

THE
Home and Foreign Record
OF
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.
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PRAYER MEETINGS.

Among other questions asked at our Presbyterian examinations, there is this one:—"What is the state of religion in your congregation?"—a question that is confessedly difficult to answer, and yet that ought, if possible, to be answered. Doubtless many things are to be taken into account in endeavouring to give the reply. We are to look at the attendance on the Sabbath day services, at the state of the Sabbath School, at the liberality of the people, &c., but we believe there is no more important element in the case than the state of weekly prayer meeting. If it is good—if the numbers attending it are large, if the interest manifested in it is lively and constant, if the people love the place and prize the hour of prayer as a "sweet hour,"—then there is reason to believe that the congregation is in a healthy and prosperous state.

The prayer meeting is the exponent of the piety of a congregation; as private prayer is the index of the piety of a Christian. Now, what are our prayer meetings like? Are they such as to warrant us in believing that we have life—spiritual life, among us? Or are they such as to lead us to conclude that while we have a name to live, we are dead? Let us look at one of them. On a given evening a company assembles, say 60 in number, in a room that will hold comfortably three times as many. One sits here; another yonder. The 60 are scattered all over the room; and the leader of the meeting is away up at

one end by himself. A psalm is given out it is sung, the people dragging terribly. A prayer follows—and it is long and diffuse—a chapter succeeds, consisting, let us say, of 30 verses; another psalm is sung; another prayer is offered up—and then comes an exhortation, sound, sober, good in its way, but dull and somewhat stale. And so, with these exercises alternating, the meeting goes on until the hour is up. The people go away feeling, "well! that's done." Nobody is edified—nobody is cheered or exhilarated—nobody feels the better of the service. But it is duty attended to.

Now, this is no fancy picture. It can be seen in a score of places within the bounds of our church. It is no marvel that such prayer meetings are not well attended. The wonder is that any body at all goes.

What is a prayer meeting? It is a social religious gathering the place where Christian men and women (for women have the large majority in our modern prayer meetings) meet to commune with God and to excite each other, and instruct and strengthen each other, by the free and familiar development of their religious emotions. Of course there should be a leader, but he should not do all, nor anything like all the speaking. Nor should the elders monopolize the time. The prayer meeting is the people's meeting. Every one should contribute something according to his ability. As a general rule, our prayer meetings are too conventional. They are too "proper." It is supposed that a man must not speak unless he can speak well, and he must not pray unless he can do so

in an easy fluent manner; and women must keep silence altogether. Now, in order to have good meetings—profitable meetings, we must get out of the old ruts. We must have freshness—we must have life; and all (if they will) speaking that which they know—that which they have experienced, that which is of deepest interest to their own souls. Forms and routine kill prayer meetings. If possible, no two should be conducted precisely the same way. Life is full of variety, and meetings in which there is life will have variety too. What if mistakes are made! What though a brother should not speak exactly according to rule: if he speaks from the heart, all is well. We do not mean to say that we should go to the prayer meeting wholly unprepared—knowing nothing of the subjects for meditation and prayer. On the contrary, we believe the topic for the evening should be known to all—known before-hand, so that it might be thought over. And then, when the meeting is assembled, let each one who feels inclined give the brethren the benefits of his thoughts. There is no meeting for which one needs more preparation than a prayer meeting. But it is not a preparation of thought, ideas and topics, so much as of the spirit and of the soul. Bring living brands together and you will soon have a fire. So bring living souls together and you cannot help having a good meeting.

There are among many of our people mistaken notions concerning the prayer meeting, which require to be removed.

First, there is the notion that it is a Sabbath service on a week day—that it is preaching on a small scale. Nothing could be more erroneous. There should be no preaching in it. Preaching kills prayer meetings. It is a place for fellowship—for the reciprocation of religious thought and feeling. It is the church's family gathering, where there is freedom and ease, and enjoyment.

Secondly. A great many of our members, imagining that a brief address or a little sermon is the principal thing at the prayer meeting, conclude,—“Well, it is hardly worth my while going. It may be well

enough for women and young people to go—but there is nothing sufficiently interesting to take me there.” Such persons give too much prominence to the intellect in the things of religion, and because there is nothing, as they fancy, to satisfy the intellect at the prayer meeting, they will not go. But they are just the very persons who need to go, that they may get their hearts warmed, and their affections excited.

Thirdly. Not a few harbor the notion that the prayer meeting is of little account. It is well enough, perhaps, to keep it up, but there is no use in being so earnest and anxious about it. Alas! alas! for the church, a majority of whose members think and speak thus! It will surely, like Ephesus of old, wax colder and colder, and decay and death will gradually settle down upon it. Rather, far rather, give up the service of preaching, or at least a part of it, than give up the meeting for prayer. Pentecost was preceded by a prayer meeting, and pentecostal seasons in the church have always been times of earnest, fervent, united, believing prayer. Would you cheer your pastor and lighten his labor! Would you do good to “the household of faith,” and help to revive the cause of God in your midst? Then come with preparation of heart and soul to the prayer meeting. A praying people make a prosperous church.

THE RELIGIOUS WORLD.

The Pope still fulminates his mimic thunder from the Vatican against united Italy. He still claims to be a “Prisoner,” because he cannot be a King. The Archbishop of Paris recently indulged his fancy in drawing a parallel between the sufferings of the Pope and those of the Divine Redeemer—a parallel too blasphemous and monstrous to be quoted. The agitation on behalf of the Pope's temporal power is still being carried on with fury in France, Belgium, and Austria. It is too late in the world's history to get up a “crusade” for the rescue of Rome from Italy; and so the preaching and pleading of Ultramontanists and Jesuits will go for nothing. The

petitions, got up by the Jesuits, for the restoration of the Pope, could not even be discussed in the French Assembly. There are much stronger forces, after all, in the Popish countries than the power of the Church.

The Anti-Infallibilist party in France, as in Germany, is gathering strength. But far more dangerous to the Church of Rome is the enormous power of infidelity—a power full of peril to all institutions, civil and sacred.

The Dollinger movement is increasingly successful. Prince Bismarck's attitude is that of defiance to the Ultramontanists of Germany. There has not been such a religious ferment in the whole German Empire since the Reformation. The claims of the Church of Rome are becoming more and more extravagant; and the opposition of the nationalists, led by Bismarck, more decided. Sadowa and Sedan will mark epochs in modern history—political and religious. At Sadowa, Austria was prostrated and compelled to retire from Germany. At Sedan, France was overpowered. Thus the two great Roman Catholic powers were successively overthrown by the young Protestant Giant. The catastrophe led at once to the overthrow of the Pope's temporal power. No wonder that the Ultramontanists set their hearts upon devising ways and means for breaking up the Empire of Germany and the Kingdom of Italy. An alliance between France, Austria and Russia is said to be the favourite plan for accomplishing the Jesuit revolution. But even if the alliance were practicable, the results of it would remain extremely dubious.

In England a strong rally has been made in defence of the Established Church by all parties within that Church. Evangelicals, High Church, Broad Church, can agree in maintaining the Establishment principle if in nothing else. Meanwhile, the highest authorities in the church have decided that it is lawful to teach transubstantiation in the Churches of the Establishment. Books are still being issued from the press by clergymen and laymen that are quite as full of infidelity as the

writings of professed deists of last century. It is well that the evangelical party in the church is also active. An agitation is going on to free the Church of England from all fetters of tests, creeds and articles. In spite of attempted compromises, there have recently been violent contentions between evangelical and High Church parties. Several aggravating lawsuits are going on. Attempts are being made to revise the Prayer Book and get rid of the so-called Athanasian Creed.

The English Presbyterian Church is making sure and satisfactory progress. The Wesleyans have uttered an earnest protest against the endowment of Popish schools. Non-conformity everywhere is holding its ground, and must do so while there is so much corruption and error in the church.

Professor Maurice, one of the leading Broad Schoolmen of the Church of England, is dead. He was a man of great power and earnestness, and of wide influence. There was scarcely a doctrine of Christianity which he did not more or less directly assail or repudiate.

In Scotland, there are three or four cases of disputed settlement that excite some interest within the Established Church. Dr. Norman Macleod, in an appeal published in their *Record*, shows all the exertions of the Foreign Mission Committee have failed to make the Church contribute the amount required to sustain her Foreign Missionaries, comparatively few as they are. "Our debt," he says, "has slowly but surely increased, until it has now come to this, that our annual collection, if as large as last year, along with the extra collection, are not only absorbed by it, but leaving us a debt of £1,400 to begin our financial year with on April 15." Then he adds the following words, which are deserving of serious attention among ourselves as well as in Scotland:—

"Home-mission work might be more real in the end, by our becoming more unselfish, and by our seeking not our own things only but the things of others. In this better way I think we might, as ministers and members of the Church, become possessed of a higher and nobler spirit which would tell immensely on the quality

of our Home-work. It may thus be found that, in accordance with the eternal law of self-sacrifice, the best and shortest method in the end of gaining to God those at home who have hitherto resisted all the innumerable agencies which have been in vain brought to bear upon them, is to seek to gain the heathen abroad who at present cannot possibly know Him; and thus, if necessary, to reduce in very many places our home missionaries, who over-missionary our localities, and to increase our foreign missionaries, who are so weak in number, and so inadequate by thousands, for the work given them to do. At present Scotland, with about three millions of inhabitants, has 5000 clergy of all denominations preaching the Gospel, with more than half a million of Christian agents, and England has 25,000. India, with *two hundred millions*, has about 500 ordained missionaries, contributed by the whole Protestant Churches in America and Germany and part of Britain! The Church of Scotland has so much to do at home that *she has eight Scotchmen only as missionaries to India*; four only of these being ordained, three being teachers, and two medical missionaries. The other members of her staff are, one German missionary, seven natives; four being ordained, and three licensed. That is all we contribute to the whole heathen world! May God Almighty make this crisis an occasion of great and permanent revolution in regard to our Mission to the heathen!"

Of course the Church of Scotland has wealth enough to multiply her agencies abroad ten fold; all that is wanting is the spirit of liberality.

The Sustentation Fund of the Free Church shows an increase in comparison with previous years,—and this notwithstanding the half-hearted way in which the Anti-Unionists contribute. We are sorry to see the continued fierceness of the Anti-Union controversy. A disruption of the Free Church is apparently inevitable. A plan for securing co-operation between the negotiating churches has been matured by the Committee.

Scotland has been agitated by the Education Question. The fate of the bill introduced by the Lord Advocate is uncertain. The dissenting churches favour it; but it is opposed by the Established Church and by the Anti-Union party in the Free Church.

Evangelistic work is carried on with in-

creasing vigor and success in Glasgow by all the Presbyterian Churches.

The Earl of Kintore is preaching with good effect in the Presbyterian Churches in London. Evangelistic services are being held very generally in the Presbyterian Churches in England and Scotland.

The United Presbyterian Presbytery of Edinburgh intend to invite a conference with the Free Church Presbytery, and with other Presbyteries and denominations in Edinburgh, with the view of mapping out the city into districts, and assigning certain portions to the different congregations for evangelistic purposes. This certainly is a proposal well worthy of support, and if properly and zealously carried out ought to place every part of Edinburgh under the influence of an energetic and earnest evangelism. It is co-operation at least, on a truly Christian basis, and should tend to foster feelings of cordiality and interest between congregations of different denominations.

The Irish Presbyterian Church is successfully grappling with its noble Sustentation effort. It is also doing good service in several mission fields in Ireland and in foreign lands. The Irish Episcopal Church is engaged in revising its Prayer Book and services, with the hope of wiping out the most popish elements in the book.

Coming to America, we find the Presbyterian Church of the United States engaged in the vast and arduous task of revolutionizing her financial system and adopting that of the Free Church. The effort is likely to be successful, and it will be an immense benefit to the church on other than financial grounds.

In our own Colonial Churches there appears to be nothing requiring special note in this article.

The news of the month from foreign missionary fields are encouraging. Africa is being penetrated from the north, west and south. Madagascar is almost a Christian country. Japan is agitated with the commingling of old and new ideas; the new wine is likely to burst the old bottles. In China there is less fanatical opposition than was noticed last year.

THE ROSARIO AND THE MURDERERS OF BISHOP PATTESON.

From a Sydney, Australia, paper of the 9th February we extract the following account of the cruise of H. M. S. *Rosario*. It will be read with painful interest:—

Called at Norfolk Island, and from thence proceeded to Havanah Harbour. The ship's boats went from thence to Nuna or Montague Island, to inquire into the circumstances attending the murder of the mate and two of the crew of the cutter *Fanny*. Captain Challis landed, and opened communication with the natives, who refused to give up the murderers. The boats thereupon opened fire on them, which the natives returned with arrows, &c.

November 15.—The *Rosario* steamed round to Nuna, and shelled the native village.

November 19, 6 a. m.—The *Rosario* anchored off Cherry Islands, and the Captain left the ship with a boat's crew to make inquiries about the Marian Renny murder. The natives were supposed to have a boat in their possession, but the surf was too great to land. The natives came down to the beach in great numbers, and appeared friendly. Two chiefs came off, and seemed to be fine intelligent fellows, greatly resembling in appearance the New Zealanders. One of the chiefs was put on the scales, and turned 18st. They spoke but little English, and no understanding could be arrived at respecting the murder.

November 24.—A boat's crew landed, and saw the head chief, but could make out nothing. All the women had been sent away, and only a few men remained. Went over the island, which was very fertile, and wildfowl were very plentiful. The native huts were very roomy and clean. No fire-arms were seen. Returned to the ship and sailed at 5 p. m.

November 29, Noon.—The *Rosario* steamed up to the south-east side of Nukapu (Swallow Group), where Bishop Patteson had been murdered. Captain Challis's object was to communicate with the natives respecting the affair; but the ship could get no nearer than a mile and three-quarters, in consequence of a reef which encircles the bay. A boat was sent to endeavour to cross the reef, and communicate with the natives. The boat followed round the outside of the reef, and about 20 native canoes approached from the inside. The *Rosario's* boat had got to within 50 yards of the mainland when the natives commenced their war dance and made other hostile demonstrations. They then sent a shower of arrows at the *Rosario's* boat, which, however, all fell short. The boat then returned to the ship to report the attack, and to ask

permission to return it. The boat was ordered to return, and the ship was cleared for action, and opened fire with shell from the 40-pounder Armstrong, and the 7in. six and a half ton gun; while the crew of the boat opened fire with their rifles. The *Rosario* made a circuit of the island, and when abreast of the native village fired on it with shell at 2,300 yards. At 4 p. m., it being high water, the boats were able to cross the reef, and four of them advanced on the village with small arms, and engaged the natives, who kept up a continual discharge of arrows; the ship sent in shell at the range of a mile. After firing several hundred rounds, the men landed from the boats and drove the natives in from the beach. Here one of the arrows struck Corporal Marcus in the arm, and the wound afterwards proved fatal. The native canoes were destroyed, and the seamen pulled on to the village, where one of them received two bad wounds, but ultimately recovered from their effects. The village proved to be very strongly fortified with stone work, which was thrown up in front of each hut. In a few minutes the native habitations were set in flames. It was estimated that from 20 to 30 natives were killed in the engagement. At half-past 5 p. m. the boats started for the ship, which made sail for Santa Cruz. Just as the ship was leaving, the natives were seen at work extinguishing the flames, but their reflection was visible for three hours after the ship had sailed.

An instance of capital shooting is recorded on the part of the wounded corporal, Marcus. Five natives were seen on a point of land with their canoes, when Marcus lodged a shell which burst in the midst of them, causing most terrible havoc and destroying their canoes.

November 30.—Arrived off Santa Cruz, and witnessed a native engagement; the shore party were fighting against the canoes; the cause of quarrel could not be ascertained. One hundred and ten native canoes came round the vessel for trade, their favourite articles being beads and bottles.

November 31.—The natives came on board in great numbers.

December 6.—Anchored off Port Patteson, and communicated with the native missionary.

December 9.—Left for Espirito Santo.

December 12.—Had a fine view of the eclipse of the sun, two-thirds of which was covered. The first contact was at 25 minutes to 4 p. m., greatest at a quarter to 5 p. m., last contact at 10 minutes to 6 p. m.

December 15.—Anchored at Cape Lisbon, and inquired of Mr. Goodwill respecting the murderers of the crew of the New Zealand craft, the *Wild Duck*.

December 16.—Landed at the village.

and demanded of the head chief the murderers. He acknowledged having killed them, and it was supposed he had eaten them. Inflicted a fine of 15 pigs. The natives delivered only four, and then escaped. The canoes were then destroyed and the village set in flames.

December 22.—Corporal Marcus died from the effects of the poisoned arrow.

December 26.—Touched at Pentecost Island; the natives were inclined to be hostile.

December 27.—Called at Aurora Island. As the natives appeared friendly, the boat was sent on shore. Paymaster Hill had just got out and sat down on the beach when one of the natives clubbed him, inflicting two severe wounds. The men took to the boat, and the ship commenced to shell the village, which caused an immediate flight of the inhabitants. The village was destroyed, also the canoes. Left in the evening for Tana. After this nothing particular took place.

The *Rosario* arrived at New Caledonia on the 20th January, and left on the 29th. Arrived at Sydney on the 8th February, at 6 p. m.

This record will be read with deep distress by missionaries and persons interested in missions. Such attacks on the natives of the islands will only exasperate them. The tone of public opinion in England may be judged from the fact that at a large and influential meeting held lately in the Sheldonian Theatre, Oxford, to honor the memory of the massacred Bishop Patteson, where the Bishop of Oxford presided, supported by Mr. Gathorne Hardy, M. P., the dignitaries of the University, the Bishop of Lichfield, and Bishop Abrahams, it was decided that the best way of venerating the Bishop's memory would be by providing for the permanence of Melanesian missions, and the shelling of the village of Nupuka by H. M. S. *Rosario* was sharply and emphatically censured. Bishop Abrahams, in moving resolutions for prompt Government interference to repress the Pacific slave trade, said they did not want such interference as that of the *Rosario*, and strongly deprecated such unchristian vengeance. Professor Palmer characterized the shelling of a village containing women and children as infinitely more savage and barbarous than the massacre of the Bishop. It had evoked indignant protests from that meeting and

throughout the entire country. The Bishop of Oxford also expressed indignation at the act.

HOME MISSIONS.

The readers of the *Record* so often peruse letters and reports concerning our Foreign Mission work, that they are very apt to overlook, to some extent, the claims which the home heathen have upon them. It is easy for us to wax enthusiastic when we hear of souls being brought to Christ from among the fierce Cannibals of the South Sea Islands, or the degraded Coolies of Trinidad, and yet we should not forget the quiet plodding work of our home evangelists, but remember that there are grief darkened homes in our own land requiring the light of the Gospel. To carry the glad tidings of Jehovah to these homes, or those living in spiritual destitution in our midst, is just as pleasing to God as to enlighten the darkness of heathendom. It is just as lovely to extend a helping hand and lift out a brother from the mire of sin and vice in our cities, towns, and country settlements, as to elevate a heathen world. Cases of home heathenism are sometimes met with by our catechists, probationers and ministers, of a lamentable type, which cannot be made public in the columns of the *Record*. Oftentimes much has to be suppressed which, if published, would lead us perhaps to take greater interest in the Home Mission enterprise, whilst it would not in the least lessen our interest in the Foreign Mission. Those whose lines have fallen unto them in pleasant places, could they glance at some of our Gold Fields, explore some of our shore regions, and visit some of our back settlements, would behold instances (not a few) of home heathenism, though of a different type, yet just as degrading as the heathenism of the South Sea Islands. Think of localities where the Gospel is rarely preached, where intemperance, Sabbath desecration and immorality abound where no family altars are erected, and children are almost wholly ignorant of the plan of salvation. There are harbours along our shores where no minister is

settled, and others rarely visited by one. Some of these harbours are only accessible by water or footpath, and many of them have neither day nor Sabbath schools. There are settlements in our forests where the Gospel is rarely preached, and consequently ignorance and vice prevail. Home heathenism appears in varied forms requiring attention at our hands.

When we glance again at the last annual report of the British American Tract Society, Halifax, we are forcibly reminded that spiritual destitution still exists in our borders. When the astounding facts are brought to our notice by the labourers employed by this Society, that no less than 419 Protestant families were found destitute of a copy of the Word of God, 640 of all other religious books, and that not less than 755 persons were found habitually neglecting public worship—have we not convincing proof from these statistics that home heathenism (not of a mild type) still abounds. And when several of the colporteurs give us instances of arraying ignorance concerning a knowledge of the Scriptures, and when they tell us that Sabbath and day schools in many districts are rare, that intemperance abounds, and many are perishing for lack of knowledge—should not our zeal be aroused and our contributions come forth. Let us then, whilst aiding in the foreign work, ponder over these facts now brought to light, and forget not the poor benighted ones in our native land meriting pity and commiseration at our hands. D.

"KIDNAPPING IN THE SOUTH SEAS."

This is the name of a work of 230 pages, of which Captain George Palmer of Her Majesty's Ship *Rosario* is the author. It has been published within the past year by Edmonston & Douglas, Edinburgh, is embellished with ten Pictorial illustrations, and constitutes a valuable addition to the accumulating mass of evidence, before which the infamous South Sea slave traffic must fall.

The Book is a narrative of a three months' cruise in the *Rosario*, commencing

at Sydney and extending to New Caledonia, New Hebrides and Fiji groups of islands. In the course of the trip, we gather information respecting all these island clusters and their populations, and are introduced to the Mission Stations of Dr. Geddie, Mr. Neilson of Tanna, the late Mr. McNair of Erromanga, and Mr. Cosh then of Fate.

It was no part of the design of the writer to describe the work or the stations of the Missionaries visited during the cruise. He does not set himself forth as their patron and apologist, yet he shows a high appreciation of their character and work, and is ever ready to repel the false charges and damaging insinuations which have found insertion in Queensland and other Colonial Periodicals. We present the following specimens of manly defence of missions. The first gives an account of the situation, work, and trials of Mr. and Mrs. McNair, who followed up the labours of the late Rev. G. N. Gordon and his brother James, the latter then on another part of Erromanga.

"When I hear all the wicked nonsense that is talked about Missionaries, and the sneers that often accompany it, I wax angry. Doubtless the sketches of the missionary settlement look very pretty on paper, but unfortunately there are some things you cannot portray, such as insufficient food, brackish water, together with swarms of mosquitos and other insects, and often, as at Dillon's Bay, a sweltering poisonous atmosphere, accompanied by fever and ague.

The missionary schooner is often delayed on her annual trip; then the stores of flour, etc., are at a very low ebb, and frequently injured by the damp, and the sugar swarming with ants. An English labourer would often turn up his nose at their daily fare.

All these things cannot be put into a sketch of a two-roomed cottage under the shade of a cocoa-nut grove, with beautifully wooded hills as a background, Mr. and Mrs. Missionary in American rocking-chairs in front, seemingly with nothing on earth to trouble them.

But look at the real side of the picture, and see these noble men and women, who have in every age gone forth from their country and friends, often bearing their lives in their hands, to do their Master's bidding, and preach the glorious gospel of Christ to the heathen; living alone, to all intents and purposes, in a strange land—often in an unhealthy climate, and frequently

surrounded by savages who have murdered their predecessors, and may perhaps kill them. But these things they think little of; they count not their lives dear unto them; what concerns them most is to see the little work they have been permitted to do among these savages, after weeks and months of prayer and patience, dashed to the ground and indefinitely thrown back by the shameful acts of their own countrymen. Whether in the Sandwich Islands or New Zealand, amongst the Society, Fiji, or New Hebrides groups, I have ever found them the same earnest God-fearing men, striving to their utmost to win souls amongst those who but for them would never hear of the "glad tidings of great joy." They require no advocacy from me however; I only ask those who are so fond of running down missionaries, to think a little, and not talk ignorantly and wickedly about men and women whose lives adorn some of the brightest pages of British history.

Again, after a description of what he saw on the Fijis, we find the following avowal:—

"The Wesleyan Mission has been abundantly blessed on Fiji, but, as usual, the missionaries are abused, and their labours totally ignored by those who but for them, would never have dared to set a foot on the island, and who are doing their very best to frustrate the work of years, by means of ram and muskets, and several other well known evils unnecessary to mention."

The main value of the work, however, arises from the testimony given to the character of the South Sea Labour traffic, which is now on its trial before the British Parliament and the Christian world. The Book was written, as the author informs us, "with the sole object of exposing the deeds that have been perpetrated among the beautiful islands of the South Pacific by men calling themselves Englishmen, and whose transactions have been invariably carried on under cover of our glorious old flag."

And this object the author has faithfully and fully carried out. He has in the facts narrated, left a brand of infamy on the traffic which will never be effaced. His facts prove all that Bishop Patteson said of its wickedness to be strictly true, and sustain in every particular the withering denunciations of it, which have proceeded from the lips and pens of Geddie, Gordon, Morrison, Paton, McNair, Neilson, Popeland, Milne, Watt and Steel, and ally from Mr. Inglis and the Mission Council.

The Book contains a full account of the seizure of the *Daphne*, as a slaver, by Capt. Palmer and her trial in the Court of Vice Admiralty in New South Wales. The grounds of seizure were ample, but cannot be here given in detail. The following extract condenses the appearance which she presented with her cargo:—

"We found her, a small schooner of 48 tons Register, fitted up precisely like an African Slaver, minus the irons with 100 natives on board, who had been brought here from the New Hebrides, having experienced the pleasure of a dead beat to windward for 21 days; they were stark naked, and had not even a mat to lie upon; the shelves were just the same as might be knocked up for a lot of pigs,—no bunks or partitions of any sort being fitted, and yet the vessel was inspected by a Government Officer at Queensland."

Through the absence of a material witness, who was shipwrecked, the exclusion of the Polynesians from the witness box, and the leanings of the Court in favour of the mercantile firms engaged in the traffic, the *Daphne* was released and the Captain of the *Rosario* became liable to the expenses of trial, amounting to £179 5s. 5d.

A few months after, however, he had the satisfaction of seeing by the papers that the first Lord of the Admiralty, in answer to a question put by Hon. A. Kinnaird, had expressed the approval of Her Majesty's Government of his conduct by ordering his expenses to be paid and giving him promotion.

The appearance of the volume has been most seasonable. The death of Bishop Patteson has stirred the Christian public and quickened the national conscience. The Book is having a great sale, and all who read it feel that the enormity which he exposes must terminate. The national honour, Humanity and Religion demand the suppression of this "consummation of all villainies."

From a great many quarters in Western Africa, the native population send imploring cries for missionaries. Labor in the Gospel everywhere produces more or less fruit, and the way seems preparing for the introduction of many of these wild children of nature into the kingdom of God.

'THE SLAVE TRADE IN THE NEW HEBRIDES.'

BEING PAPERS READ AT THE ANNUAL MEETING OF THE NEW HEBRIDES MISSION, HELD AT ANIWA, JULY, 1871.

When we noticed this Pamphlet, a work, by the way, of 91 pages, in our March number, we had not read it. We knew that it was published by request of the Mission Council of the New Hebrides, that it contained matter from the pens of nearly all the missionaries, and that it was edited by Rev. John Kay of Coatbridge, the Secretary of the Board of Foreign Missions of the Reformed Presbyterian Church of Scotland; and these facts warranted the general recommendation given. But we have since read it carefully, and now feel like urging all who wish to examine into the merits of the Labour traffic question in the South Sea Islands to purchase and read for themselves.

The admirable paper, written by Rev. J. Inglis, and addressed to Dr. Steel as representing the churches sustaining the Mission, is in reality addressed to all the ministers, elders and members of our Church, and will repay perusal most satisfactorily. The treatise is exhaustive on all phases of the subject, and though our people do not need to be convinced that the traffics conducted is unchristian and demoralizing, yet, after perusal, they will have a more intelligent conviction, and will be fully prepared to meet adversaries and to silence them.

The Book is published by the same, Edinburgh House, which lately sent forth "Kidnapping in the South Seas;" but while this contains nearly half as much printed matter, and is sold for six-pence, the other costs half a guinea. A copy of the pamphlet has been placed in the hands of every member of the Imperial Legislature, Lords and Commons, and otherwise freely circulated in the United Kingdom, so as to affect public sentiment and influence legislation.

The whole issue has been 10,000, of which the greater part probably have been sent to Australia. One thousand copies were allotted by the Mission Council to the Reformed Presbyterian Church of Scotland, and these are being rapidly taken up.

Another thousand has come, under the same direction, to the Lower Provinces, and it is expected that ministers and friends of the Mission will aid in putting them in circulation as quickly as possible.

They will be on sale in Halifax at the Bookstore of A. & W. McKinlay and at the British American Bookstore; St. John, McMillan's; Truro, Rev. J. I. Baxter and Mr. D. Smith; New Glasgow, W. Campbell; Pictou, J. McLean and Yorston Campbell; Charlottetown, David Laird; Windsor, M. A. Goudge, and will be disposed of at 10 cents. Missionary Societies asking a quantity from 10 to 50 will be supplied by addressing a note to Rev. P. G. McGregor, who will have them forwarded to any part of the Lower Provinces.

PRESENT POSITION OF THE UNION QUESTION.

In view of the importance of the Union question; it is desirable that ministers, elders and the great body of the people should be kept informed as to the state of the negotiations. The following article will be of special use to members of Synod in discussing the subject of Union when it will be brought forward about the close of next month.

I. RESOLUTIONS OF THE JOINT COMMITTEE.

On Tuesday, the 26th of September last, Committees of the Supreme Courts of the four Presbyterian Churches negotiating for Union met, on the call of their respective Conveners, in St. Paul's Church, in Montreal, and resolved themselves into a Joint Committee. The members in attendance were: (1) Dr. Cook, Dr. Sondgrass, Dr. Jenkins, Rev. George Bell, Rev. Kenneth McKennan, Rev. David Watson, Hon. Alexander Morris, Messrs. James Croil, James Craig, Robert Bell, James S. Hunter, Neil McDougall, of the Church in connection with the Church of Scotland; (2) Dr. Taylor, Dr. Topp, Dr. Macvicar, Professor Caven, Rev. Thomas Macpherson, Hon. John Macmurrich, Messrs. David Mackay, George Hay, John L. Gibb, Thomas McCrae, of the Canada Presbyterian Church; (3) Rev. Neil Brodie, Rev. George M. Grant, Rev. Robert G. Cameron, Mr. J. G. Bremner, of the Church of the Maritime Provinces in connection with the Church of Scotland; (4) Dr. Bayne, Rev. George

Christie, Rev. Robert Sedgewick, Rev. George Patterson, Rev. James Bennett, Messrs. Henry B. Webster, George A. Blanchard, of the Presbyterian Church of the Lower Provinces.

Dr. Cook was appointed Chairman, and Dr. Topp Secretary.

The Committee had three meetings daily, and continued in session until the evening of Monday, the 2nd October.

The following are the resolutions which were agreed to :

NAME.

That the title of the United Church shall be, "The Presbyterian Church of British North America."

Mr. Brodie dissented from this resolution

BASIS.

1. That the Scriptures of the Old and New Testaments being the Word of God, are the only infallible rule of Faith and manners.

2. That the Westminster Confession of Faith shall from the subordinate standard of this Church, that the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people; it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms regarding the power and duty of the civil magistrates shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

3. That the government and worship of this Church shall be in accordance with the recognized principles and practices of Presbyterian Churches, as laid down generally in the "Form of Presbyterian Church Government," and in the "Directory for the public worship of God."

4. That this Church, while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it in its several branches, as opportunity offers, shall, at the same time, regard itself as being in such ecclesiastical relations to Churches holding the same doctrine, government, and discipline with itself, as that ministers and probationers from these Churches shall be received into this Church, subject to such regulations as shall from time to time be adopted.

WORSHIP.

That, with regard to Modes of Worship, the practice presently followed by congregations in the matter of worship shall be allowed, and that further action in connection therewith be left to the legislation of the United Church.

MISSIONARY AND BENEVOLENT OPERATIONS.

The Committee agreed to express their confident expectation that the United Church will heartily take up and prosecute the Home and Foreign Missionary and benevolent operations of the several Churches, according to their respective claims, and that, with regard to the practical work of the Church and the prosecution of its Schemes; whilst of course the General Assembly shall have the supervision and control of all the work of the Church, and be the final Court of Appeal, yet the Committee recommend that the United Church shall have due regard to such arrangements, through Synods and Local Committees, as shall tend most effectually to unite in Christian love and sympathy the various sections of the Church, and, at the same time, to draw forth the resources and energies of the people in behalf of the work of Christ in the Dominion and throughout the world.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

The Committee further agree to recommend the establishment of an efficient Widows' and Orphan's Fund for the United Church, to which all ministers and congregations will be expected to contribute; and that in the meantime a Committee, consisting of Mr. Croil, Convener, the Hon. John McMurrich and Mr. D. Mackay, be appointed to apply to an actuary to value the different Funds now in existence, and submit to this Committee an equitable plan for the establishment and future management of the Fund.

PROPERTY.

The Committee, after full deliberation, resolved to recommend that such legislation should be sought as shall preserve undisturbed all the rights of property belonging to the individual congregations and corporate bodies entering into the proposed Union.

TEMPORALITIES' FUND OF SYNOD IN CONNECTION WITH THE CHURCH OF SCOTLAND.

That the Committee regard with much satisfaction and approval the proposed distribution of the Temporalities' Fund, as one which may largely promote the interest of certain important Schemes of the Church, but are of the opinion that the object recommended by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, as to the payment of the sum of two hundred dollars per annum to every minister on the Synod roll, to whom the benefit of the Temporalities Fund does not yet extend, may be

as efficiently and conveniently carried out by said Synod in another way acceptable to all parties.

COLLEGIATE INSTITUTIONS.

The Committee unanimously adopted the following deliverance: That the negotiating Churches shall enter into union with the Theological and Literary institutions which they now have; and that application be made to Parliament for such legislation as will bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morrin College, and Theological Hall, at Halifax, into relations to the United Church similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist.

This resolution passed the Committee, on the evening of 29th September. On the 2nd of October it was reconsidered, and the following resolutions were adopted in its stead—the members present being Drs. Sondgrass, Cook, Jenkins, Bayne, Taylor, McVicar, Topp, the Rev. Messrs. McPherson, Bennet, Christie, Sedgewick, Bell, McLennan, Grant, Cameron, the Hon. John McMurrich, Messrs. Bremner, Croil, Bell, D. Mackay—Dr. Bayne, Chairman, *p. t.*:

1. That inasmuch as the Canada Presbyterian Church has resolved to raise two hundred and fifty thousand dollars for the endowment of its Theological Institutions, it be recommended to the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, to provide such further endowment to the Faculty of Arts in Queen's College as to it may appear necessary or desirable.

2. That Tutorial work in relation to the Literary and Scientific studies of students for the ministry be not carried on in connexion with the Theological Institutions of the United Church in Ontario and Quebec; but that provision be made by the United Church for such work in Queen's College, Kingston, and in Morrin College, Quebec.

3. That the Theological department of Queen's College, and that of Morrin College, and the Presbyterian College, Montreal, shall be united into one College, situated at Montreal.

4. That the Theological College, thus formed at Montreal, shall be governed in general accordance with the provisions of the charter of the Presbyterian College, Montreal.

5. That the three Theological Colleges of the United Church, viz: at Halifax, Montreal and Toronto, shall be affiliated with Queen's College, so as to be represented in the University Senate:

1. For conferring degrees in Divinity.

2. For taking such share in the government of the University as may be proper in relation to the preparatory training of students for the ministry.

6. That the present Principal of Morrin College shall be invited by the General Assembly of the United Church to be the first Principal of the Theological College at Montreal; That another Theological Professor shall be so invited from Queen's College, and that, in the event of his declining the invitation, such Professor shall be nominated by the Presbyterian Church of Canada in connection with the Church of Scotland.

7. The Legislation necessary to effect the foregoing changes shall be sought, and that application be made to Parliament for such legislation, in conformity with the said changes, as will bring Queen's University and College, Knox College, the Presbyterian College, and the Theological Hall, at Halifax, into relations to the United Church, similar to those which they now hold to their respective churches, and to preserve their corporate existence, government and functions, or terms and conditions like to those under which they now exist.

Principal Snodgrass dissented from these resolutions.

The Committee agreed to send a copy of the minutes, including the above Basis, as their report to the Supreme Courts of several Churches.

It was also resolved that a copy of the resolutions on Collegiate Education be sent to the Boards of the various institutions referred to in these resolutions.

II. PROCEEDINGS OF THE GENERAL ASSEMBLY OF THE CANADA PRESBYTERIAN CHURCH, IN REFERENCE TO THE FOREGOING RESOLUTIONS.

An adjourned meeting of the General Assembly of the Canada Presbyterian Church, which commenced its sittings at Toronto on the evening of the 7th Nov., there being present 76 ministers and 43 elders, out of a total membership of 202, took action on the foregoing resolutions, as follows:

NAME.—Two names were proposed, "The Presbyterian Church of Canada" and "The Presbyterian Church of British North America." It was agreed to leave the name undecided for the present.

BASIS.—The first, third and fourth articles were agreed to.

A motion in favour of the first part of the second article was carried by a large majority over an amendment to substitute for it these words. "That the confession of Faith and the Larger and Shorter Catechisms are the Confession and Catechisms

of this Church, and contain the authorized exhibition of the sense in which we understand the Holy Scriptures." Rev. J. Ross dissenting.

For the second part of the same article it was proposed to substitute this statement: "That no interpretation or reception of such portion of any of these documents, as regards the duty of the civil magistrate in matters of religion, is held by this Church, which sanctions persecution"—but by a large majority it was agreed to let the article stand as reported by the Committee.

By a vote of 60 to 22, a proposal to add the following article to the Basis was rejected: "That the Lord Jesus Christ is the only King and Head of His Church; that He has made her free from all external or secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto," and an amendment to adopt the four articles of the Basis as a whole was carried. Messrs. McTavish, A. Young, D. D. Cameron, ministers, and Messrs. M. Douglass, W. Heron, George Barrow, elders, dissenting.

WORSHIP.—It was agreed, by a majority of votes, to remit the resolution of the Joint Committee to the Assembly's Committee to bring it before the committees of the negotiating Churches, to consider whether, in present circumstances, such an article be necessary.

MISSIONARY AND BENEVOLENT OPERATIONS.—The Assembly concurred in the views embodied in the resolution of the Joint Committee.

MINISTERS' WIDOWS' AND ORPHANS' FUND.—It was agreed to approve of the recommendation to establish an efficient Fund for the United Church.

TEMPORALITIES FUND.—It was resolved: "That the Assembly have satisfaction in expressing generally its approval of the proposed final application of the Temporalities Fund to the endowment of an Aged and Infirm Ministers' Fund, a Widows' Fund, and to purposes of Theological Education;" and the second part of the Joint Committee's resolution was adopted.

COLLEGIATE INSTITUTION.—It was moved by Dr. Proudfoot: "That the recommendations of the Joint Committee be not adopted, but that the following resolution be adopted for them, namely: That the negotiating Churches shall enter into union with the Theological and Literary Institutions which they now have, and that application be made to Parliament for such legislation as will bring Queen's University College, Knox College, the Presbyterian College, Montreal, Morrin College, and the Theological Hall, at Halifax, into re-

lations to the United Church similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government, and functions, on terms and conditions like to those under which they now exist.

That inasmuch as the Canada Presbyterian Church has resolved to make an effort to raise \$250,000 for the endowment of its Theological Institutions within three years, it is expected that the Synod of the Presbyterian Church, in connection with the Church of Scotland, will complete during the same period the endowment of Queen's College, so that neither it nor the Theological Institutions referred to may be a burden to the United Church, or interfere with the prosecution of its Home and Foreign Missions.

Further, it is understood that all other matters pertaining to the colleges be left for the adjustment of the United Church.

And further, the Assembly re-appoint their Committee on Union, and instruct them in bringing this resolution under the notice of the Committees of the other negotiating Churches, and seeking their approval thereof, to inform them that this Church still adheres to its repeatedly-expressed opposition to State Grants to denominational colleges in these Provinces, and further instruct their Committee to ascertain whether there is a definite prospect of harmonious action in the United Church in this matter."

It was moved in amendment by Prof. Young, seconded by Dr. Waters: "The Assembly disapprove of the resolutions on Collegiate Education agreed to by the Joint Committee, particularly in so far as these provide for the reception of certain Literary and Scientific Colleges into the same relations to the United Church as they now hold to the Presbyterian Church of Canada in connection with the Church of Scotland."

It was moved in further amendment by Prof. Inglis, seconded by W. Cochrane: "That, in view of the proposed efforts to endow the various colleges connected with two of the negotiating Churches, and of the impossibility of completing the Union satisfactorily to all parties until the results of these efforts are ascertained, it is not expedient to come to any decision in reference to the collegiate arrangements at the present stage of the negotiations; nevertheless the Assembly desire to declare, that inasmuch as a large number of the office-bearers and members of the Church are opposed, in the present circumstances of the country, to undertake any general classical or philosophical teaching as a part of the Church's work, it would, therefore, be greatly preferable that the Faculties in Arts, in Queen's College, and Morrin College, should be placed on such a basis as, while preserving

them in all their efficiency, would at the same time remove them from under the direct control of the Church; without its being implied that a non-compliance with this suggestion will be a positive bar to Union."

In further amendment, Rev. Mr. Gregg, seconded by Rev. Thomas MacPherson, proposed the adoption of the resolution unanimously agreed to by the Joint Committee, on 29th September, and forming, word for word, the second paragraph of Dr. Proudfoot's motion.

Mr. Gregg's amendment was carried over the amendments of Prof. Inglis and Prof. Young, but was lost when put against Mr. Proudfoot's motion. This motion being then voted on there were 64 ayes and 11 nays, 10 declining to vote. Dr. Waters and Prof. Young entered their dissent.

REMIT.—It was agreed: "That the Basis of Union and the resolutions on the subject of Union, as a whole, be sent down to Presbyteries, Sessions and Congregations, for their mature consideration, and to report to next Assembly."

NOTE.—The decisions of the Canada Presbyterian Assembly, with the important modifications given above, have been sent down to Presbyteries, Sessions and Congregations, and the document containing them has no reference to the resolutions of the Joint Meeting of Committees on the name of the United Church, modes of worship, and rights of property.

III. RESOLUTION OF THE BOARD OF TRUSTEES OF QUEEN'S COLLEGE.

At the meeting of the Board of Trustees of Queen's College, on the 22nd November, it was unanimously resolved, with reference to the resolutions of the joint meeting of Committees on Collegiate Institutions: "That the Board, finding that, whether practicable or not, the proposals contained in these resolutions have not received the sanction of the Canada Presbyterian Church, decline, in the meantime, and in view of the action which may be taken by the next meeting of Synod, to pronounce any judgment upon them."

IV. RESOLUTION OF A RECENT MEETING OF THE "KIRK'S" UNION COMMITTEE. OFFICIAL ACCOUNT.

It was expected that a special meeting of the "Kirk" Synod would be held as soon as possible after the joint meeting of Committees on Union, at Montreal, in September last, had closed its proceedings, and this expectation was encouraged by the terms of the last Synod's resolution on the subject, as given on page 38 of its "Acts and Proceedings." Certain steps were taken towards the convening of such a meeting, but difficulties having arisen, with respect to the time for holding it, further action for

that purpose was suspended. After separating at Montreal, the members of the Committee did not meet again, until convened at Kingston, on the 30th day of January. It was then agreed (eleven members of Committee being present), that it would be unwise, in the circumstances, to ask the Moderator to put the members of Synod to the inconvenience of attending a special meeting, the more as it was by no means clear to the Committee that anything favourable to the progress of negotiations for Union could by such a meeting be effected, that might not be accomplished, equally well and with as little loss of time, by allowing the matter to stand over until the meeting of Synod in June next.

GEMS FROM AUGUSTINE.

O happy heart, where piety affecteth, where humility subjecteth, where repentance correcteth, where obedience directeth, where perseverance perfecteth, where power protecteth, where devotion projecteth, where charity connecteth.

Lord be merciful unto me! Ah me! behold I hide not my wounds: thou art a physician, and I am sick; thou art merciful, and I am miserable.

Why dost thou hide thy face? Is it because none can see thy face and live? Ah, Lord, let me die that I may see thee; let me see thee that I may die. I would not live but die; that I may see Christ I desire death; that I may live with Christ I despise death.

We labour in the boisterous sea; thou standest upon the shore and seest our dangers; give us grace to steer a middle course between Scylla and Charybdis, that both dangers escaped we may arrive at the port secure.

The time wherein we live is taken from the space of our life; and what remaineth is daily made less, insomuch that the time of our life is nothing but a passage to death.

When it would it could not; because when it might it would not; therefore by an evil will man lost his good power.

Be always displeased at what thou art if thou desirest to attain to what thou art not; for where thou hast pleased thyself, there thou abidest. If thou sayest, I have enough, thou perishest: always add, always walk, always proceed; neither go back, nor stand still, nor deviate. He standeth still that proceedeth not, he goeth back that continueth not. He goeth better that creepeth in the right way than he that runneth out of his way.

Wouldest thou that thy flesh obey thy spirit?—then let thy spirit obey thy God. Thou must be governed that thou mayest govern.

Home Missions.

THE Board, though unable to do all that they desire to meet the applications of Presbyteries, feel thankful that they have succeeded in gaining a respectable accession to our Home Evangelists. After full and careful consideration of the wants of different portions of the church, the following distribution for the next two months has been adopted:—

Presbytery of St. John.—Rev. M. Allan, Mr. John Leishman, Licentiate, and Messrs. Hale and Gutelines from Union Seminary, New York, Theological Students.

Mivanichi.—Mr. James Rosborough Licentiate for May, Rev. J. A. F. Sutherland for June.

P. E. Island.—Rev. Samuel Bernard and Mr. L. P. McNeill Licentiate for May and June, with Mr. David Drummond, Probationer, additional for June.

Victoria and Richmond.—Messrs. John Gillis and Pollok, Theological Students from New York and Princeton.

Cape Breton.—Mr. Drummond for portion of May.

Picton.—Revs. J. A. F. Sutherland and D. W. Cameron, with Mr. John C. Meek, Licentiate. Mr. Sutherland to be withdrawn June 1st.

Truro.—Messrs. John Allan and A. F. Thompson.

Halifax.—Messrs. Simpson and Rosborough, Licentiates, and Mr. John J. Richards, Theological Student.

Lunenburg and Yarmouth.—Mr. Gerhard from Union College, New York, Theological Student.

Our Foreign Missions.

News from the Mission Fields.

Our present number contains interesting papers from Messrs. Morton and Grant. These show that the San Fernando Coolie Church is finished, and exhibit great liberality on the part of the Coolies themselves, as well as of Christian friends in Trinidad, in aiding this good work. The removal of the Balance will involve no great effort on the part of the church, whether met by payment ordered by the Board or by farther voluntary contributions by friends.

Dr. Geddie's letter from Geelong is short

and will doubtless be followed, before long, by a fuller communication. We may add the following items of intelligence:—We know of the safe arrival of Mr. and Mrs. Murray at Melbourne, of the *Dayspring* having been overhauled preparatory to receiving repairs, of the sailing of Captain Fraser and family, who may be expected in Nova Scotia in July, and of the procuring of a Captain to succeed him, in Melbourne.

TRINIDAD MISSION.

San Fernando Coolie Church.

SAN FERNANDO,
March 21st, 1872.

REV. AND DEAR SIR,—

We fear that the Foreign Mission Board will be disappointed in not having received a detailed report of the progress of our new church, but this is the earliest hour at which we could submit anything really satisfactory, and without delay we lay all before you to date.

The question of a Coolie church was first mooted at a meeting with Coolies, on Sabbath the 2nd July. The hearty and liberal spirit displayed by those present, encouraged us to undertake a general canvass which was regarded in view of all the circumstances as very successful.

On August 24th Mr. Morton commenced to co-operate, and on the 26th we obtained deed of land. Each of us prosecuted with vigor the work of soliciting aid first from Coolies, subsequently from Europeans and others. On the 23rd October the work of laying the foundation was commenced, and to-day the carpenters complete their contract. It is constructed of the best building materials offered in the market here, the workmanship is considered good by competent judges, public opinion recognizes it as an ornament to the town, and the local press in giving it favourable notice, has spoken kindly and encouragingly of the whole enterprise.

When the matter was first brought under the notice of your Board, a plain unpretending building was considered all that we could aspire to, but influenced by the counsel of some of the best friends of the Mission here, we resolved to give some attention to ornament.

Various plans were considered, but one gratuitously furnished by L. Darling, Esq., a young English gentleman, at one time connected with the Navy in the East, appeared to possess many advantages. It was oriental in style. We adopted it.

The main building is 50 feet long, 25 feet wide, with post 16 feet. Running the full length of the building on each side is a gallery with post 10 feet, width 10 feet,

making the full breadth of the building 45 feet. Between the roof of the gallery and the eave of the main building are small open Gothics, 18 inches apart, and the roof which is of galvanized iron projects sufficiently to prevent rain from drifting in. The sides of the gallery are completely open, but as soon as the wet season sets in we intend planting shrubbery which in a few weeks will largely obstruct the rain and the breeze also. The back end is completely boarded in but without ornament, and the church founded on a gravel bed which possesses almost the solidity of a rock is without a floor, and to the roof is entirely open.

The end fronting on the street has received principal attention, and in consequence has largely swelled the cost. Immediately in front of the galleries on each side is a tower, eight sided rising 32 feet, and capped by a dome. The basement of each furnishes a comfortable little room, which will be found very convenient, whilst in the upper part is a belfry, and G. Turnbull, Esq., of Glasgow, who has several Estates here, is forwarding us a bell as his contribution to the church. By the towers the galleries are hidden from view and between the towers there is what may be called a breastwork enclosing the end of the building and rising sufficiently high to hide the gable end of the roof. The entrance is by one door in the centre, and on each side of it is a gothic window, the only glass windows in the building, and the space above the doors and windows is relieved by plain mock gothics, which add materially to the appearance, the towers are relieved in the same manner.

EXPENDITURE TO DATE.

Land \$481.50, sale of old house \$45,	
Land net.....	\$436 50
Foundation.....	213 00
Carpenters.....	908 40
Iron work, flags for steps, cartage.....	56 20
Scantling, boards, nails, &c.....	1208 69
	\$2822 79

RECEIPTS TO DATE.

From Coolies.....	\$742 43
San Fernando.....	161 18
Naparimas.....	207 00
Couva.....	129 00
Port of Spain.....	216 40
San Fernando congregation in acknowledgment of Mr. Grant's services.....	60 00
Agent of Church, Nova Scotia.....	480 00
A lady, New Glasgow.....	4 80
A friend, Merigomish.....	2 40
Capt Munro, brig Chief.....	2 40
Crew of Chief.....	1 92
Bridgewater cong., N. S.....	20 60
	\$2027 58

Expenditure over receipts.....\$795 26

To meet this we have subscribed \$130 and hope to collect in addition \$170, which will leave a deficit of \$495.26.* It will be necessary to paint the building outside before the wet season. Temporary seats must be provided and steps built at church door, for which materials are already on hand.

It may be interesting for your Board to know something of the subscription list:—

3 Companies contributed each.....	\$50 00
1 Gentleman ".....	30 00
3 " " each.....	25 00
4 " " ".....	20 00
14 " " ".....	10 00
34 " " ".....	5 00
26 " " ".....	2 50

The balance in smaller sums, a considerable proportion of it in five cent pieces.

Episcopalians as well as Presbyterians contributed very handsomely, and amongst the highest subscribers are the names of Roman Catholics. The Mayor of San Fernando, a Roman Catholic, in view of the style of building contributed \$25. This hearty response to a call for aid seems in a measure to illustrate the sympathy which is here cherished for the mission which your Board has undertaken.

The enterprise too has brought us in contact with a large body of Coolies to whom we would have been for a long time strangers. Our work has thus been more extensively published. Farther, the Coolies felt that the church is theirs, they felt a special interest in it, and again and again have we been told if we returned or came again to collect that all men would give. We do not however think that it would be judicious to go for some considerable time.

In conclusion, we would say that we desire to cherish sincere gratitude to God for the way in which we have been sustained in this work by friends of the Mission here and in Nova Scotia, and still we would trust and not be afraid.

Very respectfully submitted,

K. J. GRANT,
JOHN MORTON.

REV. P. G. MCGREGOR,
Sec. of F. M. Board.

* The real deficit up to date will be \$420.26, as there are \$75 of volunteer contributions from friends in the Lower Provinces which have not reached San Fernando.—P. G. McG.

Letter from Mr. Morton.

SAN FERNANDO,
March 25th, 1872.

REV. AND DEAR BROTHER,—

In the work here incidents are constantly occurring which I doubt not would be interesting to many of the readers of the Record; but from familiarity they do not

now strike us with the force of novelty, and we are apt to overlook them when writing you. I thought that an account of

A SABBATH DAY'S WORK

might bring in some interesting incidents, and give some idea of the nature of our work. Last Sabbath (March 17th) having no engagement in San Fernando I set out for the country at 7½ o'clock, A. M. My wagon being under repair I was riding. Three miles brought me to Palmyra Estate, where I found Annajee and the children—25 in number—already assembled and at work. An hour was occupied in assisting in the Sunday School—the children being taught to sing hymns in Hindustani and English, and drilled in the Catechism and Scripture truth. Half the children are Coolies and half Creoles. After Sunday School I went round the barracks, some were preparing their Hossie for the coming celebration on Wednesday, some of the more indolent were only going out for their bath, others had returned and were neatly and cleanly dressed. In one room was an old Mohammedan woman evidently sick unto death. Months ago I had repeatedly told her of the only way of salvation, but she listened politely and that was all. I had asked her what was her hope if her end should draw near, and her answer was, "I know not hope." Thomas too, had read to her and had urged her to become a Christian and her answer was, "I would rather die than become a Christian." And now she felt as if she must shortly die. Yet there was no real concern for her soul, no cry for forgiveness and life, and we seemed to be sowing on the bare rock in speaking to her.

Entering the room of some friendly Coolies we soon had a room full, who listened attentively and showed their interest by asking questions connected with the subjects of sin and salvation.

ACROSS THE COUNTRY.

I had intended to pass on to Iere, take breakfast and then go to Malgretoute Estate. But to shorten the distance and escape the dust and glare of the gravelled road, I struck across the Estates in a direct line toward Malgretoute. This arrangement allowed no time for breakfast, but my breakfast was in my pocket, and I discussed it while riding through the cane fields. One and a half miles from Palmyra lay Friendship Estate on my way. I found a good many Coolies resting under their barrack galleries, and at once determined to hold a meeting. A barber was plying his work at the one end of the gallery. I tied my horse at the other end and gathered the people into the centre. The barber seemed to be listening attentively, although he went steadily on with his work during the read-

ing and conversation, and thus dispatched several customers who when shaved joined our meeting. I read two chapters of the Hindī Catechism on "Man's evil Estate" and "Salvation." Speaking of toil, sickness, and death as the fruit of sin, one man asked if we should not weep when a child is born and rejoice when a man dies. This is the practice of one Hindu sect, and this man was a follower of that sect. This led to

A DIGRESSION.

"Sin is breaking the Commandments of God" said the Catechism, and one man asked if an ant was creeping on the ground and we trampled on it and killed it if it was not sin. This led me to explain the difference between the life of the animal and the soul of man. Surprised at this a third asked, what birth then would a man take after death.

One man a Brahman, but not at all arrogant, was quite a metaphysician. Apparently with the earnestness of one seeking the truth, he inquired, how sin came, if God made man good. When told of the temptation, he enquired but where did the devil come from? Who made him? When informed that he was created a holy angel and became the devil by sin, he asked, "but how did he sin?" Not thinking of Metaphysics I answered, by breaking God's commands. "Yes, but how—" "He became proud." "But the thought of pride how did it arise in his heart? What was its origin? How could he being good, do evil and disobey God's will?" I answered, "God has not made us sticks and stones or even irrational animals. He gave to angels and men the high endowment of a free will—a power of free choice, and put them on trial. In the exercise of that power with which God had dignified them they fell. The sin, the blame is theirs not His." Perhaps this answer will not be considered orthodox by some. If such can supply me with a better I shall be glad to use it in the future. This however seemed to satisfy the man and we passed on to consider the sacrifice from sin and the way of salvation by faith in that sacrifice.

After the meeting the Brahman offered me some confectionary of his own making—the ingredients, flour, clarified butter and white sugar—of which I partook, and then passed on a mile and a half to

MALGRETOUTE.

The leading driver was absent, and the meeting in his house was smaller than usual, but deeply interesting. The need of a sacrifice and that provided in Christ Jesus was the subject—a subject which touches on the weak point of Mohammedanism. The leading persons present were Mo-

hammadans, and I believe they felt themselves in the grasp of the truth. Had they seized it as firmly as it seemed to seize them they would not have hesitated as they did, when urged to act up to it. It was 2½ o'clock P. M. when I reached Iere, and Thomas was only waiting my arrival to ring the bell for English service. That over there was time to eat a morsel of bread before the Coolie service at 4½ o'clock.

After the Coolie service there was some conversation, asking and answering questions, and several applications for books. When these had been attended to and dismissed, the sun had set. Six miles and a half on saddle brought me to San Fernando to dinner at 7½ o'clock, P. M.

GENERAL REMARKS.

The next day I found that Mr. Grant who left home when I did, did not return to breakfast till one o'clock. It is thus our Sabbaths are occupied, it is thus that in rooms and under galleries and trees as well as in churches we seek to preach the Gospel. Often it is to small groups, but I prefer a small interested audience to a crowd of curious listeners.

As comparatively few of the Coolies read, and of those who do scarcely any can with any propriety be called educated, it might seem that any questions they might ask would be easily answered. It is not so. They are wonderfully acute and metaphysical, and considering their lack of special training one is often astonished at their intellectual dexterity and prowess. In dealing with intelligent Mohammedans the missionary requires to be thoroughly prepared to meet their arguments against the genuineness and authority of the Scriptures, and particularly of the New Testament, at every point. This is necessary to hold one's ground. Much more is necessary when the authority of the Koran is to be assailed. In dealing with Hindoos the ground is to some extent changed, for they do not take offence at the doctrine of a divine incarnation, and so they often listen to the Gospel without offering a single objection. When however they meet one in controversy they exhibit much readiness and a metaphysical acuteness beyond even that of the Germans.

PRAYER TO THE SUN.

Tuesday (March 19th) I spent in Couva, visiting Soodeen's school, and holding two services in hospitals. At the close of one of the services one man referring to what I had just been saying, asked "Why then does not the ulcer on my foot get better, for I have prayed constantly from day to day." I asked, "to what have you prayed? to the Sun? He answered "yes." I then showed

him the sin and folly of such conduct, when he smote on his breast, saying "alas, alas, woe is me!"

A STUMBLING BLOCK.

Yesterday, Sunday March 24th, Thomas told me that a young man had bought a copy of a tract called Dharma Tula—religion weighed. In the afternoon I called on him to ask how he liked it. He expressed himself highly pleased with it; but asked with evident incredulity if that was a correct account of our religion. I answered, certainly. "But," said he, "no one among either the Salihs or Creoles live up to it." My answer was, that is not the fault of the religion but of the people. You must judge of the religion by the revelation of it in God's Word, not of the wicked lives of those who have no more of it than the name. "But," he said, "the book speaks against the use of strong drink and all Christians use it." I said, "no, not all, for I do not." He answered, "certainly your honor does not, but your honor stands alone." Strong drink is the reproach of Christians even in the eyes of the heathen.

POWER FROM ON HIGH WANTED.

Yesterday after the Coolie service at Iere I asked a leading man who was present if he believed what had just been read and explained, namely, that Jesus Christ was constituted our great high priest by the oath of God, and that he was the only way of access to God. He answered, "that word is not man's word but God's, and I must believe it." I replied, "you hear it with the ear and believe it with the understanding, but why do you not embrace it with all your soul and become the disciple of Christ." He answered, "when God moves my heart to do so, I will." Here then is a half-taught heathen—and there are a number such—recognizing the necessity of a divine persuasion. Let friends at home cry earnestly that the Holy Spirit may move their hearts to embrace the truth.

A TREASURE.

Two weeks ago we received a box of books direct from Calcutta by a Coolie ship. They were ordered some 9 months ago through Dr. Duff. You can scarcely imagine with what anxiety we waited for these books, and every week Coolies were asking for them. We rejoiced over the box as over great treasures, while Bibles complete and in parts, and excellent tracts and catechisms were drawn forth to the light.

Yours, very sincerely,

JOHN MORTON.

NEW HEBRIDES MISSION.

Letter from Dr. Geddie.

GEELONG, VICTORIA;
Jan. 29th, 1872.

REV. AND DEAR SIR,—

The *Dayspring* arrived at Melbourne on the first day of the present year, just after the departure of the last English mail. Mr. and Mrs. Inglis came in the *Dayspring* also on account of the health of the latter. Mrs. Neilson and two children have likewise come to Australia on account of the health of the latter, but she hopes soon to return.

The state of religion is on the whole encouraging. Among a large proportion of the young people there has been of late a more than usual attention to religion. The influence of a Tahitian who has been living long on the island has had something to do with this happy change. In former days he was careless about religion, but for more than twelve months past there has been a complete reformation in his conduct. If he should continue steadfast his example will do much good.

I regret to say that slavery still exists with little alteration on most of the islands of this group. It is less vigorous now than formerly, but much more perilous. It is sad to think that the British flag covers so infamous a traffic. It is to be hoped that our own government may yet awaken to a sense of its duty.

You have no doubt heard of the death of Bishop Patteson. He was killed with Mr. Atkin, one of his missionaries, on an island to the north of the New Hebrides group. The particulars of his death have not yet reached us. The Bishop appears to have regarded his death as by no means an improbable event. The report is that the traffic in natives has been the true cause of the murders. It is to be hoped that the death of the excellent bishop may prove the death of slavery in the South Sea islands, and that others may take hold of the work where he has laid it down.

I remain, dear sir, sincerely yours,
J. GEDDIE.

REV. P. G. MCGREGOR.

The General Assembly of the Presbyterian Church of Victoria.

The *Melbourne Christian Review*, for December, contains a report of the proceedings of the General Assembly from Nov. 14th to 22nd. After sermon from the retiring moderator, the Rev. George Mackie (since deceased) was chosen moderator. Rev. Dr. Macdonald gave in the Report of the Mission to the New Hebrides. Like

Dr. Macdonald's former Reports, it is very succinct. The Rev. James Cosh had resigned on account of family affliction, and the resignation was accepted with much regret. One of the students attending the Theological Classes of the Church in Victoria, would likely proceed to the islands in the *Dayspring*, in March. The deliverance of the Assembly on the Report was:—

“The Assembly approve of the Report, and give their thanks to the Committee, and especially to the convener. The General Assembly renews its expression of deep interest in this Mission, and commends it afresh to the sympathies and liberality of the Church. The Assembly specially approves of the selection of Mr. D. M'Donald to be a missionary of this Church in the New Hebrides group, and instructs the Presbytery of Melbourne to take steps for license and ordination at an early date, commending Mr. M'Donald to the care of the Great Head of the Church. The Assembly rejoices at the continued usefulness of the *Dayspring* as a mission ship, and at the abiding liberality of the children of the Church on her behalf; and learning that Captain Fraser is about to retire from the command of the vessel, instructs the Committee to assure him of the high estimation in which this Church has always held his character and labours. Still farther, the Assembly is deeply impressed with the fearful evils and wrongs which are perpetrated among the South Sea Islands by vessels which are employed in kidnapping the natives, and requests the moderator to memorialise the Victorian and Imperial Governments on the subject. The Assembly adopts the Overture from the Presbytery of Geelong on the lamented death of Bishop Patteson, and is gratified to observe the unanimity which pervades the public mind as to the great loss which the Christian Church has sustained through his decease, and as to the cruel wrongs inflicted on the heathen, to which his untimely death can be directly traced. The Assembly deeply sympathises with the Melanesian Mission, and with all the Missions in the South Seas, at the sufferings and losses which they sustain through the evil influences exerted on the natives of the islands by many evil-disposed persons who unscrupulously wrong the natives; and it implores the protection of Almighty God on their persons and work.”

The Queen's Speech on the Slave Trade.

“The slave trade, and practices scarcely to be distinguished from slave-trading, still pursued in more than one quarter of the world, continue to attract the attention of my Government. In the South Sea Islands

the name of the British Empire is even now dishonoured by the connection of some of my subjects with these nefarious practices; and in one of them the murder of an exemplary prelate has cast fresh light upon some of their baneful consequences. A Bill will be presented to you for the purpose of facilitating the trial of offences of this class in Australia, and endeavours will be made to increase in other forms the means of counteraction."

The Polynesian Slave Trade.

The *Times*, of the 9th ult., reports that a numerous and influential deputation waited the preceding day, by appointment, on Lord Kimberley, at the Colonial Office. The deputation consisted of representatives from the Anti-Slavery Society, the Aborigines Protection Society, the London Missionary Society, the Wesleyan Missionary Society, and the Rev. John Kay, of the Scottish Reformed Presbyterian Missionary Society, and was accompanied by Messrs. A. Kinnaird, M. P., R. N. Fowler, M. P., T. Hughes, M. P., E. B. Eastwick, M. P., W. M'Arthur, M. P., E. Miall, M. P., H. Richard, M. P., A. Johnston, M. P., R. A. Macfie, M. H., and others.

Mr. A. Kinnard, having introduced the deputation, said, he had been requested to offer its best thanks to Her Majesty's Government for having so prominently noticed the nefarious trade in the South Sea Islands in the Speech from the Throne. Mr. Eastwick, M. P., Rev. J. Kay, Mr. Sturge, Rev. W. Gibbs, and Mr. Jenkins, addressed Lord Kimberley. Rev. J. Kay traced the murder of Bishop Patteson to the hostility created by the traffic on the mind of the natives, and said, that unless it was put an end to, it would be necessary to withdraw the missionaries from the South Pacific Islands altogether.

Lord Kimberley, in course of his reply, after noticing the Bill to be brought into Parliament, said the attention of the Government must be at first directed to see that British ships be kept free from kidnapping. He differed from the deputation as to the impossibility of regulating the traffic, and in this opinion he was confirmed by the high authority of the late Bishop Patteson himself, who, in 1870, had recommended regulation and not suppression. One vessel had been already despatched, and another would shortly be sent to reinforce the Australian squadron.

A numerously attended meeting held at Oxford on March 9th, pledged itself to continue the work begun by the late Bishop Patteson, and called upon the Legislature to take means for suppressing the Slave trade in the Pacific.—*Illustrated London News*.

Other Missions.

The young Missionary to China of the Canadian Presbyterian Synod has reached the land in which he has chosen to work for the Great Master. The last number of the *Home and Foreign Record* of the C. P. Church contains the following letter, dated Hong Kong, the 8th Dec., 1871:—

We left San Francisco on the 1st of November, and did not see land until the 26th. We remained until the 28th at Yokohama, and then set sail again for China, and on Tuesday we arrived safely. The voyage on the whole was pleasant; and though occasionally unwell on account of sea-sickness, yet I was up every day, and was enabled to read and study.

When at Yokohama, I called on two of the missionaries, and learned that teaching in English is nearly all they can do at present, on account of the Japanese government: but they are expecting great changes soon. The people are anxious to learn, especially English; but they dread the officials. Surely followers of Jesus in Christian lands are pleading with God for His own cause there; for Jesus must reign amongst that people, and every barrier must be removed for the entrance of the everlasting Gospel of God's Dear Son.

I have visited Canton already, and will leave shortly for Swatow.

Free Church Missions.

On the 7th of December last the 20th Annual Examination was held of the Madras Free Church Day and Boarding Schools. Lady Napier presided, and His Excellency the Governor, Lord Napier of Magdala, was among the visitors present. Eight schools are maintained by the mission, with an attendance of 784. Sixteen of the girls have passed the Government examination for female teachers' certificates, all of whom are native Christians.

The Bengal mission of the Free Church has ten stations, the chief being Calcutta, with five ordained missionaries. The Rev. Prasunna Kumar Chatterjea, of Chiusura, one of these stations, contributes some interesting extracts from his diary relative to a preaching tour along the river Hughli, to the *Record* for last month. Although favorably received by many, he found a good deal of opposition from high caste natives, and in some places came upon people who had never heard of the Gospel. Dr. and Mrs. Murray Mitchell also have been visiting Pachamba, a station on the new line of railway from Calcutta called the "Chord Line," which leads westward into the hill region. They recommend

Pachamba as a favorable locality for mission work, as it is situated on the road to Parisnath, the holy hill of Jains.

The Rev. J. G. Robertson, of Lovedale, Caffaria, writes announcing the admission of ten members into the Church, eight of them elderly persons. Nine others sought admission, but delay was recommended in their case.

United Presbyterian Missions.

A special subscription is being made in the United Presbyterian Church on behalf of the widow and children of the late Rev. Tiyo Soga, whose last request in regard to his children was that they should be trained up for spheres in which they might be useful to his countrymen.

Missionaries are still wanted for Caffraria, Trinidad, India, China, and Old Calabar.

The annual income of the United Presbyterian Church for the past year was \$1,500,000. Of this sum \$155,000 was expended upon Foreign Missions. To this should be added, as showing the increase, a bequest of \$43,750, given specially for this scheme of the Church. The United Presbyterian Church gives to the cause of Christ more than four thousand dollars every day of the year.

English Presbyterian Missions.

The missionaries at Amoy were expecting when they wrote, the arrival of the Rev. W. Campbell, a new missionary from the English Presbyterian Church. About the same time they might have looked for Mr. McKay. The troubles in Amoy are over, and the missionaries are busy at work again. Great care is exercised in receiving converts into the Church. By following a different rule, says the Rev. Hugh Cowie, our tents could easily be made hundreds. The same missionary records the baptism of five men at Baypay.

The Rev. Hugh Ritchie, of Takao, Formosa, tells of the baptism of eighteen persons, one of them a child, of Pethan and Alikiang. At Tangkang, a new station, fifty persons, at the lowest computation, are waiting on divine ordinances, and six were recently received into full communion.

News of the Church.

Presbytery of Pictou.

The Presbytery of Pictou met at Fisher's Grant, on the 12th ult., and after sermon by the Rev. Robert Cumming, from 1 John iv. 8, "God is love," was constituted by the Rev. Alexander Ross, Moderator. Owing

to the state of the roads the attendance was small. In the absence of the clerk, the Rev. E. A. McCurdy was appointed Clerk, *pro tem*.

The principal business of the Presbytery was to hold a visitation of this section of Mr. Maxwell's congregation. They found matters in a very encouraging condition. It appeared that all parties, both minister and people, are endeavouring to work diligently and faithfully. The stipend promised is punctually and regularly paid. The managers, conscious of its insufficiency, regret that in present circumstances they are unable to increase it. They are just now busily engaged with the erection of a church, which is to cost them at the least \$2500, of which \$1150 are now subscribed.

The Presbytery expressed themselves as highly satisfied with the state in which they found the affairs of this part of Mr. Maxwell's congregation. They have had ample evidence that he is a diligent and faithful pastor, and that he enjoys, in a high degree, the respect and sympathy of his people.

It was agreed to hold the next meeting of Presbytery in Primitive Church, New Glasgow, on Tuesday, April 9, at 11 A. M., for ordinary business, and at 7 P. M., for the visitation of the congregation. The Rev. Mr. Mowitt to preach.

The Presbytery of Pictou met on the 9th April in Primitive Church, and was constituted by the Rev. Alex. Ross, Moderator.

The Rev. Mr. Walker called attention to the fact that a week in May, from the 19th to the 26th, was to be observed by the Evangelical Church of Europe as a week of prayer—and suggested that the Presbytery make some arrangement to have the same week here observed in the same manner. Whereupon it was agreed to recommend that the members of Presbytery do what they can in their respective congregations to observe that week as intended.

The Presbytery, in accordance with the deliverance of Synod, agreed to make arrangements to have the congregations within their bounds visited before the meeting of Synod for contributions towards the "Aged and Infirm Ministers' Fund."

It was unanimously agreed to nominate the Rev. George Patterson as Moderator of the ensuing Synod. Interesting and encouraging reports were given in by all the members present on the State of Religion in their respective congregations. It is cheering to know that the Holy Spirit is working in our congregations, and evidently manifesting His gracious operations in a variety of ways. One member had one story to tell; another, something of the same kind, but somewhat different; a third, something special, and so on, but all testifying to the gracious work of the same

Spirit. While, of sin in its various forms, there is enough, and more than enough, to cause the deepest humility and sorrow, there is also of manifest genuine piety something to justify those engaged in the Lord's work to "thank God and take courage."

The congregation of this Church were visited in the evening. The Rev. Mr. Mowitt preached a very suitable and practical discourse from Romans xii. : 3-8. All the questions of the Formula were satisfactorily answered by all parties. The minister is faithfully and diligently performing the duties of his office. The elders are also doing their work well. The managers keep the financial department in the highest state of efficiency. The liberality of this congregation in supporting not only all the schemes of the church, but a large number of other religious objects is worthy of all praise. The amount raised last year for all religious purposes was \$2,068.85.

The Presbytery were highly satisfied with the state of matters, and encouraged them to persevere as they were doing in every good work.

It was agreed to hold the next meeting of Presbytery in Jaraes' Church, New Glasgow, on Wednesday, May 28th, at 11 a.m., for ordinary business, to receive reports on the state of religion, and to consider the remits of Synod.

JOHN MACKINNON, *Clerk.*

Presbytery of P. E. Island.

This Presbytery met at Cavendish on the 20th March. In consequence of the small attendance of members, the Presbytery did not proceed to the visitation of the congregation as proposed. Rev. R. Laird reported the fulfilment of his appointment to preach at Lot 14, and declare the pulpit vacant; and Rev. C. Fraser was appointed to preach in the congregation on the first Sabbath of April,—to conduct service in the Church at Lot 14, at 11 o'clock, at the Western Road, at 3 o'clock, p.m., and at Egmont Bay at 6½ o'clock. Rev. R. Laird gave notice that at the next regular meeting in Charlottetown he would move that the congregations of Lot 16 and the Richmond Bay, West, be recommended to consider the question of union into one congregation. The Presbytery instructed the Clerk to apply to the Home Mission Board for the services of a Gaelic-speaking probationer. Mr. L. G. McNeill was appointed to supply Summerside after his arrival on the Island till the next meeting of Presbytery. The Clerk was authorized to give appointments to probationers who may be sent to Presbytery previous to the next meeting.

The Presbytery adjourned to meet in Zion Church, Charlottetown, on the last

Wednesday of May at 11 o'clock, the consideration of supplements to aid-receiving congregations, and other subjects referred by Synod to Presbytery to be engaged in at that meeting.

R. LAIRD, *Clerk pro tem.*

Presbytery of Halifax.

This Presbytery met in Poplar Grove Church, on Tuesday, the 23rd April, and continued its sittings till Wednesday night. Rev. E. Annand demitted the pastoral charge of Chalmers' Church. His demission being concurred in by the congregation, was accepted. He has a call from Boston and is expected to commence his ministry there about the 12th inst. Moderation in a Call was granted to Chalmers' Church on the 8th May; and to Fort Massey on the same day. Professor Currie having resigned the Moderatorship of the Fort Massey Church Session, Mr. Falconer was appointed in his place. Professor McKnight was appointed Moderator of Chalmers' Session. In the evening overtures to Synod were discussed. Rev. Geo. Patterson was unanimously nominated for Moderator of Synod. The following students were licensed to preach the Gospel, after very satisfactory trials—Joseph Annand, A. F. Thompson, J. C. Meek. The next meeting of Presbytery will be held in St. John's Church, Halifax, on Tuesday, the 21st May, at 11 a. m.

Presbytery of St. John.

A special meeting of the Presbytery of St. John was held at St. Stephen on Tuesday evening last, for the Induction of the Rev. Robt. Wilson to the pastoral charge of the St. Stephen Presbyterian Church. Presbytery having been constituted, the Moderator preached an appropriate sermon; the Rev. N. McKay gave a brief narrative of the history of the congregation since the close of Mr. Morrison's pastorate, and of the proceedings connected with the present settlement. The questions of the formula were then put to Mr. Wilson and suitably answered by him. He was then by solemn prayer inducted into his office as pastor of that Church.

A very able charge was delivered to him by Rev. J. Bennet, and an equally suitable address was delivered to the people by Rev. Samuel Houston. The Rev. W. Millen, by order of Presbytery, constituted the Session and introduced the new pastor to its members.

Mr. Wilson enters upon his new field with excellent prospects of success. The people are a unit in his favor and they are making a creditable provision for his support. We earnestly hope their present effort will lead them on to a lengthened

career of success. They are fortunate in securing the services of a gentleman of ripe culture and experience, like Mr. Wilson, and they seem to be aware of the fact. Mr. Wilson, too, seems to regard his new sphere as exactly to his mind, and we hope and expect that time will but deepen their mutual affection.—*Advocate, April 20.*

Statistics.

Presbytery Clerks are requested to forward their Tables without delay, as the Synod has enjoined the publication of the Statistics in the June *Record*. Ministers and Session Clerks who have not yet transmitted their Returns are earnestly requested to fill them up as far as they can and forward them direct to me, as it is now too late for the Presbytery Clerks to use them. The value of statistical calculations depends on the completeness of the materials on which they are based; so that the indulgence of a little negligence, on the part of a few individuals, has the practical effect of making the whole table, for some purposes, next to worthless.

A. MCKNIGHT,
Convener of Com.

Dartmouth, May 1st, 1872.

Dalhousie College.

The most successful Session which Dalhousie College has ever enjoyed terminated with the Convocation, held on the 24th ult., at 3 o'clock p. m., in Argyle Hall.

The Rev. Principal Ross presided and offered prayer. The Platform was crowded with Professors and Governors, and the central portion of the commodious Hall was occupied by Students, the attendance being greater than on any previous occasion. The whole number has been about 100, of whom three-fourths have been Students in Arts, and the remainder Students of Medicine.

The results of the Session being announced and prizes distributed to the successful competitors, ten young men graduated and received their diplomas, Mr. D. C. Fraser, one of the number delivering the valedictory with great success.

Four former graduates then took the degree of M. A., Mr. H. A. Bayne, senior A. M., delivering, immediately afterwards, a suitable address.

Five young men then received Medical diplomas, when short speeches followed from Drs. Almon and Gordon, Rev. Dr. Bayne, Rev. R. Sedgwick and the Chief Justice.

Closing of the Hall.

The Theological Classes closed on the 11th ult. at noon. The Board of Superintendence met with the Students, four of

the third year and one of the first, with several Students of Dalhousie College, who had taken lessons in Hebrew.

Rev. Professor McKnight occupied the chair and offered prayer. Addresses were delivered by Rev. Messrs. McGregor and Forrest, and by Messrs. A. James and Robt. Murray, and the exercises closed with prayer by Rev. A. Simpson.

Acadia Mission.

We are very glad to announce that Messrs. Paradis and Bruillette, our Acadian Missionaries, are now at work in the Maritime Provinces. Now is the time to send on funds to meet the expenses of the Mission. It is doing precious work. Let it not suffer for want of Funds. Come, friends; your help is required at once.

St. John's Church Sabbath School Missionary Association.

The fourth annual meeting of this Association was held in the College Hall, Gerish Street, on the 14th March. It was very numerously attended by the children, and also by many of the congregation and others, who came to give their countenance to the young. All went away much gratified with the proceedings of the evening. Devotional exercises were conducted by the pastor, Rev. John Forrest, and interesting and instructive addresses, suitable to the missionary character of the meeting, were delivered by Messrs. Silver, McLean, Morrow, and others; and the whole business of the meeting was interspersed with a selection of hymns, admirably sung by the choir and the children.

In the Report the Committee say, "that the field of our mission, instead of being less interesting than formerly, presents features of interest which claim our increased attention, and regard." This Society, as you know, contributes \$40 a year to Rev. John Morton's school, Trinidad. Mr. Morton writes, "that two of the young men will be ready to take schools very soon, who did not know their letters when they first came to his school. And though they are not yet baptized, yet in faith and in conduct they are Christians."

From time to time we hear from Mr. Morton, and sometime from Soodeen, the native teacher. Their letters are always full of interest, and are listened to by the young with great delight. We trust that some of the congregations of our Synod may be led to bring before their young the claims of the heathen, by establishing societies similar to our own, so that soon all our Sabbath schools may be united with the church, in "doing what they can," that those who are now perishing for lack of

knowledge, may be blessed with the same privileges they now enjoy. Through their efforts and contributions are but a drop, yet it flows into the grand reservoir which swells up the stream which moves all the missionary machinery, and not only that, but the children will always take through life with them an active interest in the great cause.

J. S. S.

Sheet Harbour.

The new Presbyterian Church at Sheet Harbour, was opened on the first Sabbath of February for public worship. Appropriate discourses were preached by the Rev. James Thompson, of Central Church, Durham, on the occasion. The morning was unfavorable, but the church was well filled, both in the morning and afternoon, with a deeply attentive audience. On the following Monday the pews were all disposed of to eager purchasers, realizing \$700 more than cost of building. The structure is a fine substantial building, in the modern style, with a tower, and will seat 430, and reflects great credit on the spirit and energy of the people of Sheet Harbour. It was undertaken with considerable misgiving on the part of some, the building being thought too large, but on the day of sale there were more purchasers than pews, and some had to go away disappointed.

The congregation of Sheet Harbour, under the earnest ministry of the Rev. A. B. Dickey, its young, talented, and energetic pastor, is making rapid strides to prosperity. At the time of his settlement 22nd Dec., 1869, the congregation was in a disorganized state, and receiving a supplement of \$120. In the first year of his ministry this was given up, and \$175 contributed to the schemes of the church. Now the congregations pay quarterly in advance, and during the last year paid \$200 to religious and benevolent objects. Seventy copies of the *Record* are taken the present year. The membership has increased from 101 to 163. Three other new churches are in course of erection within the bounds of the congregation, which extends about forty miles along the shore. The field is too extensive for one man to cultivate, and no ordinary constitution can long bear up under the labour and exposure to be encountered in such a field.

Central Church, West River.

A correspondent writes: At a recent meeting of the congregation of Central Church, West River, the following resolution was unanimously passed; and which you are respectfully requested to publish in the *Record*.

"Resolved, That the thanks of this congregation be given to those ministers, con-

gregations, and individual Christians who sympathized with them when their church was destroyed by fire, and generously aided them to rebuild.

"Resolved, That this resolution be sent to the *Home and Foreign Record*, with a request that it be published."

JOHN McLELLAN, Chairman.

On Sabbath, 26th Feb., 1871, this congregation had their church, a very fine building, nearly new, destroyed by fire. On the following Monday they held a meeting and unanimously resolved to rebuild. On Sabbath, 25th Feb. last, before a year had quite elapsed, their new church was formerly opened and dedicated to the worship of God. The pastor, Rev. James Thompson, was assisted on the occasion by the Rev. Alex. Ross, of Knox's Church, Picton Town, who preached two very excellent and appropriate discourses. All the services were deeply impressive and interesting.

Their new church is a very fine building, in the modern style, and reflects great credit on Mr. Malcolm McDonald, Rogers Hill, who was the architect and contractor. It is 65 feet by 45, with a tower and end gallery. The cost, exclusive of the foundation, which was preserved without much injury, and doors, windows, pews, &c., saved from the former building, is about \$4200. Much sympathy was shown the congregation and generous aid afforded.

Captain Fraser who has commanded the *Dayspring* for the last nine years, is now on his way to Nova Scotia. He left Melbourne on the 20th February in the *City of Perth*. Before leaving, a testimonial of a purse of Sovereigns was made to him in recognition of his valuable services in connection with Missions in the New Hebrides. The following is an extract from the Report of the New Hebrides Missions for 1871:

THE RESIGNATION OF CAPTAIN FRASER.

"The good captain is anxious at length to retire. He has had charge of the *Dayspring* since she was launched in Nova Scotia, in 1863, and we own that it is not without a pang that we can think of the mission vessel and the mission work with Captain Fraser away. The popularity of the *Dayspring* in the colonies is due very much to Captain Fraser, and it is even a question whether the mission vessel would be now in existence but, under God, for the seamanship and self-denial of her commander. It is no light task to sail a vessel for so many years among the shoals and reefs of Polynesia without a shipwreck; to have much intercourse with many native tribes and races without a collision; to control a crew without insubordination; to convey so many mission families without a complaint; and to maintain the missionary

character of the *Dayspring* in so many of the ports of Australasia—and this Captain Fraser has done. It will be hard indeed to get a man to fill his place.”

Presbyterianism in British America.

The following facts have been compiled by Rev. S. Houston, of St. John, and have been published in the *British American Presbyterian*:—There are not less than 679 Presbyterian congregations in British North America, exclusive of Manitoba and British Columbia, and all these with the exception of 13 belong to our churches now negotiating Union. The Canada Presbyterian Church reports 362; the Presbyterian Church of Canada in connection with the Church of Scotland, 137; the Presbyterian Church of the Lower Provinces, 127; and the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, 40. I take these figures from the last published minutes of the Supreme Court of each Church. The other 13 embrace the U. P. Presbytery of Ontario and two small Presbyteries of Covenanters in these Lower Provinces.

Illustrations of Sabbath School Lessons for June.

FIRST SABBATH.

Golden Text:—The angel of the Lord encampeth round about them that fear him and delivereth them—Psalm 34 : 5.

Some fifty years ago, one bitter January night, the inhabitants of the old town of Sleswick were thrown into the greatest distress and terror. A hostile army was marching down upon them, and new and fearful reports of the conduct of the lawless soldiery were hourly reaching the place.

In one large, commodious cottage dwelt an aged grandmother with her widowed daughter and grandson. While all hearts quaked with fear, this aged woman passed her time in crying out to God that he would “build a wall of defence round about” them, quoting the words of an ancient hymn.

Her grandson asked why she prayed for a thing so entirely impossible as that God should build a wall about their house, that should hide it; but she explained that her meaning only was that God should protect them.

At midnight the dreaded tramp was heard, the enemy came pouring in at every avenue, filling the houses to overflowing. But, while most fearful sounds were heard on every side, not even a knock came to their door; at which they were greatly surprised. The morning light made the

matter clear; for, just beyond the house, the drifted snow had reared such a massive wall that it was impossible to get over it to them.

“There!” said the good woman triumphantly: “do you not see, my son, that God could raise up a wall around us?”

SECOND SABBATH.

Golden Text:—But my God shall supply all your need, according to his riches in glory, by Christ Jesus—Phil. 4 : 19.

In the County of Northumberland, England, near Barmour coal pits, lived Thomas Hownham, whose chief occupation was carrying coal from them to Doddington and Wooler. At other times he would make brooms of the heath, and sell them round the country. He was poor and despised, but, said one who knew him, “In my forty years acquaintance with the professing world, I have seldom met with his equal as a man devoted to God, or one who was favoured with more evident answers to prayer.” Being disappointed of receiving money for coals the day before, he returned home one evening, and found that there was neither bread nor meat, not anything to supply their place in the house. His wife wept for the poor children who were crying for hunger. Having got them to bed, and their mother with them, he went from his house to a retired spot at a little distance to pray, to spread his family wants before the Lord. In this place he continued about an hour and a half, and had such delightful views of Jesus by faith, that all thoughts about temporal things were taken away. Under this sweet and serene frame of mind, he returned to his poor cottage, when, by the light of the moon, he perceived, through the window, something upon a stool or form before the bed; and after viewing it with astonishment and feeling it, he found it to be a joint of roasted meat, and a loaf of bread about the size of our half-peck loaves. He then went to the door, to look if he could see any person; and after raising his voice, as well as his eyes, and neither perceiving nor hearing any one, he returned, and awoke his wife and children; then asking a blessing, they all shared in the providential repast. About twelve years afterwards, it was ascertained that the Lord had made use of a *miserly* farmer thus to supply Thomas Hownham and his family in their time of urgent need. The farmer lived at Lowick-Highstead. One Thursday evening he ordered his housekeeper to have a whole joint of meat roasted, having given her directions a day or two before to bake two large loaves of white bread. He then went to Wooler Market, and took as usual a piece of bread and cheese in his pocket; in the evening he came home in very bad humour, and soon

went to bed. In about two hours he called up his man-servant, and ordered him to take one of the loaves and the joint of meat, and carry them down the moor to the cottage of Thomas Hownham, and leave them there. The man did so; finding the door on the latch, and perceiving the family fast asleep, he put down the meat and bread and returned to his master's house.

The next morning the old farmer called his housekeeper and the man in, and seemed in great agitation of mind. He told them, that he intended to have invited a Mr. John Mool, with two or three more of the neighbouring farmers to sup with him on their return from market. As he proposed to take them by surprise near home—as two or three of them would have to pass by his door—he did not give them the invitation at market; but, just as they came to the spot where he meant to break the matter out, a sudden shower of rain fell, and they all rode off before he got opportunity. On going to bed, he did not rest well, but dreamed he saw Hownham's wife and children starving from hunger. He awoke, and tried to put off the impression; but fell asleep again, and again the second and third time had the same dream.

THIRD SABBATH.

Golden Text:—Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much—James 5: 16.

More than half a century since, Rev. T. Charles of Bala was evidently near death, when a prayer-meeting of his friends was held, in which earnest prayer was offered by an aged Christian for his recovery; especially asking that fifteen years might be added to the useful life of his servant. The prayer was exactly answered. Mr. Charles filled up the fifteen added years in usefulness and in full expectation of release at its end. On his last visit to some friends, he said that he could not expect to see them again, as he was now in the last year of his life. Strange as it may seem, his death occurred just at the termination of the fifteen years.

FOURTH SABBATH.

Golden Text:—Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know, therefore, and see, that it is an evil thing and bitter that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts.

As Noah was drunk with his own wine, Goliath beheaded with his own sword, the rose destroyed by a canker bred in itself, the breast by a self-bred wolf, the apple by the worm, the dam's belly eaten through

by the young vipers, Agrippina killed by Nero to whom she gave breath; so we are undone by ourselves, our destruction is of ourselves. The bitter waters of Marah and Meribah that we drink so deep of are of our own mingling and imbittering; the rods that scourge us are of our own making; sin, like a friar, whips itself; punishment is connate, innate to sin. We may thank our own folly for our own bane.—Spencer.

Religious Intelligence.

Antioch Destroyed.

This ancient city of Syria, where the disciples of our Lord were first called Christians, has been but a heap of ruins since Wednesday, the third of April inst., when it was visited by one of the most destructive earthquakes of modern times. Such at least is the purport of the cable telegram sent from London, recently.

A premonitory trembling appears to have been followed by unusually violent shocks, so that "the whole city is in ruins, scarcely a building being left standing." But this is not the worst. The loss of life, put down at "upwards of fifteen hundred," is frightful under any circumstances, but especially impressive when we reflect that a fourth or fifth of the entire inhabitants of the city have thus suddenly perished. The account says that this large proportion was "instantly killed by the falling of buildings."

As the structures of modern Antioch (Antakia) were mostly of mud and straw, the destruction to life in the city and the region round about must have come of the sheer violence of the earth convulsions, rather than from the gravitation of heavy materials.

Since its founding, about B. C., 300, Antioch has been the scene of many violent changes. In the time of Chrysostom its population was computed at 200,000, and one half of its inhabitants were counted as Christians. Lying in a fruitful vale, twenty miles from the mouth of the winding Orontes, and surrounded by bold mountain scenery, it was familiarly called by the Greeks "the beautiful Antioch," and was the favorite residence of Princes and wealthy Romans. Earthquakes, wars, and fire, however, from time to time repressed its ancient abounding luxury and fashionable frivolity. It was visited by the former in A. D. 115, and almost destroyed, and again in the years 458, 526, and 587, and had never recovered from the effects of the earthquake of 1822.

It is related that the earthquake of 526 occurred while the inhabitants and multi-

tudes of people from the surrounding country were celebrating the Feast of the Ascension. The earth opened suddenly and engulfed a large part of the city, shattering and destroying the remainder. The amount of suffering occasioned by this single disaster is incalculable, but it is known that more than 250,000 lives were lost.

South America.

The Moravian missionaries are the only foreigners who ever venture into the Bush Country of Surinam, South America, whose magnificent tropical forest scenery is in strong contrast with the complete moral desolation and deep feeling of wretchedness of the people. Nor do these missionaries venture to reside there permanently, on account of the deadly climate of the country. However, regular visits by them are made from Charlottenburg to stations on the Cottica and Commeyne rivers, and from Bergendal to the Upper Surinam and its tributaries. Accounts of these journeys among the several settlements of converts, each with its little church of palm-thatched roof and walls, its school and native teacher, often abound with results and incidents of deep and touching interests. At Maripastoon, on the Saramacca River, there is a comparatively large congregation, whose pastor penetrates far out into the forest region and along the water-courses in his visits to smaller villages. Among the Aukas the missionaries not only do not meet with opposition, but receive a warm welcome. These Christian Bush Negroes, surrounded as they are by the grossest heathenism, are the objects of special solicitude by the missionaries; also from the fact that among them mysterious "winti" possessions occur, which, in their fearful character, resemble the afflictions of the demoniacs described in the New Testament. Yet, singularly, the Cross has won its greatest triumphs in the midst of those who cling to the worst forms of heathenism. The chief difficulty now to be encountered in Bushland is a cultivation of regards for and attachment to Christian family life. To this end efforts are specially directed.

Christian Literature in Arabic.

The Arabic language is the spoken tongue of 60,000,000, and the Sacred language of 120,000,000 of Moslems. What have Christian Missionaries done in utilizing this only vehicle for communicating religious truth to so many millions of our race.

1st. They have translated the entire Bible, and it is now issued in many editions, either complete or in parts. An edition of the Gospels in raised Arabic characters is also issued for the blind.

2d. They have prepared and published some sixty works both religious and educational in this character.

3d. They edit and publish a weekly religious journal, which has a large and constantly increasing subscription roll throughout Syria and Egypt.

Among the religious works already issued from the Syrian Mission press in Beirut, are the following: Bunyan's Pilgrim's Progress, Edward's History of Redemption, Nevins on Popery, Bird's Letters on Romanism, Alexander's Evidences of Christianity, Guide to Scripture Study (648 pp.) Office and Work of the Holy Spirit, Hymn Book (200 pp.) Book of Social and Family Prayer, Imitation of Christ, Religious Story Book for Children, (Illustrated,) Bogatzky's Golden Treasury, Newman Hall's Tracts, Catechisms large and small, and with proofs, several Scripture question books, and many pamphlets, sermons, tracts, &c. There are now in manuscript, ready for the press, A Complete Concordance of the Bible, Mosheim's Church History, Harmony of the Gospels, Notes by Rev. Mr. Calhoun.

Two native converts of the Syrian Mission, Drs. Meshakah and Wortabet have also written able works, which have been published.

In course of preparation is a dictionary of the Bible, also a work on Systematic Theology, and Commentaries on the Pentateuch and Gospels.

Among the educational works issued at the Mission press, though not always at Mission expense, are Geometry and Trigonometry, Algebra, Arithmetics, Geographies, Grammars, and Reading Books of higher and lower grade, a work on Logic, another on Rhetoric, also one on Natural History. Some medical works on Anatomy, Physiology and Hygiene, a Chemistry, a Botany, and an Atlas of the World. In manuscript are a Natural Philosophy, an Astronomy, and a work on Moral Science.

A learned native convert, Mr. Bistany, is the author of a magnificent Dictionary of the Arabic Language in 2 vols. 1200 pp, he is also editor of a semi-weekly newspaper, and a semi-monthly magazine, devoted to science, literature, politics and general information. Both are published at Beirut, and circulate largely throughout the Orient.

A missionary named Pagell, station Poo, Thibet, writes that the lama (priest) Gjalzan, whom mention has been made in his reports, has now openly professed his desire to become a Christian. He has for many years been vainly seeking peace for his soul; this he now hopes to find in Christ. The missionary commenced to give him instructions preparatory to baptism. He is a man of much learning and belongs to one of the

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