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THE
HOME AND FOREIGN RECORD,

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

MAY, 1863.

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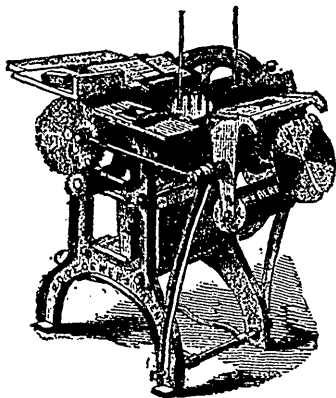
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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MAY, 1863.

INTELLIGENCE FROM THE NEW HEBRIDES— DEATH OF MR. MATHESON.

For the last few months our pages have lost much of their interest from the want of letters from our Missionaries. At length the long-continued dearth of intelligence has been supplied by the arrival of the communications, which we publish in our present No., from which it will be seen that another trial has befallen our New Hebrides Mission. As most of our readers will have already heard, Mr. Matheson has fallen, leaving another blank among our Missionary agents—already so much reduced. With the exception perhaps of the Missions to Northern India during the fearful revolt of 1857, where beside the destruction of property four Missionaries and their wives and children connected with a single body were cruelly massacred, we know of no Mission in modern times that has within so short a time passed through such a succession of severe trials. Besides the ravages of fire, the desolations of successive hurricanes, the fearful mortality among the natives, heathen and Christian, the rage of the heathen against our Missionaries and their work, *no less than five out of eight of our agents, male and female, have died within less than two years.* In fact, as to Missionary agents, our Mission is now nearly in the condition in which it was eight years ago. Indeed in some respects it is worse. It is essential to the continuance of Mr. and Mrs. Geddie in active service that they should return for a time, to recruit their exhausted energies.—It is believed that ten or twelve years of uninterrupted labour in that climate, is suffi-

cient for any man—and that he should then return to a temperate climate. By doing so for a time he may renew his strength, so as again to be able to resume his labours.—But it will soon be fifteen years since Mr. and Mrs. G. commenced their labours on Aneiteum, during which their only relaxations from constant and harassing toil, have been occasional voyages to the neighbouring islands. A regard to their health, as well as the claims of their family, imperatively requires that they should return home. But how is this to be accomplished now, with not a single brother to aid them in their work?

The reduction of our Mission to such a position by the successive visitations of our FATHER'S hand, might almost discourage us and might induce despondency or despair regarding our undertaking, did we not know that it is the work of God in which we are engaged, and were we not assured that every one of these dispensations is appointed in the wisdom of our Heavenly Father: We know that he doeth all things well. "His ways are not as our ways nor his thoughts as our thoughts." His modes of procedure are often to us utterly inscrutable. "His way is in the sea, and his path in the mighty waters, and his footsteps are not known." "How unsearchable are his judgments and his ways past finding out." But as we have confidence in his wisdom, we must believe that he has the wisest and best ends in all that he has done, and that he will make all these events, dark and adverse though they may appear, to be the means of securing some brighter manifestations of his glory—

some more wonderful displays of his wisdom, power, and goodness, in the fartherance of his great work in the evangelization of the Heathen.

In the mean time, however, these events call loudly upon the church for humiliation before God, and earnest supplications for his favour. Well may we ask before him, — Show us therefore thou contendest with us. Have we been so nplified by the long prosperity of our mission, that we still need this additional trial. Well may there still be among us great searchings of heart. Have we made this mission our idol, and is God now dashing our idol in pieces? Great reason have we to be humbled before God for all our sins and shortcomings as a church, and how earnest should we be in supplication that the God of grace would turn again to us! Especially “let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach, that the Heathen should rule over them; wherefore should they say among the Heathen, where is their God?”

Yet we believe that these events must ultimately work for the good of the mission. “The blood of the martyrs is the seed of the church” has long been the experience of God’s people, and the loss of these valued servants of Christ, he can make as the seed corns bringing forth thirty, sixty, or hundred fold to the glory of the Father. The deaths of such men as Johnston, Gordon, and Matheson, and of Mrs. Gordon and Mrs. Matheson cannot be in vain. Such an offering to the God of Missions will be accepted, and will be returned in blessing upon the church that has had grace given her to offer them willingly after this sort. “The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee, send thee help from the sanctuary and strengthen thee out of Zion. Remember all thy offerings and accept thy burnt sacrifices. Grant thee according to thine own heart, and fulfil all thy counsel. We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions. Now know I that the Lord saveth his anointed; he will hear from his holy

ven, with the saving strength of his right hand. Some trust in chariots and some in horses; but we will remember the name of the Lord our God.”

We need not say that the call to the church is to go forward. In particular the call is addressed to the rising ministry of the church, to come up to the help of the Lord against the mighty. Before intelligence was received of the death of any of our Missionaries it had been resolved to send out an additional missionary. To accomplish this and to supply the places of the departed, would require four missionaries. But as yet only two have been accepted, and in a few months the Missionary vessel must be on her way. Are these all that are to go? “Who will go for us and whom shall we send?” The church is supplying the means abundantly, and would do much more, but the men are wanting: “Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.”

“Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Make us glad according to the years wherein thou hast afflicted us, and the days wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto thy children. And let the beauty of the Lord our God be upon us; and establish the work of our hands upon us; yea, the work of our hands establish thou it.



THE NEXT MEETING OF SYNOD.

It is time to remind our readers that the next meeting of Synod is to be held at Charlottetown on the **FOURTH WEDNESDAY** (the 24th) OF **JUNE**. This will be the first meeting ever held on Prince Edward Island by our highest ecclesiastical court; and it will naturally form an epoch in the history of Presbyterianism there.

We observe that the Presbytery of Prince Edward Island has already, with admirable forethought, appointed a committee to make arrangements for accommodating the members of Synod, and we have no doubt but they will succeed. Much of the benefit to

be derived from this meeting of Synod will depend on the number of members in attendance; and it was at one time feared that, owing to peculiar circumstances, the attendance at Charlottetown would be small. We believe that all anxiety on this score may be dismissed. The friends in Charlottetown will easily accommodate every member of Synod; and we have reason to think that they will feel much disappointed unless their hospitality be put to full proof.

We trust therefore that all our ministers and representative elders will make up their minds in good time to take a trip to Charlottetown about the 22nd of June. Our Synod this year should count at least a hundred members. Sessions and congregations should be prompt in providing for the travelling expenses connected with the meeting of Synod. It is cruel to compel ministers to pay these expenses out of their own stipends or avail themselves of the only other alternative of staying at home.

There are a few things which should now be attended to with as little loss of time as possible:

1. Congregations should make collections and forward them to the proper quarter.
2. Ministers with the sessions should carefully fill the statistical schedules which are ordered by the Synod. We have never yet received full returns from all our congregations. Last year the Table of Statistics could not be published till December, and even then it was defective.
3. Very important subjects were remitted by last Synod to various Committees. While some Committees have been active in the work assigned to them, we fear that a few may have slumbered over their task. Reports should be prepared when possible, before the meeting of Synod, and all Committees should be ready to give a good account of their diligence.

Ministers' Widows' Fund.

We beg to remind Kirk-Sessions of the following deliverance of the SYNOD in reference to the Fund for Ministers' Widows:

"The Rev. James Bayne read the report of the Committee appointed to prepare a

scheme for a Fund for the widows and orphans of Ministers, proposing to raise by appeal to the more wealthy members and adherents of the Church, a capital fund of \$4000; and that to increase this fund a collection shall be taken up in each Church; and while open at all times to the donations and bequests of the benevolent, that the fund shall depend for its future support on the annual contributions both from Sessions and Ministers.

"The raising of a capital fund of \$4000 by appealing to the liberality of the wealthy and of increasing it by collections in each congregation was approved, and it was remitted to the Committee to carry out the object in the way they judge best. It was further agreed *That for the present year the chief effort shall be the raising of the capital fund, and that the details for the management and distribution of funds be a matter of future consideration;*—and the Committee were directed to have a scale of distribution prepared to be submitted to Synod next year. The Committee was re-appointed with the addition of Rev. D. Roy."

Such then is the deliverance of last Synod. It is urgently requested that collections for this Fund be made in every congregation within the bounds of the Synod. The Committee are preparing the details of the Scheme, and everything will be well matured, we believe, before the next meeting of Synod: but the essential matter is that congregations furnish funds. Let each Minister and each Kirk-Session feel and act as if the success of the Fund depended on their efforts.

Statistical Returns.

We have already referred to the importance of having full and accurate Statistical Tables to lay before the Church every year. The one essential step for securing this object for 1863, remains now to be taken by ministers and Kirk Sessions: namely, to fill up the Schedules with which they will be furnished by the Clerks of Presbyteries. These Schedules have been forwarded to the Clerks of Presbyteries towards the close of April; and we trust that they will be in the hands of ministers as early as the pre-

sent number of the *Record*. Let it be borne in mind that, while accuracy and fulness are extremely desirable, even an imperfect return is better than no return at all. Ministers should fill the Schedules before leaving home for the Synod; and when unable to be present at the Synod, they should not fail to forward the returns to the Clerk. The Kirk-Sessions of vacant congregations should fill up the Schedules.

SYSTEMATIC BENEFICENCE.

At the last meeting of the Synod a "special committee was appointed to consider the subject of systematic giving, and report to the Synod a method by which it may be secured that every member and every adherent give something to the schemes of the church regularly, and as near as possible according to their ability."

Towards the close of the last sederunt the committee submitted the following

REPORT.

"The committee appointed to consider the subject of Systematic Beneficence—with special application to this church—beg leave to report:—

1. That, while in the case of some congregations and individual members of this Church the duty of giving liberally and systematically to the cause of Christ in the support of a stated gospel ministry, and for missionary and educational purposes, is very creditably attended to, still taking the church as a whole, it may be safely affirmed that this important scriptural duty is very grievously neglected.

2. That the want of a regular and scriptural system in giving is in a great measure the cause of our shortcoming in the support of gospel ordinances and institutions, both at home and in foreign lands.

3. That the adoption of a *scriptural systematic method* in all our contributions for religious objects, whether for home or foreign purposes, would, by God's blessing, be of great value in remedying this evil, and making us more efficient as a church of the living God for accomplishing the great work He has given us to do both at home and abroad.

4. That in the Holy Scriptures the duty of *systematic giving* is explicitly stated, as well as the *principle* on which God's people should give, and the fact that *every one* should give *something*, and that something should be *in proportion to his ability*:—

(1.) **SYSTEMATIC GIVING.**—"Upon the first day of the week let every one of you lay by him in store." 1. Cor. xvi. 2.

(2.) **THE PRINCIPLE OR RULE OF GIVING.**—"As God has prospered him." 1. Cor. xvi. 2.

(3.) **NONE ARE EXEMPTED FROM THIS DUTY.**—"Let every one of you lay by him in store." 1. Cor. xvi. 2.

(4.) It is a matter of **SCRIPTURAL COMMAND.**—"As I have given order to the churches of Galatia, even so do ye." 1. Cor. xvi. 1.

(5.) It must be done **CHEERFULLY** and **LIBERALLY.**—"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2. Cor. ix. 6, 7.

5. That it is the duty of ministers and elders and other office bearers in the church to be guides and leaders to the flock, by *example* as well as by precept in this great duty of *Systematic Beneficence*. The Levites were commanded by God to give a *tenth* to the Lord *out of the tenth* they had received from the people: Num. xviii. 26,—“Thus speak unto the Levites and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then shall ye offer up an heave-offering of it for the Lord, even a tenth part of the tithe.

6. That all office bearers, members and adherents be earnestly recommended to adopt the above-mentioned method—"to lay by them in store on the first day of the week, as God has prospered them" for all religious objects, and to do it on the high Scripture principle above enunciated, and as a religious duty.

7. That once in every month—on the first Sabbath of every month, when and where practicable, *every one* give out of this sacred

store a certain amount to be afterwards divided between the several schemes of the church.

8. That the following method be recommended for collecting these contributions into the treasury of the church:—

1st. Where that is at all practicable, let every one enclose his monthly contribution (giving his name and the amount) and put it into the collection box on the first Sabbath of every month, or on the following Sabbath in case of inclement weather. Let the congregational treasurer assisted by an elder or deacon take charge of these contributions, and make out a list of all those who have thus contributed; and let every office-bearer, member and adherent who has not *thus* contributed be called upon for his monthly contribution by district collectors specially appointed for that purpose.

2nd. In congregations or sections of congregations where monthly contributions cannot conveniently be taken up on the first Sabbath of every month, let collectors be appointed for every section of the congregation who shall once in every month call upon every office-bearer, member and adherent of the congregation for a monthly contribution to the schemes of the church.

3rd. It is not intended that this method should interfere with any existing organizations—such as Ladies' Missionary Associations—they may be harmonized with this method, or grafted on it as may seem best fitted to promote the great object of Systematic Benevolence in the judgment of the congregation.

9. That the sum total thus collected during the year be apportioned to the several schemes of the church by a synodical committee, consisting of an equal number of ministers and elders—except in cases where individual donors have already allotted their contributions to a particular scheme or schemes, or where congregations have done the same at an annual meeting or through their Kirk-session.

10. That the balance remaining over, after meeting the claims for the year then past, of the Home Mission, Foreign Mission, Ministerial Education, and Synod Funds have been fully met, shall be used as a sup-

plementary sustentation Fund, of which every settled pastor within the bounds of the Synod shall receive an equal dividend.

11. That each Presbytery be enjoined by the Synod to see that the several Kirk-sessions and congregations under their charge give due attention to this matter. That they do so by Presbyterial Visitation, deputations, or such other means as they may deem suitable.

12. That a standing committee of Synod be appointed to watch over the progress of this scheme; that this committee be instructed to correspond with the clerks of the several Presbyteries of the church on the subject, publish such information in reference to the progress of the work as may be thought profitable, and report to the next Synod on the whole subject.

13. Your committee would further beg leave to submit:—

That if every head of a family in connection with this church would on an average contribute 50 cents per month it would yield an annual revenue of \$53,292 or £13,323. This is calculated on the basis of the number of families given in the table of statistics submitted to the last Synod of 1862, being 8,882 families; that this number is far below the truth may be readily judged from the fact that there are 19 congregations who have blanks where the number of families should be recorded. But taking the above as the basis of our calculations, and 50 cents as the average contribution of each family (which must be allowed to be very moderate) we have an annual revenue of £13,323. Suppose that £1000 were allotted to each of the schemes of the church—that is to the Home Mission, Foreign Mission and College, and £300 to the Synod Fund, we should have £10,000 to form a sustentation fund—yielding an equal dividend of £125 10s. for 80 ministers or £111 10s. for 90 ministers.

Supposing again, that every communicant in the church contributed on an average 50 cents per month; according to the same basis of calculation we should have a fund of \$59,928 or £14,982. The number of communicants returned in 1862 is 9,988. But this also must be far below the true

number, for in the column for communicants 21 congregations are represented by blanks.

But supposing the average contribution from each communicant were only 25 cents per month, the aggregate would amount to \$29,964 or £7,491; which sum after yielding £1000 to each of the three great schemes of the church, and £491 for the Synod fund and expenses of collecting and disbursing, would afford an equal dividend of £50 to 80 pastors or £44 to 90.

14. That if all the ministers, other office-bearers and members of the church give their hearty and conscientious support to this method, much more than we have ventured to anticipate will be accomplished; and all the schemes of the church will be put in such a state of efficiency as to enable us to go forward in the great work of church extension, ministerial education, and Foreign Missions in a manner never yet attained to.

All which is most respectfully submitted.

The following is the deliverance of the Synod in reference to the above Report:—

The Rev. William Murray read the report of the Committee on Systematic giving, submitting a plan for securing regular monthly contributions of all office-bearers, members and adherents of this Church. The report was received and the diligence of the committee approved. The committee was re-appointed, and directed after revision to publish their scheme in the *Record*; and though the Synod, for want of time for discussion, cannot at present give it their formal sanction, yet they desire the committee to keep it before the Church during the year.

The members of the committee being resident far apart there was no opportunity to hold a meeting since the rising of the last Synod. From the same cause they will not be able to meet till the meeting of Synod in June next. The Report is published now, in accordance with the direction of the Synod, without much revision.

It is earnestly hoped that its suggestions may receive the careful attention of all ministers and elders; so that when they meet in Synod in June next, they may be enabled to take some decided step to secure the end aimed at in this scheme, either by adopting the method above proposed, or something still better fitted to secure the same great object.

A HOME MISSIONARY INSTITUTE.

The institution for the instruction of the Deaf mutes of the Lower Provinces, has already, we doubt not, taken a strong hold of the affections of our people. It is entitled to a high place in our hearts, and to frequent remembrance in our prayers. The interest with which it is now regarded may however, and we believe, *ought* to be more general and profound. Many of the truly benevolent among our people have very limited means of becoming acquainted with the real character and extent of the work done within its walls; and it is clearly the duty of those acquainted with *facts* which tend to bring the value of the Institution to light, to make these public.

It is from the desire to lay before our readers a few interesting facts, giving to the School a Home Mission aspect, that we pen this short article. Here is a part of our population who, in the mysterious arrangements of Divine Providence, cannot while under the parental roof be adequately instructed respecting the nature and character of God, their relations to Him, their responsibilities, their sinfulness or the way of salvation through the Lord our Redeemer.—In the Institution, this intense darkness is dissipated. The truths of Divine Revelation are gradually communicated, and of many pupils, some at least, have attained to an acquaintance with the facts and prominent truths in the Christian system, which will bear comparison with members of our own families, who have had all the advantages of parental instruction, supplemented by the aid of the day and Sabbath School teacher.

The last six weeks have afforded satisfactory evidence of this to various Churches in this city, to which pupils of the Institution sought admission as members, and into which, after affording satisfactory evidence of knowledge, earnestness and devoutness, they were received with feelings of joy and thanks giving to the God of all grace, to our Lord Jesus Christ, and to the Great Spirit, the enlightener and quickener of souls.

A few weeks ago, two pupils of Mr Hutton, after an examination regarded as in

every respect satisfactory, by Rev J. C. Cochran, their pastor, were received by Bishop Binney in Salem Chapel, and confirmed according to the rites of the Episcopal Church, prior and preparatory to admission to the Lord's Supper.

Subsequently another, after a similar examination and a public profession of his faith in the Lord Jesus, was baptized by Rev. A. H. Munro and enrolled as a member of the North Baptist Church.

On the first Sabbath of March, five Deaf mutes joined with their fellow Christians in one of our Congregations in the city in commemorating the Saviour's death. These however did not all then join for the first time, nor were they all pupils of this Institution. Two were pupils, one Mr. John Tupper having six months ago been received, and the other Mr. James R. Forbes, who at a meeting of the Church on a previous evening, had been cordially recognized as a Christian brother.

The examination of these young men having been conducted in writing by question and answer, a few specimens of their replies will speak for themselves, both as respects accuracy and extent of knowledge of Divine things, and also as regards the appreciation of the value of Christ and of Divine realities. We make the selection from the answers of the young man last admitted, simply because they are most convenient, the replies of the other being all respects equally precise and impressive.

“7. What did Christ do to save us? He died the accursed death of the Cross in our stead.

8. What do we need to be saved from? From sin and hell or everlasting misery.

9. In whose room or place did Christ die? He died in our stead.

10. What must we now do to be saved? If we repent our sins and love and believe in the Lord Jesus Christ we shall be saved.

11. Can we be saved in any other way? No, none but Christ can save us.

12. Can we be saved without repentance? No, we can only be saved with repentance of our sins and faith in Christ.

13. What is repentance? A sinner is sorry for his sins and wickedness and forsakes them and beseeches God to pardon him for the sake of Christ.

14. Do you think you are sorry for your sins? Yes, I feel very sorry for my numerous sins that I have sinned against God.

15. Have you committed many sins?—Yes, I have committed innumerable sins like the hairs of the head or the grass, I am deeply sorry for them, having sinned against the Lord since I was a child.

16. Have you a good or a wicked heart? I have a wicked heart and I am a sinner.

17. Do you find it quite easy to love God and to be holy? No, it is hard for me to do so.

18. Where shall we find help? I shall find help from God.

19. Do you feel thankful to Jesus? Yes, I feel so very deeply thankful to him, for he gave himself a ransom for me.—1 Tim. ii. 6.

20. Do you think you love him? Yes.

21. Do you think you love him more than father or mother? Yes, and I desire to get love to him more and more.

29. Why has the Lord made you deaf and dumb? Because it was his Holy will to make me deaf and dumb.—Luke x. 21.

30. Are you angry at the Lord for this? No, I am content and happy at his will to me.

31. Are you thankful for instruction?—Yes, I am exceedingly thankful to God for my instruction.

32. Did Jesus show love to the deaf?—Yes, he was moved with pity upon them, and miraculously healed them. The Gospel tells me He maketh both the deaf to hear and the dumb to speak.—Mark vii. 37.

33. Will there be any in Heaven who cannot hear and speak? No, they are now happy and rejoice to sing praises to Christ. The ears of the deaf shall be unstopped and the tongue of the dumb sing.—Isaiah xxxv. 5, 6.

34. Are you content with your situation? Yes.

35. Do you love good people? Yes, the Holy Bible tells me If God so loved us we ought also to love one another.—1 John iv. 2.

36. Do you hate any person? No, the Gospel says Thou shalt love thy neighbour as thyself. Let love be without dissimulation.—Romans xii. 9.

53. Why do you wish to observe the Lord's Supper? Because our Saviour commands me to observe it in remembrance of his death.—1 Cor. ii. 8.

54. What do you trust in for pardon of sins? I trust in God through Christ for his sake.

55. Why do you not trust to your own goodness? Because God would refuse to approve me.

56. Can you make yourself good without help? No, I am unable to make myself good without assistance.

57. Who will help you? The Holy Ghost will help me.

58. Do you love the Bible? Yes, I love it best of all books, for it is his Holy book?

59. Do you love the Sabbath? Yes;

60. Do you love God's people? Yes.

61. Will you help to send the Bible to the heathen? Yes indeed, I would be willing and cheerful to send it to them, and send money to buy many Bibles to them, in order to be taught about God and Christ and the way of salvation.

62. Are you ashamed to own Christ before men? No, I am bold to own Christ before them.

63. What do you mean by being *saved by grace*? Salvation by the free mercy of God to sinners through Jesus Christ.

We do not deem comment necessary.—When we first heard these answers given in the presence of the Lord's people, we thought that we never witnessed or heard any thing more solemn and impressive. We have the same impression still. We believe the Spirit of God has clearly owned the labours of our faithful and laborious instructors in that School, and thousands in view of such facts will feel it a privilege to give their contribution to maintain what is at once a *School* and a *Home*, in which they are taught wisdom and led to the formation of habits of acquiring knowledge and general usefulness.

It is matter of thankfulness, and must be a source of the greatest gratification to Mr. Hutton, that while the Institution under his care has been thus blessed as a place and means of religious influence, that influence is seen to be Catholic and not sectarian.—That four pupils should within so many weeks seek and join three different denominations of Christians, affords the clearest evidence of the absence of all attempt or desire on the part of the teachers to exert an undue influence in favour of any.

We think the facts simply stated in this article warrant us in presenting the School and Home for the Deaf mutes, to the prayers and liberality of our Christian people as a Home Missionary Institute.

LETTER FROM THE REV. D. MORRISON. TO THE CHILDREN.

My Dear Young Friends,—

I now take my pen to fulfil an engage-

ment—an engagement not made with you but with some of the children of Edinburgh, as you shall see immediately.

About three weeks ago I was invited to attend a meeting of children in the West Port, Edinburgh. And here let me say a word regarding the origin of the congregation in connection with which the meeting was held.

This is one of the first congregations organized under what is known here as the "Territorial Scheme" introduced and vigorously prosecuted by Dr. Chalmers. This locality was formerly one of the worst and most ungodly in the large city of Edinburgh. The people were crowded together in small, close rooms, in houses built on narrow streets, and filthy lanes and closes. They drank whisky, got drunk, quarrelled, fought like tigers, swore, committed theft, and in one word were up to all kinds of mischief. They would not go to church; for they thought they were better off in the enjoyment of their sins. Dr. Chalmers proposed that a missionary should be got to labour among them, which was accordingly done. The missionary went among them, speaking to them about their sins and the Saviour, alone or in groups, in the street, in the market, in their houses, where also he read the Bible with them, and prayed with and for them. He likewise held meetings among them, where he could get a few of them together for that purpose. At first very few could be prevailed upon to come out to meetings. They would travel miles to get strong drink, and to see amusing sights, but cared not to go to hear the Word of God. The missionary, however, persevered, laboring and praying. The Lord blessed his labours, and now he could get small groups of them to meet in private rooms. Gradually the numbers attending these meetings increased, so that no private room among them could be found large enough to contain the audience. There were churches enough around them to which they might go; but they would not both because they were yet too careless about their souls, and could not dress well enough, as they thought. Thus they would rather remain at home, breaking the Sabbath and destroying their souls, than go to the churches.

of which several stood around them within the distance of half a mile. Dr. Chalmers's plan was to have a church built in the midst of them to be their own, and to which they might come ever so meanly clad. But they were poor and could not build a church. Here the good people of Edinburgh that loved the Saviour, and the souls of men, came to their help, and erected for them a good commodious church. There was no gallery in it at first, there was no need of it. The audiences would not nearly fill the floor-pews. The first communion held there, only four from that congregation sat at the Lord's Table. After a few years it was found necessary to put a gallery in the end of the church. This being filled, the gallery was extended along the two sides of the building. Now, on the Sabbath you will find not only all the pews filled below and in the gallery, but also the aisles crowded with people standing, for whom no seats can be obtained. Now in the West Port they can count not only their audience by hundreds, but even their communicants, all gathered from the miserable, wicked people described above. Thus was raised the congregation in connection with which the Children's Meeting was held, which I was invited to attend.

In order to make sure of finding the place on the evening of the meeting I went to see it in the daytime. In large and commodious rooms below the church, I found a flourishing school, taught by an efficient staff of teachers. The superintendent very kindly shewed me into the various apartments. In the largest there was a mixed school of boys and girls, learning reading, writing, arithmetic &c. In another I found a goodly assemblage of children, apparently below five years of age, all busy, clean, and happy-looking. In a third room I found the elder girls learning to knit and sew. And how dexterously they did ply their needles! They all looked tidily, cheerful and happy. One could not but love and respect them. But oh, how sweetly they sang! The strains of their melody seem still to ring in my ear! I listened. They were singing:

"From Greenland's icy mountains,
From India's coral strand, &c."

When they came to

"Waft, waft ye winds, the story,
And you, ye waters, roll,"

how heartily they seemed to enter into the spirit of the prayer! Yes, the children of the "West Port" lately delivered from worse than heathenism, are now not only sending up their *prayers*, but also contributing their *pennies* to hasten the day when the gospel,

"—Like a sea of glory
Shall spread from pole to pole."

In the evening at the appointed hour, I again visited the school-rooms. The children were all assembled—for they learn to be punctual. I think there could be no fewer than five hundred of them present. I was astonished to find them behave themselves so well. They did credit to themselves, to their teachers, and to their parents by their good behaviour. You could see some of them listening with all eagerness to catch every word addressed to them. They were not all very *finely* clad, but they were all clean and happy-looking, as all good children ought to be.

The Rev. Mr. Tasker, their minister, much and deservedly beloved by both parents and children, would have me say something to them about our Mission in the South Sea and our children in Nova Scotia, which I was very glad to do. So I related to them some of the wicked deeds of the heathen, how they kill their own children, cook them, and invite their neighbours to partake of the horrible feast; how they bury alive the sick and infirm, old and young, who are no longer able to earn their own livelihood; and how, when they seek the pardon of their sins, being ignorant of the only Saviour, instead of wiping away their sins they plunge themselves deeper and deeper into transgression—such, for instance, as burning some of their fellow men as a sacrifice. I was glad also to lay before them the triumph of the gospel in Aneiteum, to shew that many of them were brought to love the Saviour, love the Bible, keep the Sabbath, live peaceably and happily among themselves.

Next I had to say something about our children in Nova Scotia and Prince Edward Island, which I did by stating that you are now building a Vessel for the Mission,

which is to carry the missionaries from island to island, spreading among the heathen the knowledge of the Saviour's name. Having mentioned that we have now there a small craft named "The *John Knox*," they were anxious to have our new Schooner called "The Dr. Chalmers" for they love him still though he is now long dead, and many of them have never seen him in the flesh. In the event of my *trying* to get the Vessel thus named they agreed to give us a pound a-year to keep her afloat. I took them up at their offer, for if we get their pound we shall also get their prayers. And now my young friends, what would you think of having our Vessel called "The Dr. Chalmers."

A few words more and I am done. *Men's actions will never die.* We shall all soon die, every one of us. Other people will dwell in the houses we now occupy, walk on the streets and roads that we now trudge, sit, on the Sabbath, in the pews which we now fill, cultivate our fields, read our books, play on the lovely green which we now think the most charming spot on earth, when we are all in the dust, and our very names are forgotten among men. Yes, our works will live when we are dead, whether they be good or whether they be evil. Dr. Chalmers is dead nearly twenty years, and here we find his work still living. His work is not only living, it is growing. It grows stronger and spreads wider every year. It is like a brook or a river growing broader and deeper as it rolls its waters down to the sea. When the work in the West Port was commenced, a small room would contain the audience; now a large church is not sufficient to do so. And more, the people are themselves now helping to send the gospel to others. The parents teach their children to love the Saviour, and these in their turn will teach their children, and the work will go on, for aught we know down to the end of the world. And who can estimate how many souls shall be benefitted by it, and what glory the Saviour shall have of it in the end?

But you will say, We cannot do such great things as Dr. Chalmers did, so it is useless for us to try. Perhaps we cannot do such great things as Dr. Chalmers did, but

we can do *our own* duty, and that is just what God expects of us. God has work for every one of us to do as well as he had for Dr Chalmers. Are all our beautiful hills on which our tall straight trees grow, and on which, when cleared, the yellow corn waves before the autumn breeze, of no use because their tops do not reach up to the clouds? Are all the trees of which we build our houses and ships of no use because they are not so tall and thick as the monster trees of California, which cannot be felled with axes? Are all our brooks, our wells, and all the tiny dew drops of no use because they are not large rivers to float our ships that bring our goods from foreign shores! The world needs both the large river and the tiny dew drop that covers only the point of a single blade of grass. The world needs some men to do great things, while many are required to look after the little things demanding our attention. And I am delighted, my young friends, to see by every number of the *Record* that you are, by *littles*, doing a good work which is destined to live, growing wider and stronger, when both you and I are lying quietly in our graves, our hands and tongues no longer able to work or speak for Jesus on earth.

But if we live in sin, our works shall also live on forever. The evil we have done and encouraged others to do, may go on spreading wider and sinking deeper in the minds of men when we are dead and gone, thus ruining the souls of men, and dishonouring the Lord.

Again, our actions do not come to an end even at the end of the world. They will follow us into the world of spirits. We shall reap the fruits of them throughout an endless eternity. For, "We must all appear before the Judgment seat of Christ, that every one may receive the things done in his body according to what he hath done whether it be good or bad." Let us then, my young friends, think of this. Let us labour for the happiness of the soul rather than that of the body; for an eternal inheritance of bliss rather than for the things of this life which *perish in the using*.

DONALD MORRISON.

Edinburgh, March, 1863.

Our Foreign Missions.

MR. GEDDIE'S ANNUAL REPORT.

ANEITEUM, Dec. 16, 1862.

Rev. and Dear Sir,—

This being my annual letter ought to have been written some months ago. My reasons for delay were the want of an opportunity to send letters, and a wish to give you some account of the neighbouring islands, which I could not do until the *John Williams* had made her annual voyage. The information which my letter contains is of a varied nature, but I trust that it will not discourage, but rather lead us all to more humble dependence on God, and more powerful and earnest exertions for the extension of the Redeemer's kingdom.

DEATH OF MR. MATHESON.

You have no doubt heard before this time of Mrs. Matheson's death on this island. She died rejoicing in that Saviour whom it was her delight to serve while she lived. Her latter end was a suitable termination to a life adorned with much christian excellence. It is with deep regret that I inform you that Mr. Matheson has followed his wife to an early grave. The sad event took place on Mare, in October last, at the residence of the Rev. S. Creagh. He had gone thither to spend a few months in the hope that a change might benefit his health. It would have been a melancholy satisfaction to us had he been spared to return to this island, and find a resting place beside his wife. You will have a full account of his last illness and death in a letter which Mr. Creagh has written to you. The disease of which he died was consumption. You are aware that Mr. Matheson arrived at these Islands in a very feeble state of health, and though at times he seemed to rally a little, yet there never was any decided improvement in it. We felt reluctant to settle him on a heathen island, and did so only in compliance with his own earnest entreaties. During his residence on Tana he laboured with much devotedness for the salvation of those around him. If he committed an error, it was in imposing too much on his own strength. The spirit indeed was willing, but the flesh was weak.

RESIGNATION AND HOPE.

We would be more or less than human, if we did not feel deeply the affecting providences which have befallen the mission. Our consolation is that all events are under the control of God and that he doeth all things well. Let us therefore bow—humbly bow—beneath the repeated strokes with which our Father in heaven has seen fit to

visit us. We must not forget that though clouds and darkness are round about the Lord, yet that righteousness and judgment are the habitation of his throne. The things that now seem to be against us will sooner or later appear to be for us; and they no doubt form a part of God's all-wise and benignant arrangements, for the promotion of his own purposes of love and mercy in these distant isles.

Let us not be discouraged by the events that have taken place. Though some of our number have died we should bear in mind that Jesus lives, and lives to die no more. His life is a solemn pledge for the permanence and extension of his kingdom. It is easy for him to raise up others to take the place of those who have gone to their rest.

May we who survive have grace to improve the solemn events which have afflicted us. There is a voice in them all which says, "Be ye also ready; for in such an hour as ye think not, the Son of man cometh." God grant that they may be sanctified to us by weaning our hearts more completely from this world, and setting our affections more entirely "on the things that are above."

PROGRESS OF THE WORK ON ANEITEUM.

I have not much to report about this island. Were I to enter into details of our labours it would be to repeat what I have written on former occasions. I feel thankful to say that we have as much encouragement in our work as falls to the lot of most missionaries. The natives, with few exceptions, attend on our instructions, and appear to value the privileges they enjoy. The novelty of Christianity has now passed away, but there is no falling off of the people. May they ever "stand fast in the liberty wherewith Christ has made them free, and be not entangled again with the yoke of bondage."

More persons have been added to the church during the past, than any former year, and there never were so many candidates for church membership as at present. The ordinance of the Lord's Supper is dispensed twice a year at each of the two stations, which gives the members an opportunity of communion four times a year. Few persons are absent on sacramental occasions, except the aged and sick who cannot attend. The ordinance of the Supper was dispensed last Sabbath, and about 260 persons took their seats at the Lord's Table. It was a solemn, and I trust, precious season to many souls. It is always an impressive spectacle to see so many persons, who but a few years ago indulged in all the abominations of heathenism, confessing their Saviour before God and their fellow men. Angels are not unmoved spectators of so lovely a scene. What farther proof do we need of the omnipotence of divine truth, than to see the

man who was once a cruel, degraded and remorseless savage, sitting at the feet of the Lord, "clothed, and in his right mind."

CHARACTER OF CHURCH MEMBERS.

The general conduct of our church members is such as to warrant the hope that their profession of religion is sincere. The terms of admission are quite as high as at home. There must be a competent knowledge of the leading truths of the Bible, and an exemplary life. We expect sacrifices also which are not considered necessary at home, but which our peculiar circumstances seem to require. No person would be continued in the church who indulged in the use of tobacco or *kava*, the only intoxicating drink on these islands. To use the former of these articles, even if it were not injurious, would expose them to intercourse with our own countrymen, who are seeking their ruin, and as the latter is destructive to soul and body, we have no hesitation in enjoining on the natives to "touch not, taste not and handle not." It is understood moreover that every church member makes such an unre-served consecration of himself to the Saviour, as to be ready to engage in his work, on this or neighbouring islands, at the call of duty. We endeavour to make the primitive churches our model as much as possible on these islands. But while I write thus, let me guard you against impressions too favorable. It is quite probable that converts from heathenism would not stand so well in seasons of trial, as christians at home, and cases of falling into sin may be reasonably expected to be more common among them. How different are their circumstances from those of persons brought up in christian lands, who have had religious training, superior advantages for the attainment of religious knowledge, and been taught to regard with abhorrence crimes with which the heathen have been familiar from their earliest years. But God's grace is all sufficient, and the Redeemer's blood "cleanseth from all sin." Many, we have good reason to hope, have already given up their hearts to Christ, and others will yet submit to him. The Saviour's crown will be adorned with jewels gathered from this and other isles of the sea.

RULING ELDERS.

Our labours on this island are much aided by a good staff of ruling elders. Some of them are very faithful and devoted men, and exemplary in the duties of their office. Each elder has the oversight of a certain number of members whom he is expected to visit, encourage, admonish and exhort as the case may be. Our elders also go out occasionally on the Sabbath day, and conduct the worship of God at distant places. Their addresses are usually founded on some portion of Scripture which they have heard

their missionaries explain, and they often add illustrations of their own, which adapt them to the minds of their countrymen, and make them very impressive. We feel impelled to use every agency which God has placed within our reach for scattering the seed of divine truth, and conveying the bread of life to those who are perishing for lack of knowledge.

EDUCATION.

The cause of education advances slowly in the right direction. Every little village on the island has its teacher and school, which is attended by parents and children. The time of meeting is sunrise, and an hour and a half is spent in giving and receiving instruction, and then the natives disperse, and go to their plantations or fishing. Reading only is taught in our morning schools. The time of meeting may appear unseasonable, but we must accommodate ourselves to the circumstances of those who attend, most of whom are adults. A large proportion of the people are now able to read the word of God in their own tongue.

At each of the stations there is an afternoon class attended by young men and women, many of them married. Our teachers for this and the neighbouring islands are usually chosen from this class. In addition to reading they are taught writing, arithmetic, geography, &c. Mrs Geddie teaches the class at my station with the help of native assistants.

MRS. JOHNSTON'S SCHOOL.

The school under Mrs. Johnston's care also holds an important place among the means employed for the improvement of the natives. It is attended by children from different parts of the district, who are the hopes of the island. Many of them are orphans, and unless taken care of by the mission, must grow up to be useless, if not injurious members of society. As Mrs. Johnston intends to forward a report of her school to you, I will not anticipate what she has to say. She seems eminently qualified for the department of missionary labour which she has chosen. The school will, I have no doubt, be a great blessing to the island. Our only regret is that a similar institution is not in operation at the other station. Mrs. Johnston, I am glad to say, enjoys excellent health.

MISSIONARY MEETINGS.

Our annual missionary meetings took place in the months of August and September. The whole amount collected at the two stations was £S 15s. 6d. sterling, and 3000 lbs. arrow-root. There would have been more of the latter, only a great quantity was destroyed by the hurricane and floods of March last. We expect to ship a part of it for Melbourne and the remainder of it to New Zealand, where it is likely to sell for

6d. or 8d. per pound, and the proceeds will be forwarded to our agent in Sydney. It is but little that our natives are able to do for the support and extension of the gospel, but they seem willing to do what they can. All that is contributed for the cause of God appears to be cheerfully given, and will be accepted by Him who requires of a man according to what he hath, and not according to what he hath not. I hope that in a few years this island will not be much of a burden on the churches which support the mission on it.

GREAT MORTALITY.

The mortality on this island during the past year has been unusually great, and the deaths have been more numerous than the births. I may remark, however, that the proportion has been confined to Mr. Copeland's district, and the births and deaths on my side of the island have been equal. The difference between the mortality on the two sides of the island must be traced to local causes. The fearful hurricane which occurred while the measles and dysentery raged on the island will to some extent account for it. It was far more severely felt on the side of the island where the mortality was greatest, than on the side which I occupy. There was scarcely a house left standing near the shore for a space of ten miles, and the sick being exposed to the weather, contracted diseases from which they never recovered. The wonder is that the mortality has not been much greater, and that so many recovered their health after such exposure. Add to all this the great destruction of food which compelled the natives to live on unwholesome roots &c., when they most needed good and nourishing fare. It would be premature to conclude from the past that the natives of this island are destined to share the fate of many aboriginal races, and pass into oblivion. My mind at least shrinks from the thought, and as God has been pleased to make them the first depositories of his word in these islands, let us pray and hope that they may be preserved as a people, and honoured to take an important part in diffusing the knowledge of Christ to the dark regions beyond.

CIVIL GOVERNMENT.

During the past year something has been done to improve the civil government of the island. In the days of heathenism the island was divided into seven districts, governed by as many high chiefs, whose power was supreme. They were the high priests as well as civil rulers of the island. During life their persons were sacred, and after death they were regarded with religious veneration. When a high chief died his body was not thrown into the sea, as in the case of common people, but was laid on the ground,

and every part covered except the head, which was left exposed to view, and the people were accustomed to present offerings to it. Now in the days of heathenism the objects of worship were called *nat-mas*, which is a compound word, and signifies a dead man; and leads to the supposition that the gods of the island were deified spirits of the high chiefs. When heathenism was overthrown the civil and sacred offices of the high chiefs were so blended that their influence was overthrown also. No class of persons suffered so much as they did, by the introduction of christianity, and for some years they stood on a level with the common chiefs of the island. But the system did not work well. The people treated them with a deference which was not accorded to the others, who possessed very little influence. During the prevalence of the late sickness several of the chiefs died, and when successors came to be appointed, it seemed a favorable time to review the whole subject of the chieftainship. It was the universal wish of the people that the high chiefs should retain their former position as far as consistent with the new order of things and that the inferior chiefs should be regarded as village magistrates under them. The present high chiefs of the island are Lathella, Karaheth, Nohoan-pakau, Matan-ahileth, Nasivi, Nimyiv-ero and Nungni-nethom. These chiefs make all laws, appoint to all offices, and hold courts to decide all cases of importance. The Bible is regarded as the statute book of the island, and all laws are based on it. The matters more commonly before the chiefs relate to disputes about land and fruit trees, personal and village quarrels, adultery, and there have been cases of husbands beating their wives and children ill-treating parents, but these are rare. The punishments usually inflicted are fines, labour on plantations or roads, tying, and there have been instances of whipping. The present system of things works well, and there are few spots of the earth where open crime is so rare. I dare say that you and others may be ready to ask, Do the missionaries interfere in the civil affairs of the island? I have no hesitation in saying that we do interfere, so far as to instruct the natives how they may govern themselves. The peculiar circumstances of the people makes this a necessary duty. We found them cruel, degraded and miserable savages. All matters were settled by the club and spear; and might was right, in the days of old. How could such a people form themselves into a Christian government without instruction and advice? The chiefs come to us and say, "We are children and know nothing, tell us what we ought to do." We go to the Bible and tell them what that says on the subjects they wish to be informed about, and also the practice of Christian governments, in so far

as this is known to ourselves. These islanders must be trained to rule themselves, and if missionaries withhold the necessary information where shall they look for it? It is our wish to have as little to do with civil matters as possible, and I am glad to say that every year makes our chiefs more self-reliant and independent of us. [Mr. Geddie's report regarding neighbouring islands will be given in our next.]

LETTER FROM MR. GREAGH.

NENGOE, or MARE, South Seas, }
Oct. 22, 1862.. }

Dear Sir,—

I feel that it becomes me to address you a few lines as the Secretary of your Board of Foreign Missions. My object in writing is to communicate the painful intelligence of the death of one of your missionaries—Mr. Matheson. You are doubtless aware that he has been in a precarious state of health for some considerable time. He came to my house about four months ago and staid with me during the absence of the *John Williams* to Sydney. He intended to return again to Aneiteum on the arrival of the vessel. But by the time the vessel came to this place, to go on to Aneiteum he was in a very weak condition; he intended, however, to go; but on my persuading him to remain where he was, he consented. On the return of the vessel from Aneiteum, he was dead. He sweetly fell asleep in Jesus, his precious Saviour, on the 14th instant, at 45 minutes past 12 A. M., our time; 12 or 14 hours before your time.

On his arrival here it was evident to all that saw him that he would not be long in this world. While here he was diligently and constantly employed in translating the gospels into the Tannese language, and that notwithstanding the shattered state of his health. Such was his close application that it was not before he had augmented his weakness, that I could persuade him to study less. He was buoyant with the hope that Mr. Paton would return from the Colonies in the *John Williams*, and that he and himself would together revise his translations, and then print them at Aneiteum, for the benefit of the poor Tannese. Whilst here, he wrote out a school book in Tannese; and the week before the *John Williams* arrived, he proposed to me to print it. I readily consented, and only regretted he had not mentioned the subject earlier, as I feared the vessel would come before it was possible for the work to be done. I began the book and was at work in the printing office about it when the arrival of the *John Williams* was announced to me. This put an end to the work. Mr. Matheson only lived a fortnight after the arrival of the vessel at our island.

His descent to the grave was not marked by anything singular. His mind was calm, and peaceful, and happy; humbly hoping in Jesus "his precious Saviour," and patiently waiting the will of "his Father." Had his death occurred a fortnight earlier I should have been all alone with him, but a kind Providence had so arranged that not only should my wife be present, but also a brother minister and others, all of whom manifested their deep sympathy with our suffering brother. The burning ardour of his soul was sadly damped by his frail and shattered tabernacle of clay. Often has he shed tears over the wretchedness and wickedness of dark Tanna; though in perils often by the heathen of that island, and driven from those shores through fear of death, and though the end of his dear wife was unquestionably hastened by exposure in the boat on the night they fled, yet Tanna was as precious to his heart as if he had received nothing but excessive kindness at the hands of the people. He had sanguine hopes that the good seed sown there would yet spring up and bear fruit. May his hopes be realized! When he arrived at Nengoe his voice was very low, scarcely above a hoarse whisper. At one time his voice improved a very little. This produced great joy in him. He appeared like a captive with his chains unloosened, and began to exercise his voice by reading aloud. I however, advised him not to try it too much as he might throw himself back again. His joy was but of short duration. His throat became worse and swallowing anything was most difficult. Boiled batter pudding was what he managed best. This I made for him every day. (My wife was away in Sydney and I had to be cook.) He was with me three and a half months, but he could not conduct family worship once during that whole time. In this very weak state and when his throat was at its worst he commenced preparing Psalms for singing. And it was my intention, if possible, to print the Psalms he prepared with the school book. He told me that he took cold on board ship. After his wife's death he took a passage in a vessel which was going to Tanna from Aneiteum. He hoped to ascertain the state of matters on Tanna, and to keep up communication with the people. He did not reach the Island as the vessel returned to Aneiteum without going there; it was on board that vessel he caught his cold.

I consider that you have lost a most devoted and pious missionary. Had he enjoyed his health and possessed a vigorous frame I think he would be equalled by few and surpassed by none. Your church has been sadly tried of late years. The trials which have befallen your missions on Tanna and Erromanga may be permitted or sent to try your faith. Scarcely has any Mission of

late years been so afflicted; but I feel assured you will not despair. Mr. Matheson has told me several times that the Tanna Mission was never so prosperous as at the commencement of this year. The number that have died on the field is no reason why the enemy should be allowed to have matters his own way. The thousands who died before Sebastopol belonging to the allied armies was no reason why they should abandon the siege but rather was a stimulus to more energetic operations, and so it is in the mission battle field. Some must fall—let the places of those who fall be quickly filled lest the enemy rejoice over his supposed triumphs. Mr. Matheson suggested that he and I should make the subject of the Tanna Mission an object of special prayer till the arrival of the *John Williams*. Two things he suggested as subjects of prayer, viz.: 1st. That the Tannese might be willing to receive teachers. 2nd. That there might be found some who would be willing to go and live there. Mr. M. was sanguine that the Mission might be re-commenced at no distant day; and at one time, before he got excessively weak, he often said he would return if Mr. Paton would go with him. But his work on earth was done, and the Master had need of him in the upper world. We mourn the loss of a fellow soldier, but we faint not, humbly believing that he has his reward while the Master whom we serve will supply his place. I have written full particulars to Mrs. Matheson, his mother.

With much sympathy in your severe trials and with christian love, believe me to be, my dear Sir,

Yours faithfully,
STEPHEN M. CREAUGH.

Rev. James Bayne.

LETTER FROM MR. COPELAND.

ANEITEUM, NEW HEBRIDES, }
Dec. 31st, 1862. }

Rev. and Dear Sir,—I am sorry to inform you that we have heard of the death of Mr. Matheson of this mission. I told you in a former letter that he left this island in June last in the *John Williams* for a short visit to Mare, intending to return to us by the same vessel on her voyage from Sydney. Mr. Creaugh, with whom he lived on Mare, writes that his health did not improve after going there, and that his voice was so weak as to prevent his even once conducting family worship. So long as he had strength he continued to work at translation. Mr. Creaugh says he has completed the translation of the four gospels in the language of Tanna. He was able to walk about till within a few days of his death. When asked if he thought he should recover, he said, "he did not think he should." This was

shortly before the 14th of October, the day of his death. But though he may have been sensible that his end was not far distant, it seems to have come upon him more suddenly than he expected, as he gave Mr. Creaugh no directions about his effects, supplies, and some money he had on hand. Thus has one more trial come upon our already sorely-tried mission. Wave after wave has been allowed to pass over us in quick succession. Our deceased brother was never perfectly strong at any time during his residence in the New Hebrides, but in the end of 1860 he had greatly improved, and was fit for a good amount of work. I did think at that time that he might be spared and be useful for many years. The rugged field he occupied was not favourable for one in his circumstances. The Master has called him away, and by so doing, has been teaching us and you important lessons.

On the 15th of last month the *John Williams* gave a passing call at this island, after having visited the New Hebrides and Loyalty groups. At Erromanga they saw a great many natives, perhaps 2000. The occasion of their assembling was a great feast. Messrs. Gill and Jones were ashore, and found Joe and Mana (the two baptized Erromangans) well. Rangi, the Malay is reported to be trying his old work, viz., threatening the Christian natives, and urging the chiefs to have nothing to do with Christianity. Mr. Gill says he does not consider Erromanga closed. On Fate the deputation found the work making encouraging progress. Last year a church of eleven members was formed on that island, now the members are forty-two. One eastern and one Anciteum teacher have died since the last visit of the vessel. At Epi they found the two teachers both dead, but their wives alive. No other teachers were left, though the people wanted them. At Ambrim the two natives who were taken away in the vessel last year were returned, and four others obtained in their place.—Two of them have been left at Mare, and two will go on to Raratonga, and remain there till next year. The two Santo natives removed last year, were put ashore, and four others received in their place. They are on Mare. You will be grieved to hear of the great mortality among the teachers on Fate, Epi, and Santo. It has been very heavy among the males, but light on the women. You will be apt to think that these islands are exceedingly unhealthy, and that if teachers cannot stand the climate, neither will missionaries. We cannot tell for certain, but probably they are not much, if at all, worse than Anciteum. Eastern teachers know very little more about taking care of their health than the Anciteumese do.

The *John Knox* has made her last visit to the islands for this season. She has made

two trips lately,—one to Fotuna, and one to Tanna and Nina. Mr. Geddie visited Fotuna; he found the work stationary.—They had not the measles and dysentery on that island, but they have heard of the great mortality here and on Tanna and Erromanga, and think that if they embrace the gospel they too will be cut off in large numbers. Mr. Geddie removed two teachers from that island—a Samoan and a native of this island. The Samoan's heart seems to have become weak at the sight of actual heathenism. He is on this island at present, but wishes to go to Lifu by the first opportunity. On Nina the work still keeps its ground. We hope that it will receive an impulse shortly, as we have a Karotongon on that island now, and two Aneiteumese. At Port Resolution we found matters quite as well as we expected. They were living at peace, but intended to make war before long.—Food was very scarce, and will be so for a month or two to come. I was ashore twice. The natives are becoming few, about the harbour at least, from sickness and war. Since my last visit, the natives have removed some of the thatch of Mr. Paton's dwelling-house, and also the flooring-boards of two rooms. They brought off a few trifling articles that belonged to Mr. Paton. Two natives of this island, formerly teachers at Port Resolution, accompanied me, to ascertain, as far as possible, the mind of the natives on the subject of the re-commencement of the work among them. The Tannese said they were not averse to the residence of teachers and missionaries among them, only, as they were about to make war, it would not be advisable to come immediately. At the west side of the island we did not see the chief. Some of his people said he was inland, fighting, while others said he was sick. So far as I can judge, the door there is still open. The people were friendly, and said that they would like to have teachers once more among them.

On this island there is nothing calling for very particular notice. The work, viewed as a whole, is in a satisfactory condition, and has recovered from the shock received during the sickness. The last time the Lord's Supper was observed, 31 members were received into the church at the two stations. The schools and meetings on Sabbath and Wednesday are well attended; the people are growing in knowledge; stealing of food and adultery are not common, and the authorities are respected. Notwithstanding the trials that have come on the Tanna and Erromangan missions, natives offer themselves as teachers for the neighbouring islands. The schools are being visited at present. The young are in many places sadly neglected, both by parents and teachers. The state of the rising generation on this island is not nearly all that one could

wish: We observe with pain, in making our tour among the schools, the great reduction of the population by the measles and its effects. Much less time is required now than before the sickness.—With best wishes for yourself and family, I am yours, &c.,

JOS. COPELAND.

Rev. John Kay.

Other Missions.

Missions of Free Church.

INDIA—THE WORK AT CALCUTTA.—The *Free Church Record* contains a comprehensive view of the work at Calcutta from the pen of Dr. Duff. On the rolls of the Institution, there are not fewer than 1530, of which 183 belong to the higher or college department. The daily attendance is from one-fifth to one-fourth less than this number, the rest being detained by sickness and other necessary causes. In all the classes, from the highest to the lowest, scriptural knowledge is imparted. When the boys are able to read, the Bible is put into their hands and daily taught by a christian teacher or catechist. In the higher classes, works on the evidences and on Systematic Theology are successively added. Such works as those of Horne, McIlvaine, Thompson, Tulloch, Edwards, Chalmers, &c., have been studied with accompanying prelections.

Dr. Duff states that all the country stations, as well as in Calcutta, the gospel is directly preached through the medium of the vernacular to the adult population. The gospel is preached in scores of villages, and listened to by thousands (in the aggregate) of villagers.

FEMALE EDUCATION IN INDIA.—At the various Presidencies in India, it is calculated that there are now two thousand female pupils. At first it was necessary to hold out some substantial inducement for girls to attend. Some time ago this was discontinued; and now it is mentioned as a mark of decided progress that fees have been introduced, and that many are now willing to pay for what at first they could scarcely be induced to accept.

The Punjaub Missionary Conference.

The Conference which assembled at Lahore during the closing days of the past year, and the first of the present, seems an event which may mark an era in Indian missionary history. For an entire week missionaries, chaplains, and native pastors, European officers and civilians in the service of the Crown, and even a distinguished na-

tive Prince—the Rajah of Kupperthullah—were assembled, to take counsel with one another, and to mingle their prayers for Divine direction in things pertaining to the kingdom of God. The subjects brought under discussion were of a distinctly practical character, and judging from the *resume* of the proceedings given by the *Lahore Chronicle*, several of the papers were marked by much ability, while all appeared to have been characterised by a truly missionary spirit. Of the laymen who took a leading part in the debates we may specify Sir Herbert Edwards, Mr. McLeod (Financial Commissioner of the Punjab), Colonel Lake, and by no means least, the distinguished Rajah already mentioned, who, it is stated, “made an excellent speech in English, in which he showed his entire sympathy with the cause of female education.” Among the practical results of this unprecedented gathering, the following are noted:—1. The formation of a Bible and Tract Society for the Punjab. 2. The organisation of a Central Lay Committee, the object of which is to aid native Christians in obtaining secular employment, and otherwise to relieve missionaries, as far as practicable, of all secular cases. 3. The appointment of a committee to prepare a petition to Her Majesty, praying that measures might be taken for the preparation of a standard Oordoo version of the Bible, to be published under the sanction of the Crown. 4. A committee to petition the Indian Legislature, on behalf of the Conference, for a law relating to the divorce, in certain cases, of native Christians. “One thought which must strike every reflective mind, in looking at these points, is,” says the *Record*, “the intimate connection between direct Evangelistic labour and those collateral branches of the great work which fall within the scope of lay effort and influence. It will be seen that even the question of ‘secular employment,’ for converts and inquirers, is one which touches very nearly on progress. Hence arises the importance of calling public attention in this country to questions affecting the social rights of our Indian fellow-subjects. At the very time when the Conference was sitting at Lahore, the Hon. A. Kinnaird was holding the meeting in Pall-mall (reported in our columns at the time), which tended to promote the recent nobly-signed Address to our Indian Secretary of State, on the iniquitous, but happily defeated, Contract Bill. Such an instance of the simultaneous action of Christian men, the avowed friends of missions, at home and in India, in matters affecting the temporal condition of the natives, is a feature of hopeful omen for the welfare of the millions of our Indian Empire.”

MISSIONS IN INDIA.—The *Bombay Guardian* compares the statistics of missions

in 1861 with those of 1851, collected by Dr. Mullens:—

	1852.	1862.
Missionaries,	363	418
Churches,	366	890
Communicants,	14,711	21,252
Native Christians,	91,295	118,893
Boys in Schools,	87,062	54,888
Girls in Schools,	11,193	14,723

According to the rate of advance exhibited by these statistics, the native Church might be expected to double itself every twenty-five years; the native Christian body, about three times in a century. The number of boys at school is believed to be much underestimated.

Religious Intelligence.

MANSE FUND.—The Manse Fund of the United Presbyterian Church in Scotland now amounts to £19,485; and new subscriptions are acknowledged every month.

THEOLOGY.—The U. P. Synod to be held this month, will probably agree to the suggestions of a large Committee, to loose the Theological Professors from their congregations and make the session five months instead of two.

BEQUEST.—A bequest of \$2,000 has been made to Knox's College, Toronto, by a young man named Fisher, of Hamilton, C. W.

EFFECTS OF THE WAR.—The first Presbyterian Church in Nashville, Tennessee, in which the General Assembly met only a few years ago, is now used as an hospital. The pulpit is now a surgical storehouse, and basement, lobbies, and gallery are occupied by stewards, nurses, or patients' beds.

EFFECTS OF THE WAR ON CHURCHES. It is stated that the Conference Reports of the Methodist Episcopal Church, North, in the United States, show a falling off in membership of about 50,000 persons, about 5 per cent. of the entire number of the previous year. Of the forty-eight conferences all but six report a diminution of a greater or less extent.

General Assembly of the Presbyterian Church of Victoria.

[The following extract from the December Number of the *Presbyterian Magazine* (Victoria), which contains an account of the Fourth Annual Meeting of the General Assembly of the Presbyterian Church of Victoria, will be perused with interest by our-

readers, as affording abundant evidence of the zeal and success with which Mr. Paton is prosecuting his work in those colonies. In connection with the subjoined addresses we may state that a committee was appointed to digest a comprehensive and effective scheme of Missionary operations for the adoption of the Church, and that the Moderator of the Assembly conveyed to Mr. Paton the thanks of the Court for his "forcible and eloquent address; its deep sympathy with the mission of which Mr. Paton is the representative; and its high appreciation of the zeal and fidelity displayed by the Missionary in sustaining the interests of the Mission."]

The CLERK read the following overture from the Presbytery of Melbourne, on the South Sea Mission:—

"Whereas, God has blessed in a remarkable manner the efforts made by the Christian Church for the evangelization of the heathen inhabiting various groups of islands in the Southern Pacific: And whereas a Presbyterian Mission has been established, and carried on for several years, in the New Hebrides group, by the combined effort of the Reformed Presbyterian Church of Scotland, and the Presbyterian Church in Nova Scotia: And whereas the limited means at the disposal of those Churches prevent them from sending such a staff of labourers into the field as would seem to be necessary for the safety of the missionaries and the furtherance of the cause of God among such a benighted people: And whereas those islands lie contiguous to our shores; and as God has prospered our Church in this land, and blessed our people with abundance of means for doing His work: It is therefore humbly overtured by the Presbytery of Melbourne, to the Venerable, the General Assembly indicted to meet in the month of November ensuing, that they take this whole subject into their serious consideration, and devise such measures thereat as may tend to promote the glory of God in the advancement of his Church in those parts."

The MODERATOR then introduced to the Assembly the Rev. Mr. Paton, a Presbyterian missionary labouring in the New Hebrides, and at present on a tour for the purpose of collecting money for the purchase of a ship for the use of his mission.

The Rev. Mr. Paton expressed the pleasure he felt in being present and hearing their missionary schemes and witnessing their missionary spirit. The mission he had the honor to represent was one of the standing instances of God's blessings on hard and persevering work. The new Hebrides mission was commenced by John Williams, under the London Missionary Society, twenty-three years ago. Fifteen years ago a single missionary joined it from Nova Scotia; ten years ago one came from Scotland; and at

present, there are five missionaries labouring there. During those years by the blessing of God on the labours of these men something had been done on Aneiteum. Infanticide, the murder of widows, and the exposure and abandonment of the aged, the sick, and the helpless, have been forsaken, and the natural sympathies of our common humanity have resumed their sway in human breasts; the offering of human sacrifices and the practices of cannibalism have been abandoned; and now the altar of the family is erected, and the house of God stately and regularly attended. The word of God also is in course of translation, and portions of it are already in daily use, so that "to those who sat in the region and shadow of death light has arisen." The result is that the people of that island are not melting away like your unfortunate natives here, but are steadily growing in numbers, in civilization, and in the comforts of life. On the Sabbath they are found at worship, and during the week at duty; and in all things their motto is, "As for me and my house, we will serve the Lord." All this is the result of Christianity. Nothing but the Christianity of the Bible could have done it. And while they work for themselves, they work also for Christ. The first church was formed among them eight years ago, seven years after the commencement of the mission, by Mr. Geddie; and they now send out twelve missionaries, who visit thirty islands, containing probably a hundred and fifty thousand people. The missionaries grieve that the labourers are so few, and their appeal to the church in these lands is, "Come over and help us." It would be clear that, under these circumstances the smaller and more remote stations could not be supported as they ought to be, but there was no help for it while the missionaries were so very few. They looked to these colonies for the needed supply. The great societies at home looked at larger fields, as India, China, Japan &c.; these missions must therefore either be sustained, both as to agents and money, by the Australian Churches, or they must perish. Yet, although small, God had already blessed them with great success, and with the promise of yet greater. They had already a considerable body of native teachers, and they could now place *twenty* mission-aries in stations of importance and promise. They could not get those men from home; they looked to the churches here to supply them. This was the only Presbyterian mission in that part of the world, and the fact that it had been so successful bound the Church to follow it up, and to sustain it. They want men; he asked, can you send them? They want money; he asked them to give it. They want a missionary ship; he asked, would they help to give it? At Sydney he had received £700; in South

Australia, £703; in Tasmania, £300; in Victoria, up to this time £800. These sums had been raised by the Sabbath-school children since the 24th of March last. Those children will grow to be men and women, the future members of their churches, their ministers, and their missionaries; and he (Mr. Paton) knew of no better training than that we should give the true missionary spirit now. They ought also to seek to extend their missionary work, and to give it the unity of completeness, by embracing in it every part of the Australian group, and every section of its people who have not yet received the gospel. Their fathers went out as men of God, labouring to convert men to Christ, and they succeeded. The field was as open to us as to them, but prayer must be offered, labour must be attempted, and sanctified intelligence must be consecrated to the work, and the divine blessing promised would not be withheld. He (Mr. Paton) begged to thank them very warmly for the assistance they had already given him, and for all the kindness they had shewn him; and to request for himself, his mission, and the work in which he was engaged, their continued prayers.

The reverend gentleman was listened to throughout with much interest, and evidently secured the sympathy of the Assembly for his mission, and for his purpose in this country.

Rev. Dr. CAIRNS said he had not prepared a speech, but he must express his deep sympathy with Mr. Paton, his thanks to that gentleman for that excellent and noble speech, and his gratitude to God for having, in his providence, brought him to this country. He (Dr. Cairns) earnestly trusted that Mr. Paton's proposals and suggestions would be received and deeply pondered by every member of that Assembly. They were Christ's servants, this was Christ's Church. He had given them work to do, and it was at their peril if they neglected it, or failed to do it. An obligation lay upon them to provide special instruction for the poor unfortunate aborigines. They had been brought into contact with those people in this land, not surely that they might exterminate them. No, but for a definite purpose, viz.—that they might learn from us the will of God for their salvation. The same with reference to the Chinese. And now here was a voice from the heathen islands in our vicinity, a call to duty, loud as a trumpet blast. A handful of men are labouring there in the midst of difficulties, and sorrows, and are doing a great work. Let us then strengthen their hands. Is not this God's will? Is it not the mind of the Spirit? The command is—"Go ye into all the world, and preach the gospel to every creature." Timid men objected—Are you not going too far?—You cannot raise funds for all of these

schemes.—The other interests of the Church will suffer! He said—No! All such pleas were purely fallacious. Men take Providence into their own hands, and make up their minds as to the course they will pursue. Time was when the Church had no missions. Was she more prosperous, or her members in better circumstances then? The first mission to the heathen, under Dr. Duff, did great good among the heathen no doubt, but it did much more good to the church itself. It was found that the farther she extended her operations, the better it was for its own interests. At the outset Dr. Inglis expressed a hope that he would see a permanent missionary income of £500 a-year. But in a little time the income reached £5000 a-year. At the time of the Disruption, fears were very generally entertained that there would be great loss, and that their missionary schemes would be destroyed. Were these fears realized? Not one of them. He (Dr. Cairns) remembered that in his own church that year the collection in aid of the heathen mission was greater than it had ever been before. There was more wealth in this land, in proportion to the population, than in any other under the sun. Funds were to be had in abundance if they only asked for them in the right way. All that they had as yet received was but as a dribble to the stream of Christian liberality with which he believed the Divine Spirit would yet enrich the church. Had that little mission Church sent out no fewer than twelve missionaries, and was this Church to lag behind? No! we must do that which it is our duty to do. They need our sympathies. They need our prayers. They need our money. They need men, too, to carry on the work. We must give all we can, and give it freely. And while we help them, they shall be free to employ our help consistently with their own plans, and without any interference on our part.

Ireland.

Primate Cullen and his Archbishops and Bishops are uncommonly active in their efforts to uphold the Roman Catholic Church, with all its idolatrous worship, in which Mariolatry is prominent and pre-eminent, over all the Emerald Isle. In one of his Pastorals, Dr. Cullen says of Mary:—

"Through her was achieved the union of earth with heaven, and she was made the sanctuary of that reconciliation of God with man, for which the patriarchs and prophets, and all just men of old, had so ardently sighed; through her was the long wished for Redeemer granted to us; by her were broken the fetters of our slavery, the abyss was vanquished, and all heresies overcome; through her and her divine Son has heaven been opened to our hopes, and all the riches

of the treasures of God's mercy and love have been poured into our souls. Hasten, then, oh! sinners, to the bosom of this Refuge of sinners, our common Mother."

Such is the intense hatred of the Roman Catholics in some parts of Ireland, that meetings for the relief of the Lancashire sufferers have been broken up by the people.—Dr. Moriarty, the Roman Catholic Bishop of Kerry, however, and some of the priests have shown a noble spirit.

At the late annual meeting of the Dublin Young Men's Christian Association, Archbishop Whately, who presided, remarked, that "if any body had prophesied such a meeting as this thirty years ago, he would have been thought mad."

France.

Whilst the Roman Catholic Bishops and priests are making their usual amount of noise, the Protestants are working quietly. During the last few months six places of Protestant worship have been opened.—Good books are multiplying. Bungeer's *Life of Calvin*, and Bonnet's *Life of Oonio Palevio*, both admirable popular books, are well received.

Professor St. Hilaire's Course of Lectures at the Sorbonne, on the History of the Jews from the Babylonish Captivity to the time of our Lord, opened with a large and sympathizing audience.

A Protestant Missionary has been sent to the French colony of Senegal (on the Western coast of Africa), under the auspices and at the request of the Protestant and Christian governor of that settlement.

The Lutheran Church (or Church of the Augsburg Confession) now has in Paris 15 pastors and assistant pastors, 9 places of worship, and 1800 children in its schools.

Spain.

There seems now to be little hope of procuring the deliverance of the excellent Matamoras, Alhama and their fellow-martyrs for the truth. Indeed, some of them are already at work in the galleys at Ceuta, a Spanish possession in Africa, opposite to Gibraltar. But all this persecution will be overruled for the extension of Christ's kingdom—a kingdom that has ever made progress by suffering.

Japan.

The Missionaries of the several Societies that are laboring, or rather preparing to labor, in this important Group of Islands, are diligently engaged in their work. Dr. Hepburn refers in his letters to the cruel assassination of a Mr. Richardson, an Englishman, and expresses the opinion that there are many signs of an approaching revolution, or disruption of society. The Tycoon is fast

losing the power and influence which he and his predecessors in office, during 262 years, have exercised. The Rev. Mr. Ballagh, (of the Reformed Dutch Church Mission) gives some striking delineations of the nature and extent of idolatry among the Japanese. Mr. Brown, of the same Mission, gives, in the February number of the *Missionary Recorder*, very valuable facts bearing on the probable future of these Islands.—All the Missionaries agree in the opinion, that the way of the Lord is preparing among the millions of the Japanese.

The Pope at Home.

• FLORENCE, Dec. 22, 1862.

The readers of the "World" may be interested in knowing something of the private life of the present Pope. Though in these days he is a very public character, and his reign is likely to mark an epoch in the history of politics and religion in Italy, and though as a public administrator he may have much to vex him, yet as an old bachelor at home, he evidently enjoys life, and has a "good time" generally.

It must be known as preliminary, that the private apartments of the Vatican are very beautiful and very rich, overloaded with gold and silk. There are, however, occasionally seen a few painted wooden chairs, very simple, not to say miserable souvenirs of the apostolical plainness of another age. The same may be said of the Quirinal, Castle Gandolfo, and all other pontifical residences.

The Pope usually rises at six o'clock in the morning; about seven he says mass in a chapel which joins his sleeping room.—The Cardinals and Roman Bishops generally have the same habit. At Rome, when a prelate rents a furnished apartment, he places in a closet a small portable altar, where he says mass. In many of the apartments now rented to strangers, the remains of these temporary altars and vestiges of these masses are found. The *valet-de-chambre* makes the responses on these occasions; for the Pope, this valet is a prelate, a priest or a deacon.

In the Vatican there are ten private *valets-de-chambre*—the most intimate are classed according to age, passing from the eldest to the youngest. Monsignors Stella, de Merode, Talbot (an Englishman) and Ricci, are the four persons always near him.—They keep him company, and amuse him, and make him laugh; which is not a difficult thing, for in private life Pius IX. is always laughing and happy.

At eight o'clock the "holy father" takes breakfast, which consists of coffee and some very simple accompaniments. At that time Monsignor Stella alone is present; he opens the correspondence, reads it or gives a summary of it. It is the most private moment

of the day. At nine o'clock, breakfast being finished, he reads his private correspondence. Then Cardinal Antonelli comes down from his rooms above and enters the apartment of the Pope; he is very gentle, very humble, a real treasure,—he addresses the Pope sometimes as “holy father,” sometimes “most blessed father.”—he praises the genius of the Pope and his wonderful knowledge of affairs; he is indeed his very humble servant. This political conversation, this labor of the king and the minister continues an hour or two. The *valets-de-chambre* sometimes interrupt them; but Antonelli is very kind with them.

About half-past ten or eleven, the receptions begin.* The Pope, dressed in white, sits in a large arm-chair, with a table before him. He addresses you two or three words in the language which you speak, if it is French, Italian, or Spanish; he speaks a little English, but German (the language of Luther) he abhors, and an interpreter is necessary. During these receptions, he sometimes signs requests for indulgences which are presented to him in writing. Some of these requests are conceived in the most consecrated forms, imploring of him “indulgence at the moment of death, for themselves, their children, and other relatives to the third generation.” The “holy father” cheerfully complies with these requests; he writes at the bottom of the petition—*Piat, Pio nono*. Since the late political events some bring him money, and others offer him letters of condolence. He writes at the bottom of such letters: *Amplicat vos dominus gratia, benedicat te Deus et tuam familiam*.

At two o'clock the pontifical dinner comes off. The Pope always dines alone. From three till four the Pope sleeps. Every body in Rome sleeps from three till four.—If you ask after a Cardinal at that hour, the reply is—, ‘His eminence sleeps.’”

The Pope does neither more nor less than other people. At five o'clock he rides out, always with great solemnity, accompanied by the noble guard on horseback, by *valets* and *monsignors*, and from three bare fingers his benedictions fall in great abundance.—About seven the Pope takes supper, and then takes his turn at the billiard-table. At ten o'clock all the lights of the Vatican are extinguished.

What a life for the successor (as he claims to be) of the Apostle Peter! How little of the pure and simple religion of the New Testament appears in his daily course!—His pomp and show and royal state are only symbols of despotism. The longer the papal rule continues unchecked, the more debased the populations become. Rome itself is a home-field of heathenism, full of ignorance, irreligion and crime.—*Chris. World*.

How things are going in Belgium.

Belgium has had a good Constitutional Government, with a wise Protestant king at the head of it, for nearly thirty-three years. Freedom of speech, freedom of the press, and freedom of religion have existed during this period in that little kingdom of four millions and a half of people who were more universally Romanists than any other nation in Europe, save those of Spain and Portugal, at the epoch of the Revolution of 1830 which put Leopold on the Throne.—And what has been the effect of all this upon the interests of Rome in that country, which for ages was one of the most priest-ridden in all the world? It has been just this: The intelligent classes have been gradually opening their eyes to the ignorance, bigotry, and domineering spirit of the hierarchy, and have begun to withdraw their necks from a yoke which they long felt to be too heavy to bear. It has contributed to this result, no doubt, that Protestantism has been gradually gaining ground the while, through the distribution of the Scriptures and the preaching of the evangelists and ministers of the Gospel.

One of the most remarkable manifestations of this disposition on the part of certain classes in Belgium to cast off the Spiritual despotism of Rome, is seen in the formation of associations or societies of men, (*Solidaire*s,) who agree to call in no priest on their death-beds to administer the sacraments of the Roman Catholic Church.—They even further oppose the calling in, on the part of their families, of priests to perform the funeral services at their burial.—In many places these societies have burying-grounds of their own, into which they will not allow a priest to set his foot for the purpose of performing a service for the dead.—This is carrying their hatred of the vile practices of the priests at the death-beds of the people to a great length; and yet something of the sort seemed necessary to disenfranchise the laity from the bondage of Rome, and sustain them in their efforts to be free against the power of the priesthood.

The late M. Verhagen of Brussels, one of the richest men in Belgium, who had held the highest offices in the State, and was the founder of the University of Brussels, which is entirely free from priestly influence, was a member of one of these Societies, and although 40,000 people (for he was very popular among the poor and indeed among all classes) attended his funeral, among whom were Ministers of the King, Senators, Representatives, Judges, and the most eminent of the citizens, there was no funeral service according to the Roman Catholic Church. And this was in accordance with the strict injunction of the deceased. It is easy to see how great must be the influence of such an

example upon the people. Of course the Romish hierarchy is enraged at all these things; but instead of mending their ways and their manners, so as to secure the intelligent and sincere respect which is due to the true Church of Christ, they betake themselves to their old practice of abusing, of cursing, and blasphemy. It is by her perversion of Christianity, by her worldliness, her avarice, the worthless conduct of her priests, her hostility to every thing like true liberty, civil and religious, that Rome has lost the vast influence she once had in France, and is now losing her power in Belgium, in Italy, in Mexico, in the United States of Columbia, and in Brazil.—*Christian World.*

News of the Church.

Close of College Session.

The winter term of the Presbyterian College, Truro, was brought to a close on Thursday the 8th ult. The attendance during the winter was about forty. A public examination, conducted by several ministers, took place on Thursday, and the progress and attainments of the students appeared most satisfactory to all.

The session of the Theological Hall, Halifax, was closed on Monday the 13th ult. There were sixteen students in attendance—five of whom are now candidates for license.

Presbytery of P. E. Island.

This Presbytery met on Wednesday last the 25th March in the Free Church of this City. There were present the Rev. James Allan, Moderator, Rev. R. S. Patterson, Rev. Isaac Murray, Rev. A. Muuro, Rev. H. Crawford, Rev. G. Sutherland, Clerk, Rev. A. Fraser, Rev. D. McNeill, Rev. Robert Laird, Rev. Wm. Ross, Rev. H. McMillan, Rev. A. McLean, Rev. W. R. Frame, and Rev. A. Falconer, and Messrs. Mutch, Brodie, Gordon, Gillis, McKinnon, Doughart, and Hon. K. Henderson, elders,—constituting the largest meeting of Presbytery ever held in the Island.

The Minutes of the last meeting were read, and sustained as correct.

A communication from the Presbytery of Truro was read, requesting the concurrence of the Presbytery in a proposal to change the place appointed for the meeting of Synod. The Presbytery declined to concur in this proposal, and resolved to adopt means to secure full accommodation for the meeting of

Synod here, in this City, as already appointed, so that none may be deterred from attending Synod from fear of insufficient accommodation, in consequence of two other religious bodies meeting here at the same time. A committee to secure this object was appointed, consisting of Rev. Messrs. Sutherland, Ross and Falconer, and Mr. W. Mutch, and the Hon. K. Henderson, elders.

Rev. R. Laird reported that he had moderated in a call at New London North,—that the call was in favor of the Rev. Alexander Cameron of Middle Stewiacke, N. S., and that it was nearly unanimous. Messrs. Doughart and Sinclair as commissioners from the congregation were heard. On motion the call was sustained, and ordered to be forwarded to the Presbytery of Truro, and Mr. Baxter of that Presbytery was appointed to prosecute the call in behalf of this Presbytery.

Rev. W. R. Frame reported that he had moderated in a call at Lot 14, as appointed,—that the call was in favor of Rev. A. W. McKay, and that it was unanimous. The call was sustained, and the Clerk was instructed to ascertain Mr. McKay's intentions in respect to the call, with as little delay as possible.

The attention of members was called to the necessity of earnest and persevering effort to secure the wider circulation of the Record in all our congregations, especially those yet vacant. The subject of Temperance was introduced, and in the course of discussion, certain amendments to the present License Law were suggested. A committee was appointed to prepare a copy of a petition to the Legislature, to be signed by our adherents, embracing these amendments; the committee to consist of Rev. Messrs. Murray, Laird, and Fraser,—Mr Laird convener. Mr Allan vacating the chair, which was taken by Mr Patterson, Mr Sutherland called the attention of Presbytery to certain charges made against him by the Rev Mr Allan in the public Press, viz: the "Protestant" of Jan. 24th and Feb. 7th of the present year. Mr Allan acknowledged the statements read from these papers as his. After a general expression of opinion, Mr Allan was allowed to make some explanations. He stated that he had nothing personal against Mr Sutherland, that his charges against him had sole reference to his connection with and share in the Pastoral Letter, and that therefore he extended these charges against the Presbytery sanctioning the pastoral. After further discussion, the following deliverance was agreed to unanimously:—

"The Presbytery having given the true and proper meaning of certain phrases used in the Pastoral, such as "Romish party;" Mr Allan withdraws the offensive expressions "maligning and libelling" preferred by

him against the Presbytery in respect to members of this church; and the terms "most unchristian, uncourteous, and scurrilous" used by him in characterising the conduct of the Presbytery towards the Romish bishop, founded upon a misconception of the Presbytery's meaning."

The Rev. H. Crawford was appointed to assist Rev. A. McLean in a case of discipline.

The Rev. W. Sinclair was appointed for another Sabbath to Lot 14,—then for three Sabbaths to New London N. and Summerfield,—thence, unless recalled, to West St. Peter's, till next meeting of Presbytery.

The clerk was instructed to apply for two more laborers from the H. M. Board,—one of whom could speak Gaelic.

Rev Messrs Sutherland and Falconer, with their Presbytery elders, were appointed to procure a bill to lay before the Legislature to secure the property belonging to the Body—that bill to correspond with the Act passed in Nova Scotia for the same purpose. The Presbytery adjourned to meet at Queen Square Church, Charlottetown, on the last Wednesday of May, at 12 o'clock, a. m.—Com.



Fireside Reading.

Tom's Trial.

A GOOD STORY FOR BOYS.

It was a pleasant day in that particularly pleasant part of Summer time, which the boys call "vacation," when Tiger and Tom walked slowly down the street together. You may think it strange that I mention Tiger first, but I assure you Tom would not have been in the least offended by the preference. Indeed, he would have assured you that Tiger was a most wonderful dog, and knew as much as any two boys, though this might be called rather extravagant.

Nearly a year ago, on Tom's birthday, Tiger arrived as a present from Tom's uncle, and as he leaped with a dignified bound from the wagon in which he made his journey, Tom looked for a moment into his great, wise eyes, and impulsively threw his arms around his shaggy neck. Tiger, on his part, was pleased with Tom's bright face and most affectionately licked his smooth cheeks. So the league of friendship was complete from that hour.

Tom soon gave his school-fellows to understand that Tiger was a dog of superior talents, and told them that he meant to give him a liberal education. So when Tom studied his lessons, Tiger too, was furnished

with a book, and, sitting by Tom's side, he would pore over the pages with an air of great profundity, occasionally gravely turning a leaf with his paw. Then Tiger was taught to go to the Post Office, and bring home the daily paper. He could also carry a basket to the baker's for crackers and cake, and putting his money on the counter with his mouth, he would wait patiently till the basket was filled, and then trot faithfully home. Added to all these graces of mind, Tiger had shown himself possessed of a large heart, for he had plunged into the lake one raw Spring morning, and saved a little child from drowning. So the next Saturday, Tom called a full meeting of his schoolmates, and after numerous grand speeches to the effect that Tiger was a hero, as well as a "gentleman and scholar," an enormous brass medal was fastened around his neck, and he was made to acknowledge the honor by standing on his hind legs, and barking vociferously. Old Major White had offered Tom ten dollars for Tiger, but Tom quickly informed him he "wouldn't take a hundred."

But I am telling you too much about Tiger, and must say a few words about his master, who is really the subject of my story. As I have already told you, Tom had a pleasant, round face, and you might live with him a week, and think him one of the noblest, most generous boys you ever knew. But some day you would probably discover that he had a most violent temper. You would be frightened to see his face crimson with rage, as he stamped his feet, shook his little sister, spoke improperly to his mother, and above all, sorely displeased his great Father in heaven.

To be sure, Tom was soon over his passion, and was very repentant, but then he did not remember to be watchful and struggle against this great enemy, and the next time he was attacked, he was very easily overcome, and had many sorrowful hours in consequence. Now I am going to tell you of one great trial on this account, which Tom never forgot to the end of his life. As I was saying a little while ago, Tiger and Tom were walking down the street together when they met Dick Casey, a school-fellow of Tom's.

"Oh Dick!" cried Tom, "I'm going to father's grain store a little while. Let's go up in the loft to play."

Dick had just finished his work in his mother's garden, and was all ready for a little amusement. So the two went up together, and enjoyed themselves highly for a long time. But at last arose one of those trifling disputes, in which little boys are apt to indulge. Pretty soon there were angry words, then (Oh, how sorry I am to say it!) Tom's wicked passion got the mastery of him, and he beat little Dick severely, Tiger, who must have been ashamed of his master, pul-

led hard at his coat, and whined piteously, but all in vain. At last Tom stopped, from mere exhaustion.

"There now!" he cried, "which is right, you or I?"

"I am," sobbed Dick, "and you tell a lie."

Tom's face flushed crimson, and darting upon Dick, he gave him a sudden push. Alas! he was too near the open door. Dick screamed, threw up his arms, and in a moment was gone! Tom's heart stood still, and an icy chill crept over him from head to foot. At first he could not stir; then—he never knew how he got there, but he found himself standing beside his little friend. Some men were raising him carefully from the hard sidewalk.

"Is he dead?" almost screamed Tom.

"No," replied one, "we hope not. How did he fall out?"

"He didn't fall," groaned Tom, who never could be so mean as to tell a lie, "I pushed him out."

"You pushed him, you wicked boy," cried a rough voice. "Do you know you ought to be sent to jail, and if he dies, may-be you'll be hung."

Tom grew as white as Dick, whom he had passed into the store, and he heard all that passed as if in a dream.

"Is he badly hurt?" cried some one.

"Only his hands," was the answer. "The rope saved him. He caught hold of the rope and slipped down; but his hands are dreadfully torn—he has fainted from pain."

Just then Tom's father came in, and soon understood the case. The look he gave his unhappy son so full of sorrow, not unmingled with pity, was too much for Tom, and he stole out, followed by the faithful Tiger. He wandered to the woods and threw himself upon the ground. One hour ago he was a happy boy, and now what a terrible change! What had made the difference? Nothing, but the indulgence of this wicked, violent temper. His mother had often warned him of the fearful consequences. She had told him that little boys who would not learn to govern themselves, grew up to be very wicked men, and often became murderers in some moment of passion. And now, Tom shuddered to think he was almost a murderer! Nothing but God's great mercy in putting that rope in Dick's way, had saved him from carrying the load of sorrow and guilt all the rest of his life. But poor Dick he might die yet—how pale he looked—how strange! Tom fell upon his knees, and prayed God to spare Dick's life, and from that time forth, with God's help, he promised that he would strive to conquer this wicked passion.

Then, as he could no longer bear his terrible suspense, he started for Widow Casey's cottage. As he appeared at the humble

door, Mrs Casey angrily ordered him away, saying: "You have made a poor woman trouble enough for one day." But Dick's feeble voice entreated. "Oh, mother, let him come in, I was just as bad as he."

Tom gave a cry of joy at hearing those welcome tones, and sprang hastily in. There sat poor Dick with his hands bound up, looking very pale, but Tom thanked God that he was alive.

"I should like to know how I am to live now," sighed Mrs Casey. "Who will weed the garden, and carry my vegetables to market? I am afraid we shall suffer for bread before the Summer is over," and she put her apron on her eyes.

"Mrs Casey," cried Tom, eagerly, "I will do everything that Dick did. I will sell the potatoes and beans, and will even drive Mr Brown's cows to pasture."

Mrs Casey shook her head incredulously, but Tom bravely kept his word. For the next few weeks Tom was at his post bright and early, and the garden was never kept in better order. And every morning Tiger and Tom stood faithfully in the market place with their baskets, and never gave up, no matter how warm the day, till the last vegetable was sold, and the money placed faithfully in Mrs Casey's hand.

Tom's father often passed through the market, and gave his little son an encouraging smile, but he did not offer to help him out of his difficulty, for he knew if Tom struggled on alone, it would be a lesson he would never forget. Already he was becoming so gentle and patient, that every one noticed the change, and his mother rejoiced over the sweet fruits of his repentance and self-sacrifice.

After a few weeks the bandages were removed from Dick's hands, but they had been unskillfully treated, and were drawn up in very strange shapes. Mrs Casey would not conceal her grief. "He will never be the help he was before," she said to Tom, "he will never be like other boys, and he wrote such a fine hand, now he can no more make a letter than that little chicken in the garden."

"If he only had a great city doctor," said a neighbour, "he might have been all right. Even now his fingers might be helped if you took him to New York."

"Oh, I am too poor, too poor," said she, and Dick burst into tears.

Tom could not bear it, and again rushed into the woods to think what could be done, for he had already given them all his quarter's allowance. All at once a thought flashed into his head, and he started as if he had been shot. Then he cried in great distress.

"No, no, anything but that, I can't do that!"

Tiger gently licked his hands, and watched him with great concern. Now came a

great struggle. Tom rocked backwards and forwards, and although he was a proud boy, he sobbed aloud. Tiger whined, licked his face, rushed off in dark corners, and barked savagely at some imaginary enemy, and then came back, and putting his paws on Tom's knees, wagged his tail in anxious sympathy. At last Tom took his hands from his pale, tearstained face, and looking into his dog's great honest eyes, he cried with a queer shake in his voice,

"Tiger, old fellow! dear old dog, could you ever forgive me if I sold you?"

Then came another burst of sorrow, and Tom rose hastily, as if afraid to trust himself, and almost ran out of the woods. Over the fields he raced with Tiger close to his heels, nor rested a moment till he stood at Major White's door nearly two miles away.

"Do you still want Tiger, sir?"

"Why yes," said the old man in great surprise, "but do you want to sell him?"

"Yes, please," gasped Tom, not daring to look at his old companion. The exchange was quickly made, and the ten dollars in Tom's hand. Tiger was beguiled into a barn, and the door hastily shut, and Tom was hurrying off, when he turned and cried in a choking voice—

"You will be kind to him, Major White, won't you? Don't whip him, I never did, and he's the best dog!"

"No, no, child," said Major White kindly, "I'll treat him like a prince, and if you ever want to buy him back, you shall have him."

Tom managed to falter "thank you," and almost flew out of hearing of Tiger's eager scratching on the barn door.

I am making my story too long, and can only tell you in a few words that Tom's sacrifice was accepted. A friend took little Dick to the city free of expense, and Tom's money paid for the necessary operation.

The poor crooked fingers were very much improved, and were soon almost as good as ever. And the whole village loved Tom for his brave, self-sacrificing spirit, and the noble amendment he had made for his moment of passion.

A few days after Dick's return came Tom's birthday, but he did not feel in his usual spirits. In spite of his great delight in Dick's recovery, he had so mourned over the matter, and had taken Tiger's loss so much to heart, that he had grown quite pale and thin. So, as he was permitted to spend the day as he pleased, he took his book, and went to his favorite haunt in the woods.

"How different from my last birthday," thought Tom. "Then Tiger had just come and I was so happy, though I didn't like him half as well as I do now."

Tom sighed heavily; then added more cheerfully—"Well, I hope some things are better than they were last year. I hope I

have begun to conquer myself, and with God's help I shall never give up trying while I live. Now if I could only earn money enough to buy back dear old Tiger.

But while Tom was thinking, and gazing up into the blue sky through the delicate green leaves he heard a hasty, familiar trot,—there was a crashing among the bushes, and with a quick bark of joy, Tiger himself the brave old dog, sprang into Tom's arms.

"Tiger, old fellow," cried Tom trying to look fierce, though he could scarcely keep down the tears, "How came you to run away, sir?"

Tiger responded by picking up a letter he had dropped in his first joy, and laying it in Tom's hand.

Tom opened it, and read in Major White's trembling hand:

"MY DEAR CHILD: Tiger is pining and I must give him change of air. I wish him to have a good master, and knowing that the best ones are those who have learned to govern themselves, I send him to you. Will you take care of him, and greatly oblige

Your old friend, MAJOR WHITE."

And then Tom read through a mist of tears—

"P. S. I know the whole story. Dear little friend, 'be not weary in well doing.'"

The Congregationalist.

The Whole Law.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."
—Jas. ii. 10.

The Rev Mr Leupolt, of India, found some difficulty in getting the idea contained in the above verse impressed upon the minds of the natives. Argument was resorted to, but without avail. "Never," says he, "could I make the common people understand me without a parable." In this parable he described a scene on the Ganges. "The day was dismal; the wind roared, the thunder pealed, the lightning was vivid, the waves of the Ganges rapid; the infuriated element threatened destruction to every vessel on its waters; no boat could outlive the storm for any length of time.

"But see!—what is that? It is a boat in distress, filled with people, rapidly hurried along by the waves. Between the peals of thunder, the shrieks of the people are heard. They fear the rocks on the shore, to which the current is driving them! Could they be but drawn into the creek, they would be safe. Those on the shore look anxiously around, and discover a chain near them. A man instantly fastens a stone to a rope, binds the other end to the chain, and flings the stone into the boat. The rope is caught. The people eagerly lay hold on the chain, while those on shore begin to

draw them in, amid the raging elements, toward the creek. They already rejoiced at the prospect of deliverance; but when they are within a few yards of the land, one link of the chain breaks! I do not say ten links, but *one link*, in the middle of the chain.

"What shall these distressed people do now? Shall they still cling to the unbroken links? 'No, no!' says one of my hearers, 'overboard with the chain, or it will sink them sooner.' 'What, then, shall they do?' 'Cast themselves upon the mercy of God,' exclaimed another. 'True,' I replied; 'if one commandment be broken. We cannot be saved by them: we must trust in the mercy of God, and lay hold on the almighty hand of Christ, which is stretched out to save us.' I have frequently used this parable, and always found it to answer."

How the Way Becomes Smooth.

An aged woman was once sitting before the door of her cottage, in a lone country place, talking with her little grand-daughter, and telling her some story in her past life. It was much the same tale as every one tells who has passed through life—a tale of sorrows and changes, mingled with seasons of joy.

The old woman had lost almost all her relations, and was now only comforted, in her old age, by her daughter and the little girl. She had just mentioned the great trial which God had given her in the loss of her husband, while she was still young; and having spoken for some time about it, she said, "But, my child, in all the sorrows and crosses that I have known, there has been One to cheer me, One in whom I could trust. Sometimes my path was very thorny, and I felt that life had more trials than one could well bear; but by and by all my distrust vanished, and Jesus made the way smooth for me. Whenever there was a trial, He gave me strength to bear it, and it always seemed as if He Himself helped me to carry every cross. And now I am old and grey-headed, He still smooths all my way; and He will smooth all your way too if you trust in Him. Yes, child, love Jesus, and He will love you, and the good book says, "He will never leave thee, nor forsake thee."

Surely, the words of the old woman might teach us something. I have heard that the Saviour did smooth her way, even in the dark valley of the shadow of death; and that her child and the little one are now following in her steps. If we, too, trust in Jesus, He will guide us in the safest paths through life to a better and happier home than our resting place on earth can ever be. Surely in Jesus, all may find peace.

Little Ones Should Learn to Pray.

I do not mean that children should learn to say their prayers, and nothing more; though I would not say a word against those holy forms, which we all learned, I trust, as soon as our infant tongues could lisp "Our Father." These little prayers are connected with two many sacred memories to be laid aside.

But I would have children pray their own prayers. I would have them go to their dear Father above, just as they would to their parents on earth, telling him how they love him, confessing their faults, and asking forgiveness.

I think that the sweetest prayers I ever heard were from two little children. Ella was five years old and Jamie two; and everyone who loves children, knows how interesting they may be at those ages. I loved to hear their children talk, their innocent prattle; but most of all I loved to hear their prayers, and if friends were in at that hour, I could not forbear saying, "Come, let us learn of these little ones how to pray."

Ella was naturally full of life and fun, and sometimes rude. So her mother had selected for her a little prayer, beginning,

"Lord, look upon a little child
By nature sinful, rude, and wild,"

which she repeated after "Our Father," etc. Then came a prayer of her own. I well remember how Jamie, who was at this time but the echo of his little sister, lay in his little crib, while Ella at her mother's knee was praying her child prayer. When she said, "Make Ella a good girl," he would call out, "Make Jamie a good boy." That first little prayer God has heard; for it has ever since seemed to be Jamie's wish to be "a good boy." He has grown up to be, indeed, a good boy—loving, kind, and gentle in all his ways.

I do not believe that even youthful "praying breath is ever "spent in vain."—S. S. Times.

A Small Meeting and Good Results.

One of the speakers at a meeting to celebrate the opening of a new Presbyterian church (Rev. D. Edmond's) in Highbury, was the Rev. Dr. Macfarlane. It is related that he closed his address by narrating an amusing incident. He visited a place in Scotland as a deputation on behalf of the Missionary Society; but at the time appointed for the meeting, it rained so heavily that, as he rode to the church, he felt that the people would be foolish to turn out to hear his appeal. He found nobody there but the chapel keeper, who would have him wait, and soon induced him to commence proceedings with an audience of four. His inten-

tion then was to pronounce the benediction almost immediately, but his purpose was changed, and he delivered a long and fervent appeal. When the collecting box reached the vestry, it contained four sovereigns, so that the audience had given \$5 a head. One of the deacons added a sovereign. The other deacon looked displeased, and saying, "You know I don't like odd numbers," added another. That made \$30. Leaving the church, and passing through a narrow court, he came into collision with an elderly lady, who, having recognized him, gasped out that she had run home for money to augment her contribution to the collection, and placed in his hand a piece of paper, which contained three sovereigns. This made \$45. The deacon who disliked odd numbers made it \$50, which was a good collection. From this incident he deduced two lessons, viz: always do your duty, by many or few; and choose odd numbers.

Behavior on Leaving Church.

Ministers have often occasion to regret the change which takes place among their hearers when they are dismissed from the house prayer; many who appear deeply impressed with the word of God, and the solemnities of his worship, become, as soon as these are ended, frivolous and careless; their conversation is unprofitable, their manner light, and their general deportment so inconsistent, as to excite an apprehension in the mind of their pastor that, so far as they are concerned, he has "labored in vain, and spent his strength for naught." If it be required to observe decency and order while we are in the sanctuary, engaged in its important work, surely it is needful that somewhat like these should be discernable in the manner of our retiring from that holy place and employment; this should not resemble that of a gay tumultuous throng, who have just quitted scenes of fashionable dissipation, or public entertainment. Whoever desires to obtain permanent advantage by the public celebration of religious ordinances, must retire from it with a serious mind to the performance of private duties; and, above all things, endeavor to preserve a lasting remembrance of that which hath been spoken unto him by the word of the Lord. Is this our practice? Do we retire from the temple to seek meditation and prayer in our closet. The Lord enable us to do this.—
Rev. Henry Draper.

Poetry.

A NEW HYMN FOR THE SABBATH.

The following beautiful hymn is from the pen of the Rev. Dr. Wordsworth, Canon of Westminster Abbey, and nephew of the late Poet Laureate—*one of England's greatest divines and scholars.* Let American readers preserve this hymn, and let Christian families sing it on the Sabbath. It can be sung in the familiar tune used for "Greenland's icy mountains."

O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright;
On thee, the high and lowly,
Bending before the Throne,
Sing Holy, Holy, Holy,
To the Great Three in One.

On thee, at the Creation,
The light first had its birth;
On thee, for our salvation,
Christ rose from depths of earth;
On thee our Lord victorious
The Spirit sent from heaven,
And thus on thee most glorious
A triple light was given.

Thou art a port protected
From storms that round us rise;
A garden interceded
With streams of Paradise;
Thou art a cooling fountain
In life's dry, dreary sand;
From thee, like Pisgah's mountain,
We view our Promised Land.

Thou art a holy ladder,
Where angels go and come;
Each Sunday finds us glad
Nearer to heaven, our home.
A day of sweet reflection,
Thou art a day of love;
A day of resurrection
From earth to things above.

To-day on weary nations
The heavenly manna falls;
To holy convocations
The silver trumpet calls,
Where Gospel light is glowing
With pure and radiant beams,
And living water flowing
With soul-refreshing streams.

New graces ever gaining
From this our day of rest,
We reach the Rest remaining
To spirits of the blest;
To Holy Ghost be praises,
To Father and to Son;
The Church her voice upraises,
To thee, blest Three in One.

NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer from 20th March to 20th April, 1863:

FOREIGN MISSION.

Maitland Juvenile Missionary Society,	£ 3 14 3
A few Soldier's children on St. Helen's Island, Canada, per D. Mackay, Esq.,	5 0
Mr William A. Fraser, per Rev David Roy,	15 6
Rev Dr Jennings, Toronto, C. W.,	14 5 0
Rev James Bayne,	10 0 0
A friend, per Rev George Roddick,	5 0
From Rev James Bayne,	6 5 0
" Rockville Missionary Society, Maitland,	2 2 3

HOME MISSION.

Maitland Juvenile Missionary Society,	1 2 7
A member of Rev J. McCurdy's Congregation, Chatham, N. B.,	1 0 0
Collection Prince Street Church, Pictou,	6 5 4½
Knox Church, Pictou, (Collection)	3 3 0
A friend, per Rev George Roddick,	3 1½
Little Harbour, repaid,	1 10 0

SEMINARY.

Maitland Juvenile Missionary Society,	18 2
Congregation Princetown, P. E. I.,	5 0 0
A friend,	1 0 0
Collection in Church, Harvey, N. B.,	1 3 4
Donation from Mrs Johnston, Harvey,	1 0 0
Tatamagouche Congregation,	6 0 0
Second Congregation of Maitland and Noel,	9 13 9

SPECIAL EFFORT.

From Executors of the late Robert Putman, Onslow,	3 0 0
From James Putman, Esq., Maitland,	1 0 0
From Mr Alex. Roy, Maitland,	10 0

MISSION SCHOONER.

Congregation Wentworth, per Rev J. Monro,	1 5 7
Wallace Juvenile Missionary Association, per do.,	1 5 0
Sabbath School Children attending the C. P. C., Langanchitao St., Montreal, (Rev D. Taylor's) per D. Mackay, Esq.,	12 10 0
Rev S. Johnston, Harvey, Sabbath School, Queen's Square, Charlottetown, P. E. I., per Rev D. Laird,	3 5 4
Graham's Road, R. S., collected by James Campbell,	12 15 7½
Rose Valley School, Strathalbyn, collected by Malcom McKenlay,	8 4
	4 9½

Murray Harbour Congregation, per Rev H. McMillan,	5 0 0
Summerfield, P. E. I., from different collectors, per Peter Sinclair, Sabbath School, Knox Church, Pictou,	2 11 3
Isaac McLean, (little boy) Belfast, P. E. I.,	13 10 9
Additional from Sabbath School, Primitive Church, N. G.,	5 0
Sabbath School, James Church, New Glasgow,	10 7½
Albion Mines Union,	15 0 4½
Sabbath School's, Rev George Roddick's Congregation, West River,	2 15 0
Salem Church, Green Hill,	10 10 0
Eight Mile Brook,	12 0 0
	16 10½

The Student's Missionary Society, Truro, beg to acknowledge the following sums, contributed for the promotion of Christianity among the Jews:

Collection at Richibucto, N. B.,	\$10 25
Two Collections at Upper Stewiacko,	5 00
Collection at Shubenacadie,	2 50
" Gay's River,	2 55
" Truro,	10 25
" Old Barns,	3 05
" Onslow,	2 00
" Great Village, Lond'ry.,	4 80
" Salmon River,	3 50
Donation from Prof. McCulloch,	1 00
" Mrs I. McCurdy, Onslow,	1 00
" Mr C. B. Pitblado,	1 00

\$46 90

A collection among the Students of \$7 10, makes the amount realized \$54, which has been handed to Rev Wm. McCulloch for transmission.

The Students would take this opportunity of thanking those Ministers who kindly aided them in their object.

ARCHIBALD GLENDINNING, Secretary.

PAYMENTS FOR HOME AND FOREIGN RECORD.

The publisher acknowledges receipt of the following sums:

ON BACK VOLUMES.

Rev A. McIntosh, St. Ann's, C. B.,	\$ 2 40
Rev A. McLean, Dundas, P. E. I.,	8 00
Rev Dr McLeod, Sydney, C. B.,	14 00
Rev D. McNeill, Woodville, P. E. I.,	2 50

FOR 1863.

Rev D. Sutherland, Cape North, C. B.,	1 00
Mr Robert Stewart, Elder, Rogers Hill,	12 00
Rev A. Cameron, Middle Stewiacke,	50
Mr Geo. Herbert, Harvey, N. B.,	5 00
Rev Jas. Fraser, Boularderie, C. B.,	2 00
Mr H. am Smith, Newport,	5 25
Rev Jas. Thomson, Durham,	60
Rev D. McMillan, LaHave,	50
Mr Alex. Fisher, Stewiacke,	50
Mr E. Tupper, Stewiacke,	1 00
Rev Jas. Byers, Clifton, Truro,	16 00
Mr E. Creelman, Tangier,	2 00