully realize this precious truth, and act upon it. We have the theory; we have not yet fully reduced the theory to practice; yet here again we are advancing. No one reads of the prosperity of a congregation of our church, however distant, without true gladness of heart. We never hear of a calamity befalling any of our congregations without regret and earnest sympathy. The feeling of brotherhood, of intimate family connection, finds appropriate expression in two of the schemes of our Synod. The Home Mission Board is specially for the benefit of the poorest and most neglected sections of the church. Catechists and licentiates are sent to lonely and desolate places that otherwise might never be reached by the sound of the Gospel. The Supplementary Fund affords an opportunity to the strong to help the weak; and the manner in which this Fund has been sustained is encouraging, and big with promise for the future. It is indeed far, very far short, of the requirements of the church; but no one was so sanguine as to hope that it could be brought up at once to

the necessary position. It is one of the Funds that will be a sure test of the moral stamina and enlightened public spirit of our people as a whole.

Our Foreign Mission is not as strong as could be wished. Death has taken away four of our good and brave pioneers. More men are called for, and the responses are not as prompt as we could desire. Yet here, too, there is room for gratitude and hope. One of our most useful and acceptable ministers is now nearly ready to depart to the foreign field. He has been cheerfully given up by his congregation,—by his Presbytery and by the Synod,—invaluable as his labours were in the Home field. Another gratifying circumstance is that hitherto the Foreign Mission Board has not been at a loss for funds. Our children are learning to give liberally and intelligently for the extension of the Gospel in heathen lands.

In our Home Missions more labourers are required. Several additional young men would be eagerly welcomed into this field, where they would find ample scope for all their energies and talents.

There is one department of the Church's work which causes deep concern at present, and which naturally sends the wisest and best of our ministers and people to their knees to ask direction from the Head of the Church. We refer to the Theological Hall. Our prosperity in Home and Foreign Missions,—in every department of the Church's work,—depends directly or indirectly on the condition of the Theological Hall. That we must have an institution for the training of our young men for the ministry, appears too plain to admit of discussion. What, then, is to be done, now that our venerated Professor of Theology can be with us no longer? This question must be confronted in all its aspects by the Synod now assembled at Charlottetown. The future of the church will largely depend on the course then and there decided upon. Funds may be required for the Hall—will be required—cannot be dispensed with. The people will readily respond to a call for Funds if a good claim is presented to them. The grand desideratum

is an efficient Hall to train an efficient ministry, that we may have men to occupy the Home field and also to go far hence to the gentiles.

This question appears difficult at present; but God, who has given us help and guidance in other days, will come to the rescue now. There is no need to be discouraged or alarmed. There is good reason to look forward with joyous confidence in the belief that our Lord shall be with us always, leading us in the right way.

A DAY IN TRURO.

My first day in Truro was a day long to be remembered. It was the Lord's day, and I knew that a large band of young people were to come forward to make a personal profession of faith in Christ, and to take their place as members in full standing in the church. The day was fine and the congregation very large. Dr. McCulloch preached an excellent discourse from Isaiah xxv. 9: "We will be glad and rejoice in His salvation."

Proceeding to admit the candidates, nearly 70 stood up. A few who could not be there will be admitted next Saturday, making in all 72.

After the usual questions had been asked, the Dr. baptized 26 persons. He then addressed the new members on the duties involved in the stand which they had taken, and gave them excellent advice in a most fatherly manner. Among the persons thus addressed, we saw men with their wives, but they consisted chiefly of young persons, mostly in manhood and womanhood,—one girl of 14 and a boy younger still being probably the only exception.

The Dr. then addressed the older members of the church on the duties which they owed to the younger, and especially in connection with the present revival of religion. His address in this case was also very good, and equally so the short appeal made to those who still appeared to be careless. These familiar earnest addresses I enjoyed more than the regular sermon.

The service in the evening consisted of a prayer-meeting, which was exceedingly in-

teresting, but of course not so well attended, as the people from the country had generally returned home, still it was a large gathering. We had fervent prayer and excellent speeches, and all seemed to sing with the understanding and especially with heart. If I ever heard "Shelburne" before, I certainly never heard it so rendered. The singing was full and joyous.

In after days will be "The Centenary" of the Truro Church. They have thus a grand landmark by which to distinguish and remember it.—Com.

OUR ACADIAN MISSION.

As the season advances I feel at a loss how to act in regard to the Acadian Mission. Last year the Committee of Synod on Popery obtained, by the kindness of the French Canadian Missionary Society, the services of two experienced and well qualified Colporteurs, who spent about four months in visiting various settlements of French Acadians in Nova Scotia and P. E. Island. Very interesting reports of their labours are in the hands of the Committee and will probably be published as soon as they have been submitted to Synod. I feel warranted in stating that our church does not possess a *more hopeful mission field than the French Acadian Settlements that lie scattered within our borders.* The good seed of the Kingdom has been scattered in humility and faith by our amiable and devoted Colporteurs in many a circle which our ordinary agencies cannot reach. The Word of God has been to some extent circulated,—and by conversation, and reading and prayer the truths of the gospel of Jesus Christ have been heard in very many of the homes of the benighted Acadians.

The question now is, shall further effort be now made to scatter more widely the Good Seed, or to ascertain what the harvest may be, from seed already sown? Shall we resume, this season, our operations among the French Acadians?

In the spring of 1869 when Messrs. Dionné and Rivard were employed as Colporteurs, an appeal was made to the congregations of our Church for the necessary

funds. Response came from very many in *kind words*, but from very few in *needful cash!* The season passed away. The missionaries concluded, their labours and were paid. But of \$384.64 which had to be expended only \$191.43 had been collected up to the end of the year, leaving the Mission in debt \$193.21.

This state of affairs is very unsatisfactory, and yet I do not believe that any shadow of doubt lies over our path of duty. Romanism is not a system with which we can afford to be at peace. It will make no truce with us, and we ought not to make any truce with it. It is best, too, for us, in every way to be on the aggressive than on the defensive respecting it. We owe it to our fellow mortals who pine and perish under its shadow, that as far as lies in our power we should shed the light of the gospel upon their hearts. We owe it to the loving Saviour that we should hold forth His all prevailing mediation as the sinner's only hope, and His Word as the sinner's only guide, especially to those who call both these truths in question. We owe it to ourselves and to our children, that we should endeavour to undermine a system of error which in the hands of crafty and unscrupulous men, menaces and plots the overthrow of civil and religious liberty in every land.

The present, too, is an auspicious time for the expenditure of missionary labour, especially among Roman Catholics. The recent re-assertion by the Church of Rome of medieval and intolerant principles has shocked, if not alienated the minds of many of her most enlightened children, many of whom found it difficult to believe that the progress of thought in these latter days is an unmitigated calamity. In Canada, especially, a spirit of enquiry has been widely evoked through the labours of the French Canadian Missionary Society, and especially through the earnest and eloquent appeals of our esteemed brother, Mr. Chiniquy. This spirit of enquiry has seized multitudes who have never looked upon Mr. Chiniquy's face in the flesh, and its pulsations are felt even in these Lower Provinces. When they anxiously ask *what is truth*, let us step forward and tell them of

the love of Jesus, and point them to the inspired page, saying "THIS IS TRUTH."

The French Canadian Missionary Society are again willing to lend us agents. What can we do but accept them? I do not believe that the small sum raised last year for the Acadia Mission must be accepted as proof that the church cares little for this Mission. Those congregations to which appeal was made last year responded with sufficient liberality. The difficulty was, that few congregations made collections. An average of six or seven dollars from all the congregations in the church would suffice to liquidate present liabilities and carry on the work projected by the Committee during the current year.

Will our Ministers and Sessions please give this matter their attention forthwith, and forward their contributions to the Rev. Mr. McGregor, at Halifax? Are there not many of our church members who could afford a contribution of four or five dollars to this scheme? The work will be resumed this year and carried on, at least, up to the time of Synod. How far beyond that time, the liberality of the friends of the cause must in a measure determine. Submitting these statements for the consideration and action of the readers of the *Record*, I beg to subscribe myself.

N. MCKAY,

Convener Com. on Poper.

St. John, N. B., 19th April, 1870.

SABBATH SCHOOL HYMN BOOK.

Very many of our Sabbath Schools sing Hymns as well as Psalms, and a considerable number of Hymn Books are thus in use. Mr. Robson has made a judicious SELECTION OF POPULAR HYMNS cheap and convenient, with references to the volumes in which the music is to be found. Mr. Robson says in his Preface:

"A desire to place within the reach of the children of our Church, at a very small cost, a selection of the most popular of the hymns contained in the many Sabbath-school hymn books which have been published during the last few years, has led to the publication of this little book. While care has been taken to avoid hymns decidedly inferior as regards poetic or devo-

tional merit, the chief aim of the Compiler has been to select those, the music of which had been popular among the children of the school with which he was for many years connected.

The great expence necessary in order to place in the hands of every child in our Sabbath schools a copy of one or more hymn books, costing from 35 to 40 cents each, is an almost insurmountable obstacle to their improvement in sacred vocal music. If each child has a copy of this little book, those which contain the music will be required only by the leader.

The hymns have been selected from the most popular of the books recently published in Britain and the United States; and in each case the name of the book is given. A few of them are not adapted for use on the Lord's day, but these will be found well suited to those festive gatherings in which the children of every Sabbath school delight."

We recommend this neat and excellent Selection to the attention of Sabbath School Superintendents and Teachers.

THE POPE'S COUNCIL.

It is expected that on the 29th June the Pope would be pronounced as personally infallible, and a curse laid on all who should doubt this new dogma. There has been very powerful opposition in the Council against the dogma of the Infallibility, and its "definition" at this time. A large proportion of American, German, Austrian and French Bishops have been in opposition. But very probably all will submit. It is reported that the Bohemian and Hungarian Churches will declare their independence of the Pope. An apostate minister of the Church of England—Archbishop Manning—is the leader in the movement for declaring the Infallibility. The French Bishops have been most earnest and brave in their opposition. One of them writes as follows to a friend, showing the kind of Council now assembled:—

"On our arrival, we found a majority ready made, compact, more than sufficient in numbers, perfectly disciplined, and which has received, according to its needs, instructions, injunctions, threats, coercion, bribes. It beats the system of official candidates by a hundred miles."

The Christian world need not greatly care what resolutions the Council may

arrive at. The Infallibility of the Pope is the logical completion of the Papal system. Now that the apostate system is ripe it must soon be destroyed.

THE FIVE MILLION FUND.

A sister Presbyterian Church is engaged in the noble task of raising a Thanksgiving Fund of five millions of dollars. It is expected that the offering shall be complete on or before the third Thursday of May, 1871. The Assembly has gone into the work most heartily. Already the committee see their way clear to one million. A collection for the Fund is to be made on the second Sabbath of January in all the churches of the body. Two objects to be specially aided by this Fund are the Freedmen and institutions for the training of a native ministry in heathen lands. The ordinary revenue of the Presbyterian Church of the United States is six millions of dollars a year; and it is hoped this year to raise it to *eleven millions*. The Thanksgiving is to be devoted, as we have said, to the Freedmen and to institutions in heathen lands, and also to seminaries, colleges, and institutions of learning, and hospitals and orphan asylums, and then to the sustentation of aged ministers, and then to the Sustentation Fund, which shall be the means of equalizing the salaries of ministers all over the Church. The Elders have taken a prominent part in planning and forwarding this grand movement; and here is the utmost confidence in the speedy achievement of complete success. Every Synod, Presbytery, congregation and individual is to have an opportunity of contributing. In supporting the Report of the Special Committee on this subject, Dr. [Name] laid down some principles very clearly. He showed that the usual mode of contribution is too partial, too uncertain, and spasmodic; and he urges the duty of regular "laying by in store":—

"I know at this moment a minister who makes this statement; that when he has received his quarter's salary, he takes out of it at the beginning, from the front of the pile, that which he feels it his special duty give to God, and he lays it before the

Lord in prayer, and consecrates it solemnly to God as God's. He has been known to declare that even at the communion table he has not realized more tenderly or vividly what the Lord is to him, and he is to the Lord, than when he has been in the act of consecration. Now, we wish to spread that spirit over the church, among ministers, elders, and people. The thing cannot be done all at once, but it is the point at which we should keep driving, and we are, I think, as a committee, agreed that in this way, and for the first time, we shall be able to furnish a source of supply that will be steady, reliable, and sure. We are prepared to admit that there are difficulties about this matter. If you take the proportion of one-tenth, possibly it might press unequally, appearing to be very little to some, and much to others. But we feel that the difficulties are such as are necessarily incident to human nature. We are unanimously of the opinion that the church will make a great step in advance, when a considerable number of the people shall have risen to this New Testament principle of dedicating on God's day under a deep sense of obligation to God, an amount in such proportion as God, in His providence, may have blessed them with. We have been already taught by Scripture and observation, and happy experience, that six-sevenths of our time taken to ourselves, and one-seventh given to the Lord, is vastly better than seven-sevenths taken to ourselves. Why should not we come to the same conclusion, in the same manner, that nine-tenths of our property to ourselves, with one-tenth to the Lord, with the division made upon a fixed and definite principle, and the true spirit of New Testament consecration, that it will be better for us, all around, for the church and the world, than if we take ten tenths to ourselves, giving only in the casual and desultory way in which we are, many of us, in the habit of doing at this present time?"

It is expected that the Five Million Fund will prove not only a blessing itself, but also the means of educating the church to higher and nobler sacrifice and effort.

SECOND ANNUAL REPORT OF THE ST. JOHN'S HALIFAX JUVENILE MISSIONARY SOCIETY.

Your committee have much pleasure in presenting the Second Annual Report of the St. John's Juvenile Missionary Society; but in so doing, they are not in a position to entertain you with anything very new, as all the facts communicated from the field

of our mission have been read at the different meetings of the society.

However, your committee think it well, in order to refresh your memory, to take you back to the time when your Society was first instituted, or still farther, to the time when the Rev. John Morton, accompanied by his wife and family, left our shores in the brig. *Aurora* for the island of Trinidad, the future field of his labours.

The *Aurora* sailed from LaHave in the month of November, 1867,—all well, but had not been at sea many days before they were overtaken by a terrific storm, which did a great deal of damage, and for a time threatened the destruction of the vessel with all on board; but it pleased God to spare them, and bring them in safety to their destination.

Mr. Morton found, on his arrival, that there were about 25,000 heathen on the island, and one of the first things he did, after he was comfortably seated, was to open a school for the instruction of Coolie children, commencing with a class of three, and teaching them on the door step. This fact we mention in order to shew from what a small beginning Mr. Morton's present school arose.

It was about this time that your Society was first instituted, or more correctly, the 10th March, 1868, a little more than two years ago. We then communicated with Mr. Morton on the subject of the Coolie mission in the Island of Trinidad, desiring to know if our Society could assist him in his work. In his reply he gladly availed himself of our offered assistance, and suggested in what way our funds might be more profitably expended. On the receipt of this letter, a meeting of the Managing Committee was held (May 19th, 1868), when they unanimously agreed to the following resolution:—

Resolved,—That the St. John's J. M. S. shall devote the funds raised by them towards the support and education of Henry Martyn, as suggested in Rev. J. Morton's letter of April 23rd, who is to be engaged in the work of instruction in the school established in Trinidad by the Rev. gentleman in connection with the Coolie mission.

And further,—If we succeed in raising funds more than sufficient for this purpose, that the balance be disposed of by Mr. Morton in the purchase of books, &c., for the school.

Subsequently, in a letter received from Mr. Morton, dated Feb. 4th, 1869, we were informed that he was obliged to part with Henry Martyn, for various reasons, after having been nearly six months in his service, four months of which he assisted in the school, and for which our contribution of \$20 was expended. By the same mail we also received a lengthy epistle from Mrs.

Morton, wherein she recommended to our favourable notice another Coolie boy named "Selal," and made the following proposition concerning him, viz.:—That if we would contribute \$60 per annum towards his support we might consider "Selal" our own boy.

On the receipt of these letters a meeting was called, when the subject was discussed; and it being the prevailing opinion that difficulty would be experienced in raising the desired amount for the support of Selal, it was finally resolved, that for the present year the sum of \$40 be placed at the disposal of Mr. Morton, to be expended as he may see fit in the education of the Coolie children; and anything raised over that sum to be appropriated to defray current expenses of our own Sabbath School. We communicated this resolution to Mr. Morton, and his reply fully approved of our decision.

It may be interesting to know the number of letters received from Trinidad.—From Mr. Morton 10; Mrs. Morton 5; and 1 from Souden, all of which have been read at the different meetings of the Society.

In reference to the Financial affairs of the Society, the first year we remitted \$30, and the second year \$40. Total, \$70. These sums were forwarded by instalments, and their receipt duly acknowledged by Mr. Morton.

Your committee feel greatly encouraged to know that the exertions of the Society have not been in vain. Most of the children who were unable to read or write, or to behave properly in school when Mr. Morton first commenced his labours among them, are now able to read from the New Testament—to write and cipher, and conduct themselves in a most orderly manner during school hours.

In conclusion, your committee feel thankful that the interest manifested in the affairs of this Society by its members, instead of flagging, as unfortunately sometimes occurs after a short trial of any new project, has, on the other hand, increased and strengthened, as the large gathering here to-night fully testifies.

Your committee do not consider that the greatest amount of good is done by the dollars and cents subscribed by this Society towards the mission fund; but think that the interest in, and compassion for, the poor heathen, thus awakened in the tender hearts of its youthful members, will increase with their years, and grow with their growth, and thus a generation of real earnest working Christians will come up to the help of the Lord against the mighty and that soon the Kingdom of Satan will be overthrown, and our Saviour's Kingdom fully established in the world.

Your committee further trust and pra

that the influence of these meetings may be felt beyond the circle of the Society, and that those who kindly by their presence favour us with their support, may also feel a greater interest in the poor heathen, and more gratitude for the blessings we enjoy in this land of Gospel light and Christian privilege, and be induced to put forth greater efforts for the advancement of our Saviour's Kingdom.

UPPER EGYPT.

Those who are not unobservant of the signs of the times cannot fail to notice the good results following from a dissemination of religious literature throughout various parts of the world. Though at times the work is carried on on a very humble scale, yet gradually it widens, and whole territories are now being brought in under the leaving influences of the Gospel. Spain, at one time almost hermetically sealed against the Word of God, now presents an open door for its reception; Italy, so long barred against the introduction of religious truth by the stern decree of the Vatican, now deems Bible circulation no great novelty; and Upper Egypt, in the Continent of Africa, is now yielding fruit, as a result of the seed sown broadcast on its soil. A few years ago all travellers who were visiting this country were asked to carry with them a few Bibles, Testaments, and religious publications, and either sell or distribute them among the natives. So successful did this movement prove that the American Mission in 1860 purchased a boat, which made semi-annual trips upon the Nile. By means of this agency upwards of 70,000 volumes of religious publications, including Bibles, have been scattered through Upper Egypt. The good seed thus sown is now commencing to take root, and fruit is appearing. A reformation has dawned, and in one place is making marked progress under remarkable circumstances, not unaccompanied with persecution. In the town of Kons, containing upwards of 9,000 inhabitants, a Presbyterian congregation has been formed, having a settled pastor, a Ruling Eldership, a communion-roll numbering 25, and a day school, with an average attendance of 25. The manner in which this little flock was formed was certainly most interesting. On one Good Friday night a large number of people assembled at a Coptic Church to witness the ceremonial of the year, which was a play. The actors in this play were clergymen; the drama, the crucifixion and burial of our Saviour. As the whole ceremony was moving on, the audience deeply interested, and the actors warming up, an

individual rushes out from the company, seizes the image, and hurls it into the corner, saying, "Out of this with your gods!" The Iconoclast, whose name was Fam, a tax collector, was soon left alone,—the crowd immediately dispersing. He never entered the church again; the light flashed upon his mind; and though surrounded by dangers and difficulties, yet his influence and teachings were soon felt, and finally he succeeded in gathering around him a small band of faithful followers. The little seed of evangelism kept increasing until a Mission Presbytery thought it wise to ordain a man and settle him over the town of Kons. This being done, Fam was immediately chosen one of his Ruling Elders. Persecution soon followed after the little flock was organized, and a deep plot was laid to banish Fam to the interior of Africa.—Through influences brought to bear upon his enemies, however, his life was preserved, and by the Divine interposition of Providence, he was brought back again to minister to those whom he was appointed an overseer. Saved from perishing in the waters of the Nile, he is now on his native soil prosecuting the good work more zealously than ever. How remarkably Providence is thus opening up doors to receive the Gospel; and how he is employing his own instruments to further his gracious designs. Barriers, which have heretofore existed as hindrances to the spread of God's cause, are being speedily thrown down, and men and means are the great desideratum. Let there be, then, a noble band of disciples throughout the land sending forth Timothy's to carry on the work; and let all contribute of their substance, as God hath prospered them, and then we shall go forth to the battle of the Lord and endeavour to occupy the fields now white to the harvest. D.

Home Missions.

Report of Mission in Presbytery of Victoria and Richmond.

BY REV. JOHN F. FORBES.

To the Home Mission Board of the P. C. L. P.:—I began my labors at West Bay. Here I preached on the last Sabbath of March at the head of the Bay, and on the first of April at the Points. I preached every day during the week that intervened, with the exception of Saturday, giving Thursday to St. Peter's. The people of West Bay and St. Peter's are engaged in building churches. They feel the burden, especially those who are energetic and take the lead in this work. It is a pity that the

people of West Bay were under the necessity of building. As it is, two churches are within a stone's throw of each other,—that owned by the Church of Scotland and ours. Nothing but sheer necessity should have led to this in view of the coming union of the two churches. This desired union would benefit all our congregations, but especially those of Cape Breton, where they are not able on either side to maintain religious ordinances in a way creditable to themselves or satisfactory to those who labor among them.

Although the Presbyterians at West Bay are unfortunately weakening each others' hands and retarding Presbyterian enterprise by opposition and separation, still, on both sides, are those who can see farther than separation, and cherish something else besides Anti-union sentiments. Among them I found earnest, sincere men, who deeply deplore the want of the stated ordinances of worship, and who hopefully look forward to the time when again they shall have one to go in and out before them to "break unto them the bread of life."

I was disappointed with St. Peter's. I should say it has gone very far behind since the canal has been finished. Many of those who assisted to build the church and helped to advance the Presbyterian cause have left, still the church is there on a beautiful site in an unfinished state. It will go hard with the few Presbyterians there to complete what was so auspiciously begun unless they receive some aid; and I now bespeak for the people of St. Peter's this assistance from abroad, or else all that has been contributed may be said to be thrown away. I preached ten discourses in West Bay, baptized two adults and one child. I next visited Malagawatch, (Indian word for burying-ground.) Here I preached on Tuesday and Wednesday six times, and baptized nine children and two adults.—The people here are also anxious to secure the services of a settled minister; but owing to the numerical weakness and the isolated nature of the place, almost surrounded as it is by water, it will be difficult for them to obtain one till such time as they are strengthened in numbers and resources, by being united with some other station. It is altogether out of the question to connect them either with West Bay or Little Narrows. This should not be entertained for one moment, for I know the difficulty and danger of crossing either way. The only feasible union, so far as I see, is Malagawatch and River Dennis, leaving West Bay and St. Peter's to unite. I was sent across from Malagawatch in a boat to within six or seven miles of Little Narrows, the nearest point that a boat could touch in consequence of the ice. The undertaking appeared novel and rather venturesome to

me to row under cover of the night among the small islands that stood that way.

On Thursday I made my way to Little Narrows through roads knee-deep, and preached as previously intimated. I proceeded about six or seven miles farther that evening towards Baddeck, keeping Middle River in view for the Sabbath. At Little Narrows they made a united effort to obtain Rev. Mr. Grant, now of Earltown, as their minister. At West Bay and Malagawatch they made similar efforts; and from what I heard the people of these stations say, I would advise the people of Earltown to look sharply after the comforts of their young pastor in case he might think of something beyond a mission, as now contemplated, to those destitute places.

On Friday evening I addressed the prayer-meeting in connection with Rev. K. McKenzie's congregation of Baddeck. In this congregation much spiritual intent has been manifested, especially during their last communion season. Mr. McKenzie mentioned the material aid he received in the services and co-operation of Mr. Campbell of the Sister Church, lately from Scotland. This brother's labors I found were appreciated, not only there, but also in Middle River, Margaree, Lake Ainslie, &c., where he strongly advised co-operation as a necessary precursor to the much-desired union. Were all our young ministers to speak and act thus, the fathers would soon forget the difficulties of the past and unite with their sons in advocating and effecting union of the churches.

On the second Sabbath of April I preached at Middle River, and on Monday again I preached and presided at a congregational meeting. I found the people there, some expressing their sorrow at the information sent them by their minister, Rev. D. McKenzie, "That he was not to return from Scotland;" others enquiring, "Where can we get a suitable man?" I advised and encouraged them as best I could.

I next went to Margaree. I preached at the "Big Intervale," where I met only a few people, owing to the recent rain. I found that through the encouragement of Rev. Thomas Cumming they have determined, few as they are in number, to proceed to build a church. It only remains with Mr. Cumming and the rest of us to do all in our power to assist them in their noble enterprise, for they are weak and cannot accomplish this work unaided.

I next visited "Chimney Corner," or Margaree Harbor. Here I met a few staunch Presbyterians and sincere Christians. It is a great pity that they should be neglected by the church. In both these last mentioned places they but seldom hear Presbyterian preaching. I am pleased that through the efforts of Mr. Isaac Murray, of

Margaree (who, I will take upon me to say, is doing a good work there), a Catechist is to labor in those stations during the summer months.

On Friday I preached at Lako Ainslie. Here they have a snug church; and the people speak as if they could, with the help of Margaree, support a minister. I understand they had one in view, and expected that the correspondence carried on with him would eventually result in their favor.

I preached on the third Sabbath of April in Mabou in the morning and evening. This is decidedly the most energetic congregation that I visited in Cape Breton. It is small, yet compact and easily wrought. I found them susceptible of being impressed with divine things. There were reasons for this. Death had of late been doing his work amongst them. Old and young have been removed within the compass of a few months. Last winter their much-esteemed pastor, Rev. W. Sinclair, who formerly administered comfort and consolation through his preaching and pastoral visits, was himself taken away from them, leaving them as sheep having no shepherd. This bereavement, we believe, had a hallowed effect. We were happy to learn that the congregation purpose erecting a suitable tombstone over their late pastor's grave as a token of their affection.

Here the four weeks allotted me to Cape Breton terminated. During that time I preached 27 discourses, baptized 11 children and 4 adults; collected for the Home Mission Fund \$40.12½; West Bay \$10.47; Malagawatch \$3.32½; Middle River \$2.65; Margaree Harbor \$4.37½; Lake Ainsley \$3.20½; Mabou \$18.10. The people of Little Narrows promised to send forward a collection that I solicited for the same fund.

I can only speak in general of the kindness experienced in Cape Breton. Were it not that this report is now much longer than anticipated at the commencement, I would particularize a Gaius here and then, whose hospitality I enjoyed. I would like further to speak of the beautiful scenery of some of the localities I visited. Possibly when I visit the Island at a more favourable season I may do so, and include the roads which I could not now. I deeply feel for these among whom I laboured who are destitute of pastoral work, and who have not any prospect for some time to secure suitable men in language and talent to benefit them. I am deeply impressed with the necessity of having an ordained missionary who can labour among them till such time as God shall raise up and thrust forth those who will prove acceptable and useful ministers of the New Testament.

All which is respectfully submitted.

JOHN F. FORBES.

Our Foreign Missions.

TRINIDAD MISSION.

Letter from Rev. J. Morton.

IERE VILLAGE, }
May 21st, 1870. }

Rev. and Dear Brother,—After the receipt of your favour of March 25th, not being able to leave home for a time, I submitted the matters, of which you wrote, to the brethren here by circular. I enclose you Rev. Geo. Brodie's reply, with which all the others substantially agree, and it almost embodies my own opinion. I think Couva ought to be occupied as soon as possible, especially as formal application has been made to the proprietors of estates there and a favourable answer returned. It should be remembered that five years ago Messrs. Burnley & Turbull made a handsome offer; and if the present opportunity pass, a third application at some future time may not find circumstances so favourable.

I do not think Mr. Grant's location should be determined till he sees the field; nor do I see any good purpose that would be served by his going at once to Couva. He would succeed better with the language where I could see him once or twice a week. San Fernando is certainly more healthy than Couva; and by helping me in some things, he might enable me to give some time to Couva, to prepare the way for him when he was able to use the language and had become a little "seasoned."

San Fernando should be occupied as well as Couva; and if a third missionary does not come, I am inclined to think that it would be better for him (Mr. Grant) to remain in San Fernando, and he and I, labouring beyond our strength, might do something for Couva until it could be fully occupied.

You remember our sail up the St. Croix, when there seemed no farther water-way for the steamer, and as we advanced, we saw around the bold point a fine long reach stretching away before us: so, now, let us advance; let Mr. Grant come, sit down to the language in the most favourable circumstances he can find, and in due time his field and his work will all open up before him.

Rev. H. Viera lays stress on the good that may be accomplished by a Christian medical man, but I agree with Mr. Brodie that the way does not seem so open as it did six months ago.

For the past two months the Coolies have been employed late and early on the estates making sugar. I have therefore had less active work and more study than I will have when the crop season is over. I

mentioned in my last Annual Report having gone over the first three Gospels, making marginal readings where the Coolies do not understand the word used. My plan was this: I read over the chapters by myself, and every word which I did not know, and also every word which I did know, but which I was not sure the Coolies knew, I wrote down in columns, leaving room for changes. These words were then gone over with Soodeen, or one of the young men, or with both. When the Coolies knew the word, of course no change had to be made; when they did not, I had to find out some word of the same meaning known to them, and this had to be written on the margin. All new words were then transferred to my word-book and committed. Following up this plan, I completed the reading of the New Testament this week. The committing of words is not yet done; but when I have every word on the list at my tongue-end, I ought to be somewhat furnished for my work. I attach great importance to the language. The heart of the Coolies will never be reached without it. Even the letter used is of importance, as disarming or exciting prejudices. I learned to read the Persi-Arabic character first. It is used by the Mohammedans, and, like the Hebrew, reads from right to left. It is almost indispensable, as the best dictionaries either use it entirely or give it a first place. But Hindus would suspect anything read to them if they saw that it was written in Persi-Arabic. The Roman character is a great help at first, but the Coolies are suspicious of it also. In this village they do not now object to it, and for a time it was the only way in which I wrote the language. I learned to read the Nagaré character last year.

In opening up new estates I found it a good introduction, and I have learned to write it. In some places I never use a book manuscript or printed, except in the Nagaré character. In this character Sanscrit is written, and the Hindus believe that the character, as well as the Sanscrit language, was invented by the gods. The Nagaré alphabet is considered the most philosophical known, and, compared with it, the English alphabet is a barbarity.—The question which seems to be coming home to some of the Coolies in this village is, What books are to be received as the Word of God? I have shown them that the fables commonly read among them are quite contrary to the early Shastras. This they are obliged to admit. Both cannot be reliable, and doubts and questionings are thus awakened. They are no deists. I have never met a Coolie who doubted whether God had revealed His will to us by inspired men, by avatars of deity, or by

deota. But some have given up the defence of much that was till lately considered sacred. One of the young men who attends school never gives up an opinion of his own or of his country without contending for it till beaten. At first he did battle for Murat (idols), then for deota (deities).—He still believes in the avatars of deity described in the Hindu books; but he firmly believes that Jesus Christ was the Son of God, and is the only Saviour of men's souls. I am not sure whether he considers the incarnation a new and peculiar avatar or not. A few days ago he took up the defence of sorcery or lying wonders. I spoke to him of the feats of slight-of-hand; and when he seemed surprised that I knew anything about these things, I told him that we knew all about them, and every intelligent person knows that they are done by slight-of-hand, (*pechbææ.*) I then spoke to him of the telegraph, of which he knew something, and of other wonders of science; and I told him that these were matters of science, not of jugglery, and that it was only ignorance that led to a different belief. Recollecting an arithmetical puzzle, which I wasted many hours in resolving nineteen years ago, I gave it to Soodeen, Selal, and the two young men. They were very much astonished. The young man seemed almost to regard it as jugglery or miracle. I told him it was quite a simple thing, if he only knew it, and that that was the way with many things that make ignorant people wonder. This young man comes regularly to school and church. He is Gurak, that is an initiated Hindu. My hope is that he will be led, step by step, till he receive the truth as it is in Jesus. In the stations lately taken up I often meet with opposition—and only time and patience will disarm it. The Coolie's idea of a Christian is one who eats cow's flesh and drinks rum. One young man applied for baptism with this recommendation given by a friend of his whom I knew well, "He is the overseer's servant, and eats cow's flesh and everything." This young man is getting a lesson as often as his circumstances and mine permit; but he is very ignorant. The Hindus commonly believe that God sends evil and does evil after the manner of a capricious tyrant. I have heard a man who had lost an arm speak of the Almighty in terms too horrible to be repeated. When I checked him, and said it was a mercy he was not killed outright, he dissented at once, "One time dead is good, for we can only die once; but to take away my arm and leave me dependant on others for food and clothing, ———."

A woman who had lost three children (all she had) broke out in the fiercest accusations of the Almighty. I asked her how she knew that it was too bad for the chil-

dren to be taken—might it not be better for them. She was astonished at such a suggestion, but seemed to think me insane in making it. "Well," I said, "is this world a very happy place, free from toil and trouble?" "Could you wish nothing better for your children than to grow up in a world such as this, to live and labour, suffer and sin, and die as most men do? And is there no better world somewhere else that you must curse God for taking them away?" This seemed to reach home. She laid aside her work and turned toward me to listen; and when on another occasion I called, a neighbour woman asked who I was. She said I was the person who told her that when God took away children, their parents might be sorry, but should not blame God, for His world was far better than this, and He could take better care of the children. Many of them think that children dying before they are Gurak, go to hell (at least for a time), to be born again into some inferior condition. This reminds one of the doctrine that they "see not the light of the Kingdom of Heaven." Others seem to think very little about what becomes of them, or of anybody else.

I must bring this rambling letter to a close. I have just heard that an ordinance has been passed which makes the doctors attending Coolie hospitals government servants, and their appointment is taken out of the hands of the proprietors of estates and transferred to the government. A medical missionary would require to get appointment to hospital work by the government; and it would only be by making application to the government, and waiting till an opening occurred, that anything could be done.

Governor Gordon leaves us in a fortnight. His successor has arrived.

Yours, very truly,

JOHN MORTON.

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

NEW HEBRIDES MISSION.

Narrative of Missionary Voyage.

BY REV. JOHN GEDDIE, D. D.

The writer of the following narrative was deputed by his missionary brethren to visit some of the Islands of this group. His voyage was made in the *Dayspring*, during the months of October and November of last year. The islands on which we landed are noticed in their geographical order, and not always in the order in which they were visited.

FOTUNA.

Our devoted missionaries, Mr. and Mrs. Copland, were well, and met with in-

creased encouragement in their work. The progress of the mission since last year is decided and visible, and the natives, with few exceptions, are friendly and accessible to the Gospel. Heathenism is now shaken to its basis, and a large number of the natives have taken the side of Christianity. The mission has not attained its present position without a struggle, but we hope that the worst is now over. The Gospel will, at no distant period, triumph on this island, as it has done elsewhere. The progress of Christianity on Fotuna has had an animating influence on the natives of this island, who had begun to despair of the extensive reception of the Gospel on other islands. May God speed the time when Arctium will no longer be an oasis in the moral desert.

ANIWA.

The labours of Mr. and Mrs. Paton continue to be followed with the most cheering results. The seed which has been sown on their little island, and watched with anxiety, prayers, and fears, is now yielding fruit to the glory of God. The ordinance of baptism was administered, shortly before our arrival, to twelve persons; and these were formed into a Christian Church, and united for the first time in observing the Lord's Supper. Such results must encourage the friends of the mission, and are intensely cheering to those who have been privileged to take a part in the work of evangelization, and the trials, labours, and perils of years are forgotten before them. The case of this island is an additional assurance to us that in due time we shall reap if we faint not.

TANNA.

The natives of Port Resolution, where Mr. and Mrs. Neilson reside, continue to be friendly. The attendance on public worship is still small, but the missionary and teachers visit the surrounding villages, and are well received by the people. The most serious obstacle to the missionary work at present is the prevalence of war. The possession of fire arms and ammunition, with which the natives are supplied by the traders, has been attended with disastrous results, and is fast desolating the island.

The Tanna mission has been strengthened this year by the arrival of Mr. and Mrs. Watt, who have settled at the station formerly occupied by the late Mr. and Mrs. Matheson. They have been well received by the natives, and commence their labours with good prospects. Their station is twelve or fourteen miles from Port Resolution, but the natives between the two places are friendly, and communication is frequent.

Messrs. Neilson and Watt made a voyage round the island this season, and were received with civility everywhere, but the

natives manifested no wish for the Gospel in most places. One old chief, who has always been friendly, expressed his willingness to receive Christian teachers, if *Charley*, a white man who lives in his district, would consent. It matters little to us whether this man is willing or unwilling, for the work of evangelization is now fairly commenced on Tanna, and must go on until the Gospel penetrates every part of that dark island.

Our brethren during the voyage visited two cotton plantations on the west side of the island. The one belongs to Mr. Smith, a gentleman formerly of Melbourne, and the other to Mr. Lewin. These plantations were made by natives of Fata, under the direction of their owners. A short time before the visit of the missionaries Mr. Smith's natives deserted, for some unknown reason, and went over in a body to the neighbouring plantation. His crop of cotton, which was nearly ripe, would probably be lost for want of labour, and he was left defenseless among a savage people who have little regard for life and property. Our brethren did not consider his position a safe one, and this was his own opinion also. It was with much regret that they left him in circumstances somewhat perilous. A few days after their visit the only white man in his employ was killed by the natives. He was shot in the breast, and afterwards beaten with a club. His body was cut up and sent to different parts of the island. A portion came to the district in which Mr. Watt resides; but the chief declined to receive it, out of respect to the missionary. "The dark places of the earth are full of the habitations of cruelty."

ERROMANGA.

Mr. and Mrs. M'Nair have been alone during most of the season, their fellow labourer Mr. Gordon, having been absent on *Espirito Santo*. Our brother is a most earnest and indefatigable missionary, and his excellent wife exerts herself beyond her strength for the good of the degraded females around her. If their success were equal to their self-denying labours, their mission on this island would be a prosperous one. Though the work does not advance rapidly there will be a rich harvest in due time. "Those that sow in tears shall reap in joy."

The greatest event of the year has been the settlement of Mr. and Mrs. Milne on the island. Their thoughts were turned to Erromanga before they left home for the mission field; and after seeing most of the group, they have decided to make this island their home. They will remain with Mr. and Mrs. M'Nair during the rainy season, and after that is over commence a station for themselves, most probably on some part of

Cook's Bay, which is the most populous part of the island.

The influence of the mission on Erromanga is much restricted for want of native teachers. We have repeatedly appealed to our Aneiteumese on behalf of this island; but while they are ready to go to Tanna, Fotuna, and Aniwa, we have few volunteers for Erromanga. It is not a favourite field with our teachers, from the fact that there was no intercourse between the islands in the days of heathenism. The teachers who have been there, however, like the island and people; and we hope to be able to strengthen the hands of our brethren next year.

FATE.

Mr. and Mrs. Cosh continue to labour alone. The death of their esteemed fellow-labourer, the Rev. D. Morrison, who had gone to New Zealand for the benefit of his health, has been a trial to them and a serious loss to the mission. May God raise up one equally devoted to take his place. There is marked progress at Mr. Cosh's station. The Sabbath services are better attended than formerly, the desire for instruction increases, and there is a more general interest in divine things. The greatest drawback to the work here is the deportation of natives. Many of them go to New Caledonia, Queensland, and the Fijis; and those who return are usually worse men than when they left home. It is very discouraging to labour among a fluctuating population.

Mr. Cosh accompanied us on a visit to Havannah harbour, about 20 miles from his own station. This harbour lies at the north end of the island, and is the largest and one of the best in the group. It is formed by two small islands so situated as to form in connection with the main land a completely land-locked and safe harbour. There are three entrances to the harbour, two of which will admit ships of the largest size, the other is a mere boat passage. We have an Aneiteum teacher settled at *Imangalyu*, on the main land, just outside the principle entrance. His name is Yalith, and he is one of our most energetic teachers. The population on the main land at the harbour is small, and most of the natives live on the small islands, probably because they are more healthy, and cross the harbour daily in their canoes to work at their plantations. The village where our teacher lives, though small, has political connections which give it some importance. *Taralyn*, the young chief of the place, is one of the most influential chiefs about the harbour. It is important to have the friendship of such a man. He is kind to the teacher and attends worship regularly. He has already renounced the worst customs

of heathenism, and wishes to be recognised as a Christian. His first impressions of Christianity were received from the Rarotongan teachers when he was a mere boy, and these have never been effaced entirely. He gladly received our teacher when he was sent to his district, last year, and has been a sincere friend ever since. The people of this place attended worship for some time after the teacher settled among them, but most of them abandoned him in consequence of a foolish story fabricated by a heathen priest. He gave out that the spirit of a native Christian had appeared to him after death, and told him that Christianity was not true; and urged the people to hold on to their heathenism. The statement met with a ready belief, and Yalith lost most of his congregation by it. The priest, however, died soon after, and the people began to suspect that he had deceived them. At the time of our visit the natives were returning to worship.

I wished to visit the small island of Anuri, which is not more than two miles distant from where our teacher resided. I was present at the settlement of two Rarotongan teachers at this place, in 1856, and have not been there since. These teachers were left in compliance with the request of the natives; and after a promise of protection had been given to us, Mr. Murray (of the Samoan Mission) and I landed with them, and I never saw teachers more joyfully received by a heathen people. Alas! only nineteen days after we left them, the whole party (consisting of two men, two women, and one child) were cruelly put to death. The deed, we were told, was committed to get possession of their property. The chief by whose orders the teachers were killed died soon after, but the man who committed the deed succeeds him: A disease like malignant dysentery broke out at the very time the teachers were killed; and so general and severe was the sickness, that the bodies, which were cooked, were only partially eaten; and so terror stricken were the natives that the property was not all divided, and some of it was left exposed to the weather until it was useless. There has been unusual mortality since that time, and the natives seem to regard their troubles as sent by our God to punish their sins. The people are still hardened against the Gospel, and wish to remain in their heathenism. As soon as it was known that the *Dayspring* was expected, the chief told Yalith to request us not to visit him, as he did not wish to see us. This unwillingness to meet us was doubtless caused in part by a feeling of shame for his treacherous and cruel conduct. He told the teacher, whom he often visits, to remain where he is, and that no one would molest him; and said, moreover, that if the people among whom

he lives receive the Gospel, he and his people will most probably follow their example. In the meantime they wish to remain heathen. He was candid enough to tell the teacher also that they had received teachers already and killed them, and did not wish to deceive us again. We were pleased with this plainness of speech, but regret that this guilty people still love the darkness rather than the light.

The name of the other small island which helps to form the harbour is Moos, which is about three miles long and a mile and a half wide. The island has a healthy appearance, and the view from it is one of the finest that I have seen on the group. There are three villages on it, one of which we visited, about a mile from the landing place. We saw the chief, who is an elderly good-natured man, and about sixty of the people. Our visit was unexpected, and the people were surprised to see us. Mr. and Mrs. Milne were along with us, and the latter was an object of intense curiosity, especially to the women. The people whom we saw were assembled to mourn and wail for a young man who had just died. This event made our visit less cheerful than it would otherwise have been. It was sad to think of this poor heathen passing into a dark and gloomy eternity ignorant of a Saviour. There is no light, no comfort, no hope to benighted souls beyond the grave. The sun was very hot, and we were shown into a house where the men meet in the evening to drink *kava*. I told the natives that we had come on a friendly visit, and wished to know if they would receive Christian teachers. One man only objected, and said if they received Christianity they must give up their old songs and other customs, which they were unwilling to do. I told him that Christians sang as well as others, but our songs were the praises of God, while they sung to the evil one. His objections were stated with much apparent good nature. After some conversation the chief said that they would receive a teacher and protect him. I told him to expect one next year. The chief made us a present of some taro before we left, which indicates good-feeling towards us.

The last place visited at Havannah harbour was Sema, a little village at the head of the harbour, and some distance from the shore. The chief of this place has always been friendly, and would gladly receive teachers. We heard here, as well as elsewhere, complaints about long-continued drought, and fears were entertained that much of the yam crop would be destroyed in the ground. The heathen priests were busy at work in all quarters presenting offerings to their gods to propitiate their favour and procure rain.

As we lay at anchor two chiefs came off from a place called Itaoon. It lies on the main land, about half-way up the harbour. It would be a central place for a mission station, but it is unhealthy. I landed here more than twenty-one years ago. The former chief, Tongolulu, was very friendly, but he died last year. His successor is a stranger, and treated us with reserve. A small present was the first thing that opened his mouth, and then he told us that the people of his district were very bad, and did not wish teachers.

A coffee plantation has recently been formed at this harbour by a company in Sydney. A number of natives were at work on it at the time of our visit, and there was a large piece of ground ready for planting. If the enterprise should prove successful, it will be beneficial to the islands. The manager, Mr. McLeod, has spent many years in Ceylon, and seems to understand his business. I ought to mention that the parties in charge of this plantation expressed a strong desire for a missionary, and offered a piece of ground for mission premises, and promised to aid in building a house also. We feel grateful for this kind offer, but the location is not suitable for our purpose; and it would be undesirable in the first stage of a mission to identify ourselves with any secular enterprise, however legitimate, lest the natives should mistake our object in coming among them.

GNUNA.

This small island lies a little to the north of Fatè. As the weather was calm, and the ship could not put to sea, I decided to make my visit in a boat. The distance from where we lay at anchor was about twelve miles. Our party consisted of Mr. Milne, myself, three men from the ship, and native boat's crew. A sail of three hours brought us to the place visited last year. We were well received by the natives, who had been looking for the vessel for some time. I was sorry to learn that the native who acted as my interpreter last year had been stolen by a slaver. I met, however, two young men who had spent some in Sydney, and could speak intelligibly the English language. They were of essential service to me during my short visit.—Woda, the chief, was very friendly, and gave us a cordial welcome. At his request the people sat down, and I stated to them the object of our visit. *Pomal*, a native of Fatè, then gave them some account of our religion, beginning at the creation of the world and ending at the last day. Most of the natives listened with attention, but some were careless, and a few disposed to deride. The part of his address which seemed to arrest most attention was his account of

Jesus, the Saviour of sinners. The chief and some others repeated that precious name over many times, until they thought they could remember it. The two interpreters were much interested, and everything was new to them. These young men had been long enough in a Christian land to learn most of the vulgar, profane, and revolting expressions with which our language abounds; yet they had never heard of a Saviour before. I was shocked at their profanity, and they were equally surprised when I told them that it was wrong. They evidently thought that it was a manly accomplishment, and they endeavoured to show off before strangers. They promised to abstain from such language in future. I requested *Pomal* to pray at the close of his address. He had no sooner begun than some of the old men and all of the women ran off, and few only had courage to remain with us. They were evidently under the influence of some superstitious fears.

Our special work being over, we visited some native houses and took a short walk, and were favorably impressed with all that we saw. The chief and people invited us to repeat our visit next year, and said that they would count the moons until our return. They requested teachers also, and said they would protect them.

Our favourable opinion of this pretty island was somewhat weakened on our return to Fatè. We were told there that a canoe belonging to that island had recently been captured by the natives of Gunna, and all on board killed and eaten. It is also reported that some Erromangans, who had been drifted from their own island in a canoe, had reached the same place and met with a similar fate.

TONGOA.

The Shepherd's Group comprises five small islands, of which Tongoa is the largest. We found anchorage under the lee of this island, but it is only safe when the wind is off the land. We dropped anchor close beside the *Flirt*, a slaver which had arrived the day before us. Three natives of the island were induced to go on board for a pleasure trip to the neighbouring island of Apee. Their friends were suspicious about the intended trip, and went off in a canoe to bring them ashore. The captain, however, was so desirous to gratify them that he took a gun and threatened to shoot those in the canoe.—This was the state of matters when we arrived, and the natives boarded us mourning the loss of their friends. As it was the Sabbath day, Captain Fraser boarded the slaver to invite her captain and crew to attend worship. In the course of conversation allusion was made to the three natives, but Captain Fraser was assured

that they would be safely returned to their own island in the course of a few days. There were on board of the same vessel a large number of natives belonging to the Mai or Three Hills, three of whom were chiefs. Captain Fraser was also informed that these men had engaged the slaver to take them to Apee and return them to their own island, a distance of about 20 miles, for which the captain was to be paid in pigs. When last we heard of this vessel she was on her way to the Fijis with her stolen cargo of human beings, suddenly and treacherously torn from friends and home. It makes one almost blush to own a country whose flag covers the infamous traffic which is fast desolating these islands. The arrival of the *Dayspring* seems to have ended the work of the slaver at Tongoa at least, for she was soon under weigh after we dropped anchor, and we saw her no more.

The chief Maliseri, whose acquaintance we made last year, came off with some other natives and spent the Sabbath with us. We had a service for their benefit, conducted by Pomal and Laury, two natives of Fatè, whose language is understood by the people of Tongoa. These dark-hearted men listened attentively to the truths which they had never heard before. They told us that they would like to be taught these things, and when they knew them they would tell their countrymen. One of their number who could talk a little English said, "All man Tongoa like missionary too much; very good missionary stop here; suppose missionary come, man no more fight." The natives on most of the islands seem to know that missionaries are men of peace, and that "the Gospel brings peace on earth and good will towards men." We learned with regret that the two small tribes which inhabit this island had been at war, and, though hostilities had been suspended for a time, friendly intercourse had not yet been resumed.

We landed on Monday morning to view the island. Mr. Milne was much pleased with what he saw of it, and seemed strongly disposed to settle here. The people wished him to remain, and offered a piece of ground for mission premises. This island would be a suitable place for a mission station. The large island of Apee lies to the west, about five miles distant, and there are four small islands on the east side accessible to a boat in all ordinary weather. We left Tongoa with pleasant impressions of our visit, and promised to bring at least two native teachers next year.

On our return to Fatè on our homeward voyage we heard from some natives who had been at Tongoa that we were in danger of capture at that island, though ignorant of it at the time. It appears that one of

the vessels engaged in the traffic in natives took a chief and his six wives to New Caledonia to sell as servants. As polygamy is contrary to French law, they were not allowed to remain. The captain took the chief home, but retained two of his wives, who were disposed of as single women. The reason which he assigns for this extraordinary act is, that the chief had a quarrel with these women, and they were afraid to land. Had his reasons been purely humane in retaining them, he ought to have left them free, and on their own group, and any of our missionaries would have taken charge of them until they could be safely returned to their own home. I have no doubt but a reconciliation would have been easily effected if any breach really existed between the husband and his wives. The captain who took the women has now placed them beyond his control, and they will most probably end their days in a land of strangers. The chief is enraged at the loss of his wives, and now threatens vengeance on the first white men whom he can get within his power. He has not returned to his district since he was landed on his own island, but remains near the anchorage with a party of men ready to fall on the first unsuspecting vessel that may come in their way. Their plan is to crowd on board, seize and kill the crew, and burn the vessel. We probably owe our safety under God to the fact that we always had on board a number of friendly natives. The *Dayspring* might have become an easy prey to such a plot, as we were unsuspecting of danger, and unprepared for it. We hear much of the barbarity of these islanders, but seldom of the exciting causes of it.

MAI, OR THREE HILLS.

We visited this lovely island, and anchored near the shore on the lee side. I attempted to land here last year, but the natives made some hostile demonstrations, and we thought it prudent to leave. They evidently mistook us for enemies, and this will account for our repulse. One of our Fatè natives had been here before, and knew the people; and he offered to go ashore, and let them know that we were missionaries. He soon returned to the ship, bringing two chiefs, Nasuma and Paratia, with him. This island has been frequently visited by Bishops Selwyn and Pattison, and we are indebted to the favourable impression made by them for a cordial welcome. The chiefs spent some time on board, and I accompanied them ashore. The landing is not good, and we left the boat at the outer edge of the reef, and waded some distance up to the waist in water. A native offered to carry me, but I preferred walking with Nasuma, who kept hold of my hand until we reached the

shore. As soon as we landed we were surrounded by a good-natured crowd of men, women, and children, who seemed pleased to see us.

I have seldom seen a more lovely island than Mai. It is less romantic and imposing in appearance than some of the other islands, but the scenery is very pleasing. Three hills of nearly equal elevation rise gradually to the height of about 1,000 feet. The slopes on their sides are gentle, and these are covered in many places with the plantations of the natives. The land is fertile, and the natives brought us large quantities of yams for sale. There are two tribes on the island which speak different dialects. The people expressed a strong desire for a missionary or teachers.

ESPIRITU SANTO, OR MANIBU.

The vessel went first to the north end of the island, where Mr. Gordon had left in July last. The name of the place where he lived is Nagugu, and we found him well and in good spirits. The spot which he had chosen for his residence is elevated and healthy.

The natives were pleased to see the *Dayspring* once more. They are great traders, and during our stay they brought off many articles for sale. The missionary vessel is still valued more here for the temporal advantages of her visit than for the higher and nobler objects of her work. There is a time coming when these poor islanders shall know better than they now do that she is a messenger of mercy to their dark shores.

The day after our arrival was Sabbath. At an early hour the natives began to assemble for worship. The meeting was held in a large bamboo house. The congregation assembled numbered about 400 persons, but we were told that it was much larger than usual. The people sat quietly during the time of service, and their conduct was generally decorous. Many of the men had their spears or other weapons with them. The *Moul-seve*, or high chief, was present with two of his wives. His highness was enveloped in folds of red cotton, while his wives wore loose cotton dresses, and red worsted conical caps on their heads. These were the only persons clothed, and the rest of the audience presented a very primitive appearance. Mr. Gordon commenced public worship by giving out a native hymn, which was sung with animation, especially by the children, who have fine voices. This was followed by prayer and a short address in the native language. At Mr. Gordon's request I made a few remarks also, which were interpreted by him. The most interesting part of the audience was about 50 children, who sat before the rude pulpit. Mr. Gordon,

who had been teaching them since his arrival on the island, asked me to propose some questions to them. I received a ready answer to such simple questions as these—Who made all things? who were our first parents? who died to save sinners? what will become of the righteous after death? what will be the doom of the wicked? Let us hope that the seed sown in these young hearts may bring forth fruit in due season.

I was much pleased with the clean appearance of the natives. In this respect they are less repulsive than many of the neighbouring islanders. They evidently indulge in frequent ablutions. Their houses and premises are clean and tidy also. On our way to church on the Sabbath morning we passed many women sweeping their yards, and the dust was carefully gathered up and carried to a distance. These natives have a taste for ornamental plants also, uncommon to savages, and we saw near their houses beautiful varieties of the hibiscus, crotons, orchids, &c.

Mr. Gordon having joined us to return to Erromanga, we sailed for Cape Lisburne, at the south end of the island. The natives soon recognised the *Dayspring*, and came off to visit us. Lepas, the old chief of Vovo, was among the number of our visitors. He still desires a missionary or teachers, and promises to protect them. This place is clearly open for the Gospel, and should be occupied without delay.

Mr. and Mrs. Milne were desirous to visit a native village, and I accompanied them. We landed about three miles from the place where the ship lay at anchor, and walked about a mile from shore up a continued ascent. We saw nothing until we emerged from the bush on the brow of the hill on which the village stands. It must be elevated 700 or 800 feet above the level of the sea, and the view from it is extensive and lovely. The village was small, and less tidy than most that I have seen on the island. There were two albinos at this place,—the one a man and the other a woman, and their appearance was unnatural to us. Our interpreter seemed proud of them, and said they "were all same white man."

As we were leaving the shore to return to the ship, some natives who wished to see the vessel joined us. Their friends were alarmed, and called out to them to leave us, or they would be stolen and sold to the white men. Our interpreter apologised for them, and said they were people from the bush, and did not know "too much," and at the same time called out to them in an indignant tone, "Missionary no steal man." Our visitors were kindly treated on board, and sent safely on shore.

We heard that there were some natives ashore from Bartholomew Island, which we were desirous to visit, and which is not

more than ten miles from Cape Lisburne. A native of Espiritu Santo who is acquainted on that island offered to accompany us if these men would go also. I sent for them and offered every inducement to come and introduce us to their island, but they did not make their appearance. They were desirous to go home, but they would not trust themselves with us. Their chief and a number of their countrymen had been stolen some time previous by a slaver, and they were afraid that they might share a similar fate. No persuasion of their Santo friends could induce them to come near us.

The objects of our voyage being so far accomplished, we returned home. The state of the weather prevented us from calling at other Islands which we had intended to visit this year. There is much in the present aspect of these islands to invite Christian effort on them. The Macedonian cry is heard on some of them at least, "Come over and help us." There is an opening at present on this group for six or seven missionaries, and for many times that number of native teachers.

The most formidable obstacle to the missionary work at present is the slave trade. The extent to which natives are now fraudulently and forcibly carried off by the Australian and Fiji slavers is exasperating these islanders, and exciting prejudices against white men which exposes missionaries as well as others to dangers. Our hope for these islands is that the infamous traffic in human beings, which has so boldly, so suddenly, and so unexpectedly sprung up on them, will come to a speedy end. It seems incredible that the Christianity and civilisation of the nineteenth century can long tolerate so flagrant a violation of the laws of God, and so cruel an outrage on the most sacred rights of man. We would ask the friends of missions to unite their influence in opposing an evil which is demoralising to those who are engaged in it, as it is cruel and unjust to the natives who are its victims.

The injuries inflicted on these islanders by men of our own country, colour, and tongue, gives them an additional claim on our Christian sympathy. The gospel is the best remedy which we can give them for their temporal as well as spiritual evils. May the churches pledged to their evangelization put forth every effort to rescue these islanders from the bondage of error, superstition, and sin, and to save them from the cruel vassalage of their fellow-men.

JOHN GEDDIE.

*Aneiteum, New Hebrides, }
December 20, 1869. }*

New Hebridean Sketch.

No. VIII.

MR. EDITOR,—

I do not end my sketches with this article because the subject is finished, nor yet that I have exhausted my knowledge of the Pacific Isles, for really I have only given the merest outline of the glories of those New Hebridean, green, sun-lit islands.— But although I delight to write, read, and speak of those islands, still there must be a considerable change take place in my mind before I again write for the *Record*. However, I do not think the friends of the mission will have much cause to regret the discontinuance of my sketches. I will simply write of the fruits and vegetables of the New Hebrides, and nothing else. First, then, let me give you the names of the fruits, and also state what they taste and look like.

BREAD-FRUIT.

The tree on which this fruit grows is almost exactly like our ash, and quite, as large. The wood is soft, and in colour of a dark-red shade. The fruit grows like apples on the tree, and each as large as a child's head, and some even as large as a man's. The tree yields two crops in the year; and when the fruit is roasted for five minutes it is then fit for eating, and in taste is much like good pound-cake.

COCOANUT.

This fruit is in season all the year round, and the tree grows to the length of sixty feet, without a branch, and then at its top grow out magnificent, long, feathery branches, giving great beauty and grace to the tree. The milk of the young cocoonut is very much like nice sweet cream.

ORANGES

Grow on a tree something like our hard beech-tree, and on this tree you have the blossom, unripe and ripe fruit, all at the same time. The perfume of the blossom is very fragrant.

PINE-APPLE.

This fruit grows on a thistle-like, shaggy shrub, about two feet from the ground. By planting the top stalk of the apple, propagation is secured. Remove the rind

of this fruit, cut up the pulp into a vessel, add sugar and cream, then shut your eyes and eat Nova Scotia strawberries.

BANANAS

Grow on a soft plant not unlike the rhubarb plant, though of course ten times the size of rhubarb. One plant will produce but one bunch of bananas, and requires eleven months to do so. The old stem is cut down so soon as the fruit is removed, and in turn saplings from the root of the old stalk produce bananas in abundance.

YAM.

This vegetable grows from six inches to four feet in length, and will keep eleven months after it has been taken out of the ground. The yam looks like the root of a tree taken from any of our black mud swamps. In taste it is like our best potatoes, but in size is a trifle larger. Taro is much superior to potato. It is sometimes found twelve inches long, and has a top like rhubarb.

I have not mentioned nearly all the fruits and vegetables, but I may say a long good-bye. *Munti intris unyak.* My words are ended.

Yours in much haste,

W. A. ROBERTSON.

68 Granville Street.

Religious Intelligence.

PRESBYTERIAN ANNIVERSARIES.

Synod of the United Presbyterian Church.

This Synod met on the 9th May. Rev. P. McDowell was chosen Moderator. The church is in a healthy and progressive condition. The minimum stipend is now like that of the Free Church, £150, exclusive of manse or rent. £14,000 have been raised for manses; and soon there will be a manse for every minister of the church. The question of Union with the Free Church was discussed with pre-eminent candour, prudence and ability. Dr. Cairns was equal to his great reputation. His speeches are always full of sound sense and deep philosophy, expressed eloquently and fervently. The Synod agreed to send the Union Report down to Presbyteries with

the question whether Union can now be effected on the basis of the *standards*. A proposal for revising the Confession and Catechisms, by striking out passages that appeared to give undue power to the Civil Magistrate, was lost by a large majority.

The visit of Mr. Spurgeon to the Synod excited universal interest, and the demand for tickets to the breakfast and the missionary meeting was extraordinary. Hundreds in town and country failed to obtain admission, although the committee did everything in their power to accommodate friends and strangers. At the breakfast-meeting the Rev. Dr. Wilson, Bombay, conducted the devotional exercises; Sir Henry Moncreiff also took part in the proceedings. We need not speak of the power of Mr. Spurgeon as a speaker, and the great work he is doing as a minister of Christ; for who knows not of these? At the close of his address at the breakfast he made reference to a paper that has been distributed among the members of the Free Church Assembly, purporting to set forth his views on the Union question. He admitted that the words printed were his, but were never meant to be applied to the Union of the negotiating Churches. We have not seen the paper referred to, and therefore cannot speak of it; but Mr. Spurgeon left no one in any doubts as to the opinion he holds. Our space prevents us giving in full his articulate and manly utterances. We can quote only a sentence or two. "Even," said he, "with the aid of a powerful microscope, I can see no difference between the Free Church and the United Presbyterian Church. I am a Southern, not versed in the minutiae of your statutes and rules, but, standing at that distance, I do not know the one from the other. Your standards, your worship, your preaching, are they not the same?..... Having said this much, I again apologize for intruding any opinions of mine upon a case which the shrewd sense and deep piety of Scotland will surely be able ere long to bring to a happy end."

The other matters that came before the Synod were of minor interest. A memorial from the Presbytery of Hamilton regarding the expenses of the Jamaica Mission, which it was supposed might be lessened, gave rise to an animated discussion. The subject was remitted to the Foreign Mission Board for special consideration; and the Board was requested to report to next meeting of Synod anything which may appear practicable for diminishing the home expenditure on the Jamaica Mission. A discussion on the Hymn-Book now in use—which has its excellences, and some defects urgently calling for amendment—led to the appointment of a committee to take the whole subject of the

revision of the Hymn-Book into consideration, with power to correspond with any other committees that may be appointed by other churches, with a view to obtain a common Hymn-Book for the Presbyterian Churches of Scotland, if they shall see cause.

The business of the Synod terminated on the evening of Tuesday, the 18th May. The proceedings throughout have been conducted most harmoniously; and these words of the Moderator in his closing address found an echo in the heart of all that heard them:—"We have had diversity of sentiment—a healthful diversity of sentiment—but nothing bearing the slightest resemblance to a quarrel. We have had a few debates, and a number of them pushed to a vote; but there was no appearance from beginning to end of any acerbity of feeling, and there was nothing calculated to produce even a moment's alienation.—Brethren holding and uttering opposite sentiments could shake hands as cordially at the close as at the beginning."

Free Church General Assembly.

This Assembly met on the 19th May. Sir Henry Moncrieff, the retiring Moderator, preached the opening sermon. Dr. Wilson of Bombay, a veteran missionary, was chosen Moderator. His opening address was very able and earnest. Dr. Wood's report on the state of religion deplores much deadness, superstition and vice in various parts of the country, and rejoices in many remarkable revivals. Mr. Moody Stuart reported that £4,478 had been expended in the Jewish Mission during the year. The Assembly determined to persevere in the work. A deputation was received from the Reformed Church of Spain. Mr. W. R. Smith was elected Hebrew Professor for the Aberdeen College. The Foreign Mission Funds for the year, including Jewish Mission and Manses for Missionaries, amounted to about £35,000. The Sustentation Fund amounted to £131,263. Every minister received an equal dividend of £150. The sum of £4,886 was raised for evangelization of the Highlands and Islands.

The Union debate was long and earnest, and very able. A Conference was first held with the hope that greater harmony might be secured, but nothing was effected. Dr. Buchanan submitted the Report of the Union Committee and argued in favour of Union. Dr. Candlish moved a resolution to the effect that the Report be sent down to Presbyteries with a view to their deliberating on the whole subject, and directing their special attention to the question whether there is any objection in principle to a

Union on the basis of the standards. Dr. Gibson tabled a protest signed by himself, Dr. Begg and a number of others, against further proceeding in the negotiations.—Moody Stuart moved a resolution against further progress, on the ground that the differences between the churches was too great on the question of the duty of nations to Christ. Several motions were made; but ultimately the question being taken between Dr. Candlish's and Mr. Stuart's, the former was carried, 379 to 144.

The debt of the new College is now extinguished. Seventy-nine Hymns have been selected by the Hymn Committee.—They are to be submitted to Presbyteries. There were 235 Students of Theology attending the three Colleges of the Free Church. Dr. Duff being absent in Palestine, the Foreign Mission Report was given in by Dr. Thomas Smith. Dr. Wilson gave a most encouraging sketch of mission progress in India.

The following is the Financial statement for the year:—

	£	s.	d.
I. Sustentation Fund.....	132,245	0	7
II. Local Building Fund....	53,336	6	6
III. Congregational Fund....	132,329	8	6
IV. Missions and Education..	79,301	6	5
V. Miscellaneous.....	30,409	16	10
Total.....	£427,621	18	10

General Assembly of the Established Church of Scotland.

This Assembly met on the 19th with the usual formalities. The Colonial Committee report an income of £4,787. Ministers were enjoined to preach at least once a year on the evils of intemperance. Two lecturers on Pastoral Theology are to be appointed, their salaries to be raised by subscription. A Hymn Book has been prepared, and is approved by a vote of 195 to 65. The Endowment Fund is still lacking £100,000.

Patronage was condemned by the Assembly by a majority of three to one. This "yoke" is regarded as too heavy to be borne. It is a matter of life and death to the church to get rid of it. Application is to be made to the British Parliament to legalize the abolition of Patronage. With respect to Union, a resolution was adopted deploring the manifold evils arising from division, expressing a desire for Union, and enjoining ministers to cultivate the spirit of unity and the habit of co-operation with the members of all other Evangelical Churches.

About £15,000 were expended in Foreign Missions last year.

General Assembly of the Presbyterian Church of the U. States.

This, the largest Presbyterian Assembly ever held, and representing the largest Presbyterian constituency, met in Philadelphia towards the end of May and continued in session for sixteen days. There were about six hundred Commissioners present. The proceedings were harmonious and very satisfactory throughout. The old and new schools have now disappeared forever, and nothing could reproduce the old line of cleavage. The Assembly was mainly occupied with re-organizing Synods, Boards, Committees, &c., as rendered necessary by the Union. The Boards of Publication continue in Philadelphia—united into one. The Board of Home Missions is now located in New York. The relation of the Theological Seminaries to the Assembly was very happily adjusted. There were only two questions determined by vote during the whole sixteen days.

Overtures were made to the Southern Assembly for Union, but these were rejected very summarily by the Southerners. Delegates were received from the Free Church, the United Presbyterian Church, and the Irish Presbyterian Church. Drs. Edmond, and McLeod, Dr. Watts, Dr. Blaikie and Mr. Arnot and Mr. Sinclair, Elder, were the leading delegates. Thus the visible unity and the brotherly spirit of the Presbyterian family are promoted.—Steps were taken to secure the raising of five millions of dollars as a thank-offering for the Union.

With regard to the state of religion it is, on the whole, highly encouraging. The Presbyterian Church of the United States is just 81 years old, and it numbers about 5,000 ministers and about four millions of adherents. There have been extensive revivals of religion during the past year. Eighty Presbyteries report signal visitations of God's Spirit within their borders; while in many of the others the number of conversions has been larger than the average. In the churches west of the Alleghanies the showers of grace have been the most frequent, and the harvest of souls has been the most abundant. The Presbyteries of Cincinnati chronicle a very remarkable outpouring of the Divine Spirit upon their churches. Not far from 1,000 souls are believed to have turned from death unto life. In the city of Dayton one church received 139 persons to the table of the Lord on a single Sabbath. In the Presbytery of Indianapolis 500 were enrolled, as the result of faith and prayer. A church within the bounds of Madison Presbytery is recorded as having received a quickening which recalls the days of Whitefield and Edwards. The membership of the church

was doubled. Men of reckless and intemperate lives were converted to Christ. The convictions of sin were in some cases so deep and pungent, that physical manifestations were witnessed, like those in Scotland, under the preaching of Livingstone and Burns. Powerful revivals have occurred in the Buffalo Presbytery, and those in the Presbytery of North River have been attended with unusual activity in the temperance reform. Especial gratitude is demanded for an outpouring of the Spirit upon the time-honored college of Princeton, which has already resulted in the hopeful conversion of fifty students. When God rains down His grace upon a college, He fills a cistern for the whole land. These few cases of revival have been selected from a large number as illustrations of the method in which God has wrought. But in all the cases recorded, two things have been visible; the lay members have been laborers, and the prayer-meetings have been full. In the Presbytery of Humboldt, Kansas, the increase to the churches has been more than one hundred and fifty per cent., and a large number are reported as standing ready to unite at the earliest opportunity. This encouraging success has been won in the face of the most trying obstacles, and with an utter lack of suitable houses of worship. Sabbath congregations have been gathered in rooms, without either window or doors; sometimes in the apartments above rum-shops and billiard saloons.

Great progress has been made in church organization and erection, and in Sabbath School work. The Report on the State of Religion mourns over the greatly increasing sin of Sabbath-breaking, and dram-drinking all over the land. The Church is putting forth renewed exertions on behalf of the Freedmen of the South and the Indian tribes and the Chinese immigrants.

General Assembly of the Canada Presbyterian Church.

This Assembly met at Toronto on the 7th June. Rev. Dr. Topp preached the opening sermon. Principal Willis was elected Moderator. There were delegates present from the Free Presbyterian Churches of the British Isles and from the Presbyterian Church in the United States. Addresses of great interest were delivered by these delegates. Friendly intercourse was held also with the Wesleyan Conference and the Congregational Union. The Home Mission Report showed 90 mission fields, 165 stations, 64 supplemented congregations. The sum of \$12,761 was raised for these objects. The Assembly has two missionaries in British Columbia, a missionary and a Catechist at Red River.

The Saskatchewan Mission has resulted in the baptism of six adult Indians and 36 children.

Principal Willis's resignation was accepted. Retiring allowance, \$1,200.

A Presbytery of Manitoba was instituted. A Committee on Union with the Church of Scotland Synod was appointed. Father Chiniqy was received by the Assembly with great cordiality and confidence. Kankakee is to be handed over to the Presbyterians of the United States, within whose limits it lies. Mr. Chiniqy's future labours will be chiefly directed to Montreal and Lower Canada.

MISSIONARY ANNIVERSARIES.

1. *The Church of England* does not carry on any missionary operations directly, as the Presbyterian Churches do, but in intimate connection with it are two great societies which are wholly supported by its adherents.

Of these the oldest is the "Society for the Propagation of the Gospel in Foreign Parts," or, shortly, the S.P.G. This institution does not confine its attention to heathen countries, but interests itself also to a very great extent in the Colonies, and also in the support of English chaplaincies on the Continent of Europe. Its principles are High Church, and have often shown themselves in an unpleasant way in the mission field. It has an overweening sense, for example, of the importance of bishops, and is disposed to deny the validity of the Orders of all ministers who have not been episcopally ordained. Its income for the past year was £106,434. The mission which it speaks of as having been most successful is that of Chota-Nagpore,—a mission which, it will be recollected, was established by Germans, and which the S. P.G. got possession of in a not very commendable way.

The other English Church agency is called "The Church Missionary Society," and is sustained chiefly by the Low Church party, or the Evangelicals. Its income for the year was £141,000, but its expenditure was £156,000, so that it closed its annual account with a deficit of £15,000. This is very much to be lamented, because there is no society which is doing in heathendom a greater amount of good. Its sphere of operation has been chiefly in India, Africa, and New Zealand. It occupies 156 stations, employs 203 European and 114 native ministers, and ministers to 16,386 communicants.

2. *The Methodist Churches* have always taken a deep interest in missions, and although their membership is far from wealthy, their contributions are very large for the spread of the gospel.

Of the two branches of this community, which had their anniversary meetings in Exeter Hall this year, one—"The Wesleyan Society"—reported an income of £145,000; the other—"The Society of the United Methodist Free Churches"—an income of £10,747. The former speaks of a mission membership of 160,283, but this includes, as we understand it, communicants gathered into churches in the Colonies and on the Continent. A remarkable revival is stated to have taken place in Ceylon; and good tidings continue to be received from Fiji and the other South Sea islands in which Christianity, some years ago, spread so rapidly.

3. *The Baptist Missionary Society* is one of the oldest institutions of the kind now existing in England, and its early connection with Carey and Fuller gives it an interest in the eyes of all who are acquainted with the history of the revival of evangelical religion. It carries on operations in India, Ceylon, China, and the West Indies. For the first time for many years, it was able this summer to declare itself out of debt;—its income having been nearly £40,000. This happy state of matters has been mainly due, however, to its receiving a legacy of £8,000 and a donation of £2,000; and it will require to be more liberally supported than it has been, if it is to continue to occupy all the ground which it at present covers. The Report mentions two things of some interest: first, that here and there, as in Allahabad and Patna, the Mussulman have shown an inclination to enter on an active course of proselytism, and to engage the services of Moslem preachers to counteract the efforts of Christian missionaries; and second, that in the opinion of a trusted missionary who had frequent opportunities of hearing Chunder Sen in Calcutta, the interesting sect which he represents—the Bralmo Somaj—"has not come any nearer the truth during the last four years."

4. *The London Missionary Society* is now so entirely supported by the Congregationalists, that some have actually proposed that it should be expressly called by their name. Under the direction of Dr. Mullens of Calcutta, it has of late been quickened into new life; and in Madagascar especially its labours have been signally owned by the great Head of the Church.

Its income for the year was £104,670, and there is a balance in hand amounting to £1,778.

5. *The Presbyterian Churches*.—The income of the United Presbyterian Church for Foreign Missions this year is £29,118. Owing to the famine in Rajpootana, this Church has had left on its hands the entire charge of 400 orphans. These will, of course, receive a Christian education, and

may become greatly useful in the evangelization of their country. The anniversary of the China Mission of the English Presbyterian Church was held in Regent Square at the close of the Synod in April. Mr. Carstairs Douglas is now the oldest missionary in the field. Along with him are six ordained ministers, most of them, if not all, licentiates of the Free Church, and three doctors of medicine. The total expenses of the mission for the year have been £7,379, and at the beginning of the year there had been a debt of £824. To meet this sum total of £8,203, only £7,330 was available, so that there was again a deficit of £873.

At a meeting in England lately, the present Bishop of Lichfield (who was for a great many years previously Bishop of New Zealand) gave it as his opinion, that the missionary spirit in the churches is very much less warm and lively than it was before he left for the antipodes. We fear there is some truth in the assertion. But what a melancholy thing to confess, with the fields white unto the harvest.

British and Foreign Bible Society.—The annual meeting of this Society was held on Wednesday the 4th of May. The Earl of Shaftesbury, President, took the chair. An abstract of the Report was read, which showed an increase of circulation of the Scriptures in most parts of the great field to which the Society's operations extend; the issues from its depots at home and abroad during the year have amounted to 2,186,186 copies, which raises the total issues since the commencement of its work to over fifty-nine millions. The income during the past year has been £182,265 6s. 3d., but that includes £3,387 8s. 7d. towards the fund for building the new Bible House, which cannot be reckoned permanent receipts. The sale of Bibles and Testaments has brought in £80,155 7s. 8d., and after deducting this, and the various sums contributed towards special objects, there still remains about ninety-five thousand pounds in free gifts towards the promotion of the Society's general objects. Over £3,000 have been received from Spain, and in that country 135,600 volumes have been circulated, partly entire Bibles, partly New Testaments and portions of the Scriptures. The expenditure has been £173,476 2s. 0d.

News of the Church.

Ordination at Shelburne.

On Wednesday, June 1st, Mr. S. Archibald was ordained to the gospel ministry and pastoral charge of the congregation of

Shelburne and Ragged Islands. The day, as regards weather, was all that could be desired—fine and beautiful—as we love to see a June day. A large congregation gathered, filling the church. All the sections of the congregation, far and near, were represented, manifesting the general interest taken in the event of a new minister being settled among them.

The Rev. E. McNab preached, taking for his text Col. 4: 12,—“Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in the will of God.” It was a most appropriate sermon, setting forth Epaphras as an example to every gospel minister, as a servant of Christ, laborious and prayerful, that his people may be perfect in the will of God.

Rev. Mr. Christie presided at the ordination, related the steps taken to have Mr. Archibald settled as pastor of the Shelburne congregation, put the formula of questions to minister and people, and offered up the ordination prayer, when Mr. Archibald was ordained by “the laying on of the hands of the Presbytery.” The 132nd Psalm, from the 13th verse, was sung; after which the Moderator and other members of Presbytery extended to Mr. Archibald the right hand of fellowship.

The newly-ordained minister was then addressed by Rev. M. G. Henry, charging him respecting the duties devolving upon him as a minister of the word and pastor of the congregation. He is an ambassador for Christ with the message of the gospel to men. He must be a faithful preacher of the gospel, keeping the Cross of Christ the central and most prominent subject. He must be a close student, especially of the Bible. He must diligently and regularly visit the flock, giving special attention to the sick and aged. He must be prayerful, having power with God if he would have power with men, and in all his labor be animated by the thought that he is a servant of Christ, and will receive a full reward. Rev. G. Christie and P. Morrison then addressed the people. The former presented with great earnestness their solemn responsibility in possessing the privilege of the gospel ministry. This day will prove one of the most terrible or most blessed days, according as the word to them becomes the savor of life unto life, or the savor of death unto death.

Mr. Morrison most forcibly urged the people to give good attendance upon the ministrations of their pastor on the Sabbath day, and upon the prayer-meetings—to punctually and fully pay him as well as pray for him—to build a manse, that he may have a home—and give him a home. in

their hearts, and make him feel that he is at home among them.

The services, though somewhat long, were yet attended to throughout with intense interest. At times the audience was deeply affected. At the close, the people gave in the usual manner their welcome, no doubt most cordial. It was an auspicious beginning to both minister and people.

May the day be a type of the whole future history of the congregation—a course of spiritual sunshine and prosperity!

Presbytery of Truro.

This Presbytery according to appointment, met at Truro on the 7th inst. There were present the Rev. Messrs. Baxter, Moderator *pro tem.*, M'Calloch, D.D., Ross, Wylie, Currie, M'Lellan, M'Gillivray, Sinclair, and Chase A.M., Ministers; and Messrs. Dickie, Dunlap, Loughhead, Peppard, Putnam and Johnson, Ruling Elders.

The first business of importance was the Rev. J. D. M'Gillivray's demission of the pastoral charge of the congregation of Middle Stewiacke and Brookfield. There appeared Messrs. Kennedy, Dunlap, and Frame Commissioners from the congregation. The difficulties influencing Mr. M'Gillivray to take this step were freely spoken of, and also the effect which the removal would likely have upon the interests of religion in the place. The Presbytery having heard the whole matter unanimously advised him to withdraw his demission. This he consented to do after having, by permission, taken a few hours to consider.

Took up an appeal by Mr. Isaiah Smith, elder, against a step of the Session of Maitland and Noel 1st, suspending him from the eldership and the fellowship of the church. The case was heard at considerable length, but owing to the pressure of other business its settlement was deferred till a future meeting.

Mr. John Christie, whose appeal against action of the Truro Session had been considered at last meeting, and dismissed, and whose case had been referred back to the Session, again appeared and laid on the table a paper containing a statement of complaint against the manner in which the Session had been dealing with his case. The paper being read the Presbytery unanimously resolved that it be withdrawn as presenting no cause of complaint.

Commissioners appeared from the congregation of Acadia with a petition for a Moderation in a Call. The prayer of the petition was readily granted, and the congregation highly commended for its desire to have a settled minister and the spirit of liberality shown. Although previously paying according to its numbers nearly three

times the amount of some of the wealthier congregations in the Presbytery, this congregation, it would appear, has of its own accord resolved to increase the stipend independent of the supplement, from \$400 to \$600. If the church in general would show such liberality, there would be but few instances of ministers being compelled to demit on account of not being supported.

The Truro Session having memorialized the Presbytery for a division of their congregation cutting off certain specified stations with the view of forming them in a distinct congregation, the Presbytery granted the division as asked, leaving the settling of the bounds for future action.

Next meeting is at Charlottetown during the meeting of Synod.

A. L. WYLLIE, *Clerk.*

Presbytery of Pictou.

The Presbytery of Pictou met in John Knox's Church on the 7th inst., for the induction of the Rev. John McL. McLeod, into the pastoral charge of that congregation, and was constituted by the Rev. Dr. Bayne, Moderator, *pro tem.*, with whom were present the Revs. George Walker, D. B. Blair, George Patterson, Jas. Thompson, William Maxwell, George Roddick, John MacKinnon, Alexander Ross, A. J. Mowitz, A. McL. Sinclair and William Grant, Ministers; and Messrs. James Daviso, Dr. Murray, James Fraser, J. C. Cameron, Charles Fraser, William Dunn, and John MacKenzie, Ruling Elders.

The Revs. Dr. Roy, John Stewart and Alexander Stirling were present as corresponding members.

The Rev. Mr. Maxwell preached an excellent sermon from Jeremiah xxiii. 6, "And this is the name whereby He shall be called The Lord Our Righteousness." The Rev. Mr. Roddick presided, narrated the steps taken to procure the Call, put the questions of the Formula to Mr. McLeod which he satisfactorily answered, offered the induction prayer, and thereafter gave him with the other members of Presbytery the right hand of fellowship. The Rev. Mr. Thompson addressed the newly inducted minister in suitable and appropriate terms, as also did the Rev. Mr. Blair the people.

Mr. McLeod was introduced in the usual way to both the people and the Session, who heartily welcomed him as their minister. He enters upon his pastoral labours in this congregation under the most encouraging circumstances. He has a praying, pious, and united people, and under the blessing of the Great Head of the Church, there is every reason to hope that the congregation will greatly prosper.

Appointments were then made for the month of June.

The Presbytery then adjourned to meet in Queen's Square Church, Charlottetown, on the last Tuesday of June, at 7½ P. M.

JOHN MACKINNON, Clerk.

Presbytery of St. John.

ST. DAVID'S CHURCH, }
St. John, June 15, 1870. }

The Presbytery of St. John met here today. Present:—The Rev. James Gray, A. M., Moderator, together with Rev. Messrs. James Bennet, N. McKay, S. Houston, J. R. Bearisto, and J. C. Burgess.

Presbytery took up the remit of Synod ament the Fund for Aged and Infirm Ministers. The rules for the management of the Fund, as printed in the *Record* for Nov. last, were read, and also a letter from the Rev. G. Patterson, referring to the subject. On motion it was resolved to approve the rules as they stand, and to defer action in the matter of subscriptions till further information is obtained at the meeting of Synod.

The Rev. Dr. Donald, Rev. G. J. Caie, and Rev. R. J. Cameron, of the Presbytery of St. John, in connexion with the Church of Scotland, being present, were cordially welcomed and invited to take part in the deliberations of the Presbytery.

Rev. J. C. Burgess brought before the Presbytery the spiritual necessities of the people of Musquash. Mr. Burgess and Mr. McKay were appointed to visit Musquash, Prince of Wales, Dipper Harbor and Lepreaux, and to report as to the number of persons or families desiring service in connexion with our church in those places.

On motion, it was agreed to hear any communications the brethren of the other Presbytery might have to make. Whereupon the Rev. Dr. Donald addressed the Presbytery, expressing feelings of deep personal regard for the members of this Court and of the Synod to which they belong. He warmly advocated an early Union of the two bodies, and, pending the negotiations for Union, he advocated co-operation in country districts where weak interests in connexion with both bodies exist side by side.

Rev. G. J. Caie followed in an earnest address upon the same subject, instancing several localities in which at this moment co-operation would enable districts which are now without the means of Grace, to support Pastors very comfortably. He suggested that simultaneous action towards Union be originated by the two St. John Presbyteries in their respective Synods at their approaching meetings.

Rev. R. J. Cameron also spoke earnestly and effectively upon the same subject,

showing that Division was, in the circumstances, unwarrantable, and that Union was not impracticable—that many who but recently spoke strongly against Union, now spoke as strongly in its favor. Mr. Cameron closed a very pleasing address by pledging himself, as long as he labored in these Provinces, to do his utmost to bring about a Union of all the Presbyterian bodies in these lands.

Rev. J. R. Thompson said he had always been an earnest advocate for Union; and he knew that although there might be little said on the subject for some valid reasons, yet the desire for Union was all but universal among the ministers of the church to which he belonged. Although there might be, here and there, one who was not very cordially in favor of Union, yet he did not think that even these would do anything to oppose such a movement. He would greatly prefer incorporation to co-operation, and would approve of co-operation only as an immediate precursor of corporate Union.

Rev. James Bennet then addressed the Presbytery, expressing his cordial reciprocation of the fraternal sentiments uttered by the brethren of the other Presbytery, his cordial desire for Union, and his willingness to work for the attainment of so desirable a result. He closed by moving:

1. That this Presbytery have had the greatest pleasure in receiving the brethren from the Presbytery in St. John in connexion with the Church of Scotland,—in hearing their fraternal sentiments and especially in learning their desire for co-operation with a view to the Union of the two bodies of Presbyterians in these Provinces.

2. That a committee of this Presbytery be appointed to co-operate with the brethren of the Presbytery of St. John in connexion with the Church of Scotland, to whom it shall be committed to take such measures as may lead to Synodical co-operation in Home Mission work, and to consult as to a proper basis for a Corporate Union.

Other members of Presbytery spoke in terms expressive of the most cordial desire for Union. The Moderator then addressed the Presbytery, declaring himself highly gratified with the visit of these brethren, and entirely in sympathy with the sentiments which they and the members of Court had expressed. He then put the motion of Mr. Bennet, which was carried unanimously.

It was further resolved that the members of Presbytery resident in St. John be the Committee in terms of the said resolution.

The Presbytery then adjourned to meet in St. David's Church, St. John, on the 1st Wednesday of August, at 2 o'clock, P. M.

N. MCKAY, Clerk.

OBITUARY.

Rev. Allan Fraser.*

The death of this very laborious and successful minister of Christ has already been noticed in some of our periodicals. A rather more extended record of this servant of the Lord, who, like Hananiah of old, "was a faithful man and feared God above many," might not be unacceptable to the readers of the *Record*. Mr. Fraser was a native of Belfast, P. E. Island.

This portion of the British Provinces has not been altogether behind other localities in furnishing its quota of laborers to the vineyard of the Lord. Two missionaries it has given to the Foreign Field, one of whom fell in the service of his Master on Erromanga's blood-stained shores; another is a devoted laborer on the same Island at present. In the Homefield, we have the Revs. Messrs. D. Gordon, Allan Simpson, R. Laird, J. Bearisto, and J. Bernard, in connection with the Presbyterian Church of the Lower Provinces; and the two Messrs. Simpson, of the Canada Presbyterian Church; and the Rev. D. Lockerby, of the United States. May the Lord of the vineyard put it into the hearts of more of our young men to go and do likewise!

For a considerable time Mr. Fraser followed the profession of a teacher. In the pursuit of this occupation he came to reside at Princetown. There it was his privilege to listen to the earnest, faithful, and able ministrations of the late Rev. Dr. Keir. This, doubtless, had no small influence on his future life. Our departed brother, both as a man, and in the exercise of his important office while a teacher, was loved and respected by his employers, and others who had the pleasure of his acquaintance.

He had not connected himself, as far as we know, with any denomination of professing Christians previous to his coming to reside at Princetown. In course of some time after this event he felt it to be his duty to enter into the communion of the Church. As he had not received baptism in infancy, that ordinance was, upon a satisfactory profession of his faith, administered to him; and thus he was acknowledged a member of the Church in connection with the congregation of Princetown. The Great Head of the Church, however, had work for him to do in His vineyard. He, accordingly, put it into his heart to study for the ministry, which he did, in the Seminary of the Presbyterian Church of Nova Scotia. Hence at a meeting of Presbytery held at Princetown on the 12th December, 1854, after having successfully passed through the usual trials, he was licensed to preach the gospel, and forthwith appointed to give supply of preaching to Cascumpec and

West Point. A call was presented to him by the congregations in these localities, signed by 85 church members and 69 ordinary hearers, which was accepted by him, and, on the 6th day of June, 1855, he was ordained to the pastoral charge of the congregation of Cascumpec and West Point.

God appoints to His servants their several spheres of labor, and a careful observer may often see His wisdom in appointing to each his particular locality. Our departed brother was eminently fitted for the position in which he was placed by the Great Head of the Church. It was a wide field over which his inspection extended. Some might have shrunk back appalled by the formidable difficulties to be overcome. Not so with Mr. Fraser. He entered upon his arduous work with assiduity. Nor did he relax his efforts until want of ability, from declining health and strength, compelled him. Although his ministry in regard to the time of its continuance was comparatively short, yet, in regard to fruits, it was long; more through the divine blessing having been effected, than in many other cases by a more lengthened ministry. His Great Master was pleased to crown his labors with signal success. There was a large increase in the membership of the congregation, and many of the young connected themselves with it. Mr. Fraser seems to have been a special favorite with this class of the community. Nor was this to be wondered at, considering the tender solicitude which he unceasingly manifested for their welfare, spiritual and temporal. "The work," says the writer who noticed his death in the *Summerside Journal*, "so prospered in his hands, that a few years ago his charge was divided, and his labors confined to Cascumpec and Tignish. As an increasing evidence of his success, and the esteem in which he was held, his people increased his stipend on two several occasions."

The pulpit ministrations of our departed brother were characterized by much earnestness. There was nothing in them to indicate a thirst for the applause of his hearers. He preached not himself, but Jesus Christ the Lord. He spoke as one who himself felt the preciousness of that Saviour whom he commended to others. He spoke as one who had a deep sense of the value of souls and an unfeigned desire to win them to Christ. He spoke that he knew, and testified that he had seen. Those who heard him felt that they were present before God, to hear the things that were commended them of Him through His servant.

Our departed brother was noted for his prudence. The want of this quality in ministers has in more instances hindered their usefulness than any other deficiency. For one case in which a pastor has been separated from his congregation for un-

soundness in doctrine, or immortality in conduct, there have been, perhaps, twenty occasioned by imprudence. But the subject of our obituary was happily distinguished for his prudence. He seemed carefully to have studied our Lord's first injunction, given to his disciples when he sent them out to preach, "Be ye wise as serpents and harmless as doves." It was difficult to find, in his conduct, anything that might be turned to the discredit of religion. He had a good report of them that were without, and of all the brethren. He was an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity.

Our departed brother was a valuable member of our Church Courts. Although, owing to the distance of the locality in which he resided from the ordinary place of the meeting of Presbytery, he was not able to be present as often as he desired, yet, considering the difficulties with which he had to contend, he was remarkably punctual in his attendance, and his co-operation, was greatly prized by his brethren. He possessed a sound judgment, and was wise in his counsellings.

Of his efforts in the cause of temperance we must not omit to speak. In the notice of his death in the *Summerside Journal*, it is said, as regards the temperance cause, "Prince County never had his equal."—We may add, that by none in this Island was he surpassed in regard to this matter. We could point to persons, brought back through his instrumentality, chiefly at least, from the drunkard's path, who are now useful members of society, and ornaments to the church of Christ.

Mr. Fraser was married to a daughter of the late Rev. Dr. Keir, a lady eminently fitted for the position which she was called to fill, and who is much respected and loved by the congregation, in which her lot has been placed, and to whom we would tender our unfeigned sympathy in her sad bereavement.

During the first part of our brother's illness, he seemed to have considerable anxiety in regard to the support of his wife and family, should he be taken from them. But this uneasiness, as he drew near his end, ceased. He felt that he could, with the greatest composure, resign them into the hands of Him, who is the Husband of the widow, and the Father of the fatherless. When near the closing, one said to him, "Mr. Fraser, I cannot help you," when he answered, "My Saviour can, and I feel his presence with me." "Mark the perfect man and behold the upright, for the end of that man is peace." **May** we who are left behind study to be followers of him, as he also was of Christ. P.

Rev. R. F. Uniacke.

REV. R. FITZGERALD UNIACKE, Rector of St. George's, Halifax, died on the first of last month, in the 73rd year of his age. He was one of the six sons, and the last surviving son, one excepted, of the old Attorney-General Uniacke, so well known for genius, worth, and wit, to a generation past. Some forty years ago the venerable Attorney-General, with his six sons around him, was a sight worth looking at, as they walked the streets of Halifax.—Seven such men in manly stature and from one family could scarcely be equalled in proportion.

The late Rector was educated at King's, ordained in England in 1823, and for a short time was Curate of Chichester. For about 45 years he has laboured in Halifax, and proved himself a godly man,—a man who feared God above many. We have often heard of his toil and exposure and heroic conduct during the darkest days which Halifax ever knew, when the city was so terribly scourged with cholera, and for more than a quarter of a century we have in some measure seen and known his manner of life as a servant of Christ, and it was truly exemplary.

But what have we to do with him? He did not belong to our church! He belonged to the Church of Christ. He belonged to all who loved and served the Lord. He loved the Gospel and the doctrines of grace, and preached them. He loved all good men and associated with them. He loved all evangelical movements and took part in them. He was a *low* churchman, and in the best sense of the term, a *broad* churchman. We loved to see him and to hear him at our Union prayer-meeting. He succeeded the venerable Dr. Twining, as President of the Nova Scotia Auxiliary of the British and Foreign Bible Society, and never seemed happier than when presiding at its anniversaries or at its committee meetings.

Mr. Uniacke was a true friend to the poor, and many hours and days were devoted by him and his excellent and devoted wife to planning and working for their benefit.

The Orphan's Home, and the little orphans within its walls, occupied a large place in his heart. He visited them, taught them, prayed for them and with them; and the latest words we heard from him contained a request to inquire how the orphans sent to different parts of Pictou County were conducting themselves, and if they were kindly treated.

His death has been mourned in Halifax as a public loss. Some mourn the loss of a generous friend, and some of a pillar of evangelical truth, and a staunch opponent

of ritualism; while all feel that Halifax has lost one of its best men. May the Comforter strengthen and bless his widow in this day of bereavement, and direct the vacant congregation to the choice of a successor who will preach the same Gospel and labour for the same objects.

fireside Reading.

One Bad Boy.

"One bad boy in a class will neutralize all the efforts a teacher can make to benefit half a dozen others." So said a veteran Sunday-school man in my hearing the other day.

I did not agree with him fully at the time. When I thought of it afterwards, I found that I totally disagreed with him.

In the first place, if one bad boy can succeed in paralyzing the efforts of any teacher, it is plain that that boy is not in the right place. There are ways of managing every boy, however lawless he may be, and one black sheep had fallen into hands too weak, or too impatient, or too unsteady, to guide him. It needs a wonderful amount of lovingness to get a bad boy working straight along in the traces. He is used very likely to harshness at home, or to the system, so much worse than harshness, that now represses, and then indulges, just as a weak and selfish parent happens to feel. Not being lovable in himself, the trying scholar should call forth all the more from his teacher that love, akin to divine, which takes pity, and cares tenderly for the "unthankful and the evil."

Oftentimes a boy's badness is only the overflow of exuberant animal spirits. Life in him is so full, so buoyant, such a bubbling spring of high health and happiness, that he literally cannot keep still, unless he has some outside influence to interest him, and retain his attention. The teacher who can get him to listen, who can fix his mind on the subject of the day, will seldom have difficulty in managing him.

Considering the various homes from which they come, the fact that their attendance is voluntary, and the other fact, that Sunday-school discipline is always less rigid than that of secular schools, it is almost surprising that there are so few bad boys. Restless, playful, forgetful boys there are, and plenty of them, but vicious boys there are few and far between. To control them, when they are found, the teacher needs two things, the first to have himself well in hand, to be self-controlled, ruling his own spirit; the other, to have great faith in the love of Christ. Christ loves that bad boy just as much, if not in just the same way,

as he loves that good boy at the other end of the bench. Try, teacher, to love the bad boy, and never forget to pray for him.

Use Simple Words.

A gentleman once visiting an infant school, said,

"Will some one of you repeat for me a verse from the Scriptures?"

No reply.

"Cannot some one of you repeat to me a verse of Scripture?" again inquired the gentleman, quite astonished.

The teacher began to get nervous.

"Children," said she, "the gentleman wants you to say for him a verse from the Bible. Cannot some one say a verse?"

A dozen hands were raised at once.

"Thank you, madam," said the gentleman kindly, "you have taught me a lesson."

Now what was it in what the gentleman said that the infants could not understand? The words "repeat" and "Scripture" were above their comprehension.

How many infant class teachers labor hard and earnestly in their classes, and yet go away having produced very small results, merely because they do not take pains to simplify their language. Especially is this the case when the children belong to mission schools.—S. S. Times.

NOTICES, ACKNOWLEDGMENTS, &c

The Treasurer acknowledges the following sums received at different dates during the Financial year, which closed May 31st, and which are credited in his accounts, but have not, up to this time, been acknowledged in the Record:—

SUPPLEMENTARY FUND.

Stewiacke.....\$16 80

HOME MISSIONS.

West Point, Campbellton, and the Brae..... 7 00
Chalmers' Church, Halifax.....115 00
Lawrencetown, Lake Porter, and Cow Bay. 6 45

FOREIGN MISSIONS.

West Point, Campbellton, and the Brae..... 9 85

ACADIA MISSION.

Cavendish and New Glasgow, P. E. I..... 15 03

The Treasurer acknowledges the following sums received during the month past:

FOREIGN MISSIONS.

Cornwallis South..... \$8 00
Sydney Mines..... 32 00
Lower Onslow, per R. Smith, Esq...\$8 00
Central Onslow..... 12 00
" " Benevolent Society.....10 00
Additional, per Mr. Chase..... 3 00 33 00
Truro Thanksgiving Col..... 25 80
John L. Archibald, Harmony..... 6 00
Mr. Richard Craig..... 2 50
Bequest of late Charles B. Blaikie, Elder
Stewiacke, per D. McGill Johnson..... 40 00
Rogers and King, Montreal, for 400 copies
of Dr. Geddie's Exploratory Tour..... 25 00
West St. Peters.....£7 18 6 26 42

Sabbath School of St. John's, Nfld.	23	66
Congregational Collection of do.	62	34 86 00
B. Archibald, Sydney, C. B.		4 00
Cornwallis, North		18 00
Moncton		6 15
Port Hastings	7	10
River Dennis	7	51 14 61
Newport		16 00
Scotsburn, per Miss Dunwoodie		7 60
St. John's Church, Halifax		36 87

"DAYSFRING."

Sydney Mines		8 00
Col. by Jane Ann Hingley, Salem River		6 82
St. John's Church (Yarmouth) Sab. School:		
Col. by Master A. G. Killam		\$2 88
" Miss E. C. G. Hilton		1 25
" Miss Minnie Killam		1 97
" Miss J. J. Byars		2 23
" Miss Nettie Rogers		3 05
" Misses J. D. Caskey and B. C. Robbins		2 00
" Miss Annie L. Hilton		2 20
" Miss Annie Pitman		1 50
" Carrie Kelley		2 24 19 32

Whycocomah—additional:		
Col. by Miss M. McKenzie		00 30
Moncton		6 60
Yarmouth cong.:		
Carlton,—Col. by Miss Annie A. Miller		\$1 81
Carlton,—Col. by Louisa Eldridge		2 81
" Tabitha Richardson		3 17
Chebogue,—Col. by Annie F. Hilton		1 40 9 19
Newport		18 34

HOME MISSIONS.

Princetown, P. E. I.		48 35
Cornwallis South		6 00
Sydney Mines		52 00
Lower Onslow, per Alex. Baird		\$18 50
Central Onslow—Rev. J. I. Baxter		12 00
" " Ladies' Society, per do.	10 00	40 50
Truro Thanksgiving Collection		25 85
Mr. John L. Archibald, Harmony		6 00
Mr. Richard Craig		2 50
Mrs. Thomas Blair		1 25
Malagawatch, per Rev. M. Stewart		1 20
West St. Peters	£1 19	3 6 54
B. Archibald, Sydney		4 00
Cornwallis, North		18 00
Port Hastings		14 20
River Dennis		15 04 29 24
Newport		16 00

SUPPLEMENTARY FUND.

Poplar Grove Collection		82 12
Jerusalem, per Mr. Pender		12 25
Nerepis, per Rev. Mr. Houston		7 51
Cornwallis, North		13 12
Yarmouth		9 21
G. H., Pictou, per Mr. R. Murray		4 00

EDUCATION.

Tatamagouche		10 00
Stellarton		22 00
Lower Onslow, per Mr. A. Baird		10 00
Central Onslow, per Rev. J. J. Baxter		9 50 19 50
New Glasgow, P. E. I., per Rev. J. Murray		4 00
West St. Peters		£0 17 9 2 96
Newport		14 00

SYNOD FUND.

Chalmers' Church		30 00
Poplar Grove Church		37 00
A. K. McKinlay—donation		13 35
Dartmouth		9 85
Stewiack		8 00
Newport		8 00
John Knox Church, Pictou		10 00
Scotsburn		5 40

ERRATA IN MAY "RECORD."

E. River, St. Mary's Sab. School, for \$1.14, read \$1.41. Mr. Blair's Congregation, for \$11.30, read \$11.36. Master Warren Brysson's card of \$10.42 should have been credited to Clarksville or Johnston's Crossing, instead of Brookfield Centre.

The Treasurer of the Ministers Widows' and Orphans' Fund, P. C. L. P., acknowledges receipt of the following sums since 27th Nov., 1869:—

George Lockerby, Charlottetown		\$2 00
Six months' interest on \$1,000		30 00
Two Coupons, Provincial Debentures		30 00
A. Campbell, Dartmouth		2 00
Rev. Samuel Houston		20 00
Nine months' interest on \$400		18 00
Bridgewater Congregation		5 00
One year's interest on \$400		24 00
Six months' Dividend on 30 Shares Union Bank Stock		48 00
Union Bank Dividend, due Feb., 1868, but undrawn, and now paid		19 20
Six months' Dividend on two Shares Bank Nova Scotia Stock		3 20
Six months' Dividend on 4 Shares Peoples' Bank Stock		3 20
Rev. Alex. Stewart		36 50
Six months' interest on \$600		24 00
Cashon acct. of 12 months' interest on \$600		15 00
Rev. M. Wilson		20 00
Balance of interest on \$1,000 Note paid		35 95
" " \$400 Note paid		18 00
		\$368 85

HOWARD PRIMROSE,

Treasurer M. W. & O. Fund, P. C. L. P. Pictou, 18th June, 1870.

IERE COOLIE SCHOOL.

INCOME FOR 1869.

Bal. of Communion Sab. Col. for 1868		\$6 32½
Magic Lantern Entertainment		13 54
Missionary Subscriptions		22 33
Missionary Col. Communion Sabbaths		11 72½
Contributed by Coolies		4 57
Magic Lantern Entertainment		8 48
Bal. of ordinary Sabbath Collection		13 30
Soodeen, 5 months, at 40c.		2 00
*St. John's Sab. School, Halifax, bal. from 1868		9 60
Ditto—additional votes for 1869		28 80
Miss Liddle, Port of Spain		10 00

Col. and forwarded by John Ross, Esq.:

John Ross, Esq., Port of Spain		10 00
M. Lennon		5 00
F. C. Sellier		5 00
P. A. Joyan		5 00
Louis Joyan		5 00
		160 67

Balance in hand. \$3 67.

*Accounts are kept in Spanish dollars—\$4.80 to the Sovereign.

Travelling expenses to Irois, and incidental expenses of School for books, &c., have been met by special contribution. JOHN MORTON.

THE HOME AND FOREIGN RECORD.

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

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