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THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

1872.

HALIFAX, N. S.:

JAMES BARNES, CORNER SACKVILLE AND GRANVILLE STREETS.

1872.

CONTENTS OF VOL. XII.

PAGE.		PAGE.
Acadian Mission, Report, &c., 67, 186, 263, 328	Free Church, Religion in - - -	59
Acknowledgments, &c., 27, 53, 82, 111, 167 196, 237, 267, 294, 323	French Evangelization, - - -	246
Address to Her Majesty and Reply, - 313	Geddie, Rev. Dr., Letters from 13, 130	
Aged Missionary's Testimony, - 37	Giving at Worship as Worship, 4, 64	
Annand, Rev. Joseph, Departure of 331	Glassville, - - - - -	36
Annual Accounts - - - - - 339	Gospel Call, - - - - -	2
Annual Conference, Minutes of - 18	Gordon, Rev. Jas. D., Death of 241, 317 322	
Appeal to Children, - - - - - 285	Grant, Rev. K. J., Letters from 46, 74, 191 260	
Augmentation of Small Stipends, - 306	Home Missions, Reports of Mission- aries, &c., 38, 118, 126, 146, 176, 122 254; 284, 330	
Augustine, Gems from - - - - - 125	Home and Foreign Record, 187I - 325	
Bay of Islands, - - - - - 278	Immigration - - - - - 327	
Board of Foreign Mission, 40, 41, 148, 169 257, 314	Inglis, Rev. John, Letter from - - - 42 " " Charge by - - - 279	
Book and Tract Society, - - - - - 93	Insurance of Churches, Report, - 248	
Campbell, Rev. John, Death of - 292	Keep the Light Burning - - - - - 326	
Canada Presbyterian Pulpit, - - - 11	Kidnapping in the South Seas, - 119	
Central Church, West River, - - - 135	Knox College, - - - - - 91	
Children, Thanks to the - - - - - 87	Knox, John - - - - - 298	
China, - - - - - 62	Lord Dufferin, Address and Reply - 273	
Chiniquy, Rev. C., Letters from 94, 145	Mackintosh, Alex. - - - - - 291	
Choice of Well Watered Valley, - 265	Manitoba - - - - - 347	
Church of Scotland in Maritime Pro- vinces, - - - - - 265	Massacre of Protestants, - - - - - 314	
Coming, - - - - - 3	Mexico, - - - - - 94	
Coolie Church, - - - - - 126, 268	Missionary and Benevolent Societies, 229	
Dalhousie College, - - - - - 133, 337	Missions, Protestant and Romish - 90	
Example, Good - - - - - 64	Mission Schemes, How to interest the Young in - - - - - 30	
Example, An - - - - - 312	Mooseland, - - - - - 303	
Family, The - - - - - 29	Morton, Rev. John, Report of 96, 127, 149 316	
Financial Statement, - - - - - 34	Murray, Rev. J. D. - - - - - 286	
Foreign Missions, 11, 40, 71, '96, 126, 148 169, 234, 257, 285, 331	" Mrs., Letter from - - - - - 77	
Fort Massey Church, - - - - - 24, 314		
Fraser, Captain - - - - - 188		

	PAGE.		PAGE.
New Hebrides Mission, 11, 40, 117, 188	259, 317, 332	Religious Liberty, Progress of -	60
Now, - - - - -	143	Religious World, The 85, 114, 142, 226	243, 269, 300, 326
Onslow, New Church at - - - - -	290	<i>Rosario</i> , Cruise of - - - - -	250
Other Missions, - - - - -	105, 131, 235	Sabbath Observance, - - - - -	266
Outgoing Missionaries, - - - - -	41, 286	Sabbath School Lessons, Illustrations	
Outlook, - - - - -	224	of 26, 52, 80, 109, 136, 152, 233, 264,	293
Persis, - - - - -	306		322
Persia and its Missions, - - - - -	308	Scriptural Form of Church Govern-	
Pollock, A. W. - - - - -	337	ment, - - - - -	94
Prayer Meetings, - - - - -	113	Sheet Harbor, - - - - -	135
Presbyteries :		Second Trip in a Slaver, - - - - -	6
Halfax, 21, 48, 102, 133, 152, 320, 336		Slave trade in South Seas, - - - - -	121
Lunenburg and Yarmouth, - - - - -	261	Statistics, - - - - -	33, 154 to 166, 194
Miramichi, - - - - -	47	Statistics of Liberality, - - - - -	11
Pictou, 22, 47, 75, 102, 132, 289, 319	333	Supplementing Fund, - - - - -	297
P. E. Island, 76, 100, 133, 194, 288, 318		Synod, - - - - -	141, 197 to 219
St. John, 22, 78, 101, 133, 150, 262	334	Syria, - - - - -	37
Truro, - - - - -	22, 48, 194, 320	Systematic Beneficence, - - - - -	35, 244, 304
Presents, &c., - - - - -	104	Systems of Error Decaying, - - - - -	32
Problem, The - - - - -	143	Theological Hall, - - - - -	133, 336
Promises, The - - - - -	301	Three Hundred Years Ago, - - - - -	270
Protestant Missions, Success of - - - - -	275	Tobique Valley, - - - - -	146
Reports, Acadian Mission - - - - -	186	Trinidad Mission, - 74, 96, 127, 191, 332	
" Board of Superintendence - - - - -	178	" Presbytery of - - - - -	315
" Foreign Mission - - - - -	169	Union Question, Present Position - - - - -	122
" Home Missions - - - - -	176	Victoria Assembly, - - - - -	130
" Sabbath School Committee, 187		Waddell, Rev. Jas., Farewell Letter of	92
Record, Word for - - - - -	2, 35	Walton Church, - - - - -	25
Reformed Church of France, - - - - -	31	Week of Prayer, - - - - -	144
Religion, State of - - - - -	6, 329	Welsh Presbyterianism, - - - - -	275
Religion and Happiness, - - - - -	57	What others are Doing, - - - - -	274
Religious Intelligence, - - - - -	49, 107, 137	Year, The Last - - - - -	1
		Youthful Readers, To - - - - -	230

THE

Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JANUARY, 1872.

THE PAST YEAR.

THE past year has been important in the religious as well as in the political world. The system of the Church of Rome having reached logical completeness by the adoption of the Infallibility Dogma, the consequences of the completed system are becoming manifest. There is no nation in Europe—in the world—now on terms of strict agreement with the Papacy. The nations, one after another, have felt compelled to assert their own rights, and to act in opposition to the Ultramontaniam now become almost synonymous with Romanism.

All the Bishops of the Church of Rome have, during the past year, given in their submission to the Pope. Nearly all the priests have followed their example. This is a great triumph to the Court of Rome. As an offset, we have a promising Reform movement in Bavaria, and extending to other parts of Germany and to Italy and Austria. All we can say of it is that it is hopeful. There is too little of evangelical zeal and fervor about it to deserve the title of a second Reformation.

The city of Rome is no longer ruled by the Pope. Two months ago Victor Emmanuel opened the Italian parliament there, and thus marked the consummation of a great revolution.

There have been unusual tokens of life among the Protestant Churches in continental Europe, especially in Holland and Prussia.

In England the old battle between Protestantism and Popery and Ritualism has

been waged with keenness within the pale of the Established Church. The Presbyterian Churches in the British Isles devoted much time and attention to the discussion of union among themselves. The prospect for speedy union is not bright. Evangelistic efforts at home and abroad have been prosecuted with unabated vigour. The Presbyterian Church of Ireland has proved her ability to stand firmly, and to perform good work for her Master, though deprived of State favours. She never had a more prosperous year than the past.

Coming to America, we note with gladness the continued prosperity of the Presbyterian Churches in the United States, and the complete success of the effort to raise Five Million dollars as a Memorial Fund: instead of Five Millions, Eight Millions were realized! Presbyterian missions have also been largely extended.

In British America we have had important and hopeful negotiations for union. These are still going on: and we hope and pray that they shall be so conducted as to advance the glory of God and the good of the church. It is pleasing to witness a decided improvement in the relations between the different Presbyterian bodies. In this respect indeed there is little more to be desired. The spirit of brotherly love has been given very abundantly.

The Canada Presbyterian Church has, for the first time, sent forth one of her ministers as a Missionary to the Heathen. Our own Church has had the honour this year of sending forth two Missionaries to the New Hebrides; and our sister Church

has sent one new Missionary to the same region.

Our work as a church has been much blessed during the past year. Most encouraging and delightful Revivals of religion have been experienced over extensive portions of the church, and the additions to our membership has been much larger than usual. We lost one of the most venerable of the Fathers, the Rev. Dr. Smith, by death. Another of the Fathers, Dr. King, returned to his native land, there to spend the evening of his days.

We enter on the New Year with increased and increasing obligations. Our work is constantly expanding before us. At the same time, and doubtless in a corresponding measure, our ability and our resources are growing. Let us pray God to make us better members of society, better members of the Church of Christ, better in every relationship of life, in the present year than we have been in the past. There is much in the past to regret: let us look to our Saviour for help for the future, that we may do all our work, bear all our burdens and enjoy all our privileges in such a way as to glorify Him and secure a blessing to our own souls.

A WORD FOR THE "RECORD."

A young minister settling in a scattered congregation of about 100 families, followed up the efforts of his predecessor to extend the circulation of the *Record*, and got it introduced into nearly every family. He calls attention to leading articles in it frequently from the pulpit so as to secure its being read.

In six months the supplement received was voluntarily relinquished. At the end of the year, \$175 had been given for the schemes of the church. During the second year, \$200 were given, and the congregation is now building three churches and preparing for a fourth. Queries:—Did the minister act wisely in pushing the circulation of the *RECORD*? If its circulation were doubled for 1872 what would be the effect on the finances of the church?

That there is ample room for improve-

ment in the congregations of all our Presbyteries, but in some much more than others, will be evident from the following figures from returns of the past year.

	No. of families.	Records taken.
Pictou Presbytery	2489	936
Truro	1222	535
Tatamagouche	526	141
Halifax, Lunenburg and Yarmouth Presbyteries	2625	896
Cape Breton & Victoria Presbyteries	2320	242
P. E. Island Presbytery	1756	441
New Brunswick	1863	740
Miscellaneous		126
	12,801	4057

Only or third of the families take the *Record*, in some Presbyteries only one fourth, and in others a still smaller proportion. Surely the year 1872 will shew some improvement on the preceding statistics.

THE GOSPEL CALL.

Free, among the dead, the call to life! Free, among the sick, the medicine that heals! Free, over the fallen, the music that sings salvation down sweetly into the soul. The fountain is open, and the invitation given,—“Whoever will let him take the water of life freely.” The Gospel addresses mankind sinners as such, and holds out the offer of pardon, hope and Heaven. Christ paid the penalty of the law under which we lay condemned. There is no limit to the sufficiency of the atonement. Every one who comes in faith and penitence shall be received. The provision made is in every way suited to the wants of every child of fallen man. Hence, the offer of salvation is made to all. Says Chalmers,—“We have authority for the comfortable truth that Christ tasted death for every man. He so died for all as that all to whom he is preached have the real and honest offer of salvation.” Says Guthrie,—“He is the propitiation for the whole world. The whole world! Oh, some will say, that is dangerous language! It is God’s language. It binds a zone of mercy round the world, and perish the hand that would narrow it by a hair-breadth.” Says Candlish—“The world

may have recourse to that all-atoning work of Christ, which deals with all sin, the believer's sin and the world's sin in exactly the same way, in the way of satisfying the law of which sin is the transgression and fulfilling all righteousness." Said the good Dr. Heugh when dying—"It's an awful thing to stint the Gospel." Let none dare to stint or limit it. The offer of Christ in the Bible is as free as the air we breathe, free as the rain or dew from Heaven, free as the sunlight which gladdens without price or exception the hovel of the poor, and lights up with splendor the mansion of the rich. Sound it out so loud that all the world may hear,—“Whosoever will let him come and take of the water of life freely.”

COMING!

Old age is coming with its infirmities and many trials. You will yet be weak and frail, and totter feebly on your way. You will think with aching heart upon the past, and perhaps with trembling upon the future. Remember this: prepare for the days of darkness and sorrow, when friends will be few and life a burden; and when all that you hold dearest and most precious on earth will be under the sod. As winter brings no alarms to the man who has provided for it, so old age need have no terror in it for you if you use well life's summer and autumn.

Sickness is coming. Sooner or later we find out that we are tenants at will in this clay tabernacle. God gives us timely notice to quit by prostrating us on a bed of pain. How changed the world when viewed from the sick-bed! And it may be that sudden death is coming, with steady step and noiseless tread, to seize upon you when you least expect him. God bids us to be ever ready.

Bereavement is coming. You have lost friends, brothers, sisters, parents, children, some one dearer than a right hand, more precious than a right eye. You must lose more, and still more. Think of this now, and often, and you will be more tender and true in every relationship of life. It is but a little while that we are to be together in

this pilgrim state. Let us bear one another's burdens, and so fulfil the law of Christ.

The end of our earthly life is coming. As surely as winter has come death will come, and perhaps as unexpectedly too. The last day of the past year has come and gone; and so with our years. Many of us have seen our last summer and autumn on earth—for the last time wandered among the flowers, listened to the songs of birds, gazed with grateful hearts on golden harvest fields. The showers of next summer will cause the grass to spring upon the sods under which some of us will be resting. God grant that ours may be the sleep of the beloved!

Temptation is coming. Christian beware! Satan will seek to destroy you. His snares are craftily hidden from view perhaps; but they are near your path, on the right hand and on the left. Under what form your trials are coming none of us can tell; but they are coming. Some will be tried by wealth and prosperity, worldly honours, and the applause of men; some by mental conflicts; some by poverty and distress. Still, we are ever in God's hand, and while we keep close to Him nothing can do us real harm. Our trials will serve to purify us and strengthen our faith.

The world's last day is coming. It is a solemn and awful thought. The earth and the works that are therein shall be burned up. As surely as the last day of the last year came, so surely must the world's last day come.

The Resurrection is coming. Glorious thought! We shall not forever lie in the dust, but we shall arise with glorified bodies that will be responsive to every behest of the purified spirit.

The JUDGE is coming. Behold He cometh with clouds, and every eye shall see Him. You and I must stand before Him, whose eyes are as a flame of fire. Every moment, much more every day, every year, brings us nearer the great and solemn hour when we shall behold our Judge. Even so: come, Lord Jesus. Make us ready for Thy coming. Come into our hearts now. Teach us to love Thee and to love Thine

appearing, that the sight of Thee may prove to us the source of everlasting joy.

O may we thus be found
Obedient to his word,
Attentive to the trumpet's sound,
And looking for our Lord;
O may we thus insure
Our lot among the blest,
And watch a moment, to secure
An everlasting rest!

GIVING AT WORSHIP AS WORSHIP.

BY REV. J. F. LAYTON.

There are three arguments which, I think, may be advanced in support of the doctrine above stated. 1. It is taught by the light of nature,—2. By the Word of God; 3. By the practice of the Church in all ages.

I. It is a very striking fact that, in all natural religions, Giving is an important element of worship. Now this, like every other universal custom, must be based on some principle deeply ingrained in the human mind—It must arise out of the operation of some divinely ordained law, though what that law is may not be so easily determined, or explained. I think, however, that it is easily accounted for, on the principle that Giving is an expression of love. We are always accustomed to measure the depth and intensity of this emotion by the amount of sacrifice. So the greatness of Christ's love is summed up in His "giving Himself for us." Paul also encourages the liberality of the Corinthians to prove "the sincerity of their love."

God's love to us, though not so different in kind, is very different in origin and degree from what we bear to Him. He considers *want* in us, and in his bounty and grace *gives* what is necessary to supply that want. Human love, on the other hand, is excited and strengthened by a contemplation of the divine fulness—the realization of which is always associated with feelings of trust and gratitude. The effect which love produces in its subject varies in the same way. In our love to equals there is a sense of happiness, arising out of the harmonious play of our affections; but as the emotion is also influenced by our conception of the object—when the person loved is a superior, the feeling is elevated, until, if

there is an assurance of a reciprocat^{ion} it rises into a sort of ecstasy. Of course God's love to us cannot produce any disturbance in His mind—because it always finds its expression with that ease which ever characterizes the operations of the divine energy. But we, on the other hand, are painfully conscious of our inability to give expression to our feelings. We feel, in contemplating God's transcendent glory, that there is a demand made upon us which we cannot meet—that anything like a reciprocat^{ion} is impossible—His love to us is so infinite and irresistible—while ours is so low and weak.

Our conception of the Supreme Being thus, awakens in us feelings of reverence, adoration, awe, and *any attempt* to give expression to these feelings constitutes worship.

But one most natural way of acting out to such feelings is in giving. We have an illustration and a proof of this argument in the fact that the bestowment of *presents* has, in all ages, and among all people, been a common means of testifying regard for others. In short, the language of Love always and everywhere is—"what can I give."

The divine desire to give, then, prompts man to lay his gift upon the altar when he worships. Thus, without the light of Revelation, we are led to conclude that Giving is really a devotional act, and that it ought to be considered a part of the worship of God as much as prayer or praise.

2. The doctrine that Giving is really worship is clearly taught in the word of God.

The Psalmist includes it among other religious exercises—"Give unto the Lord the glory due unto His name: bring an offering and come into His courts. O worship the Lord in the beauty of holiness." And, again, when he asks—as every one realizing that God's giving His Son has secured Salvation, naturally asks,—“What shall I render unto the Lord for all his benefits toward me? I will take the cup of Salvation, and call upon the name of the Lord. I will *pay my vows* unto the Lord now in the *presence* of all His people.” Th

original word here translated "vows," means something voluntarily promised—consecrated—set apart to God. This votive offering David says he will present "in the courts of the Lord's house." In other words, he resolves to give in public what he has devoted in private.

Do we appreciate God's "unspeakable gift?" then let us seek to prove the sincerity of our love. Of course, we need not say that our giving will not enrich Him or increase His infinite sufficiency. Nor need we say that it is not intended to appease His anger, or to propitiate His favor.—Christ has satisfied all the claims of His justice—our gift to be a thankoffering, a public testimonial of our devotedness and gratitude to God. It is the acknowledgment of a debt which the contrasted smallness of our offering implies that we can never pay.

The view of giving as a means of grace is often presented to us in Scripture. Notice the high view which Paul takes of it, 2 Cor. viii: 7. In endeavouring to stir up the believers at Corinth to emulate those of Macedonia, he exhorts them, "Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." No matter how remarkable in other respects, if wanting in "this grace," their Christian character would be incomplete. We suspect, too, from what the apostle says in a subsequent chapter, that the Corinthians were not quite up to the mark in point of liberality. "For what was it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you?" That is, he had taken or asked for no remuneration for his services while he labored among them. The *grace*, therefore, had not been exercised, and consequently they had suffered a loss for which the Apostle, in reminding them of their own neglect, blames himself, and says, "Forgive me this wrong." He speaks of their liberality as much in reference to its reflex influence upon their own life and character, as with reference to the relief it brought to others. It strikes us that there would be a great

deal more independence on the part of pastors in referring to the *duty* of giving, and a great deal more faithfulness on the part of the people in practising it—if it were always regarded in its true light as *a means of grace*. The very import of the expression—a *means of grace*—leads us to apply it to GIVING. It is applicable to any exercise which tends to restore God's image in us,—anything that leads us to act like Christ, and giving has this effect. He gave Himself—and if we give—if we make sacrifices for His sake, and in His service, the act excites in us a sympathy with Him, and begets in us a likeness to Him. "Ye know the grace of our Lord Jesus Christ," &c. 2 Cor. 8: 9—that is, "You have had an actual experience in denying yourselves—in making yourselves poor that others may be made rich." Giving should be looked upon as a sort of sacrament in which what we *give* symbolizes what we *owe* to God—as the *sign* of our self-sacrifice—and the *seal* of our engagement, to devote all that we have and all that we are to His service.

3. In all ages of the church, giving has been an essential part of public worship. As soon, indeed, as the church began to assume a definite form—as soon as means were required to enable her to carry on her work—the people brought their *free-will offering when they came to worship*. At the great feasts especially it was commanded imperatively—"They shall not appear before me empty: every man shall give as he is able."

When the tabernacle was to be built, "the Lord spake unto Moses, saying: Speak unto the children of Israel that they bring me an offering." Perhaps the idea of *bringing* has not been dwelt upon with the fulness which it deserves. It is a wonder, too, for very frequent reference is made to this mode of making all contributions at the place of worship. Indeed, *no other plan* of replenishing God's exchequer is ever mentioned in Scripture. Thus the offerings were made for the building of the temple,—and afterward, when the temple was repaired, we are told that a chest with a hole in the lid of it was set beside the

altar, and the money was put therein which was brought into the house of the Lord. It was absolutely imperative that all offerings be brought to the door of the tabernacle and presented there. "Unto the place which the Lord your God shall choose to put His name, then, *thither* shall ye bring your burnt-offerings and your tithes, and your vows and your free-will-offerings."

That the practice was still common in the time of our Saviour, is evident from the people's "casting their money into the treasury." And when the early Christians sold their lands they brought the money and laid it at the Apostles' feet. Again, when an extra collection was to be taken in some of the Gentile Churches for the poor saints at Jerusalem, we think the same plan was recommended.

This idea should be constantly before us, that all our offerings should be made to the Lord: and there is no way by which it can be more forcibly impressed upon us than by giving always at the place of worship, as a part or as a mode of worship. How little is given with the thought that it is to the Lord! We hear men talking of giving to the minister or to some mission. But Christian finance should never be separated from Christian faith. We like that idea in the offertory—always accompanying the presenting of the gift with prayer. In concluding this article, I may say that the truth of the principles I have been trying to place before your readers, has been more strongly impressed on my own mind by the remark of a pious old lady, who said to me, not a year ago: "If they were to discontinue the Sabbath Collections, I should really feel that a part of the service was wanting."

STATE OF RELIGION.

Presbyteries are reminded that the Synod at its last meeting accepted the following recommendation of the Committee on the State of Religion:

"That the Synod recommends Presbyteries at their first meeting in 1872 to hold a conference on the State of Religion in their congregations, and forward the results at once to the Convener in order that they

may be embodied in the Annual Report of the Committee."

In connection with this subject, it may be added that the same Committee of the Canada Presbyterian Church issue a list of queries which sessions are directed to answer in making their returns to Presbyteries. A list are here appended, being largely adopted from the Canada series. They are given for suggestion merely.

1. What appears to be the present condition of religious life in the congregation and district as compared with its condition at former periods? Are there any special causes in operation injuriously affecting it? and if so, what are they?

2. Do the members of the Church shew a sense of their acknowledged obligations to honour Christ—by purity of life—by personal effort for the good of others? State as precisely as possible in what way the effort is put forth?

3. What is the nature of your personal dealing with intending communicants?

4. What evidence does the congregation give of interest in the cause of Christ generally? and what means are adopted to awaken and foster such an interest?

5. What evidence do parents give of their sense of responsibility to God as entrusted with the spiritual care of their children and domestics?

6. In what manner is pastoral visitation conducted?

7. Is there any outlying population in your district, and if so, is there any effort put forth to reach and influence it in any way.

SAMUEL HOUSTON.

St. John, 9th Dec., 1871.

SECOND TRIP IN A SLAVER

BY A SYDNEY MAN.

Is the heading of a letter published in the *Town and Country Journal* of Sydney, N.S. W., from which we publish extracts. The author describes very graphically a voyage in the Trident, Captain B., to the New Hebrides, undertaken to procure laborers for the Fiji agriculturists. He had some difficulty in procuring a passage, as the trade is not desirous of being too narrowly watched, and the Captain was careful to let him know that "the particulars of a labour cruise should not be put prominently before the public, as people sitting in their parlours are apt to misconstrue the best intentions."

As to what these intentions were the Captain was careful to inform him. More especially during the few days preceding their arrival at the islands, he took special pains, the author remarks, "to instil into my mind the conviction that the transfer of these natives to Fijian plantations was for their own moral and physical welfare quite as much as for the benefit of the purchaser."

"You see sir," he would say, "in most of the places to which I go the Gospel has never been heard of, and by transplanting them (the natives) to a soil where Christianity has taken root, they will be christianized"—forgetting all the time that these poor deluded savages spoke a dialect as different from the Fijian as the German is from the Spanish. "They will benefit by it, sir," he said, "mark my words, and when they go back they will carry with them ideas that will elevate them and bring them within the pale of civilization. We do them the greatest service on earth, though they do not know it. 'Tis quite true that we sometimes must use a little bit of deceit, or force, if pushed hard; but you cannot expect that raw, untutored savages should know what is good for themselves. We know, and we benefit them and ourselves at the same time."

Having arrived at Futuna on the 13th of April, our Sydney voyager remarks. "A missionary lives here. He is an austere preacher of the Gospel to the heathen, according to the tenets of the Presbyterian persuasion, the only white man living on the island, and one who in good earnest knew how to protect those placed or forced under his charge, (Query, who would or could force them under his charge?) an honest, straightforward man, isolated from all old world associations, he has been residing for eleven years on this isolated spot."

As is usual when vessels anchor near any island where missionary influence has been at work, several canoes shot out from the shore, loaded with coconuts, bananas, sugar cane, yams, &c., and the natives jumped on board eagerly enough offering to trade.

Hardly, however, had they caught sight of the skipper and the catcher, before they

hastened back into their canoes and shoved off, and only from a distance would they deal with us. This looked, I thought, very suspicious, and I marvelled what could be the reason for so unusual a proceeding.

One individual only stayed on board, a stalwart man of about thirty, strangely equipped and painted rejoicing in wristbands of white shells and enormous boar's tusks pendant from his large ears. This man inspected everything with the impertinent nonchalance of a native chief, for such he proved to be, and understanding a little English, he soon became a perfect nuisance. I wondered at the captain's good nature in permitting this fellow to examine into the contents of several cupboards and lockers, try his best revolver, and, with: even a "by your leave," appropriate about pound of tobacco, and at least as much calico as would have secured to us a moderate-sized pig. But I said nothing. Evidently there was some reason for such leniency.

"Dick the catcher," with four men heavily armed, soon went ashore to trade on the large sandy beach while I proceeded to the missionary's house to pay my respects, promising to be back in an hour. I had brought some newspapers and a pot of jam as a peace offering to the minister, expecting to get as much information as possible from the best source available.

My small presents were cordially accepted, when the following conversation ensued:

"Sir," he queried, "may I ask, how did you come to sail in that infamous vessel?"

I replied that the doctors ordered me on a cruise for my health, and that I accepted the first offer. This certainly was not the truth, for I did not tell him, I wanted to see with my own eyes, and not through other people's spectacles, what this slave trade really was.

"So you do not know," was my interlocutor's reply, "that this Captain B. is the worst kidnapper in these waters."

"I don't, indeed," I replied, this time quite truthfully.

"Well then," he replied, "I will to some extent enlighten you, and I will not tell you anything but what I myself have seen or know to be absolute facts."

Settling himself in his easy chair I was favoured with

THE MISSIONARY'S ACCOUNT OF THE TRIDENT AND ITS MASTER.

"Some five months ago that vessel, then-painted gray, whereas it is now black, arrived here about midday, and desired to trade. Some of my people came to me and asked advice, and I said 'go.' Hitherto we had had periodical visits of vessels from Queensland wanting labour, and most

of them took away a few of our young men. I did not object to this, having had letters from those who had gone, stating that they are well cared for. It is practical education for the natives, and when they come back they will be in a position to till their own ground on better principles, and introduce somewhat civilized manners among themselves.

"Up to the day when the Trident first came among us no one had left without my own and a chief's authority, and though we had heard bad accounts of some of the Fiji traders, no suspicious fastened on this particular vessel. The captain, trader, and the crew, all showed us great civility; the master of the vessel sent me a present of a bag of potatoes and some onions, and I intended to have gone on board to thank him the next day. In the meantime the trader or catcher, as I believe you call him, had paid more liberally for produce than any previous purchaser, so that the people around were very eager to serve him. He, therefore, appointed the morrow at a little after sunrise as the time when he would receive on board, as many yams, cocoanuts and other fruit as they could procure, promising them plenty of tobacco, prints, and other articles. I was told of this, and never suspecting foul play, said, 'go.' These men never did openly propose to employ labour, so I was deceived, thinking that the vessel was a common trader purchasing cocoanuts and other produce in exchange for European goods. Well, on the next morning I believe some fifteen or sixteen canoes, well laden, set off at sunrise to the vessel, then anchored about half a mile off shore, and soon their small cargoes were on the trader's deck. Besides these, four or five of our girls swam out to the craft, and were immediately taken on board and shown down in the cabin to have some biscuits or wine, or whatever it was. Now, my people do not drink, they abhor anything strong, and that is not only because it is wrong to drink intoxicating liquors, but from a natural distaste for anything harsh or fiery; but they like coffee. If the coffee to which they were treated that morning on board the Trident was drugged or not, I will not attempt to say. Enough that twenty-one men—all young and healthy—together with six women, also in the prime of youth, were by some means allured down the hold when the hatches were put on, the anchor weighed, and the Trident sailed away. Two only came back to tell the sorrowful tale when pursuit was out of the question. The worst of it is, we do not know where our people are gone to, and I shall never forgive myself for giving my consent to their going on board—having been thrown off my guard."

"And do you mean to say that you have

not officially reported such a gross outrage?" I somewhat indignantly inquired

"I have; but what's the use. You are evidently a new comer, otherwise you would see how utterly useless any complaint is. In cases like this, if a cargo has been kidnapped, it is quickly transhipped to some other vessel, and the accused proves that he has no such 'labour' as indicated, while the other, of whom we know nothing, boldly presents his ignorant men before the consul, as natives of our islands voluntarily embarked."

"This is horrible if true," I could not help exclaiming.

"Yes, it is horrible, yet true," was the laconic answer.

"And do you intend to allow this affair to drop?" was my next question.

"I don't know," he answered absently. "You see, more than two months elapsed before the next vessel anchored here, and that happened to be a Queensland trader. I sent my letters with him, both to the British Consul at Fiji, and to the superintendent of our mission, but it is just as likely as not that they never received my communications. At all events, it will take time before it is cleared up. The men and women are sold long ago for a period, I suppose, of three years, and it is not reasonable to suppose that the purchasers will give them up before their time expires, having paid the bonus for them. By that time we will be able to find them out, and in the interim they will have to suffer for their foolish temerity."

This was a real, practical, Scotch view of affairs, and I had nothing to reply. My hour being up, I bade my communicative host farewell, assuring him that this time no such outrage should be permitted, if I could prevent it.

"Ah," he grimly replied, "nae you mind, sir, he'll nae hae sich a chance again—here at least," and after shaking him heartily by the hand I hastened to the boat, and shortly afterwards trod once more the deck from which, could I believe my narrator, six and twenty free people had been sold into slavery. I went down and "turned in" so as not to show my annoyance.

We did not obtain any labour there that day, but after dusk the coloured individual who had been so inquisitive in the morning, came paddling over alone in his canoe, and then ensued a long conference between him, the captain, and Dick. I did not understand what was on the tapis, but it was evidently business. After an hour or so he returned to the shore, and the captain addressing me said:—

"Mr. ———, we shan't sail before to-morrow night or early dawn the day after,

so if you like to go botanizing or ruralizing to-morrow you may do so. The natives are quiet enough."

I thought it best to take the hint, and went after an early breakfast ruralizing the whole of the next day. I returned about four p. m.

The vessel shifted position before I got back and lay now some two miles farther down the roadstead, but a boat was in waiting for me, and soon placed me on the poop of the Trident. Everything seemed to be as usual, but it was evident something was in the wind, so I determined to keep my eyes open.

Here follows a description of the Captain and his right hand man, Dick the Catcher, which we omit as not very suitable for our column. The amount of the description is that with a great deal of geniality of temper, and with an average amount of intelligence and character they were prepared to go through with the business in which they had embarked, and were to be hindered by no scruples, about rights of man or truth, or anything of that description, and the men, except the two newest hands, being on shares, all were deeply interested in procuring laborers for the Fiji market, and making the trip in a pecuniary point of view a success.

It was about four p. m. when I came on board, and found that some portion of the dinner—*parak* and poultry—had been reserved for me, which I gratefully enough accepted, and after the usual brandy and water accompanying every such meal, the skipper proved communicative.

"Mr. ———," he said, boldly launching into his subject at once, "we've business on hand to-night, and perhaps you don't like to have a fist in it. There are some natives coming on board to-night, and we must get men somehow. I'll speak plainly to you. They will be taken from this here tribe's enemies, and there may be a row, possibly a gun or two fired, but we must have them, you know. They are just as much prisoners-of-war when thus taken as the French among the Prussians."

"But do you really mean to use force to detain them against their will?" I inquired, thinking of the tale the missionary recently imparted to me.

"No, indeed,—that's out of the question. I'll deal candidly by you. You have seen the chief who was on board twice to-day. Well, he knows where he can obtain seven good men of his enemy's by a little bit of stratagem, and as all is fair in war, as well as in love, he gives them to me—for a con-

sideration, of course," he added, with a smile. "Now," he continued, "I'm not quite sure that you like this sort of things, and I, therefore, will leave it to your own discretion, whether you will remain on deck with us and receive the new comers, or go below, in which case I shall be compelled to lock the cabin."

I said I preferred to be on deck.

"And take part in the affair?" he sharply inquired.

"No," was my reply.

He laughed, and went on deck. When left alone I pondered over these things, and wondered if a new outrage was to be committed.

When it struck eight bells, and I was half-dozing by the dim lamp in the cabin, I heard the tramping of many feet above. The boat was evidently shoved off, to go shorewards, and I went on deck. Below the southern point, beyond the ravine separating the two tribes, was seen, strange to relate, a Grecian light! There was no mistake about it, no native ingenuity could have produced that light green reflexion, but the composition alluded to.

"'Tis a signal, I suppose?" I asked.

"Aye, it is a signal, and one that shows that all is right. If it had been red we would have been off at once."

"You expect some labour?"

"Certainly; they will be here in half-an-hour. We are off as soon as they are on board, and I wish you would not ask impertinent questions. Of course the labourers are going with us voluntarily; you don't suppose I would have them otherwise. The chief has made a bargain for them."

I certainly did think the case was somewhat different. However, I said nothing.

About half-an-hour afterwards the boat returned, and some packages, that turned out to be human beings, bound hand and foot with cocoa strings, and gagged with coarse palm leaves, were hoisted up, all passive, and showing no resistance. They were immediately lowered into the hold, and I counted seven of them. Next followed the chief I had seen in the morning, who, in his very imperfect English, demanded his payment.

"Certainly," I heard Dick say, in his smoothest voice, "here they are. Seven muskets for seven men. Fair play everywhere. You have done us a good turn, we'll do one for you. Up with the anchor, Captain, if you please, while Nill-bee (or some such cognomen; I really never knew the exact name of that chief) and I go down and have a sip. Are you coming too, sir," he said, to which I nodded an affirmative.

Seated in the cabin, brandy, gin, and rum were produced, and, as the chief had been in Queensland, he was induced to have a "rum hot," I dare say it must have

been twenty minutes before we again trod the deck, and then the anchor was secured and sails set.

In the sky there was no moon, but the pole stars shone brightly, and showed me the seven muskets deposited amidships, with sundry bags of caps and ammunition. We were underway, the canoe being towed a little astern, steered by one of the chief's followers.

"Ah, I go ashore now, friends," cried the deceitful savage who had sold his fellow-brethren, and calling to his subordinate in his native dialect, began to gather together his property, verily the price of blood. The canoe hauled up, and the worthy chief was about to lift up part of his burthen, when a shrill whistle from the deck broke the silence of the night, and in another ten seconds the coloured scoundrel found himself overboard in the deep water, and soon swimming towards the canoe, whose painter had been cut.

"Set foresail—two points to sou'-sou'-west," sounded the captain's sonorous voice, and in a few minutes we were outside in the broad Pacific.

I was amazed, never thinking such would have been the denouement.

An hour afterwards, while I was musing over the occurrence, the skipper accosted me.

"That's the way to treat villains like them," he said abruptly. "Do you know what that fellow has done?"

"I have not the least idea."

"Well, I'll tell you. He has been in Queensland some years and knows what the trade is. Being a chief, he was there made a sort of overseer, and, believe me, he has known how to work the oracle since he returned. When I was here last he put a very good thing into my hands, and got honestly paid for it, but he has since then split on me, and the story that a few men had been taken away from here by stratagem has got abroad, and no one but he knew the real particulars. What more reasonable, then, than that I should like to pay him out for his treachery, and I have done it. Yesterday morning he confided to me a scheme which was carried out last night. He would, he said, send seven of his young men and women over to his enemies with a proposal to settle certain disputes about land, these seven to remain there till a conclusion was arrived at, on condition that seven young men should at once be sent to him as corresponding hostages. The proposal was fair enough, in fact, partial, since my friend sent three women also, and it was consequently eagerly accepted. By what specious influence he persuaded his followers that they had been betrayed, and thus were enabled to secure the men as prisoners, I can't say, but sure at the appointed time they were delivered

to me as you saw, being then slaves taken from hostile tribes. Now, had that fellow been faithful about the last affair, I would very likely have given him three, perhaps four muskets, and some powder, but he is a deceitful knave, who would entice his own brother into trouble for the sake of gain, and so I determined he should have nothing for this, at all events, and, as you observed, he dropped overboard as rich as when he came. Don't you think it serves such rascals right?"

"And what will become of the hostages left in the enemy's camp?" I asked.

"How do I know? I have two witnesses to prove that he, the chief, for a certain consideration, agreed to deliver on board my vessel a given number of men, on the usual conditions, and he received in advance three pounds of tobacco."

I had no more to say. Three pounds of tobacco for seven unoffending people's servitude during three, or more years, severed from their home and families, among strangers, who understand them not, who know not their longing after their home. Who cannot fancy a blackfellow having a heart bleeding when torn away from all that even these untutored savages hold dear in the world! What comments could a man make upon this? I refrained, and went to bed, but not to sleep before the morning rays broke through the pale glass of the skylight.

To at once conclude this part of my narrative, I may add that I subsequently learnt that the captain's account of the capture of our first "labour" was substantially correct. The still more remarkable occurrences connected with the remainder of the voyage, would occupy too much additional space, so I will postpone their recital until my next chapter.

Although our readers, with few exceptions, have already and decidedly made up their minds respecting the real character of these voyages to the New Hebrides and other groups, to procure a supply for the labour markets at Fiji and Queensland; yet as there are a few who regard or affect to regard the views of the Missionaries as one-sided and extreme, and who hint that their representations should be received with some abatement, we have judged it wise, by the publication of this narrative, to give the testimony of quite an independent witness, who has no special prejudices in favour of "anstere" Missionaries, but who nevertheless proved himself to have an eye to see the real character of the traffic, and a heart to feel for the wrong done to these untutored, unoffending Islanders.

STATISTICS OF LIBERALITY.

At a late meeting of the Established Presbytery of Glasgow, Statistics were submitted by Mr. Brownlie, which represented that church in Glasgow as at the top of all the churches for the amount of their contributions to the cause of Christ. The accuracy of the returns was questioned by Dr. James Taylor of Renfield U. P. Church in his own Presbytery, on which the Reformed Presbyterian Magazine comments as follows:

"His statement was thoroughly conclusive on two points. 1. That the manner in which the Established Presbytery had taken the returns was unreliable in itself, and altogether unfair to the other churches. In justice, however, to Mr. Brownlie, it ought to be stated that he vouched for the correctness of the statistics of his own church only. 2. That the comparisons of liberality were entirely delusive, whatever standard was adopted. It was said that the Park church had raised £7. 3s. per member last year, and that that was the highest average of any congregation in Scotland. Dr. Taylor was able to state that Dr. Buchanan's congregation had raised during the same year £7 10s. per member, and Dr. Candlish's, £10 10s. Over the whole churches the average is nearly as follows.—Established Church, 13s; Free Church, £1 10s.; United Presbyterian Church, £1 8s. To be of any use, statistics ought to be taken on a uniform principle, and handled with absolute impartiality.

It is time our own statistics were turned to more practical account. On the point in question it will be found that our rate, by last returns, is \$9.10 per family or \$7.73 per communicant, being 43 cents over the highest of the three Scottish Churches.

We have no desire to claim a place in the scale of Christian giving to which we are not entitled, and we therefore express our belief that the conclusion that we give more than the Free and U. P. membership in proportion to our numbers, would be fallacious; the error arising from the fact that our members in full communion bear a smaller proportion to the whole body of givers than in the Parent churches. The rate per family would furnish a more accurate test, but we are not furnished with sufficient data for comparison on that foundation.

This is an honourable rivalry, and by all means let the church who gives most liberally have the praise to which it is justly entitled.

The Canada Presbyterian Church Pulpit is a handsome volume of 280 pages duodecimo, published by James Campbell & Son, Toronto. It contains 20 Sermons, by prominent Canadian ministers.—The subjects treated are vital Gospel themes, and the treatment is generally vigorous, fresh, and thoughtful. It is remarked in the Preface that the publication of this volume "has been undertaken to supply a want which has for some time been felt to exist, and which every year renders more apparent, namely, a means for estimating the power of an influential and growing church." It is hoped also that these and sermons similarly published will be helpful to personal piety and family devotion, and, in remote parts of the country, destitute of the stated ministry of the Word, furnish readers with sermons of unquestioned merit. These Twenty Sermons are all above common-place, and some of them are very excellent. We hope that the Publishers will be encouraged to add at least five more volumes to the series.—The externals of the book are all that could be desired,—print, paper and binding being quite "English" in style.

Our Foreign Missions.

The Missionaries in Britain.

Our last number noted arrival of Messrs. Murray, McKenzie and Robertson, with their wives, in England, and their intention to sail from Liverpool in the steamer *Great Britain* on the 14th December. They visited Glasgow and next spent a week in Edinburgh. Being invited to return and attend a farewell missionary meeting in Glasgow, they accepted the invitation. Before the time of holding the meeting, Mr. Murray decided on going by the Mediterranean and Suez Canal route, and left for

Southampton, spending a few days in London on his way. Messrs. McKenzie and Robertson attended the Glasgow meeting and were presented with seventeen sovereigns each.

Mr. and Mrs. Murray sailed from Southampton on the 25th Nov. By this route they will call at Gibraltar and stay 6 hours, at Malta and remain 12, at Alexandria, Cairo, Boone Bay, Point de Galle, Ceylon, staying a short time at each place, changing steamers at Alexandria, Suez and Galle. This route is the more expensive but quicker and more comfortable than the long ocean voyage round the Cape.

The other four returned from Glasgow to Edinburgh and after a short stay proceeded to London, thence to Liverpool from which we presume they sailed on the 14th ult., and we trust on arrival at Melbourne may receive the greetings of Mr. and Mrs. Murray, who will probably anticipate them by about four weeks. Let them all be remembered during the week of prayer and weeks and months succeeding, for they may have perils on land when the dangers of the sea are over, and if saved from all these, they still need special Divine direction and support through arduous duties and perplexities.

Our present number contains two important documents from the islands, the Minutes of Conference, and Dr. Geddie's narrative of his seven weeks voyage through the group. The minute in vindication of Rev. Mr. Milne of Nguna, we have omitted, because we considered Dr. Geddie's refutation sufficient in this country, where not one in a hundred doubts that the charge was unfounded and malicious.

In the *Sydney Morning Herald* of Sept. 6th, Dr. Steel publishes a letter from Mr. Milne, giving a copy of the Minute, with other statements and proof that the charge so widely spread to his injury was a pure fabrication, (to use the language of Dr. Geddie) and rebutting other accusations manufactured by interested parties to injure at once the missionary and the mission.

A later issue of the same paper, Dec. 22nd, sent to us by Dr. Steel, contains a

letter from Messrs. Inglis and Paton, dealing with the facts connected with the massacre of the crew of the schooner *Fanny*, the visit and investigation of Mr. Thurston acting Vice Consul from Fiji, and the *Mission of Revenge* by the crews of the *Daphne*, *Lismore* and *Marion Rennie*, as bearing on the conduct of the Rarotongan teachers. This will be the subject of further examination, and no very positive assertion is at present warranted; but the letter shows that the subsequent efforts of the teachers at the risk of their own lives to save the captain and mate, their previous training by the missionaries of the London Society, their education and character, render the charges brought against them highly improbable.

Dr. Geddie's letter tells of the death from wounds by arrows and clubs, of six mariners in addition to the crew of the *Fanny* and the two young traders, Ross and Bell on Tana. Several of these were the captains and mates of vessels engaged in this labor or kidnapping traffic, so that the results foreseen by the missionaries as sure to follow, are displaying themselves rapidly and extensively.

But the most melancholy page in this record of atrocities, is that which records the murder of Bishop Patteson, one of the noblest missionaries of our times. He succeeded the devoted Bishop Selwyn, and in his mission vessel the *Southern Cross*, visited almost every group in the South Seas, and perhaps every island in the Melanesian cluster. A clergyman named Mr. Aikin was killed with him. They perished on the island of Santa Cruz, one of the Queen Charlotte Group,—near the New Hebrides, and have doubtless fallen victims to that detestable traffic which is now paralyzing the hands and imperiling the lives of every servant of Christ on these islands.

We ask our readers to turn back to our July number and read the Bishop's letter, and he will find it to be the production of a man thoroughly acquainted with his subject, and he shows the trade to be "a disgrace to humanity and a repudiation of Christianity," for the prohibition of which

the Imperial Government should interfere without delay.

"We experience, he says, to some extent the evil effects of this traffic. In many islands where we were already on the most friendly terms with the people, we are now obliged to be cautious. Unless we are so well known as to be thoroughly trusted, we have to begin to some extent the task of disabusing their mind of the natural distrust and suspicion which these nefarious practices excite."

Again, "In conclusion I desire to protest by anticipation against any punishment being inflicted upon natives of these islands who may cut off vessels or boats crews, until it is clearly shown that these acts are not done in the way of retribution for outrages first committed by white men."

In this sad event there is one ray of comfort. The British Government and even the Queensland authorities will now be stirred. When a man combining such eminence and excellence, not a Colonist but an Englishman, not a Presbyterian Pastor but a fellow of Oxford and a Bishop is thus cut down, in retaliation for the deception and violence of men sailing under the British flag and covering their enormities under the shadow of law, rigid investigation will follow, and the petitions of our Missionaries and Boards will command a degree of attention never before given.

Our anxieties are naturally awakened for the safety of Dr. Geddie and those on their way to that disturbed mission field. We see at a glance the similarity of the Dr's. employment to that of the lamented martyr Bishop, but as the darkest hour precedes the dawn we hope and trust that it will be found in this case that the things which have happened will lead eventually to the furtherance of the Gospel by insuring measures of protection to life and liberty, alike of the savage and the civilized. Meanwhile the church should remember who it is who turns the hearts of men as the streams of water, and how the primitive supporters of Apostolic Missions were engaged during Peter's imprisonment and with what result.

Coolie Church.

The last *Record* contained a note from Mr. Grant to the effect that in anticipation of a hearty response from home, they had put the masons to work on the foundations of the projected building, and we expressed the hope that the January Bermuda packet would carry at least one fourth of the \$1000 asked for by our missionaries. We are happy to report in fund \$463.10 of which \$403.85 have been received during the month. The masons may work on for it is now evident that one-half of the \$1000 can be remitted by next mail. For particulars we refer to our acknowledgments, and we feel assured that the contributions made will gladden the hearts and strengthen the hands of the brethren who laid the foundations in the spirit of the worthies who said "The God of heaven, he will prosper us, therefore we his servants will arise and build."

NEW HEBRIDES MISSION.

Letter from Rev. Dr. Geddie.

ANEITEUM, NEW HEBRIDES, }
August 20th, 1871. }

REV. AND DEAR SIR—I beg to furnish you with an account of my late voyage among the island. It was commenced in May, and ended in July, and occupied about seven weeks. The islands will be noticed in their geographical order, rather than the order in which they were visited. The "Dayspring" sailed from Aneiteum on May 22nd, and called at the following islands:

FUTUNA.

Our devoted missionaries, Mr. and Mrs. Copeland, were well. The work, under their judicious management, advances steadily and surely. A marked change is visible in the external appearance of the people. Many are now clothed, and, we hope, sit at the feet of Jesus in their right minds. The great obstacle to the progress of Christianity at present is the deportation of natives. Many are already at work on the plantations in Queensland and the Fiji Islands. The last party of natives was taken away only a few weeks ago. A small schooner called at Tana, and engaged there, as interpreter, a native of Aneiteum, who was banished from his own island for the murder of his wife, and other crimes. The vessel went to Futuna, and the interpreter engaged six natives to whale on the neighbouring island of Aneiteum for a few

months. It is enough to say that the unsuspecting natives were never brought to this island, but were carried off to the Fijis, and will be compelled, no doubt, by bribes or threats to sign agreements binding them to servitude for a term of years. The man who seduced them exhibits a gem to the Tanese, which he says was given him as the reward of his services. The slaver had no name painted on her, but she is said to be the "Maria Douglas." A few natives who have recently been brought home from Queensland are also doing much injury to the cause on Futuna. They are endeavoring to persuade their fellow-countrymen that missionaries have come to gain possession of their land, and in due time disinherit them. Such is a specimen of Queensland teaching. I have only known a solitary instance in which heathen natives have returned from the latter colony with impressions favourable to Christianity, and these impressions are traceable to a native of the Loyalty Islands. It is different with those who go to the Fiji Islands. If they should happen to fall among the Christian natives, they wish the gospel on their own islands; and the Consul, who is evidently a Christian man, makes commendable efforts for the moral improvement of the natives. It was on Futuna where a white man from the Fijis endeavoured last year to instigate the natives to murder the missionary, by telling them what the Erromangans had done to the Gordons, and what the Fijians had done to Baker, and holding up these savages as models for imitation. May God protect His own work amidst the opposition which surrounds it.

TANA.

The mission families on this island had suffered from sickness during the hot and rainy season. The missionary work, under Messrs. Neilson and Watt, makes encouraging progress. The Tanese manifest more readiness to receive Christian instruction than in former years, and the missionaries are permitted to prosecute their labours without serious molestation. The whole island appears to be fast opening for the gospel.

At the time of our arrival at Port Resolution there were no less than four vessels in search of natives. The missionaries estimate that about 1200 have been taken from the Island to Queensland and the Fijis. The most of these are married and able-bodied men. The usual desolations of slavery are very visible on this productive island. The eye meets in every quarter with abandoned homes, neglected plantations, and a great scarcity of food. A few years ago, Tana supplied nearly all the trading vessels on this group with their yams and pigs; but on our late voyage, it was

impossible to purchase food of any kind. Famine brings pestilence in its train, and the mortality is greater than in former years. Society is in a completely disorganized state at the present time, by the removal of so many natives from their own island. More sad still, many of these poor slaves will see their homes no more. It is reported that some of the Tanese have stolen boats on the Fijis, and put to sea in them, vainly hoping to reach their own island; but, as they have in no case succeeded, they have no doubt met with a watery grave.

A few days before our arrival at Tana, the "Spunkie" called to bury a man who had been mortally wounded by a poisoned arrow on another island, and the captain of the same vessel was severely wounded on the head by a blow from a club. We met at this place also the "Margaret Chesel," which lost her mate at Apee during the previous voyage, being killed by the natives. Since these events happened, the "Donald McLean" has buried a man likewise, who died from the effect of a spear wound, inflicted, it is said, by the natives of Mallicolo.

The natives on the west side of Tana have sold much of their land to white men. Efforts are being made to cultivate it, but the climate has proved hitherto unhealthy. It is very doubtful if these land transactions are properly understood by the natives, and they will at no distant time be a fruitful source of trouble.

We have just heard of a very sad event on this island. Two respectable young men from Melbourne are reported to have been killed by the natives. Their names are Messrs. Bell and Ross. They had only been about three months on the island, and could have known but little of the savage disposition and customs of the natives. All that is known of their death as yet is, that they were travelling to a neighbouring station, mistook their way, and were shot down by hostile natives. As these deeds are seldom done, even on these islands, without a reason, there was no doubt a cause, real or imaginary. It often happens, however, that the innocent suffer for the guilty. It is sad to think of the death of two young men under such circumstances. Those who value their lives and property will find no safety in the New Hebrides, except in those parts under Christian influence. "The dark places of the earth are full of the habitations of cruelty."

Since this letter was commenced, the mission at Port Resolution has met with a severe trial. A severe and fatal epidemic broke out among the natives, from which many of the natives died, and, among others, Nauka, the principal chief. He has been for many years the warm friend of the

mission. He had not given up many of his heathen customs, but he was a straightforward and honest man. Mr. Neilson, writing of the sickness, says—"It has not occasioned any ill-feeling towards us; the people, on the contrary, seem rather subdued and more willing to listen to the Word."

ANIWA.

The annual meeting of our mission was held on this small island. All the members of the mission were present, except Mr. Goodwill, who was absent by leave of the mission. Much important business was done at our meeting.

The consideration of the slave trade occupied much of our time. The mission unanimously agreed to present a memorial on the subject to the Imperial Government, and petition for the total abolition of the system. We have no reason to hope that it will ever be conducted in harmony with the humane and benevolent spirit of the age. The laws which have been enacted for the regulation of the trade are valueless on these islands, and any attempt to enforce them would doom the system at once. We have a right to expect that something will be done to suppress the rising traffic on these islands by a nation which has expended £20,000,000 for the abolition of slavery in the West Indies.

IFATE.

The stations at Brakor and Pango are both vacant, the former by the death of Mr. Morrison, and the latter by the temporary removal of Mr. Cosh. I visited both places, and found the people doing well. They improve all the religious privileges within their reach. I brought with me the Gospel by John, translated by Mr. Cosh, and printed in New Zealand under his superintendence, which was received as a great boon. The elders applied for a missionary to be sent during the season to dispense the ordinance of the Lord's Supper to them, which will be done.

The small islands of Fill and Mel are still closed against the Gospel. The people are, however, becoming more friendly. The chief sacred man on the former island acknowledges that heathenism is doomed, and says that the rising generation will be Christians. Superstition is fast losing its power over the natives. We had an example of this at the time of our visit. We were greatly in need of yams, which were all under *tabu*. An application was made to the chief priest to know if anything could be done for us. After much hesitation, he agreed to remove the *tabu* for one day on the receipt of a certain amount of property, which we were glad to give. The time is not far distant when any breach of the *tabu* would have cost a man his life.

The time to favour this dark-hearted people draws nigh.

We next visited the large harbour at the north-west end of Ifate. There are a few white settlers at this place. They have recently bought up most of the land around the harbour. The settlers were preparing the land for cultivation. Two vessels were absent at the time of our visit, in search of natives. The cultivation of the land about the harbour will add to the healthiness of the place. At the request of the natives, three Rarotongan teachers were stationed at this harbour. Two of them were settled on the main land, and the third on a small island which forms the north side of the harbour. The natives were also most urgent for a missionary. They seemed to have an idea that his presence would be beneficial to them in the event of collisions arising between them and the settlers, which is likely to be the case. I trust that we will be able to settle a missionary at this important station next season.

As we were leaving Havannah harbour, on 29th June, we were met by the "Jason" coming in. The wind was light, and both vessels were within speaking distance of each other for some time. She had 98 natives on board for the Queen's Island market. As we were passing, a number of the natives climbed up the rigging of the "Jason" and sang a plaintive song of their own island. There was a native of Ambrym on board of the "Dayspring," and he told me, after we parted, that these men were his countrymen, and had sung to attract his attention, as they espied him on board of our ship. They had a sad story to tell him, but by no means uncommon in these islands. A party had gone from Ambrym on a visit to the neighbouring island of Mollicolo. On their voyage home in a canoe, they were overtaken by the "Jason," which lowered a boat and captured the canoe and those on board. The canoe was then broken in order to make it unseaworthy. The following are the names of the stolen natives—Wamille, Paragkatis, Paragtagkau, Perper, married men; the unmarried men were Saksok, Urunpatik, Tapi, Kailog, Masengpu, Napog, Babg. There were two others, married men, who made their escape at the island of Apee. The natives were all from the same part of Ambrym as my informant, and one of them was a younger brother. From the unsophisticated and circumstantial manner in which the case was told, as well as from the previous character of the vessel, I have no doubt of its accuracy. The days of piracy and outrage are not yet ended in these seas.

Before leaving Ifate, I may mention that during the present month Captain Welsh, of the "Maria Douglas," died at Havannah Harbour, of arrow wounds received at

Bank's group; Captain Robinson, of the "Marion Rennie," died there also, of a spear wound received at Santo; and Captain Bradley, of the "Swallow," died in his vessel at sea, of arrow wounds received at Lepers' Island.

NGUNA.

Mr. and Mrs. Milne had been ill with fever and ague, but were recruiting at the time of our arrival. Much preparatory work has been done here, and the missionary will be able henceforth to give his undivided attention to his proper work. The natives around are friendly, but do not manifest much interest in divine things. We look forward in faith and hope to brighter days for this and other islands. There were three Rarotongan teachers on Nguna at the time of our arrival. Two of them had previously arranged to settle on the small island of Pele, not more than one mile distant. They expected to occupy two stations, on opposite sides of the island. I went with them to the first station, but the people would not receive us. They told us that a Queensland vessel had been there ten days before, the Captain of which had purchased their part of the island, and that no Christian was to settle on it. They liked Christianity, they said, but were told not to receive missionaries, as they seized the land wherever they went and left the people destitute. We could not remove their fears, though they seemed friendly; and we were obliged to leave without accomplishing our object. On the following day, I visited the opposite side of the island, hoping to settle a teacher there. Our visit happened at an unfavourable time. The chief who had promised to receive a teacher was making preparations for a great feast, and, according to custom, was sacred for the time, so that he could not see us. Nothing can be done for the small island at present.

During our visit to Nguna I investigated a story which, a few months ago, went the round of the Australian papers. The Rev. Mr. Milne was charged by a man named William Irving, mate of the "Jason," with instigating the natives to fire on him. To make the matter probable, it was confirmed by the solemnity of an oath. The whole statement, as far as Mr. Milne is concerned, is a pure fabrication. The first intimation that the missionary had of the grave charge against him was from Irving himself, four months after the event took place. It is true that two shots were fired at a boat in which Irving was, one by an enraged husband whose wife he was carrying off to ship for Queensland, and the other no doubt for some similar reason. It is doubtful if Irving would have fared better in Australia under similar circumstances. White men

can point to cases on these islands where missionaries have interfered to protect them, but there is certainly no instance on record in which their influence has been employed to injure them. The avidity with which Irving's falsehood has been circulated, and the undignified and scurrilous remarks made on it, with a view to damage a Christian mission, is by no means creditable to some of the Australian periodicals. It is reported that the Queensland Government have taken up the matter in Irving's defence, and that a man-of-war is to be sent to the islands. It is to be hoped that the zeal of the Government officials will not evaporate until they have given this matter the fullest investigation. It is high time that some check should be placed on the falsehoods of the Queensland press against Christian missionaries.

Since the above was written, we have received painful tidings from the island of Nguna. A schooner called the "Fanny," was captured, and five men were killed. Mr. Milne was absent at the time attending a missionary meeting, but there were three Rarotongan teachers at the station. The "Fanny," had brought home some natives from Fiji, intending to procure others. They failed, however, to bring back two women, one of them the favorite wife of a chief, who had been taken away against the consent of her husband. The tribe of the chief decided on revenge for that and other wrongs. They boarded the vessel, killed all except the captain and mate, who escaped to the cabin, and protected themselves there by weapons. The mate, however, was severely wounded, his chin being cut off. The natives in the meantime cut the cable of the vessel, which drifted on land. The captain and mate, under cover of night, left the vessel and went in search of the mission station, which they found at last. In the absence of the missionary, the teachers gave them a welcome reception, but were obliged to conceal them. The captain was hid for seven days, most of the time in Mr. Milne's cellar, and the mate was concealed for six days in the bush. At the end of that time, he became delirious and exposed himself to the natives, who shot him. On the seventh day, a vessel called at the place, and the teachers delivered the captain to those on board. The teachers saved him at the risk of their own lives; and had they not afterwards suffered so much in connection with this affair, the probability is that they would have been obliged to leave the island for safety. The person who rescued the captain was Mr. Thomas Thurston, formerly English Consul at the Fiji Islands, who has written a fair and impartial account of the tragedy, and appears to have done his duty in a humane and prudent manner. A few days after Mr. Thurs

ton left, there were three slavers in Havannah harbour—viz., "Daphne," "Marion Rennie," and "Lismore." The crews of these vessels formed an expedition to revenge the Nguna massacre. They set out on a Sabbath morning, but instead of going to the guilty district, they went to the mission premises. The teachers were conducting worship with some natives at the time of their arrival. The meeting was broken up, all the teachers were put in irons, and one young man was shot dead at the door of the teachers' house. The party then called for fire to burn the missionary's house, but providentially none could be procured, and they contented themselves with breaking a new cooking-stove which they saw in the cook-house. The teachers and the wives were taken in irons to Havannah Harbour, and kept prisoners in the slavers. Loaded guns and knives were held to their breasts, and they were threatened with death if they did not confess that the crew of the "Fanny" were massacred by Mr. Milne's orders, but all efforts to extort a confession was vain. Mr. Milne returned home to a desolate station, but found the teachers at Havannah Harbour, much dispirited after the infamous treatment they had received.

TONGOA.

We met with a welcome reception at this island. When we landed, the natives knew us and ran, calling out, Missionary! missionary! The word of our arrival soon spread, and in a short time a large crowd of unarmed natives were assembled on shore. We went to the village, which is about half-a-mile from the landing-place. I had two Rarotongan teachers and their wives with me, whom I intended to leave here; but the chief was absent, and nothing could be done until his return. He was shooting pigeons on the mountain, and we sent after him. A meeting was held after the return of the chief, and the question of receiving teachers talked over. He told us that war was raging on the island at the time, and the teachers would not be safe. Only a few days before we arrived, ten men had been killed fighting, and a renewal of hostilities was daily expected. Under those circumstances, we abandoned the idea of leaving teachers for the present. We parted good friends, and hope that we may be able, at no distant time, to settle teachers on this interesting island.

I met at Tongoa a party from Moi, or Three Hills, which is ten miles distant. The party consisted of twenty persons, and they had come in a large canoe. I had been on their island about eighteen months ago, and they were glad to see me here.

At the time of my visit, about twenty natives were stolen from their island by the

schooner "Flirt," and carried off to the Fijis. The captain had engaged to take them to the neighbouring island of Apea, and bring them home in three days, for which he was to be paid in pigs. Twenty natives were too strong a temptation for the cupidity of the captain, and, instead of bringing them back to their own island, he carried them into bondage. I was an eye-witness of this outrage myself.

SANTO.

We brought Mr. and Mrs. Goodwill to their station at Cape Lisburn. The natives were delighted to see them. The mission premises had been well looked after during Mr. Goodwill's absence.

A vessel had been at this place a short time before our arrival for the purchase of natives. I saw axes, and very large and heavy knives, apparently made for the trade, which were given as payment. When I asked the price of a native, the people answered that they received one axe and two knives, or one axe and one knife, for a man, according to his capacity for labour.

A native who can talk a little English came on board while we lay at anchor. He brought with him a very good gun, which he said would not go off. On examination, we found that on loading her he had put in the bullet first and the powder last. We thought she was safer in his hands loaded as she was, and declined removing the charge. The native told us that the gun was the payment he received for inducing some inland natives to go to the Fijis, by assuring them that they would be brought home at the end of one yam season, with quantities of property which he found it difficult to enumerate.

During our visit, I made inquiries about a village on the opposite side of the bay, where I had been well received on a former occasion. I was warned against going to the place. The natives say that a slaver called last year, and employed a native man known as "Santo Jack" to bring off six women for licentious purposes, which he did. When the women were on board, the vessel got under way, and carried them off, as well as the man who had been the instrument of their degradation. They are now labouring on the plantations in Fiji. The enraged husbands now seek revenge, and are on the lookout for the first white man who may fall into their hands.

The natives of Cape Lisburn gave us a letter addressed to the resident missionary. It had been left in their charge, shortly before, by the schooner "Stormbird," of Queensland. The letter was written by Mr. Watson, the agent on board. He wished to inform us that the "Stormbird" had lost her mate, a seaman, and native at Coha or Lepers' Island. The three men

were fired on with poisoned arrows, and mortally wounded. They were taken to Cape Lisburn, and died there within twenty-four hours of each other. Mr. Watson requested that the word should be extensively circulated, that the character of these islanders should be known. A gentleman from Queensland met with a similar fate at Aurora, not long before. He had taken a voyage in a slaver for the benefit of his health. In one of his trips ashore, he was wounded by a poisoned arrow, and died soon after.

As we lay at Santo, we were boarded by a shipwrecked boat's crew, consisting of nine persons. They had lost their vessel, the previous night, on a small island to the S.E. of Santo. Her name was the "Lulu," Captain Bergin, and she belonged to the Fijis. She ran on shore at night and became a total wreck, the men barely escaping with their lives. She was empty at the time of her loss, and had no passengers on board. We were glad to show them the rites of humanity in these savage regions. Some of the men left us at Ifate, and others continued with us until we reached Anciteum. The traders report two other vessels on shore at Mallico. If so, there is no hope for their crews on so savage an island.

I must now close the sickening details. The curse of slavery is fast changing the aspect of these lovely islands. The time has come for the interference of Government, and that interference has too long been withheld. Every friend of missions will not cease to pray that this abomination, which is the fruitful cause of bloodshed, sin, and crime of every description—or, as John Wesley expressed it, "the consummation of all villainies"—may soon be numbered with the things that were.

I remain, yours, &c.,

JOHN GEDDIE.

Minutes of Annual Conference.

ANIWA, NEW HEBRIDES, }
July 3rd, 1871. }

1. The annual conference of the New Hebrides Mission met this day on Aniwa, at the station of the Rev. J. G. Paton. Present.—Rev. Dr. Geddie, Rev. Messrs. Inglis, Paton, Copeland, Neilson, Watt, and Milne, and Captain Fraser. In the absence of Mr. Cosh, chairman of last annual meeting, Mr. Copeland, a former chairman, opened the meeting with prayer. In lieu of the Chairman's opening address, Mr. Inglis read a paper on the slave trade in the New Hebrides.

2. Mr. Neilson was unanimously appointed chairman.

3. Mr. Cosh was absent, having obtained leave at last annual meeting to proceed to

Auckland for a twelvemonth, on account of his wife's health.

4. Mr. Goodwill was also absent, having proceeded to his station on Santo, in virtue of liberty granted to him by a minute passed at last annual meeting.

5. A letter was read from Rev. Dr. Steel, stating that Mr. Gordon had sent in his resignation as missionary from the Presbyterian Church of New South Wales, and that their General Assembly had accepted said resignation.

6. The minutes of two interim meetings were read and confirmed.

7. Since last we met, another of our number has been called away into eternity. Rev. James McNair died at Dillon's Bay, Eromanga, on the 16th of July last. He was brought up in connection with the Free Church of Scotland, and by his own arduous and laudable exertions (being anxious to be engaged in the Christian ministry) he succeeded in obtaining a college education, and had commenced the study of theology; when, meeting with Mr. Paton, his thoughts were directed to missionary labour in this part of the world. Having offered himself as a missionary to the Reformed Presbyterian Church in Scotland, he was by them accepted, ordained and sent out in the spring of 1866, his services having been transferred to the Presbyterian Church of the Lower Provinces of British North America. On his arrival here he was appointed to Eromanga, and, with some intervals of absence on account of ill health, laboured there until the time of his death.

Mr. McNair was never of a robust bodily constitution, and amid much weakness and ill-health, and many trials and discouragements, laboured faithfully, acceptably, and successfully, at Dillon's Bay—even beyond his strength; the spirit indeed was willing, but the flesh was weak. His flock there was much attached to him and his wife, and are now left to mourn their loss. He was a true-hearted, devout, and honest man.

A voice from his grave calls to each of us his brethren—"Work while it is called to-day, for the night cometh in which no man can work;" to the churches connected with this mission—"Be not weary in well-doing, for in due time ye shall reap if ye faint not;" to his sorrowing widow, his friends, and relations—"Sorrow not as those that have no hope," "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

We commend his widow and his infant daughter to the tender care and keeping of Him who is the Judge of the widow, and the Father of the fatherless, in His holy habitation.

The Clerk is instructed to transmit a copy of this minute to Mrs. McNair, and also to the church in Nova Scotia by which Mr McNair was supported.

8 The members on whom appointments had been laid at last meeting respectively report that all appointments laid upon them had been fulfilled as far as practicable. The reports are accepted, and the diligence of the members approved of.

9 The reports from the different stations being given in, are found to be on the whole of an encouraging character. The meeting expresses its gratitude to God for the state and prospects of the mission, and exhorts all the members to continued diligence in labour, and increased earnestness in prayer for the divine blessing to rest upon their labours.

10. Captain Fraser reports that he has fulfilled all the appointments laid upon him at last annual meeting, with the exception of going to Adelaide, other arrangements having been made by the agent in Melbourne. The report is received, and Capt. Fraser thanked for his diligence.

11. Dr. Geddie reports what he has done as to the settlement of the Rarotongan and Niwe teachers. Six teachers and their wives were brought from Rarotonga—viz., Vaimanga, Tavini, Nehemaia, Jona, Ta, and Munokoa; and two teachers and their wives from Niwe, or Savage Island—viz., Jona and Solomona. The teachers from Niwe are settled thus:—Jona on Aniwa, to assist Mr. Paton; and Solomona on Futuna, to assist Mr. Copeland: Vaimanga and Tavini are stationed on Missionary Point, Havannah Harbour, Efate, and Nehemaia on Mosa, on the other side of Havannah Harbour—these three to prepare for the settlement of a missionary in Havannah Harbour, who is expected to be here next year; Jona, Ta, Munokoa are on Nguna, and are to be settled permanently by Mr. Milne, under whose superintendance they are placed. The meeting sanctions these arrangements, and thanks Dr. Geddie for his diligence in the matter.

12. That Dr. Geddie report to Mr. Chalmers, of Rarotonga, and Mr. Lawes, of Niwe, respecting the location and labours of the teachers respectively; and that each missionary who has a teacher or teachers under charge write a letter annually to their respective missionaries, giving them such information about the teachers as each may be able to supply.

13 This meeting having heard the statement of Mr. Milne, and of the deputation appointed to assist him in his settlement; also, Mr. Milne's request to be allowed again to seek a station on Eromanga, are unanimously agreed to recommend Mr. Milne to continue on Nguna, and counsel him to go on with his work there, assuring

him of their cordial sympathy with him in all his difficulties. This meeting further agree to take the responsibility of Mr. Milne's settlement on Nguna upon themselves, and approve the diligence of the deputation.

14. The deputation appointed to settle Mr. Goodwill report that they effected a settlement for him at Capo Lisburn. The meeting confirm the appointment, and approve the diligence of the deputation.

15. Messrs. Paton, Neilson, and Milne, are appointed a committee to receive and examine accounts.

16. That at the close of this meeting the "Dayspring" proceed to Port Resolution and Kwameia, then to Futuna, Aname, Anelcauhat, to take on board and land passengers and goods as may be necessary.

17. That as soon as ready for sea the "Dayspring" shall leave Anelcauhat, proceed to Aname, thence to Aniwa, thence to the Loyalty Islands, calling at Mare, Lifu, and, if need be, at Wea; moreover, if necessary, she shall proceed from Mare to Noumea. Leaving the Loyalty Islands, the vessel shall proceed to Nguna, assist in the settlement of teachers on the adjoining islands, if required, proceed thence to Efate, call at Havannah Harbour, and, if needful, at Epang and Erakor; thence to Dillon's Bay, Aniwa—take a party of natives on to Futuna; thence to Aname and Anelcauhat.

18. Mr. Inglis is appointed to accompany the "Dayspring" to the Loyalty Islands, and is to state to the brethren of that mission, in answer to their communications, that while this mission is most desirous to assist them, as far as it may be practicable, with the "Dayspring," yet, owing to the amount of work likely to be required of the vessel, this meeting cannot promise them more assistance than the conveying of the missionaries to and from their annual meeting, and the taking of a mission family to or from the colonies; and that, when the services of the "Dayspring" may be required, a timely and definite application be made, to enable this mission to make necessary arrangements.

19. That as soon again as the "Dayspring" is ready for sea she leave Anelcauhat, proceed to Aname, take in native passengers, proceed to Futuna, take on board a party of Aniwa and Futuna natives for Aniwa. After two days the vessel will return from Aniwa, taking the natives of Futuna back to their own island. She will then proceed to Tanna, take Messrs. Neilson and Watt on board, and make a voyage of visitation round Tanna.

20. That from the 15th of September till the 15th of October the "Dayspring" lie in Aneityum harbour for repairs.

21. That after receiving these repairs

the "Dayspring" proceed to Anamé, and thence to Santo, calling at all the stations occupied by missionaries and teachers on her way north; and at all the stations occupied by missionaries, and, so far as it may be necessary, also at those occupied by teachers, on her way south; and leave Ancityum for Melbourne not later than the 1st of December.

22. That Messrs. Inglis, Paton, and Copeland be appointed a committee to confer with Captain Fraser with reference to a continuation of his services in the "Dayspring" for the ensuing year.

23. The committee appointed to confer with Captain Fraser report that he stated to them that, owing chiefly to his rising family and the expenses connected with their education, he cannot consent to remain in the "Dayspring" after the expiry of his present engagement.

24. That as Captain Fraser has tendered his resignation, this meeting in the circumstances agrees to accept the same, and to record the obligations of the mission to Captain Fraser for his Christian and gentlemanly conduct, and the skill and care with which he has sailed the "Dayspring" during the eight years he has been in command of the vessel, and their best wishes for the usefulness and happiness of himself and his family; and that a sum of two hundred and twenty pounds (£220) be allowed him as payment for their passage from Melbourne to Halifax.

25. Acting on a suggestion made by the agent of the mission in Melbourne, this meeting appoints Drs. Macdonald and Geddie, and any other member of this mission who may be present in the colony at the time, to form a board of six—viz., three ministers and three laymen—with whom the agent may consult on all important matters connected with the "Dayspring;" the laymen to be well acquainted with shipping and the requirements of vessels, so that the board may be a reliable authority. Members of this mission being in Victoria shall be *ex officio* members of this board for the time being, and that this board be formed as soon after the arrival of the "Dayspring" in Melbourne as possible.

26. A special survey was held on the "Dayspring" this year in Melbourne; and it was found that it will be necessary during the ensuing year, in order to maintain the efficiency of the vessel, that she undergo repairs involving an outlay of £1700. These repairs will include new sails, new rigging, new deck, new copper, new bolts, and other minor matters. In order to meet this expenditure, that an appeal be made to the different churches supporting this mission, to raise respectively a sum equal to their annual contributions for the sup-

port of the vessel, and remit this at their earliest convenience to J. S. Ogilvy, Esq., Melbourne, treasurer for the "Dayspring" funds; and that Mr. Neilson prepare a circular setting forth the urgency of this appeal.

27. That the "Dayspring" be repaired in Melbourne. That the agent of the "Dayspring" and the board make all the requisite arrangements for having the necessary repairs executed, and for seeing the vessel properly fitted out for sea, and despatched not later than the 10th of March, 1872.

28. That the agent and the board engage a suitable captain for the "Dayspring" for the ensuing year.

29. That Dr. Geddie and Mr. Inglis be appointed to make up the teachers' supplies for this year.

30. Mr. Inglis reports that, as the stock of goods belonging to the teachers' supplies will be all but exhausted this year, and as Anamé is not a convenient station for the depository for such supplies, he requests the meeting to make some other arrangements, and relieve him from any farther charge in this matter after this year's supplies have been made up and sent away. The meeting agree to this request, and record the obligations of the mission to Mr. Inglis for the very satisfactory manner in which he has attended to this department of mission work during the seven years he has acted as depository of teachers' supplies.

31. That the teachers' supplies be purchased from year to year as required, in order that suitable articles may always be supplied to them; that Messrs. Neilson and Watt shall procure and make up the supplies for 1872; that all the brethren having teachers shall send in to them written suggestions as to any article specially needed by the teachers under their care; and that Dr. Geddie purchase these supplies when he returns to the colonies.

32. Mr. Watt having brought before the meeting an offer made by the "Glasgow Foundry-boys Religious Society" to support native teachers under his care on Tanna, this meeting gratefully accepts the offer so kindly made by this society, and instructs Mr. Watt to inform them accordingly.

33. That Dr. Geddie be appointed to write to the Rev. Mr. Chalmers, of Rarotonga, and endeavour to obtain from him at least four more native teachers and their wives for this group, and a native printer for Aniwa.

34. Mr. Inglis having given in a report on the employment of a printer for the mission, is appointed to write and make inquiries as proposed in his report.

35. Mr. Inglis is appointed to write to the different churches supporting this mis-

sion, and appeal earnestly to them for ten more missionaries.

37. That the papers on the slave trade read and submitted to this meeting be published in a small pamphlet; that Mr. Inglis be appointed to arrange these documents, and prepare them for publication; that the pamphlet be published at home; that the Rev. J. Kay, Secretary of the Foreign Mission Committee of the Reformed Presbyterian Church in Scotland, be requested to superintend the publication of said pamphlet; and that Mr. Kay and said committee be requested to make the necessary arrangements for the printing, publishing, and circulating of the same.

38. That this meeting petition the Imperial Parliament for the immediate and total abolition of the slave trade in the New Hebrides, and that a copy of the following petition be forwarded to the Bishop of Lichfield for presentation in the House of Lords; and another to the Honourable A. Kinnaird, M. P. for Perthshire, for presentation in the House of Commons.

39. That this meeting memorialise all the Presbyterian churches supporting this mission to use all their influence to assist in bringing about the immediate and total abolition of the slave trade in this group; and that a copy of the following petition be forwarded to the clerks of the supreme courts of these churches, for presentation at their first annual meetings respectively.

40. That Dr. Geddie and Mr. Inglis be appointed to draw up a list of all the missionaries and their wives who are, or have been, connected with this mission, with the date of their arrival on the group; also the date of the death or departure of such as have died or left the mission, for insertion in the minute book.

41. That Mr. Copeland prepare the annual report of the "Dayspring" and the mission for this year, and that each missionary send him a statement respecting his station, for publication in the report.

42. That on the arrival of the "Dayspring" from the colonies next year, she proceed, without delay, to visit all the mission stations, whether occupied by missionaries or teachers, to deliver goods and mails, and collect the missionaries for the annual meeting.

43. That the annual meeting for 1872 be held on Futuna, at the station of the Rev. Joseph Copeland, and as soon after the arrival of the "Dayspring" from the colonies as practicable.

On Monday, the 10th of July, the Chairman concluded the meeting with a brief address, and by pronouncing the benediction.

Every sitting was opened with singing, reading the Scriptures, and prayer, and concluded with the apostolical benediction;

a part also of the first forenoon's sederunt was set apart as usual for devotional exercises.

(Signed)

THOS. NEILSON, Jr., *Chairman.*
JOHN INGLIS, *Clerk.*

News of the Church.

Presbytery of Halifax.

This Presbytery met at Walton, a section of Rev. Edward Grant's congregation, on Tuesday evening, 5th ult. After sermon by Rev. A. Falconer the Presbytery proceeded to the examination of the congregation, and found everything connected with the church in a most satisfactory condition. This section of the congregation deserves much credit for the commodious and elegant church which was opened for public worship on the previous Lord's Day, and in which the Presbytery now met for the first time. The church is nearly free of debt, and we hope that it will soon be altogether free. Rev. James Maclean, Shubenacadie, assisted the Pastor in the opening services, on which occasion the Sacrament of the Lord's Supper was celebrated.

On Wednesday morning the Presbytery again met at Kempt, where also everything was found to be in a most flourishing condition, elders and people heartily co-operating with the minister in promoting the spiritual welfare of the community. Throughout the whole of Mr. Grant's congregation, which is new and comparatively weak, the greatest liberality is manifested in the support of ordinances.

Application was made to the Presbytery by delegates from Noel, which has recently been set off from Maitland, and organized into a separate congregation,—inquiring whether any reconstruction of surrounding districts could be made which should promote their strength and at the same time conserve the interests of all. After discussion the matter was deferred till the next meeting of Presbytery when all parties interested were instructed to appear.

A call from Musquodoboit Harbor, &c., in favour of Mr. Kenneth Mackay, Probationer, was sustained. It was numerously signed and most harmonious. The Clerk was instructed to forward it to Mr. Mackay. With a view to his acceptance the Moderator and Clerk were instructed to prescribe trial for Ordination.

The congregation of Windsor and St. Croix applied for a separation, by which St. Croix should be erected into a separate charge. The application was allowed to lie on the table and the Sessions of Windsor and Newport notified of the proposed

change, so that the Presbytery may be in possession of the fullest information, and be able to come to a satisfactory conclusion in the matter, at their next meeting. The next meetings will be held for Presbyterial visitation at Lower Stewiacke on Tuesday, the 16th January, 10 o'clock; and at 3½ p. m., at Shubenacadie; and on the following day (Wednesday) at 10 o'clock, at Gay's River. For ordinary business the Presbytery will meet at Lower Stewiacke at 3 p. m., on Tuesday.

Meeting of the Presbytery of St. John.

The Presbytery of St. John met in the School Room of St. David's Church, St. John, on the 4th ult. Rev. J. A. F. Sutherland was invited to sit as a corresponding member. The Clerk reported that in obedience to instructions he had forwarded to Mr. Nelson the Call of the Baillie congregation, together with a schedule of trials agreed upon by the Moderator, to be prepared in the event of his accepting the call; that Mr. Nelson had intimated his acceptance, and was now present and prepared to submit his trials.

The Presbytery proceeded to deliberate upon these trials as a whole, and they were cordially and unanimously sustained, and the Presbytery resolved to proceed with his ordination as already provisionally appointed.

The Moderator reported that he had preached yesterday at Nerepis and Jerusalem, and that the people were very desirous of obtaining a supply of ordinances. Mr. Sutherland was appointed to Nerepis and Jerusalem for two Sabbaths. Mr. Houston read a report of visitation of the Church at Salmon River. The Report was received and ordered to be engrossed.

Rev. Mr. Bennet then reported that at the request of the Clerk, who could not leave home on account of death in his congregation, he, Mr. Bennet, had visited Richmond on the 28th November, and in company with the Rev. Mr. Cameron, met with the people of Richmond. They found, on enquiry, that the joint action of the Churches in asking for Moderation was quite deliberate, general and cordial—that both sections of the congregation are equally desirous of having Mr. McKay settled among them—that only two persons objected to the proceedings, and these on the ground that the other clergyman in the field ought to have been heard, to which it was replied that the congregation being satisfied with Mr. McKay thought it better to move to call before they heard the other gentlemen, so that their action might not have the appearance of rejecting him. The subscription lists are not yet completed, but

so far as they have gone they are about equally contributed by each section.

The Presbytery in view of these facts, agreed to grant the prayer of the application for Moderation, and to remit to the standing committee in charge of Woodstock and Richmond to mature the call with all convenient despatch.

Rev. S. Houston submitted a memorandum of contributions of Calvin Church to Mission schemes for 1871. It is as follows: 1st. Congregational Collections, Synod Fund, \$22; Foreign Mission, \$52; Supplement Fund, \$45; Home Mission, \$28 34; Ministerial Education, \$30. 2nd. Sabbath School collections—Dayspring, \$20; Acadian Mission, \$10; Coolie Church, Trinidad, \$14. Total \$221.34.

It was agreed to grant supplies to Buetouche as last winter, Mr. Bearisto to supply first, then Mr. Jack and Mr. Donald. Messrs. J. D. Murray and James Gray to make arrangements. The Presbytery then adjourned to meet at Baillie Presbyterian Church to-morrow evening, at 6 o'clock.

At Baillie Presbyterian Church, Dec. 5th, at 6 p. m., the Presbytery met according to adjournment and was constituted.

The clerk reported that the Edict had been issued in due form and had been returned by Mr. Morrison with certification that he had read it to the congregation on the 19th November. The Edict was then again read and opportunity given to any one who might have any objection to offer to do so. No objection whatever having appeared the Rev. S. Houston preached an able and appropriate sermon from Luke 8, 1-3. Mr. McKay then narrated the steps taken in connexion with this call, whereupon the Moderator put the questions of the formula to Mr. Nelson, and satisfactory answers having been given by him the Presbytery did by prayer and imposition of hands ordain him to the office of the Christian Ministry, and induct him into the pastoral charge of the joint congregation of Baillie and Tower Hill. He then received the right hand of fellowship from the brethren, and was suitably addressed by Rev. J. D. Murray upon the responsibilities and encouragements of his sacred office. The Rev. James Gray then addressed the congregation in appropriate terms, and the Rev. John Turnbull offered fervent prayer for the Divine blessing upon the newly ordained pastor and his flock. After joining in a song of praise the congregation was dismissed, and passing in file before the desk they cordially took their pastor by the hand. Thereafter, having signified his readiness to sign the formula, his name was added to the roll.

The Rev. S. Johnson was appointed assessor with Rev. J. Turnbull and Mr. King, and the session was directed to retire and

constitute that the new Moderator he introduced to the members.

The Presbytery adjourned to meet in St John Presbyterian Church, St. John, on the 12th day of December current, at 11 o'clock, a. m.

Presbytery of Truro.

This Presbytery met at Truro, Nov. 21, at 11 o'clock, A. M. The forenoon Session was occupied with Mr. Layton's ordination trials. He delivered a popular sermon and a Lecture as had been prescribed, and read on Exercise and Additions on the *Logos*. These discourses were cordially sustained. He was also examined in Hebrew, Greek, Theology, and Church History. In all these he acquitted himself to the entire satisfaction of the Presbytery. The exercises were accordingly sustained and approved in *cumulo* as trials for ordination. In the afternoon the first business was the reconstruction of the congregations of Maitland and Noel. The 1st and 2nd having been united, papers were read and commissioners appeared praying that they be divided into the congregation of Maitland and the congregation of Noel. A letter also was read from the Clerk of the Presbytery of Halifax, recommending that in the reconstruction regard would be had to certain stations or sections belonging to that Presbytery, which might with advantage to all parties be associated with Noel, those places being transferred to the Presbytery of Truro, or Noel to be transferred to the Presbytery of Halifax, according as might be agreed upon. The Presbytery having considered the matter resolved that the congregations be divided as proposed, and that the Salma church be the line. It was also resolved that in the opinion of this Presbytery, Noel, as proposed to be organized, should belong to the Presbytery of Halifax. The clerk was accordingly directed to intimate to the clerk of that Presbytery that said congregation of Noel would be transferred as soon as they were prepared to take the oversight of it. In the meantime the Rev. J. Byers was appointed to convene the elders west of the said line, and constitute them into the Session of the congregation of Noel, and continue its Moderation until transferred.

Messrs Dickie and Tupper, Commissioners from the congregation of Stewiacke appearing, laid on the table a unanimous Call to the Rev. Mr. Goodfellow of Ontario. The Moderation had not been proceeded in according to prescribed order. The Presbytery hearing from parties an explanation for so acting sustained the Call, directed that it be forwarded to Mr. Goodfellow, and appointed the Rev. Dr. McCulloch, Messrs.

Sinclair, Chase and Smith a commission for Induction in the case of his acceptance.

The Presbytery again met on the following day at Coldstream, for the ordination of Mr. Layton. The Rev. Mr. Wilkins of Truro was present and on invitation took a seat as a corresponding member, and took part in the ordination services. The day was wet and stormy; still the congregation was large, the church being well filled, although no doubt many more would have been in attendance if the day had been pleasant. The Moderator preached, his text being 2 Thes. iii. 1, "Brethren pray for us, that the word of the Lord may have free course and be glorified." The line of thought was; the request made; the reason assigned; and the end to be secured. The discourse was appropriate and impressive. The questions of the formula being put and answered, Mr. Layton was through prayer and the laying on of the hands of the Presbytery ordained. He was suitably addressed on the duties of the Ministry, and the congregation on what they owed to him as their pastor. The interest of the service was maintained to the close.

Appointed next Meeting at the Fawleigh, U. Londonderry, for visitation, on Tuesday, Jan. 16, 1872.

A. L. WYLLIE, Clerk.

Presbytery of Pictou.

The Presbytery of Pictou met in John Knox's Church on the 21st Nov., and was constituted by the Rev. Geo. Walker, Moderator *tro tem*.

The Rev. Samuel Bernard being present, took his seat as a corresponding member.

Messrs. Donald Mackay and Alexander Campbell appeared as commissioners from the congregation of John Knox's Church, asking the Presbytery to appoint one of their number to Moderate in a Call to one to be their pastor.

Their application was granted and the Rev. Mr. Ross was appointed to preach in their Church on Tuesday, Dec. 5, at 11 A. M., and moderate in a Call.

Supply was then arranged for the vacancies within the bounds.

It was agreed to hold the next meeting of Presbytery in James' Church, New Glasgow, on Tuesday, Dec. 12, at 11 A. M.

JOHN MACKINNON.

Presbytery of Tatamagouche.

This Presbytery met at Tatamagouche on Dec. 5th. The clerk called attention to a letter in a recent number of the *Witness*, reflecting upon him for not transmitting to that paper a full report of the proceedings of the late meeting of Presbytery—

which letter the Editor had inserted without remark—and explained that he had sent a full report of that meeting to the *Witness*—though only a part of it was published. The Clerk stated further that he made the explanation, inasmuch as the insertion of the letter above referred to without explanation, might have the effect of doing him (the Clerk) great injustice. The Presbytery sustained this explanation, and requested that it be published in the *Witness* and the *Record*.

Other business of considerable importance was transacted.

It was agreed to hold a Conference on the State of Religion at the next meeting.

The next meeting was appointed at River John on the 4th Tuesday of January next, at 2 o'clock, P. M., and also a meeting with the congregation in the evening of the same day for devotional exercises.

The New Fort Massey Church

Was opened by a dedicatory prayer meeting on Wednesday evening Dec. 6th, Rev. Professor Currie, Moderator of the Interim Session, presiding. The Chairman, after a few introductory remarks, read selected portions of the Divine Word, and invited the large congregation assembled to unite in praise, at the close of which service he offered special prayer for the Divine Presence, then and at all subsequent meetings to be held in that House, henceforward to be used specially for the glory of God and the progress of His cause in this city.

Addresses were delivered by Rev. Messrs. McGregor, Simpson and Forrest, and prayers offered by Mr. R. Murray and by Rev. E. Annand and James Farquhar.

It was the evening for prayer observed by all the Presbyterian congregations in the city and Dartmouth, and brethren from the other Presbyterian body could not be present. Chalmers', Poplar Grove and St. John's were however fully represented, having agreed to meet for prayer on the auspicious occasion.

We can say it was a precious hour and a half that we there spent, or rather improved and enjoyed. The blending of fervent prayer for the Holy Spirit with devout thanksgiving for past mercies, the alternation of stirring speeches with singing of Psalms and addresses to the throne of Grace, the success so far, of this important step in church extension, combined in producing the joyful feeling that it was good to be there.

On the next Lord's day, Rev. Mr. Annand preached in the morning from the words, "Not by might, nor by power but by my spirit saith the Lord." In the afternoon Rev. Professor Currie preached from the words, "Built upon the foundation of

the Apostles and Prophets, Jesus Christ himself being the chief corner stone," and Rev. Mr. Simpson in the evening from the text "Ye also as living stones are built up a spiritual house."

The whole services were worthy of the men and of the occasion, and were highly appreciated by large, attentive and interested audiences.

On the following Wednesday evening, the ordinary weekly prayer meeting commenced. On the Lord's day Rev. A. J. Mowitt preached morning and evening. In the afternoon, the Sabbath school was opened with a good attendance, and at the close of the succeeding Wednesday prayer meeting, the congregation was organized according to the rules of the Church with a Communion Roll of about one hundred members.

THE BUILDING

Can be described only by an Architect, and as elaborate descriptions of it have appeared in the public press, we shall merely say that externally and internally it is a well designed and elaborately finished Gothic edifice, creditable to the public spirit, energy and liberality of the men who undertook and have carried it on to completion. But their work is far from finished. The building has been costly, and the debt is large, so large that it cannot be immediately paid. But there should be no contentment under it. We never liked congregational debt and our dislike increases with observation and experience.

If our people in Fort Massey Church will work together for the Lord to whom they have dedicated their building and themselves, they will enjoy in the Divine Blessing the highest of all rewards, and will have superadded a prosperity in financial matters that will carry them through present difficulties, and make them powerful for good throughout all this country.

Services Acknowledged.

On Monday evening, prior to the opening of the new Fort Massey Church, a Social and Farewell prayer meeting was held in Poplar Grove Church, Rev. Mr. Simpson presiding.

During the evening, the Sabbath School presented an affectionate Address to John S. McLean, Esq., its late Superintendent, expressive of sorrow at the loss sustained by his resignation, and thanks for his valuable services. The Address was accompanied with "Smith's Bible Dictionary," in three large volumes, a work both appropriate and valuable.

David Blackwood, Esq., was next presented with an Address, and Gold Pen and Pencil Case, by the young men and women attending the Bible Class. Grateful

mention was made of his devoted services for nearly ten years.

The Choir expressed their sense of Mr. McLean's services for the last 15 years as a leading singer, by presenting an address accompanied with a Silver Ice Pitcher with a suitable inscription.

The replies were chiefly impromptu, and shewed that both these Christian workers relinquished their connection with Poplar Grove from a sense of duty and with great reluctance.

Soft speeches, followed with prayer for all leaving the old home, and for the usefulness and success of the new church.

At a meeting of Session, a few days afterwards, Mr. Donald Fraser, the senior Ruling Elder in Poplar Grove, was presented by his brethren with a copy of the Life and Works of Dr. James Hamilton as a memento of their affectionate regard, and of their appreciation of his character, and of his work, as an Elder, in session, in his district, in the prayer meeting, in the chamber of affliction, and in the Sabbath school.

The Teachers and Bible Class of the Fort Massey Sabbath School presented their Superintendent, Mr. W. H. Waddell, with a handsome Davenport Desk of polished Walnut, as a testimonial of their grateful appreciation of his services from the commencement of the school to the present time.

Handsome Donation.

We acknowledge receipt of Five hundred dollars, a thank-offering from a "young man in business." In compliance with his request, we have paid over \$200 to the Treasurer of the Ministers' Widows' fund, and hold other \$200 for the Treasurer of the Aged and Infirm Ministers' fund, and will remit without delay the other \$100 as a contribution to the Coolie Church at San Fernando.

Our Funds.

We are happy to notice a gradual improvement in these, and trust the Foreign Mission and the Supplementing funds will receive a goodly share of our people's christian liberality during the next few weeks.

Opening of the new Church at Walton.

On Sabbath the 3rd of Dec., the Sacrament of the Lord's Supper was dispensed at Walton, on which occasion the Presbyterian Church of the village was opened for divine service. The Rev. James McLean of Shubenacadie assisted the Pastor, the Rev. E. Grant, in the opening and communion services. There was service Saturday afternoon, Sabbath morning and Sabbath

evening. On these occasions the audiences were large, and deeply interested.

The new Church is neat and commodious, and reflects great credit on the congregation, who, considering their numbers, must have largely contributed towards its erection. They gave their free-will offerings for a number of years to the building of their place of worship, and have now the satisfaction of seeing it completed and free of debt; and better still, free to all who wish to worship God there. They consecrated their offerings to God, and did not consider that they must purchase pews to be called their personal property, which they may dispose of as they think proper. Having given their contributions to God, they wish their church to be considered God's house, and therefore equally free to all.

We have known a Presbyterian Church in which a baptist brother owned a pew which he annually rented for about 25 per cent. on its first cost, and thus made money out of the Presbyterian minister to whose support he did not contribute one cent. We have known a Presbyterian Church, to which the sheriff had come and sold a pew belonging to an absconded debtor. But none of such incongruities can occur in the Presbyterian Church at Walton. There was no sale of pews. The Christians in that congregation wish it to be understood, that into their church the rich, and the poor, and the stranger, have an equal right to come and worship God.

The Presbyterians of Walton are few in number, but they are willing, earnest workers, and liberal contributors to the Gospel. They highly esteem their pastor, Rev. E. Grant, who is doing a good work among them; and they are ready to co-operate with him in every good work.

Walton is a beautiful village on the shore of the Bay of Fundy. When it becomes better known, it will become an important watering place, where health-seekers may profitably spend a few weeks or months during the summer season.

Our church has done well to uphold her banner in Walton: and, we are pleased to know, that its influence for good is not only appreciated and esteemed by our Presbyterian friends of the place, but likewise by the other evangelical denominations, who not only esteem our worthy brother, Mr. Grant, but have also given to know of sympathy and encouragement to his growing little flock.

The Sabbath School Lessons are the "National Series" (Chicago), revised and adapted by the Synod's Committee. The Notes are on the cover, and illustrations will be found on page 26. Lesson slips 50 cents per 100.

ILLUSTRATIONS OF LESSONS FOR FEBRUARY.

1. Deut. 6: 5—In every age and country, there are some found with divided hearts on the subject of religion. Such was Hiram, king of Tyre, who while he blessed the Lord that Solomon was king, and gladly traded with him for some of the materials for building a temple to Jehovah, also contributed one hundred and twenty talents of gold towards its erection; and yet, in his own country, he dedicated a golden pillar to Jupiter, built the temple of Hercules and Astarte (the Ashtaroth of the Sidonians), and enriched the shrines of the god and goddess by valuable gifts. So there are some people now who appear very religious at times, and yet their hearts go after covetousness, and they are quite at home in the circles of the gay and in the indulgence of sinful pleasures.

2. Matt. 10: 22.—Bishop Hooper was condemned to be burned at Gloucester, in Queen Mary's reign. A gentleman, with the view of inducing him to recant, said to him, "Life is sweet, and death is bitter." Hooper replied, "The death to come is more bitter, and the life to come is more sweet. I am come hither to end this life, and suffer death, because I will not gainsay the truth I have here formerly taught you." When brought to the stake, a box, with a pardon from the Queen in it, was set before him. The determined martyr cried out, "If you love my soul, away with it! If you love my soul, away with it!"

3. Matt. 7: 21.—Bunyan, in the "Pilgrim's Progress," represents Christian, after he had left the cross and passed by Simple, Sloth, and Presumption, seeing Formality and Hypocrisy come tumbling over the wall. They were born in the land of Vain-glory, and were going for praise to Mount Zion. They had not entered in at the narrow gate, as that, by all their countrymen, was esteemed too far about, and they would fain make a short cut, for which they pleaded custom, foolishly arguing, "If we get into the way, what matter which way we get in?" To which Christian beautifully contrasted his own sure evidences of acceptance at the last:—"When I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back." But when they came to the foot of the steep Hill Difficulty, they turned aside, one into the path called Danger, which led him into a great wood; the other into the path called Destruction, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.

4. 2 Tim. 1: 12.—James Renwick, in his dying testimony, says:—Since I came to prison he has strengthened me to brave man and face death, and I am now longing

for the joyful hour of my dissolution; and there is nothing in the world that I am sorry to leave but you; but I go to better company, and so I must take leave of you all. Farewell beloved sufferers; and followers of the Lamb; farewell Christian intimates; farewell Christian and comfortable mother and sisters; farewell sweet societies; farewell desirable general meetings; farewell night-wanderings in cold and weariness for Christ; farewell sweet Bible and preaching of the Gospel; farewell sun, moon, and stars, and all subliminary things; farewell with a body of sin and death. Welcome scaffold for precious Christ; welcome heavenly Jerusalem; welcome innumerable company of angels; welcome general assembly and Church of the first-born; welcome crown of glory, white robes, and songs of Moses and the Lamb; and, above all, Welcome; O thou blessed Trinity and one God! O eternal One! I commit my soul into thy eternal rest.

NOTICES, ACKNOWLEDG- MENTS, &c.

The Treasurer acknowledges receipt of the following sums during the past month:—

FOREIGN MISSIONS.

L. S. McKean, Mabou.....	\$10 00
Onslow.....	50 00
Abram Patterson.....	5 00
Thanksgiving col. Taylor's Head....	4 00
W. Logan, Centre Falmouth, Hants..	2 00
James Church, New Glasgow.....	51 74
Carleton.....	10 50
Truro, part of thanksgiving col.....	100 00
Samuel F. Johnson,* (boy of 8) Middle Stewiacke, proceeds of his mission hen.....	3 25
Juvenile Missionary Society, Lower Selmah.....	6 00
Sherbrooke.....	84 00
Tangier.....	6 18
Rubina Smith, Dalhousie Mt.....	1 00
West River Cong., Rev. Mr. Roddick.	25 00
Ladies Sewing Circle, Half Way Brook, Middle Stewiacke.....	6 00
Poplar Grove, additional to \$152 al- ready given.....	20 00
Maria and Mary E. King, Sheet Har- bor, proceeds of Juvenile Bazaar...	3 13
Coldstream Cong., per Rev. J. Layton.	20 00
Samuel F. Creelman, Otter Brook, Stewiacke.....	5 00
St. John's Church, Chatham, Ladies Rel. & Ben. Society.....	8 00

* Sammy Johnson had a present last winter of a hen. He loved our Foreign Missions and resolved that the profits of the prolific bird should be applied to its support. Last month he remitted \$3.25 received by him for eggs sold. If our children generally have the spirit of this youthful Samuel, there need be no fear of our mission funds becoming exhausted.

COOLIE CHURCH AT SAN FERNANDO.

Abram Patterson	4 00
John S. McLean.....	20 00
J. W. Carmichael.....	10 00
Sharon Ch., Stellarton, thanksgiving collection.....	10 50
James Church, New Glasgow.....	50 00
Mrs. H. A. T., additional to former donation.....	0 50
John McDougall, Blue Mountain.....	4 00
Thank offering of young man in business, one-fifth of a gift of \$500.....	100 00
Calvin Church Sabbath School.....	13 55
John Nelson, St. Mary's Road.....	1 00
P. P. Archibald	4 00
Poplar Grove	20 00
Prince St. Ch., Pictou.....	166 30
Anna M. McGregor, half proceeds of Juvenile Bazaar	3 00
St. John's Church, Chatham, Mission School, per Miss A. C. McCurdy...	2 00

DAYSFRING.

Young men of Leitch's Creek, per Rev. C. E. McLean.....	10 00
Onslow:	
Col. by Susan A. Baird.....	\$1 70
" Maggie A. Hamilton.....	3 10
" Margaret Lightbody.....	3 15
" Libbie Blair.....	3 20
" Bessie McCallum.....	3 60
" Susan W. Staples.....	4 20
" Jessie Chisholm.....	5 80
" Mary J. Dickson.....	6 70
" Isabel McDonald	7 42
" Mary Crowe.....	12 50
N. S. Cy.....	\$51 37 50 00

Springside:

Jessie Graham, Pembroke S. S.....	\$0 89
Emily Hamilton, do.....	1 95
Ezra P. Fulton, do.....	1 60
Susan Guild, do.....	3 18
Georgina Logan, Cross Rds. S. S.....	1 85
Han. Thompson, Eastville S. S.....	1 20
Fred. Creelman, do.....	1 37
Libbie Creelman, do.....	1 97
Margaret Johnson, N. Mills S. S.....	1 38
Agnes Dunlap, do.....	1 27
Glara Fisher, do.....	0 81 17 42
Col. by Sevilla McLean.....	\$2 60
Glenelg S. S.....	8 30
Lower Caledonia S. S.....	4 20
Cross Roads S. S.....	5 00
Middle Caledonia S. S.....	4 84
Newton.....	4 00

N. S. Cy.....	\$28 94 \$28 16
Upper Caledonia.....	3 16
".....	3 23
.....	\$34 55
Loss on American quarters.....	0 51 34 04
Cow Bay, per Rev. D. McDougall:	
Col. by Annie Ferguson.....	\$2 93
Col. by Mary A. Anderson and Catharine McKinnon.....	6 60
Col. by Harriet Livingston and Helen Ferguson.....	6 03
Col. by David Gillis.....	4 16
R. McSween.....	2 00
Half for D. S.....	\$21 72 10 86

Anna M. McGregor, half proceeds of Juvenile Bazaar.....	3 00
Friend, Sheet Harbor.....	0 50
Folly Village Sab. School, per Isaac Fleming, Esq.:	
Col. by Helen A. Layton.....	\$6 23
" Sarah E. Corbett.....	1 33
" Susie Fleming.....	1 47
" Minnie McElhenney.....	2 00
" Almond B. Vauce.....	2 13
" Thomas W. Morrison.....	2 73
" John Willie Cummings.....	3 70
" Maggie McLean.....	3 80
" Mary Ann McIver.....	1 12 24 50
Calvin Church S. S.....	20 00
John McDougall, Blue Mountain, for repairs.....	4 00
Jane F. O'Brien, Noel, collected.....	2 25

HOME MISSIONS.

Onslow.....	30 00
Little Narrows, C. B., N. S. Cy. \$32..	31 15
Truro, part of thanksgiving col.....	10 00
Moser's River.....	3 65
Baddeck, both sections.....	15 80
Poplar Grove.....	50 00
Bedford, additional to \$19.50 in Dec. Record.....	3 00
Cow Bay.....	7 00
S. F. Creelman, Otter Brook.....	5 00

SUPPLEMENTING FUND.

Onslow.....	25 00
Dartmouth.....	27 28
Middle Stewiacke.....	24 81
Truro, part of thanksgiving col.....	48 00
Juvenile Missionary Soc., Maitland.....	18 30
R. G. Rutherford, Middle Stewiacke..	1 00
Primitive Church, New Glasgow.....	87 00
Anonymous, per Rev. A. B. Dickie...	1 00
S. F. Creelman, Otter Brook.....	5 00
Bedequc.....	20 00

MINISTERIAL EDUCATION.

Onslow.....	20 00
Interest of \$300 N. S. Cy. 1 year, \$18.	17 53
Poplar Grove.....	60 00
Calvin Church.....	30 00
Sherbrooke.....	20 00
Newport.....	13 00
R. S. McCurdy, (special for Bursaries)	40 00
Quoddy, Sheet Harbor.....	4 00
Anonymous, Sheet Harbor.....	1 00
Thomas Bayne, Esq., for Bursaries....	40 00

ACADIA MISSION.

Maitland cong., per James Putnam...	16 70
River John thanksgiving col.....	10 75
Onslow.....	5 25
Five Mile River thanksgiving col. per Wm. McDougall, Esq.....	8 00
Calvin Church S. S.....	10 00
Whycoconah.....	21 20
Thankoffering of prayer meeting Blue Mountain.....	12 00
Poplar Grove Church including \$4 from Sabbath Box.....	30 00
Thanksgiving col. West River, per Mr. Roddick.....	13 60
Ladies Sewing Circle Half Way Brook, Middle Stewiacke.....	6 00

R. G. Rutherford	1 00
Hopewell	14 00
Anonymous, Sheet Harbor	1 00
Member of James Church, N. G.	20 00
Children of Cow Bay Sabbath School collected as under <i>Dayspring</i>	10 86
Coldstream	5 00
S. F. Creelman, Otter Brook	5 00

MISSION OF REV. C. CHINQUY.

J. C. of N. G.	2 00
An Orangeman, Halifax	2 00
Mrs. Edward Cutten	1 00
Murdoch McGregor, Lake Ainslie	5 00
Robert A. Deyarmond, S. Branch, Stewiacke	1 00
Isaac McCurdy, Onslow	2 00

The Treasurer of the Ministers Widows' and Orphans' Fund, acknowledges receipt of the following sums since August last:

Balance of interest on note for \$400 paid	\$0 92
Balance of interest on mortgage for \$1000	38 46
One year's interest on note \$240 N.S. Cy	14 02
Rev. A. J. Mowitt	19 47
Rev. Wm. Millen	20 00
Dividends on 30 shares Union Bank Stock	48 00
Dividends on 4 shares People's Bank Stock	3 20
Rev. W. McCullagh	24 33
Rev. Andrew Donald	32 00
Rev. J. A. F. Sutherland	48 67
Rev. George Clarke	19 47
1 year's interest on \$600 N.S. Cy	35 04
Rev. Dr. Geddie	\$20 00
" J. Morton	20 00
" K. J. Grant	20 00
" J. W. McKenzie	20 00
" J. D. Murray	20 00
Mrs. McNair	20 00

N S Cy \$120 00 116 80

Rev. W. Thorburn	20 22
Rev. Thos. Downie	14 60
1 year's interest on \$600 N.S. Cy	35 04
Rev. A. B. Dickie	21 13
Dividends on 2 shares B. N. S. Stock, \$3 per share	6 00
6 months interest on \$800 N. S. Cy	23 36
Rev. A. Glendinning	19 47

\$560 20

In addition to the above ordinary receipts the Treasurer gratefully acknowledges the following donation transmitted through Rev. P. G. McGregor:

Thankoffering from a young man in
business \$200 00

HOWARD PRIMROSE,

Treas. M. W. & O. F., P. C. L. P.
Pictou, 21st Dec., 1871.

Note.—The printer omitted to add the date to the acknowledgment of the Treasurer of this Fund in the Oct. Record, viz.: 15th August, 1871.

PAYMENTS FOR H. & F. RECORD.

The Publisher acknowledges receipt of the following sums:

Eddy Tupper, Upper Stewiacke	\$1 00
John Fulton, Minnesota, U. S.	0 60
S. Johnston, M. Stewiacke	7 50
Jas. McDonald, Piedmont, Pictou	4 00
S. T. Dunlap, Stewiacke	2 50
J. E. Dickie, Stewiacke	0 60
H. Smith, Newport	6 50
D. T. Fraser, Montreal	2 00
J. G. Allan, Lockport	1 00
Mrs. D. Ross, Carsdale	5 00
Rev. G. Christie, Yarmouth	18 13
J. G. McLellan, L. Selmah	4 50
Jas. W. Patten, L. Barney's River	7 00
Isaac Baird, New York	1 00
Wm. Logan, Upper Stewiacke	8 00
R. Creelman, Upper Stewiacke	4 00
Jas. N. Crow, Lower Village	1 00
W. J. Miller, Newcastle, N. B.	1 00
A. H. Patterson, Amherst	7 00
Thos. P. Jones, Esq., Cow Bay, C. B.	5 00
D. Frieze, Esq., Maitland	5 00
Miss Mary Logan, Truro	1 00
Rev. W. Richardson, York, Ontario	0 60
J. Tate, Cape Canso	0 60
R. Clarke, St. Stephen, N. B.	6 00
Rev. D. McDougall, Cow Bay, C. B.	4 00
Mr. A. Archibald, Glenelg	11 00
Alex. Sutherland, Caledonia	1 00
Mrs. W. Munro, Portuguese Cove	0 60
James Gass, Shubenacadie	5 00
Rev. S. McCully, Prince William, N. B.	15 00
Rev. A. B. Dickie, Sheet Harbor	30 00
Rev. J. Layton, Teviotdale	15 00
Rev. J. W. Nelson, Baillie, N. B.	8 00
W. J. D. Lobban, Chatham, N. B.	12 87
Rev. T. G. Johnston, Blackville, N. B.	12 50
Halifax	6 13

THE HOME AND FOREIGN RECORD

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