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THE
Home and Foreign Record
OF
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES,

JUNE, 1868.

MEETING OF SYNOG.

The Synod will meet (D.V.) in Poplar Grove church, on Wednesday, the 24th day of June, at 7 o'clock, P. M., and will be opened by a sermon by the Rev. Dr. McCulloch, the Moderator.

It is hoped that there will be a large attendance of ministers and elders. We have no doubt that arrangements for free return tickets will be made in due time with the railway and steamboat agents, as in former years, and that the usual hospitality will be exercised by our people, and other christian friends in the city.

The annual convention of so many ministers and elders from every part of the Lower Provinces for devotional and business purposes, ought to be an occasion of great interest; and that it may be so, we would suggest that special prayer should be offered at our prayer meetings and in our families, during this month, for the gracious presence of our Great Head in whose name, we meet, proved by an abundant outpouring of his Spirit on the assembled brethren.

The presence of the Great Master among his servants may be discerned, when a high tone of devotional feeling pervades the meetings, when brotherly love and courtesy in debate characterize the proceedings, and when weighty and perplexing questions are wisely and harmoniously settled.

We have often heard disappointment expressed at the comparative absence of the religious element at our Synodical meetings, and at the superabundance of debate. There may be just ground of complaint in many

instances; but then it must be remembered that the members of Synod come together for deliberation, rather than to make speeches on missions. We assemble for free and full discussion, not to accept of decisions prepared by authority. The business must be transacted, and the action taken will affect the whole body during the whole year, so that the interests of religion itself, and the efficient working out of our free system of church government, demand the fullest freedom of speech. We would rejoice if all acerbity should be banished from our Synodical debates; but we still prefer life with some irregularities, to the immobility and stiffness of death.

Of late years the evenings have all been devoted in some measure to religious exercises. The first half hour of each business sederunt in the evening, has been thus very profitably spent, while an evening has been devoted to missions, and another to the state of religion throughout the body in the provinces. We trust the Committee of Bills and Overtures, to whom the Synod has entrusted the order of business, will so arrange the Synodical programme, as to have the subjects of general interest brought forward in the evening, and that our city congregations will shew their interest in the Redeemer's cause, and in the great work of the church, by coming out in force.

SYNOGICAL NOTICES.

1. Clerks of Presbyteries are directed by Synod to forward to the Synod Clerk, revised rolls of Presbyteries with notices of

all changes, during the past year affecting the Roll of Synod, including demissions, deaths, inductions, ordinations and licences with the dates of such events.

2. Papers involving new business to be laid before Synod should be transmitted to Rev. Dr. Bayne, Pictou, Convener of Committee on Bills, fourteen days if possible previous to the day of meeting. Papers forwarded in due time will take precedence on the docket.

3. No travelling expenses can be claimed by ministers or elders from congregations refusing or neglecting to make a collection for the Synod fund.

4. Supplemented congregations are required as a condition of receiving aid, to make collections for the different schemes of the church, as well as to answer the questions in the statistical schedule. Presbyteries are directed by Synod to require evidence that the congregational payments have been paid before the supplement due July 1st is drawn.

5. Boards and standing committees are expected to have their reports ready whenever called for, after the first sederunt.

LESSONS OF THE SEASON.

The past winter has been remarkably long and severe, and much distress has been the result. We all know how to sympathize with those who shiver in the chill blast, without food or clothing or fuel. Their condition is simply terrible. It appeals loudly and irresistibly for instant help.

Ah! but think of the cold winter of sin which reigns over countless multitudes of human souls. How chill, how gloomy, how deadly its sway! Our sympathies should be evoked in the latter case much more powerfully than in the former, for it is unspeakably more pitiable. Reader, are you bound by the fetters of spiritual winter? If not, you must do all in your power to rescue those who are so bound.

The warm sunshine, the south wind and the genial rains have conquered winter, broken its fetters, restored the smile to the face of nature, filled our forests with song and with flowers, and clad our fields in

green. Thus too is the soul quickened into new life, gladdened, beautified, when the Sun of Righteousness arises with healing in His wings, when the Spirit breathes upon the slain, and when the desolate heart is refreshed with gracious showers of Divine influence.

This has been a winter of sore famine in many lands. The wail of the hungry, dying for lack of food, has come to us from Syria, and Algeria and Russia and Sweden and Prussia and France. Many thousands have suffered helplessly the most agonizing of deaths. But we were not permitted to contemplate famine afar off: it came near us, and with grim gaunt visage stared in our faces. It smote the fishermen along our shores and the farmers in distant and secluded settlements. Many were sufferers who had never known want before—industrious, sober, frugal families, but the results of their toil were denied to them by a frowning Providence.

The cry of distress has called forth a prompt response. Rich and poor have given their aid. Suffering has been alleviated, and famine disappointed of its prey. The good work of helping the needy is still going on; the hand of the beneficent is still open, and must remain open for months to come.—This is as it ought to be in a christian land among christian people.

God is teaching us solemn lessons, by the failure of the harvest of both sea and land. The farmer may plough and sow and plant; he may watch his fields by day and night; but God alone can give the increase: first the blade, then the ear, then the full corn in the ear. He may withhold his genial rains in their season; or he may clothe His sun with clouds when its rays are needed in harvest; or He may commission His frost to nip the promise of summer; or He may send His mighty wind to devastate and destroy on land and sea.

The fisherman may set his nets and cast his lines, he may toil adventurously in sunshine and in storm, but the harvest of the sea may elude his utmost search.

Farmer and Fisherman alike should learn the lesson of their entire dependence on God. Our best plans may be baffled and disap-

pointed, and our fondest hopes put to shame. Let us never therefore withhold from God what is His due: it is sacrilege to do so: and what we rob God of, will be sure to turn to emptiness and bitterness when our hearts may be most fondly set upon it. God is the Lord of sea and land; He controls the wild billows and rides upon the storm, and He breathes and smiles on the fields that wave with golden grain. Blessing all, He expects the grateful homage of all. And when we forget our dependence and offer incense to our own industry and enterprise—to soil or climate—to sun or wave,—the Lord who is a jealous God, asserts his authority and sends blight and storm and frost, and famine, to teach the salutary lesson, that in Him we live and move, and have our being. Let us learn the lesson speedily, that it may not require to be repeated with still greater severity.

We have heard the cry of hunger; and relief has been sent. This is well. But there is along our shores and in many inland districts, a sore and terrible famine of the Word of Life. If we haste to the rescue when the want is temporal, relating merely to the body, how much more should we exert ourselves when eternal interests are at stake! Unspeakably awful is it to perish for ever, when the Bread of Life is so free; and when the invitations to partake of it and to dispense it are so pressing. It were the most atrocious cruelty to hear of starvation at our doors, and not to afford instant relief. Is it less cruel to sit down in the quiet enjoyment of Gospel privileges, while thousands of our own countrymen and kindred are perishing in their sins?

The same Almighty Ruler is over us in temporal as well as spiritual affairs; and the same great principles control His administration in all its departments. Things temporal He uses as signs and symbols to teach us things spiritual. The Kingdom of nature is as it were, a parable pointing to the Kingdom of grace. Let us as teachable disciples wisely watch the hand of our MASTER in summer sunshine, and winter storm; in shrivelling blights and in harvest's full fruition; in famine, and pestilence, and war, and commercial disasters;

as well as in peace, and plenty, and health, and prosperous fortune. Let us prize the summer of His smile, and dread the wintry frown of his wrath. Let us seek to bring forth fruit in His Kingdom; and as we enjoy its high privileges let us not forget the souls that are ready to perish in the grasp of eternal death!

COMING CHANGES IN GREAT BRITAIN AND IRELAND.

The Presbyterians of England and Scotland are earnestly discussing the question of Union. The prospect sometimes looks gloomy; and sometimes it is very hopeful and bright. We cannot doubt but God will in His own good time and way bring His people into union and communion with each other even as they are all united with Himself. It may be that the Presbyterians of England will all form one Church, and the Presbyterians of Scotland another, and the Irish Presbyterians a third,—the three to join in a "solemn League and Covenant," thus realizing the glorious ideal of the men of 1638-'48. It may be that at least all the English-speaking Presbyterian Churches will come together in close bonds of fraternal love, and be able to hold General Councils for purposes of general help and guidance. It seems to us that the "signs of the times" point in this direction. The Union question having been, in principle, settled in all the British Colonies, is now commanding the attention of the free Churches in the United States and Scotland.

An agitation, which bids fair to assume formidable proportions, has commenced within the Scottish Establishment against the old grievance of Patronage. This agitation will probably lead to another disruption; and it does not seem likely that the Scottish can long survive the Irish Establishment. That there is a connection between the two appears from the strenuous efforts put forth by the Courts of the Scottish Church to influence Parliament against Mr. Gladstone's measures. The logic that shatters the foundation of the Irish Church, will, at least, shake the walls

of the Scottish Church. Indeed, it is hard to see any evil result that could flow from the Scottish Church's being freed from all connection with the State. On the contrary, the severance of the tie (may we not say, the breaking of the yoke?) would prepare the way for a happy union of all the Presbyterian Churches in Scotland—such a union as would raise the Church of Scotland to her true and rightful position among the Reformed Churches. The healing of old wounds, the universal reign of brotherly love, the rekindling of true christian zeal, would compensate a hundred fold for the loss of the money at present provided by the State.

The overthrow of the Irish Establishment is resolved upon so far as the British House of Commons can determine its fate. Nor is it any wonder. Its adherents amount to but one-eighth of the population. Its 2200 clergymen have but 700,000 persons, young and old, under their charge. There are two archbishops and ten bishops, who have a total income of more than £80,000 to care for these 700,000. There are 199 parishes without a single adherent! There are 85 more with but 11 adherents, and six hundred more with the merest skeletons of congregations. Yet in all these parishes the ministers are paid—paid for doing nothing. The adherents of the Church are now fewer by 160,000 than they were thirty years ago—a fact which shows that it is not a missionary Church. It has had three hundred years in which to do its work, and the work is not done, not even commenced!

A large section of British politicians were in favour of endowing the Roman Catholics of Ireland, so as to "level up" the Church of Rome with the Episcopal Church there. They would save the Anglican establishment by establishing Popery and every sect that would accept state pay. This was the proposal of Disraeli and of Earl Russell. Happily, Mr. Gladstone has adopted better principles. He rejects the proposal to endow all, and insists that the endowments of the Established Church be withdrawn. His "resolves" have been carried through the House of Commons, and

thus the first step has been taken towards a consummation eagerly desired by millions. It is probable that the *Regium Donum* will be taken from the Irish Presbyterians and the Maynooth Grant from the Roman Catholics.

The Archbishops, Bishops, and the clergy generally of the English church are strongly opposed to the overthrow of the Irish establishment. They have commenced an agitation which may retard, but which cannot defeat, the accomplishment of Gladstone's plans.

The law courts in England have so far decided that there is room within the pale of the English Establishment for evangelical, earnest and good men like Bishop Bickersteth and Rev. J. C. Ryle; for supple and plausible Papists like the Bishop of Oxford; for cold and stiff Papists like the Bishop of Salisbury; for rank Infidels like Bishop Colenso. There is room for High and Dry, for Low and Slow, for Broad and for Narrow. Comprehensiveness is the quality most highly prized. Ritualists are carrying matters with a high hand. The mass, auricular confession, and absolution are tolerated in the Church of England. Happily there are faithful witnesses within the Church, earnestly labouring for the Gospel in its purity. But there is evidently a loud call in Providence to all orthodox Protestants to redouble their earnestness and vigilance in contending for the faith once delivered to the saints.

UNION CONVERSAZIONE IN LONDON.

On the first day of May, a meeting of great interest was held at No. 55 Lancaster Gate, Upper Hyde Park Gardens, the residence of the late Wm. Murdoch, Esq., and now of his nephew Wm. Miller, Esq.—There were present clergymen and laymen, gentleman and ladies, members of the various Presbyterian churches in London, who came together along with visitors from other parts of the kingdom to talk on the subject of UNION among Presbyterians in England. Explanations of absence were received from Dr. Guthrie, the Earl of Dalhousie, Dr. Edmonds, Dr. Chalmers, &c.

Speeches were made on the various phases of the subject of Union by Dr. King, Mr. Dinwiddie, Dr. McFarlane, Messrs H. M. Matheson, R. A. McFie, G. B. Bruce, Dr. Boyd, Mr. Taylor, Mr. Simpson of Derby, Rev. D. Fraser of Inverness and Mr. Carlyle; the pervading feeling being that whatever turn the Union negotiations in Scotland might take or whatever delays might there be regarded as necessary, that the wisdom and duty of an early union of incorporation in England were clear.

Mr. Miller did good service by his energy and liberality in connection with Sabbath School and other evangelical enterprises in Halifax and through Nova Scotia some years ago, and it is gratifying to find him worthily pursuing the same course of usefulness in the higher and more influential position which he now occupies, in London.

There was but one feeling among the guests, that though the interest would have been increased by Dr. Guthrie's expected presence, much good had been done, that Mr. and Mrs. Miller had greatly helped the good cause, by the assembling together of so large a company representing the Presbyterian strength of all parts of the metropolis, and that the warmest thanks were due to them for the calling of the meeting and for their hospitality. There were at least 150 present.

Home Missions.

Report of Mr. Garvie.

To the Rev. Presbytery of Halifax:

By appointment I preached on the morning of the 8th of March last, in Kempt church. In the afternoon I preached in the same place, and drove up to Burlington afterwards, and held service there. Though the day was wet, the roads in a bad condition, and many of the people detained by "colds," the audiences were large. Next Wednesday evening (11th March) I went to Cheverie, and gave a sermon to a large and very attentive assembly in the "Hall." On the Sabbath, Capt. Morris drove me to Pennecape, where I preached in the forenoon. In the afternoon held service at Walton. Owing to the illness of the Baptist minister, the duty of preaching fell upon me in the evening. Next Sabbath I preach-

ed in Kempt, following the same order as that before detailed. Obeying an urgent request, I held service again on Wednesday evening in the Hall, Cheverie. Having received a letter from the Rev. J. McLeod ordering me to Cornwallis, I left Kempt, came to Halifax, and then left for Cornwallis. Mr. Webster of Kentville, kindly conveyed me to Canard Street Church on Sabbath morning. After service there I drove up to Lakeville. The information having come late concerning my appointment, the people at Lakeville were not quite prepared. There was no fire in the church, and the day was not very warm. As there was a good congregation, I determined to preach, though cold myself from a long drive. No one left during service, and the people were very patient in the adverse circumstances. Immediately after preaching at Lakeville, I drove to Waterville, and just got to the church at the time for meeting. Here there was a very large gathering, and though I felt the fatigue of the day's work, yet I was greatly stimulated in preaching by the earnest attention of my hearers. I bear testimony to the kindness of H. B. Webster, Esq. The Canard St. congregation paid me half the amount for my service.

April 7, 1868.

A. R. GARVIE.

Report by Rev. T. Cumming.

To the Presbytery of St. John, N. B.:-

At the close of ten weeks of ministerial service in connection with your Presbytery, you will, doubtless, expect me to submit my impressions of the congregation in which I have been labouring. I shall endeavour to do so as briefly as possible. I may be permitted to say that before I entered upon the duties assigned to me, I had some idea of the state of matters in my temporary sphere of labour. I had a picture of the condition of the congregation presented to me, which was by no means promising. Indeed, so dark and dreary did the prospect thus presented seem, that a timid soul would certainly have shrunk from the responsibility. But having a good share of that element in me, which in the language of Cicero is called *Virtus*, I resolved to make the experiment. I found the description, though perhaps somewhat overdrawn, no mere fancy sketch, so far as it applied to the Carleton section of the Congregation. The attendance numbers between 30 and 40; and in my private interviews with the people I found them very much disheartened. The congregation seemed like an invalid whose recovery was generally dispaired of. But from the first I was hopeful, even sanguine. There were dangerous symptoms, undoubtedly, symptoms somewhat akin to those manifested by the fabled

body of the olden time, the various members of which, for a well known reason refused to perform their respective functions. But I saw at a glance that the disease, though somewhat dangerous, was not at all likely to prove fatal if properly attended to. I felt assured that there was sufficient efficacy in that wonderful catholicon—the Gospel—to effect, by the Divine blessing, an entire restoration. With this conviction deep in my mind, I addressed myself quietly to the duties devolved upon me; and my expectations have been more than realized. The invalid convalesced gradually. I might say, rapidly. The numbers increased Sabbath after Sabbath, until they developed into what we may call a very respectable congregation. A more attentive people have never had the pleasure of preaching to.

The Sabbath school, which had been discontinued for some time, was also re-organized, and though it is not as fully equipped as I would like to see it, it is in a very promising condition.

In Pisarinco, the state of matters from the first was altogether different. In that section of the congregation, 10 miles distant from Carlton, there are 36 Presbyterian families, true blue. You can depend on every man, woman and child of them. They are an industrious, peaceful, church-going people. I preached there once a fortnight; and on every occasion their neat, comfortable church was well filled with a very attentive congregation. They held a prayer meeting themselves, every Sabbath, and also conduct a Sabbath school. This zeal in upholding the ordinances of religion among themselves, is certainly worthy of all commendation.

It is not very easy to state the precise number of families belonging to our church in Carlton and vicinity. I am safe, however, in setting them down at fifty. Besides this, there are several families in which one or more of the members belong to our church, and several others who are favourably disposed towards it.

It will thus be seen that the prospect of the congregation is not so unfavourable as might have been anticipated. With the favouring smile of heaven upon the labours of an acceptable and energetic minister, I believe the congregation would soon be in flourishing condition. The sooner they succeed in securing a settled pastor among them, the better, in my opinion. I do sincerely hope and trust that they will soon have a minister whom they can call their own, and that he will be the honoured instrument in gathering many around the cross, and beneath the old blue banner of Presbyterianism.

Respectfully submitted,

St. John, N. B., T. CUMMING.
May 12th, 1868.

Report of Rev. H. McMillan.

To the Rev. Presbytery of Halifax:

I beg to submit statement of supplies given by me since 17th November, 1867, at Bedford, Waverly, and Mount Uniacke.—These extend over six months.

It is gratifying to be able to state that the people in these localities are becoming more regular in their attendance on the means of grace. Their conduct during divine service is highly commendable, and they pay respectful attention to the word spoken.

The moral condition of the mining population is slowly, but surely, improving. At Waverly there is evidently less Sabbath desecration,—at least, drunkenness and profane swearing are not now so common on the Lord's day. Temperance organizations and Sabbath schools have largely contributed towards elevating the moral and religious condition of this place.

At Mount Uniacke our people have all along been distinguished for sober habits. Here the Sabbath is devoutly observed. Taking all circumstances into consideration, I think we have encouragement to continue our labours in these places.

The amount received by me as collections, was \$9.35, money having been remitted directly to the Board from Mount Uniacke and from Bedford.

Yours, &c.,

HUGH McMILLAN.

Our Foreign Missions.

Meeting of the Board of Foreign Missions.

The Board met at New Glasgow on the 3rd of May, when the Rev. John Stewart, Chairman, Rev. Dr. Bayne, Rev. Messrs. Roy, Walker, Patterson, Sutherland, and McGregor, were present, also Mr. Roderick McGregor.

Communications were read from both our Foreign Mission fields, and from all our missionaries.

From Trinidad, letters were read from Rev. Mr. Morton, and Rev. Mr. Lambert, U. P. Minister of St. Fernando. These letters had reference to the prospect of the mission in Trinidad, the extent of the field and to the wisdom and practicability of strengthening the mission a subject which the Board agreed to refer to the Synod.

The chief paper read from Dr. Geddie

was his annual report which greatly interested the Board and which by their direction appears in our present issue of the *Record*, which our readers will thus have an opportunity of reading for themselves.

We also publish in the present number Mr. Gordon's annual statement which is also an interesting document, and which presents the reader with a very different picture. In Aneiteum Satan's kingdom has been well nigh overthrown. In Erromanga it stands in its strength. The victory has been declared in one case. In the other the battle is at its height, the enemy occupies the strongholds in force and the assailants are few, feeble and scattered. Still there are some indications of progress.

Various other papers were read from Mr. Gordon respecting the "Dayspring" and the subject of an immediate effort for the evangelization of the island of Espirito Santo. On the subjects referred to there is a difference of opinion among the missionaries, and as no decision on the points raised has yet been given by the Board, no advantage would accrue from the publication of particulars.

Mr. Gordon, at date of writing, was at Sydney, and had not then accepted the invitation of the church of New South Wales, to become their missionary.

Mr. Morrison was not able to prepare his annual statement. His letters show that his illness is of a most serious character. Cold caught while refitting or rebuilding a house had affected the chest, and having, from anxiety to advance his work, denied himself rest at the time when it would have been most beneficial, the chest affection became seated, as evinced by debility and profuse night perspirations. The reports of eminent medical men at Melbourne speak of acute pulmonary disease, and the necessity of very decided medical treatment with entire rest for a year, as essential to restoration. The latest accounts from Mr. Morrison himself shew a marked improvement, and are much more encouraging than those read to the Board.

No later intelligence from Mr. McNair can what has already appeared in the *Record*, was before the Board.

A prayer meeting in connection with the Board was held in the evening in Primitive Church, conducted by Rev. Messrs. Stewart, Walker, K. Grant and McGregor; and it is expected and requested that special prayer for the support and restoration of our dear brother Morrison will continue to be offered up in all the prayer meetings of the body; and that the general interests of the mission and the success of all the missionaries will also continue to occupy a place in the hearts and petitions of the Lord's people generally.

NEW HEBRIDES MISSION.

Annual Report by Dr. Geddie.

ANEITEUM, NEW HEBRIDES, }
DECEMBER 28, 1867. }

Rev. and Dear Sir,—The close of another year reminds me that I must prepare my annual letter for you. I have not much of importance to record about the work on this island, and our labours are about the same as in former years. My object in writing at present is rather to fulfil a duty, than impart information that will be of much interest to you.

On our return to the island last year, we found matters in a very unhappy state.—The natives on the two sides of the island were completely divided, and there was no friendly intercourse between them. We heard with intense regret that our little island, during our absence, had been on the verge of a civil war. It was painful beyond expression, to witness such a state of things among a people, who, for so many happy years, had taken "sweet counsel together, and walked into the house of God in company." No effective steps were taken to improve matters until a few months ago. I then visited Mr. Inglis' district by previous arrangement, accompanied by all the chiefs and leading men on my side of the island, and had an interview with the people there. Our whole party received most cordial welcome, and there was a large collection of food made to feast them. A public meeting was held, attended by natives from all quarters, and the result has been all that could be desired. The causes of alienation were talked over in a frank and friendly manner; misunderstandings were explained; mutual concessions were made; and all parties agreed to bury their animosities, and revive them no more. This visit was soon after returned, and a similar meeting held at my side of the island, with like results. I believe the natives to be sincere in their wish to live in peace with each

other, and do not anticipate the recurrence of former difficulties. A general wish was expressed also by the natives on both sides of the island to renew the practice of former years, and sit down at the same Lord's table as christian brethren—a practice which I regret to say, was discontinued after my departure from the island. If the events to which I now allude remind us of the presence of much latent heathenism among these islanders, they assure us also that the gospel has done much for them; and we ought to thank God that the influence of christianity has been sufficient to triumph over the turbulence of human passion. It would not be surprising indeed, if these people, so recently raised from a state of the lowest barbarism, should at times give way to feelings, which often gain an ascendancy over persons whose christianity and civilization are of a much higher stamp.—The religious and moral elevation of barbarous races is a slow and progressive work, and only attains a high degree of eminence after a succession of ages. It is hard to eradicate old thoughts, feelings and habits, which have become, as it were, a second nature, and we may expect occasional developments of these, even under the most favourable circumstances. May we enjoy abundant outpourings of the Divine Spirit whose agency is omnipotent to subdue the power of sin in the heart, and make men new creatures in Christ Jesus.

ROUTINE.

I will now furnish you with a brief statement of our ordinary labours, and shall begin with Sabbath-day duties. On the morning of this day the church members hold a prayer-meeting to ask God's blessing on the means of his grace; then follow the usual public services, which are conducted much in the same way as at home; and the duties of the day close with Sabbath evening schools at the various little villages, which are attended by persons of all ages. There are religious services also at our most distant out-stations, conducted by ruling elders, and I occasionally spend a Sabbath at one or other of these myself. By these arrangements all who are able to attend the worship of God have it in their power to do so, either at the principal or some of the out-stations. I am engaged at present in explaining the epistles to the seven churches of Asia, and this exercise seems to have excited a more than usual interest among the natives. They see much in the religious history of these primitive churches that will apply to themselves. May God bless his own word, and make it "profitable for doctrine, for reproof, for correction, for instruction in righteousness." The afternoon of every Wednesday is devoted also to the religious improvement of the natives. After

dinner Mrs. Geddie attends a bible class for the benefit of the females; and I meet with candidates for church membership at the same time. A public prayer meeting is held after these classes are over, which is usually attended by more than 100 persons.

EDUCATION.

The cause of education advances slowly but steadily on the island. There are about 50 schools in operation, which meet daily at sunrise. These schools are taught by natives, and persons of both sexes, and all ages attend them. The exercises occupy about an hour and a half, and they do not materially interfere with the ordinary employments of the people. Reading only is taught at our morning schools, and about three-fourths of the natives can make an intelligible and profitable use of their books. Our aim is to teach all who have the capacity to learn, to read the word of God in their own tongue, and I hope the time is not distant when this will be the case. A large number of schools will probably cease when the adult population are readers, and education will then be confined to the children. There are two schools also of a higher order taught by Mr. Inglis and myself at our respective stations. These schools are attended by natives of promise, and they have hitherto furnished teachers for this and other islands. In addition to reading, the scholars are taught writing, cyphering, geography, Bible history, &c. One of the most important institutions on our island at present is the orphan school. It was formed some years ago, and was first taught by Mrs. Copeland, under whom the children made great progress. It was discontinued some time after we left the island, but we have, since our return, gathered many of the scattered children, and organized the school once more. Mrs. Geddie has taken entire charge of our orphan school, and is assisted in her duties by two native teachers. More than fifty scholars attend, and these depend on us to clothe them; and about one-half of them live on the mission premises, and these we feed also. The natives are very kind and considerate, and bring us large presents of food, otherwise we could not provide for their wants. This mode of supporting them is unsatisfactory and precarious, for at times we have more food than they can use, and just as often less than they need, and as native food is all perishable, none of it can be kept in reserve. We are, therefore, making an effort to get some plantations made for the children, and those who live on our own premises are expected to work at them a few hours every day. The orphans are of all ages, from 14 years downwards, and there are few spots of the earth where they form so large a proportion

of the community as here. It is a matter of deep regret to us that we cannot take charge of all the orphans in our district, for many of them must grow up without guardianship or religious training, and may become injurious members of society.

THE PRESS.

The printing press on this island has now been silent for more than four years. We are preparing it for work again, and I hope to see it in successful operation in a few weeks. It will be under the charge of a native who formerly printed for us, but who is in delicate health at present. He will have two boys to assist him, and I trust he may be able, with their help, to do some work for the mission. Some printing has been done in Australia for the mission, but it is very expensive there. The subject of sending home for a printer has been under consideration at our last general meeting, but nothing was decided about it. There are so many different dialects spoken in this group of islands that the printing of them will be a formidable work in a few years. We are just about to print a book in the Futuna language, prepared by the Rev. J. Copeland, consisting of three parts—the first an elementary school book—the second a catechism—and the third a few native hymns.

FREE-WILL OFFERINGS.

You are aware that the natives of this island have been accustomed for some years to make an annual contribution for missionary purposes. They have not money to give, but they prepare a quantity of arrowroot every year, which is sent to Australia and sold for the benefit of the mission. The amount collected at my station this year amounts to over 1300 lbs., and ought to be £35 sterling, which will be remitted to the British and Foreign Bible Society as part payment of the book of Psalms. The annual contributions of the natives here hitherto been given to that Society also, to pay for the New Testament in this language, which cost £370 sterling, and they have been about sufficient for this purpose. The Bible Society has always been ready to help us without any stipulation of recompence, and this generosity takes us all the more desirous to relieve our funds.

NATIVE CHARACTER.

It has occurred to me that some information about the christian character of native converts might interest you. It is difficult for persons unacquainted with them to form a correct judgment about them, for some rate their piety too high, and others rate it too low. There is certainly a warmth, and at the same time a feebleness about it, which makes it differ in some re-

spects from the enlightened and matured piety of christians in our own favoured land. I find by an examination of our roll of church members that more than 400 persons have been admitted into the church at my station, since it was first formed in 1851, and that the cases of discipline have been as one to ten of the entire number. You will be prepared to say that this reveals an unfavorable state of things. In judging, however, of converts from heathenism, you must not make refined christian communities at home the standard of comparison; but rather the primitive churches. We know from scripture that many members of the Church of Corinth, for example, had dishonoured their christian profession by party divisions, neglect of discipline, abuse of the Lord's supper, want of brotherly love, immorality in various forms, &c., yet Paul, amidst all this corruption, which he severely censures, saw much that was good, and upon a view of the whole church declares that they "came behind in no gift." Such is the general character of churches in modern times in heathen lands. They present in most cases a strange combination of good and evil; and while we see much in them to admire, there is much also to condemn. It must be confessed that native christians as a whole are inferior in knowledge, and in the exhibition of christian character to professors of religion at home; but the wonder is that they are not more so. The christianity of our land is not the product of one age, but the growth of many generations, and of numerous external influences; as well as the converting grace of God. When a man in our own favored land is brought under the saving influence of the truth, however depraved he was before conversion, still he has thoughts and feelings of a christian nature, and it is comparatively easy for him to assume the forms and consistencies of a christian life. It is not so with these islanders who have grown up amid the thick darkness and abominations of heathenism. In their case the tendency of all surrounding influences has been to corrupt, pollute, degrade and deaden every moral feeling of the soul. The voice of conscience is either silent, or so feeble as scarcely to be heard; and for this reason the heathen can regard with indifference sins which appear revolting to us. Now, when such an one is brought out of a state of nature into a state of grace, is it wonderful that he often betrays infirmities which throw a deep and painful shade over his character, and almost lead us to conclude that he is still "in the gall of bitterness, and in the bond of iniquity." The sanctification of the soul is a gradual process, and in the case of heathen converts a slow and difficult one. In their best state they are babes in knowledge and babes in grace, and

their spiritual growth will be much affected by the treatment which they receive from those who watch for their souls. The missionary who presides over such a flock needs much wisdom, much patience, much tenderness, and above all much of God's grace. But while there is much in the character of heathen converts to awaken our sympathies, excite our fears, and stimulate our prayers in their behalf, there is much also to encourage us to labour for their good. If there is a weakness about their piety which causes them to yield readily to temptation, yet we are often impressed with christian excellencies which many of them manifest—such as strong faith, deep humility, great self-denial, and a constant readiness to make every sacrifice for Jesus' sake and the gospels. I can speak from experience, and truly say that my own faith has been strengthened, and my heart encouraged in the work of Christ in seasons of great trial, by the example of the native converts around me. There are christians in these distant regions of whose piety there can be no doubt, and who would adorn their profession of religion in any land.

RAVAGES OF DISEASE.

I regret to inform you that our island has been visited by whooping cough this season for the first time. It has been less fatal than some other foreign diseases, nevertheless a large number have fallen victims to it. No part of the island escaped its ravages; and many children died of it, and some adults also. The son of Lathella, one of the high chiefs of the island, was among the number. His name was Selwyn, and he was about nine years of age. He was, without exception, the finest looking, and most promising boy on the whole island. We have every reason to hope that death was gain to him. He enjoyed the training of a pious mother, and was at all times a thoughtful and well-behaved boy. I visited him often during his illness, read the scriptures to him, and prayed with him; and always found him in a calm and peaceful state of mind. Some days before his death Mrs. Geddie was conversing with him, and addressed him as a dying person. After she had done speaking he said, "I know that all you have told me is true, and have thought about these things already; tell them to my companions, that they may think about themselves." His death caused great regret, for his amiable disposition had made him a universal favourite. Our island has now been visited by measles, diphtheria and whooping cough in rapid succession. These diseases, within the space of a few years, have swept away one-half of the population. The natives are much dispirited by the great calamities which have befallen them, and we cannot wonder at this, for we

have been painfully affected by them ourselves. It has been a sad spectacle to see them swept by hundreds into a premature grave. We may rest assured that God has important ends to serve by these visitations of His providence. They are a mystery to us at present, but when we cannot comprehend let us stand still and adore. We know that God doeth all things well, and these adverse events form a part of His great plan of mercy towards these lovely, but deeply degraded isles. I think we have no reason to fear that these islanders are destined to be blotted out of existence, nay some things seem to indicate that the time is coming when more than a remnant will be spared to love, serve and enjoy the true God whom we make known to them.

REFUSAL TO RECEIVE A MISSIONARY BY THE TANESE.

I must now inform you of our unsuccessful attempt to introduce the gospel into the island of Tana this year. In a former letter to you I stated that Nauka, the principal chief of Port Resolution, had visited this island last year, and consented to allow Mr. Neilson to settle in his district. I visited Tana a few months after to ascertain the state of matters, and make necessary arrangements to renew the mission once more. Nauka was not at home when I arrived, but I waited a few days for his return. This delay gave me an opportunity of some intercourse with the natives, and of learning the state of feeling among them. I landed on both sides of the harbour, and though I met with civil treatment everywhere, yet there was a reserve about the natives unusual to them in former years. Many old acquaintances did not come to see me until I sent special invitations to them, and then their visits were very short. There was a want of cordiality about them which I did not like, and they endeavoured to evade all conversation about the special object of my visit. The chief returned at last, and came off to the *Dayspring* to see me. He told me that the people were almost unanimously opposed to a missionary settling among them, but said that if Mr. Neilson wished to come to Tana he would use all his influence to protect him. The only native who expressed a wish for a missionary was our old friend Nowar, whose mother was a native of this island. At our annual meeting I gave a report of my visit to Tana, which was by no means favourable. Nevertheless we thought that if white traders could live safely at Port Resolution, missionaries might do so likewise, and Mr. Neilson was forthwith appointed to that place. He embarked after in the *Dayspring* for Tana, with the materials for a house, and I accompanied

him with a number of natives to assist in building the house, and to remain with him for a time. Messrs. Inglis and McFarlane were on board also, on their way to the Loyalty Islands. We arrived at Port Resolution on a Sabbath morning, but had worship on board, and did not go ashore until the afternoon. At the very spot where we landed the first thing that met our eye was a large conical shell from the *Curacoa's* guns standing in an upright position on the sand. There were a few natives on the shore, and one of them, an old man, spoke to us in a very angry strain, saying that we had come to settle a missionary, but they had received a missionary already who had brought a man-of-war to kill them and destroy their property, and they would receive no more missionaries. We inquired for Nauka, but were told that he was not at home, and did not wish to see us. We walked inland a short distance to the chief's residence, but could get no tidings of him there, though we afterwards learned that he was concealed in one of his houses. In passing over the premises we saw where a large cannon ball, from one of the *Curacoa's* guns, had passed through the two sides of a house, and which, to all appearances, has been deserted since that time. We next went to the teacher's house to attend the native service. There were six natives present, consisting of Nowar and his family, and we were told that these were the only persons who attended Sabbath day meetings. On the following morning some of Mr. Neilson's things were sent on shore, but our natives soon came off to say that the Tannese would not allow them to be landed. I immediately sent a messenger to say that we would go on shore after breakfast, and wished Nauka and the people to meet us, and talk over the subject of Mr. Neilson's settlement, and assured them that nothing would be done contrary to their wishes. We landed at the appointed time, our whole party consisting of Messrs. Inglis, McFarlane, Neilson and myself. The natives were assembled on the shore to receive us, but the chief was not there. We sat down on the spot where we landed, and held our meeting in the open air. I requested that the chief should be sent for, but Yaurien, his public speaker, said that he was there to represent him, and had full power to act in his name. I then stated, through Mintiwan, our interpreter, the object of our visit, that we had come to settle a missionary among them with the full concurrence of their chief, and expressed my surprise at their unfriendly conduct towards us. The most of the natives were unarmed and civil, but there were two or three fierce looking strangers, who had guns loaded and capped, with them. Our meeting commenced in a friendly spirit

considering our peculiar circumstances.—Several of the natives spoke and told us their reasons for declining to receive a missionary,—some wished to retain their old customs, and live and die as their forefathers had done; others were afraid of christianity, lest they should take sick and die; but the prominent objection was the *Curacoa's* hostile visit. They repeatedly asked the question what they had done to merit the severe punishment inflicted on them by the man-of-war—a question I could not answer, even had I been inclined to speak on this painful subject. One savage looking man, when speaking about the affair, worked himself up into a complete rage, and snatching up his gun left our meeting abruptly. I asked the interpreter what he said, but his answer was, "I do not like to tell you, for his words are too bad to be mentioned to you." We found out afterwards that he had said, we were now in their power, and urged his countrymen to kill us, and thus revenge the *Curacoa's* doings. The man, after leaving us, went along the shore a short distance, then turned off into the bush, and returned creeping along the ground until he came behind the place where we were met. He now levelled his gun to shoot some of our number, but we were so intermingled with the natives that he could not fire on us without endangering some of them. He altered his position several times, but there were always natives in the way; and had it not been for this providential circumstance he might have carried out his murderous intentions. We were unconscious of danger until our meeting was over. How much do we owe to the providential care of God who numbers the very hairs of our head. I believe that the design on our lives was not premeditated, and was the result of momentary impulse. The natives at large had evidently no hostile intentions against us. After deliberation we deemed it inexpedient for Mr. Neilson to remain on Tana, and advised him to turn his thoughts to Fate for the present. We left some Aneiteum natives on Tana, hoping that their intercourse with the people there would tend to diminish their prejudices against missionaries, but they have returned home and say that nothing can be done at present. It is now nearly twenty years since I first visited Tana, and the prospects were never more gloomy than they are at the present time, for most of our old friends have died, and others have not risen up to take their place. Let us pray that God's time to favour that island may soon arrive.

VISIT TO LOYALTY ISLANDS.

The closing of Tana led me unexpectedly to visit the Loyalty Islands. We touched at Mare, Lifu and Wea, and attended the

annual meeting of our brethren of the London Missionary Society at the latter island. All the missionaries were present, and their meeting was a very pleasing and harmonious one. It occupied two days, and a large amount of business was done in this short time. The work of God appears to be prospering on the islands, notwithstanding the persecution endured by the natives from their French oppressors. The remonstrances of the missionaries have secured for the natives more religious liberty than they formerly enjoyed, but there is great room for improvement still. The missionaries have received repeated applications from the natives of New Caledonia for christian teachers, but permission has not yet been granted to them to operate on that island. It is open to Roman Catholic priests, but closed against Protestant missions. It is believed that the French Government inclines to the side of religious liberty, but their generous intentions are defeated by priestly influence.

LOSS OF "JOHN WILLIAMS" THE SECOND.

The loss of the new *John Williams* has been a serious calamity to the South Sea missions. She was one of the finest ships that ever sailed the sea, and a long career of usefulness was expected of her. Her loss is one of those things which we cannot understand, but which we believe God will overrule in some way or other for the good of his own cause. She came to her end in the same way as the old ship, being swept on to the reef by a strong current during a dead calm. It is a satisfaction to know that her loss was an event in the course of providence, and caused by circumstances over which man has no control. She was, I believe, fully insured, and the missionaries on the islands urge that no time should be lost in supplying her place with another vessel.

PRAYER AND MORE MISSIONARIES.

It is now time to close my long letter. Let me solicit for our mission a continued interest in your prayers. Send us more missionaries, and send them without delay. Are there none of our settled ministers who would be willing to come and preach among these Gentiles the unsearchable riches of Christ? They will find in these islands a somewhat rugged, but hopeful field of labor. May God in mercy to a perishing world hasten the time when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

I remain, very sincerely yours,

JOHN GEDDIE.

REV. P. G. MCGREGOR, Sec. B. F. M.,
P. C. S. P.

Mr. Gordon's Annual Report.

ERROMANGA, AUGUST 3, 1867.

Rev. and Dear Sir,—In laying before you another brief review of the history of the mission on this island during the past year, I would begin by recording the Lord's mercy and faithfulness to usward, and trusting that he may be pleased to turn the events of an eventful year to the furtherance of the gospel in this land.

MR. McNAIR'S ARRIVAL.

It was reserved for this *annus memorabilis*, as you have been already duly certified, to witness the settlement of another missionary on this island. The Rev. J. McNair was appointed last year to a station on the eastern side of this island. In the end of August of that year I left here to attend the annual meeting on Aneiteum, and got back, in company with Mr. and Mrs. McNair, Mr. and Mrs. Morrison, in a trading vessel, after an absence of only forty days. After a sojourn of two months Mr. and Mrs. McNair returned to Aneiteum (as it was not, under the circumstances, considered prudent that they remain in Dillon's Bay over the approaching summer months,) but came back again after an absence of about six and a half months, since which time they have been in Dillon's Bay.

COOK'S BAY CLOSED.

It is with deep regret that I have to inform you that Cook's Bay is not at present open; consequently Mr. and Mrs. McNair are still here with me. For different reasons the people of Cook's Bay have changed their minds, but have not assigned any reason in particular for their conduct. The unsettled state of the island, generally, is one; and opposition to the gospel on the part of the many contrary to the wishes of the few, another.

SLOW PROGRESS.

For all the divine mercy and goodness hitherto vouchsafed, we have made but poor returns; therefore we have only, during the past year, been receiving the droppings of the sanctuary. Two men have been admitted by baptism, and one infant. The men were on probation a year, and have given satisfactory evidence of their sincerity during that period, and since. One was the husband of Nilaporay, the first woman baptized, and whose husband attempted her life the morning after she had been admitted. He was a man against whom I entertained hard suspicions for a long time, and for different reasons. There is one still on the catechumen's list. Up to this date sixteen in all have received the initiatory rite. Our list of adherents has also been slightly increased.

Three couples were married, of whom three persons were church members.

The average attendance on school is about 40; and the audience on Sabbath increased to about 50. These are small results numerically, and yet, all things considered, they are very large.

DEATHS.

The death list is unusually long. It is as follows:

Killed in battle.....	20
Murdered.....	11
Died, (men 31, women 19)....	50
Children 11, infants killed, 2..	13
Died of the epidemic, July....	40

Total.....134

Born—males, 10, females, 4.. 14

These statistics are chiefly taken of Dillon's Bay and vicinity, but include others with which we have more or less intercourse.

INDUSTRY.

The external improvements have been very considerable. Their plantations have been enlarged, though the yam crop, on account of a long drought, was light. Between 20 and 30 houses, which gives an average of two each to our young men, have been erected. Half as many new canoes were made. The night and day watches fell, towards the close of the year, into desuetude, our little community having felt a sense of security notwithstanding the continuous fighting around—to which, heretofore, they were strangers. As many as 7 or 8 little boys were generally on the premises, whom I formed into a Sabbath School class, commencing eight months ago. Generally speaking, we lived unmolested; but of late the remaining offspring of the first old murderer have been showing their teeth, though afraid to bite. There will be no security here so long as there are two sticks of that rook's nest together.

THE EPIDEMIC.

An epidemic, resembling diphtheria in some respects, and influenza and scarletina in others, but which did not affect all persons alike, made its appearance among us in the end of June, about ten days after the arrival of the *Dayspring* from Melbourne, though there is nothing definite to lead one to suppose it was conveyed by her. After her visit we expected to have had the whooping cough, but have had that form of disease which proved so fatal last year on Aneiteum. Nearly all on the mission premises, besides some who came for medical aid, were down with it; but not many died. The most malignant form which the disease assumed was the one which seized the throat, which rapidly filled up with a viscid phlegm, the nose also with nasal mucus,

which in a few instances terminated in suffocation in 24 or 30 hours. In other cases the chest was attacked, but usually the head first, with a violent head-ache, which soon produced a high state of febrile excitement. As may well be imagined the poor people are greatly alarmed. In some quarters a few indications appear of its being turned in favour of Christianity; but in most cases the old tradition sways the multitude, and this is what we may expect. The sickness has put an end to the fighting for the present. Hostilities are suspended. All the schools have been closed now for a long time; but one has been recently opened in Cook's Bay, though I am apprehensive for the safety of the teacher. One has been ready a long time for Portenia Bay, but is still with us. We hope to be able to re-open some schools soon.

CHRISTIAN KINDNESS.

Our friends in Australia have been mindful of us. We have received, and do still receive, very great kindness from the Rev. George Mackie and Mrs. Mackie, of South Yarra, Melbourne. This year we got a box from Mr. Mackie's Sunday School, worth £7 10s., which sum was expended in purchasing the material with which it was filled. It was probably worth £10 sterling. Mr. Mackie has a thriving congregation, and a large-hearted one, to whom I feel under deep obligations.

I have also to acknowledge the receipt of a box of goods from Nova Scotia, which proved quite acceptable, and of very great service.

Dr. Steel informs me that he received £5 from St. Barnabas' Church, Sydney, for the use of this mission. I may remark here that this is not the first instance of disinterested kindness having been shown by our Episcopal friends of these sons of consolation. A few years ago I saw a subscription paper of the Rev. W. W. Gill, Mangaia, for contributions towards a monumental stone, to be erected to the memory of the missionaries who had fallen here; and opposite the congregation of St. B. was £5, and a guinea followed the pastor's own name. I hope to be excused for mentioning this now; but after their last spontaneous gift I have been led to do it.

TRANSLATION AND PRINTING.

Last year I had printed a translation of "Leitch's Scripture Catechism for Beginners." I had this done through the kindness of Mr. Mackie, who did his part well; but the printer nearly spoiled it entirely, by setting it up in small type. It is well covered, and contains a brief primer under the same covers. There are 1500 copies. I do not yet know the cost; but printing in the Australian colonies, like many other

things, is two prices. I intended the book to be a first-book, but it is not serviceable now for that purpose. It is printed without capital letters, and the orthography of the language has been settled. The books now translated are Genesis, Jonah, some of the Psalms, Matthew, Luke, John, and the Acts. We greatly need to have some more printing done. At present I am engaged upon an epitome of the bible, or, rather, of church history, from the time of Adam down to the destruction of Jerusalem. The volume will also include the book of Jonah, and as many of the Psalms as I can put in without making its size too much. This I intend to have printed in long primer or English type, for a first-book, since we have been disappointed in the catechism

I remain, yours, &c.,

J. D. GORDON.

Piracy in the New Hebrides.

The Rev. Dr. Steel, agent for the New Hebrides Mission, has presented the following petition and statement from the missionaries to his Excellency the Governor, who, in the kindest manner, received the documents, and promised to give immediate attention to them. We understand that copies of the documents have been sent to Queensland, where a bill is now before the Legislature on the employment of the South Sea Islanders.

STATEMENTS

By the New Hebrides Mission regarding the traffic in natives as at present conducted among the Islands of that group.

For some time back, and more especially within the last few years, this mission has had its attention directed to the fact that a large number of the natives of this group are being carried away in vessels, ostensibly as hired labourers to Queensland, Fiji, New Caledonia, Tahite, Torres Straits, and other parts. With reference to the full extent to which this system is carried on, this mission is not at present in a position to furnish accurate statistics; but we are fully aware that a large number of vessels are engaged in it. Within the course of the last eighteen months, vessels directly and avowedly engaged in this traffic, have called at the one island, Faté, no fewer than eighteen times; and we are aware that as many as 250 natives at least out of seven villages of that island are at present absent from their homes engaged in the service of white men. We are further credibly informed that several of the smaller islands in the northern part of this group have been almost entirely stripped of their male population.

The vessels engaged in this traffic—so far as known to us—sail under one or other of the three flags—the British, the American,

and the French. They vary in size, from ships of seven or eight hundred tons, down to small schooners of eight or ten tons.

There are various circumstances connected with this system as at present conducted among the islands of this group to which we deem it our duty to direct public attention.

1st. Many of these natives are taken away fraudulently and by force from their native land.

Instance. Towards the close of last year a vessel sailing under the British flag bound for the Fijis, having on board one hundred and ten natives from the northern islands of this group, lay too off Fil harbour, Faté. Some of the natives of Pango put off to her in a canoe. They were able to converse with the natives on board, as some of them had resided on the islands whence they came. As they neared the vessel some of the natives on board warned them not to leave their canoe, adding "We came off to her in our canoes to trade as she lay to on our shores. While we were thus engaged she bore away; and when we attempted to leave, the crew prevented us and cut our canoes adrift. Thus they stole us from our land, and if you board her, you will share the same fate. Nor does she come to anchor anywhere lest we escape by swimming ashore.

Other instances of the same kind can be given.

2nd. Many of those natives suffer great hardships and privation on the voyage.

Instance. In the beginning of this year (1867) a small schooner bound for the Fijis, having on board thirty-five natives from different islands of this group came to anchor in the harbour of Mucityum. She then started on her voyage, and after having been out a fortnight returned, reporting that she had met with unfavorable weather, and that her provisions were exhausted. In fact, the captain acknowledged that a number of the natives were so reduced by famine that they could not come out of the hold; and his statement was fully borne out by their wretched appearance.

Other instances of the same kind can be given.

3rd. Some of these natives suffer severe bodily injury, and even death, at the hands of those who carry them away, without any redress, or any inquiry being made after their blood. This naturally leads to their cherishing feelings of revenge, and taking opportunities of retaliation against white men generally.

Instance. Towards the close of last year the people of Emel, Faté, pirated a small vessel and murdered the crew, consisting of three white men. When visited this year by H. M. S. *Falcon* for the purpose of investigating this outrage, they stated in self-

defence, that no fewer than four of their men had been barbarously murdered by persons who had carried them away from their native island—giving names, dates, and circumstances.

Other instances of a similar kind can be given.

4th. In the case of those who go of their own accord, the nature of the agreements entered into with them is very imperfectly, and in most cases not at all, understood by them; and there is no real security that we know of that these agreements shall be faithfully fulfilled by those who carry them away.

This has been acknowledged by those who carry them away, and has been stated to us by persons in the Fijis who have access to natives imported there. It ought to be borne in mind that almost every island in Western Polynesia has a distinct language of its own. The only medium of communication between the natives and the traders is the English language; and this is understood only by a few, and by them very imperfectly. On most islands it is not understood at all.

5th. Most of these natives, as is well known to us, are kept away from their native islands for longer periods than they engaged for.

This statement is fully borne out by individual instances which have come under our own observation, and by the fact that it is the universal complaint of the natives, wherever we come in contact with them. One case out of many we may mention.

In August, 1866, a small schooner of about ten tons burthen took twenty-six natives from the islands of Emon and Faté to Fiji, for a term of six months. Up to this date, (August, 1867), not one of those taken from Faté, at least, has been returned.

6th. Many of these natives are very poorly paid.

Instance. For five months' service on board a vessel trading in these seas, a native of Faté received four handkerchiefs, a few pipes, and a few figs of tobacco.

Other instances of a similar kind can be given.

7th. The wives of many of those carried away, despairing of their return, enter into relations with, and become the wives of other men. This dissolution of social ties, is a fruitful source of disturbance, of destruction of property, and of war.

Instance. In July this year a native of Pango, on the island of Faté returned from Queensland. He had been away for about three years. During his absence, the wife he had left behind him had become the wife of another man; on account of which the village had at the time been brought to the

verge of a civil war. Immediately after his arrival in July last, hostilities began between the two parts of the village inhabited by the friends of the respective parties. A great deal of angry talk passed between them, threats were made of setting houses on fire, several plantations were destroyed, and the utmost confusion and alarm prevailed for some days; when at length the matter was settled by the first husband consenting to give up his claim to the woman on condition of receiving twenty pigs as a salutation. The matter did not end there. A month or so after these occurrences, the woman, whose second marriage had been the occasion of these disturbances, fled to the house of her former husband, and was received by him as his wife. This naturally led to the renewal of hostilities between the two ends of the village. And there is every reason to believe that, but for the presence of the missionary and the intercession of the Christian party, the matter would not have been settled without bloodshed.

Other instances of a similar kind can be given.

8th. In almost all cases, the men who are taken away are the strongest and most active in their villages; and by the removal of such men a more than ordinary proportion of old and infirm people with women and children remain; which materially interferes with the raising of food, the procuring of fish, and other work necessary to the well-being of the natives.

9th. With reference to those who return, we find that those who have been ottesten and longest away are generally the worst and most dangerous characters.

10th. The whole system is, so far as we know, under no adequate supervision or control; so that the natives of these islands are at the mercy of any man who can induce or cajole or force them to take a passage on board his vessel.

In these circumstances we have no hesitation in denouncing the trade in human beings, as at present carried on among these islands, as in violation of the natural rights of man; as calculated to be injurious to the social, moral, and spiritual interests of the natives; as demoralising and degrading to the white men engaged in it; as, in short, a revival of the slave trade, without that security for the temporal well-being of those who are the subjects of it, which would be derived from the fact of their being the property of a man who had invested a large sum of money in their purchase.

Signed in behalf of the New Hebrides Mission.

J. G. PATON, *Chairman.*
JOS. COPELAND, *Clerk.*
Ancientum, N. H., 7th Sep., 1867.

To His Excellency the Right Honorable the Earl of Belmore, Governor-in-Chief of New South Wales, and Captain General and Vice Admiral of the same.

May it please your Excellency.

The petition of the undersigned humbly sheweth,

That your petitioners are Christian missionaries, representing Presbyterian Churches, labouring on the six southern islands of the New Hebrides Group, viz.:—Aneiteum, Fotuna, Tanna, Aniwa, Erromanga, and Faté.

That in their capacity as such they, of course, are deeply interested in the elevation of the natives of these islands, physically and socially as well as morally and spiritually; so that while on the one hand any plan which has a tendency to promote so desirable an object has not only their perfect acquiescence but their hearty support, on the other they cannot but regard it as their duty to oppose any system which is found to interfere with the natural rights of the natives, and with the furtherance of those ends for which missionaries settle among them.

That in fulfilment of their duty and in the interests of humanity they feel themselves bound to lay before your Excellency certain facts and allegations as embodied in the accompanying "statement" relating to a system of traffic in human beings as at present carried on among these islands.

That your petitioners humbly and earnestly request your Excellency that an investigation be made into the working of this traffic, that it be put under such supervision and control as shall prevent the rights of the natives from being ruthlessly violated; and that some one be appointed to care for the interests and investigate the grievances of those natives of these islands who reside in the colony of which you are the head.

And your petitioners will ever pray.

JOHN GEDDIE, D. D.

JOHN INGLIS.

JOHN G. PATON.

JOSEPH COPELAND.

DONALD MORRISON.

J. D. GORDON.

JAMES COSH, M. A.

THOMAS NEILSON.

Letter from the Rev. J B Smythe, Chaplain on board H. M. S. "Brisk."

We have great pleasure in affording our readers an opportunity of knowing the views entertained by an impartial and competent observer of the work conducted by the agents of the Wesleyan, Congregational, and Presbyterian Churches, in the islands of the South Seas.

The Rev. J. B. Smythe, Chaplain on board H. M. S. *Brisk*, has during two visits of the ship to the Fiji, and other islands, made himself acquainted with Missionary operations on the islands visited by the *Brisk*, and published the following interesting account of his observations:—

To the Rev. Stephen Rabone, Secretary of the Mission in Fiji:—

M. M. S. "BRISK," }
Sydney Harbour, Nov. 25, 1867. }

REV. SIR,—You are doubtless anxious to know the result of the visit of H. M. S. *Brisk* to Fiji, in so far as it relates to the murder of the late Mr. Baker and his seven native teachers. Information touching this will be best derived from the official report; therefore, I need only state, that, owing to the influence brought to bear upon Thakombau, the acknowledged chief (or king, as he is styled) of Bau, and of that part of the group where the cruel deed was perpetrated; he called meetings of his subordinate chiefs to take counsel together, and arrange to proceed into the interior as soon as possible, with a strong force, and punish the murderers in such a way as to mark his abhorrence of their wanton and barbarous act. It is satisfactory to know, that, of this outrage, but one feeling exists amongst all the Christian natives and resident Europeans. The deepest sympathy is felt for the poor widow and her children, and the cry for chastisement is universal. Punishment adequate to the offence is sure to be inflicted, although from the almost impenetrable nature of the country, the inappropriate time of the year (their cotton planting season,) the tedious ceremonies which precede all Fijian movements, and last but not least, preparing to meet an American debt of very questionable equity; the guilty may escape longer than is desirable. However, this foul massacre is the last act of the kind which is likely to be committed in Fiji; for this raid into the remote interior will in all probability strike the final blow at the root of heathenism, and render life secure throughout the entire group.

Intense zeal carried poor Mr. Baker beyond the bounds of prudence, and his error lies in proceeding on his way after repeated warnings to the contrary. In him a valuable life has been cut off, for his highest aim was to spread Christianity in those dark and cannibal regions, which a heart less brave than his own would have shrunk from penetrating.

I cannot refrain from taking this opportunity of recording my high appreciation of the great and good work which the missionaries are accomplishing in Fiji; and which must be apparent to every unprejudiced and

Christian man visiting these islands. It is indeed a rare pleasure to attend the native services; to see large and flourishing congregations imbued with the spirit of devotion and godly reverence; to hear heart-felt praise to God; to observe their zeal in prayer, and the love of their Bibles. Never was I so much impressed with the power of Divine truth as when I stood in the midst of a native congregation at Ban, of over seven hundred, (the king seated in a dignified manner in an arm-chair, with his large Bible before him; the Queen (the finest specimen as regards flesh and bones of the "human form divine" that I ever saw) in a conspicuous place among the women,) and heard the Gospel preached by a native minister, and the accents of their praise ascending up on high like the voice of many waters. The church is a large native building, capable of holding one thousand persons, and displays great ingenuity in its style of architecture. It is situated within a few yards of the ruins of an old heathen temple where human sacrifices were wont to be offered to their gods previous to their being cooked and eaten. The ovens which were used for this revolting purpose of cooking the victims are still to be seen filled with earth, and quite close to the church. A large tree overhangs them, the trunk of which is covered with notches representing the number cooked. I found it impossible to count them, owing to the irregular order and antiquity of the early entries. I confess that my soul was stirred within me as I quietly surveyed the dark faces of the worshippers in a church raised by their own hands to the honour of the true God, their eyes eagerly resting on the preacher, and the scripture references sought out with facility. This was not a special gathering, for I attended native services in several places, and generally addressed the congregations through the Missionaries, and am thoroughly convinced of the magnitude and reality of the good work of God in Fiji.

Who cannot feel as I did when he reflects on the revolting customs cherished for ages, and the barbarous practices of these once benighted savages who a few years ago, were accustomed to feed upon each others bodies as large fishes do upon small ones. Who cannot but admire the men whose indefatigable labours brought about this change, a change so great and attended with so much difficulty that only great energy and perseverance tempered with wisdom could have effected it.

I was well repaid for my visit to the Richmond Native Institution on the island of Kandavu. The clean and airy school-room, the tidy little houses for the students and the beautiful order in which the grounds are kept, delight the eye of the visitor. When we entered the institution a well de-

finer air of satisfaction gleamed in the faces of forty-five fine-looking young men, and as we proceeded to ascertain their mental attainments, slates and paper were quickly placed before them, and the examination passed off in a manner alike creditable to themselves, and to their energetic teacher. The writing of some especially attracted my attention, it being as good as any I have seen, and the course of study is wisely selected.

This institution is clearly the hope of Fiji, for native agents must be largely employed; therefore a constant number of not less than one hundred should be kept under instruction, and although Mr. Nettleton appears to be a host in himself, an assistant is necessary. Mrs. Nettleton devotes much of her time to the wives of the married students, in seeing their minds with useful information and indoor civilization.

The call for help is so great that many of the poor fellows have to leave before their course of study is completed, and essay to teach others ere they are taught themselves. The present number of missionaries should be at least trebled, and even then vast fields for labour will remain unoccupied; for consider a country equal in extent to that of Wales, and populated with about two hundred thousand souls, without roads or conveyances, save the everlasting boat, which is anything but a comfortable means of travelling when it is blowing hard, especially for those who feel that their swimming powers are not to be depended upon.

What I have stated of the success of Mission work in Fiji applies equally to that in the Navigator's group, for few mission fields are blessed with such truly excellent men, of long experience and sound judgment. The Native Seminary at Matua, under the able management of Dr. Turner and his colleague, is a perfect model of its kind. It is the first of the sort I ever saw, and when I consider the beauty of the situation, the harmony which pervades every part, the admirable course of instruction, and the exact method with which everything is carried out, I cannot but compare it favourably with many of our English grammar schools.

It is self-supporting, and contains generally from ninety to one hundred students, and turns out annually on an average, thirty well trained candidates for the ministry, who are allotted their respective spheres of labour, to take charge of day schools and conduct Divine service on Sunday; the missionaries, of course, having the superintendence of the whole. In this way each village has its own teacher, and supports him comfortably.

Things are so well managed that not only do the natives provide for their own educational wants, but they make a large

contribution every year to the London Missionary Society.

A handsomely bound copy of the Holy Scriptures, and nearly all the useful English school books, are translated into the native language, and are in universal use. The Samoans are naturally a superior, and comparatively speaking a refined race, and I believe they are farther advanced than any other native race in the South Seas; except perhaps, the Tongans of the Friendly islands, whose great progress I know only by reputation. They are all Christians, and are now manifesting a desire for progress in the direction of law and order. Their hospitality combined with their ceremonious manners impress all visitors with a feeling of satisfaction.

I may here state that so very strictly is the Lord's day observed in all the christian islands of the South Seas, that I have heard the wisdom of this exact teaching questioned even by serious men, who averred that "the Sabbath was made for man, and not man for the Sabbath." To me it appears quite right, for the heathen must be dealt with in the beginning as children, and we do not give the same liberty to the infant mind as to that of mature growth.

Mission operations in the New Hebrides group have still much to contend with; it is only beginning to be felt in many parts; and the natives are physically and intellectually low in the scale of humanity. However a great effort is being made, and all honour to Nova Scotia, the first English colony to send missionaries to the heathen; the right sort of men are at work, and ere long, with God's blessing, Christianity will grow and blossom like the rose, and take the place of ignorance and cruelty.

The natives of Aneiteum, a very poor race indeed, have had the advantage for years, of the labours of Mr. Inglis, one of the most judicious and devoted of missionaries. His colleague, Mr. Geddie, I had not the pleasure of meeting, but Bishop Selwyn's testimony of him is a sufficient guarantee of his value. When I visited this island fourteen months ago, an epidemic broke out which caused great mortality among the natives; and I shall never forget the great care and anxiety manifested by Mr. Inglis and his excellent wife for the sick and dying, visiting the poor creatures from house to house with medicine and cordials, and treating them as tenderly as though they were their own children.

This sad visitation suspended the operation of a large native school near Mr. Inglis's residence, so that I had not an opportunity of seeing it at work, but judging from this good man's zeal and ability, I have no doubt of the style in which it is managed and the success attending it.

I need hardly add, that the Aneiteumese

are all christians, and a beautiful copy of the New Testament with suitable school books of the native language are in the hands of every family. The leaven of Divine Truth is slowly but surely developing itself on the thrice blood-stained island of Erromanga (thanks to the devoted Gordon, brother to one of those who fell in his master's service,) as it is on the other island of this group.

Mr. Fletcher is working hard and successfully on the unhealthy and lonely island of Rotumah. He is holding on until he completes a translation of the New Testament and then I hope some compassion will be in store for him as his constitution and that of his attached wife are suffering a good deal.

It is impossible to speak here of the labours of each individual missionary, I would gladly do so, if the narrow limits of a letter permitted.

Bishop Pateson's mission field, Bank's island and the Solomon Group, I have not visited, but the name of such an eminent divine is a sufficient guarantee that the Lord's work is prospering there under the able management of this highly gitted servant of God.

The French Roman Catholic Mission, I purposely avoid criticising, but it has not succeeded by any means. Batchelor missionaries may teach religion, but they want the grand co-operation and influence of woman to teach the heathen domestic comfort and civilization.

I have thus briefly recorded my experience of mission work in the islands of the South Pacific, carefully sought out and impartially stated, in the hope that gainsayers may be convinced and christians rejoiced when they know that the Lord's cause is being honoured and magnified in these once dark spots of the earth.

My opinion of the personal qualifications of those entrusted with so great a work may be gathered from the above facts; and yet under a sense of its magnitude, we may say "who is sufficient for these things?" However the "the treasure of the Gospel" is committed to "earthen vessels," for the express purpose "that the excellency of the power may be of God, and not of men." Accordingly, it has pleased Him to appoint as his agents in the Church, men with their infirmities and imperfections; and yet contrary to this, God's plan, there are to be found inconsiderate persons who would rebel from the ministry all besides the arrogant and the vain. When personal piety is unequivocal; and when it exists in unity with zeal for the inculcating of the truths and the holy morality of the Gospel; qualifications as to other points, may, consistently with charity, be a subject of trust. A necessity is laid on every believer in the Son

of GOD to cultivate a missionary spirit, the constituent principles of which are produced in the New Creation of his own soul; and for whose range a "world lying in wickedness" opens an extensive and deeply necessitous sphere.

It is true that the degree of ability, and the opportunities for the exercise of that spirit, are alike various; but, still we dare to affirm that in this age there is an impeachment of individual piety, and a falling short of the beneficent purposes of a benevolent GOD, in proportion as the means actually possessed are not duly improved. However we have great reason to be thankful for an era of zeal and devotion is rapidly setting in.

The arm of the Lord is now being revealed, stretching itself over the nations of the world in the attitude of fostering care; and the voice has gone forth in accents of beseeching tenderness "Look unto me and be ye saved all the ends of the earth." The GOD of Mission therefore has inclined the hearts of Christians to contemplate the perishing condition of the heathen, and his people have begun to feel that by a combination of effort they have had power given them to accomplish much. Let them then "thank GOD and take courage," proceed to new efforts, and do their utmost as "fellow workers together" under Him to realize the time when "the knowledge of the Lord shall cover the earth, as the waters cover the sea."

Your's faithfully,

JAMES B. SMYTHE,
Chaplain to H. M. S. *Brisk*.

TRINIDAD MISSION.

IERE VILLAGE, TRINIDAD, }
MARCH 20th, 1868. }

Rev. and Dear Brother,—Your very welcome favours of February 1st and 10th were received on the 11th and 12th inst. You cannot imagine how rejoiced we were to receive these letters and the *Records*, for we were longing for news from home. Friends at home cannot do us a greater kindness than write us now and then. I hope my last letter of Feb. 1st, from San Fernando came to hand. I will follow it up in this letter by a few items that may or may not prove interesting.

Feb., 7th.—I spent an hour or two in the Stipendiary Magistrate's Court. Several indentured Coolies were before the Court for absconding themselves from their estates and work, and some Chinese for stealing cane. The Interpreters, Hindustan, Tamal, and Chinese are Christians. The Hindūs swear by the Ganges over a tumbler of water, and the Muhammedans by the Koran.

Estates having industrial Coolies are re-

quired by law, to provide Hospitals and engage a doctor to visit the estate twice a week; and the Coolies receive at the expense of the estate whatever food or medicine the doctor orders.

Feb. 10th.—I accompanied a medical gentleman round several estates. In one hospital we found a woman of the Brahman caste, and a young man of the Carpentee caste. The woman had only been three weeks in the country. While in the hospital her child had died and her husband had deserted her, and she looked heart-broken. I told her about Jesus Christ, and urged her to pray to him. She answered firmly and decidedly. No, no, I will not.

Doctor.—You must have strengthening food. Can you take milk?

Coolie.—It does not agree with me.

Dr.—Will you take a little soup then?

C.—Certainly not.

Dr.—How then can you get well?

C.—Bahagawan will make me strong.

Dr.—But Brahman and every body eat soup here?

C.—No, no. Impossible.

Here the young man lost patience with her and told her it was so, there was no caste there, all were alike in Trinidad. She half raised herself on her bed, and indignantly ordered him to go away. Caste must be a terrible thing in India. Here it is kept up, but only to a very limited extent.

The young man listened to all I had to say. He was nearly well and begged eloquently to be discharged. I told him that if he could read he would not find the time so long. He answered, of course. I then explained that my object was to teach the Coolies. His answer was, if you teach us, of course we will learn. As we were about to leave, he clasped his hands to the *Dr*. in the attitude of prayer, then clasped the *Drs*. clothes, and at last his very feet in true Eastern style of supplication and in tones most touching begged to be let go. As this failed, with oriental exaggeration he threatened to cut off his head, if left there.

Our cook is a Coolie lad 16 years of age. His mother died on the passage to Trinidad and his father was sent immediately back to India as a disabled man. Thus he was left here fourteen months in care of a sister a few years older. They were sent to the Palmiste Estate. The manager's family cared for the boy, and had him baptized Henry Martin. One of the daughters married a Church of England clergyman, and Henry lived with them for some years. When they left the island he was sent to the Coolie Orphan House where he remained for some years. A few months ago he left the Home and was indentured to his old master for three years, and he kindly allowed him to come with us. So far he has given us satisfaction. and his knowledge of Hin-

dustani and of the customs of the people is of considerable advantage to us at times.

A few days ago a Mohammedan Coolie came to the door and asked for food. We had just risen from dinner, and I thoughtlessly offered him cooked rice. He refused to touch it, on my asking why, he became offended. Stooping down he licked both my feet. I saw that he was offended and Henry at once explained that that was a token of high displeasure. He was leaving his mark which meant that he did not care to see me again.

I explained to him the custom in my country, told him I was ignorant of the customs of his country and that I did not mean to insult him. He then cooled down, took back the mark and became quite reconciled on a small piece of money being substituted for the rice. Had the rice been uncooked he would have accepted it without hesitation.

March 6.—On my morning rounds fell in with a Mohammedan Teacher and Priest. He was reading the Koran in a sing song tone in a new shop. The shopkeeper gave me a seat and offered me a cigar. He told me his shop had been christened a few days before, and that this was an additional service of praise. He attended to his customers all the time; but his wife was very attentive to the reader, who stopped occasionally to explain a word or expression. She was beautifully dressed according to the style of India, and loaded with ornaments. She had seventeen bracelets of silver and one of gold on each arm. These were mostly of solid metal and two of them were exceedingly massive and of fine workmanship. Around her neck were thirteen silver neck ornaments, mostly of solid metal and several of them as much as three quarters of an inch square in front. These ornaments are clasped around the neck. They are heaviest in front and taper toward the back of the neck. And fifteen finger rings, four heavy ear-rings to each ear, and over the head and shoulders a magnificent veil, and you may fancy the rest. At the end of the chapter the reader entered into conversation. He told me that he had a Church a little farther up the village where he taught school. I have since seen this building. Boarded in and roofed with galvanized iron, it is far before the best Coolie houses and equal to their best shops.

Our stay in San Fernando was very pleasant. To Rev. Geo. Lambert and his congregation we are indebted for much kindness. We came here Feb., 21st, but the carpenters only finished a week ago. The Coolies around are very friendly, again and again they have sent us presents of green corn, and quite a number have promised to send their children to be taught as soon as we are ready to teach them. We hope to enter on this work soon. Hitherto

we have simply been making friends with them and trying to gain their confidence.

Whatever the result of our mission to the Coolies, there can be no doubt that there is an urgent call for the attempt to do something. Eight-hundred new Coolies have arrived since we came here, and more than twice as many more are expected before the end of the year. While they remain heathens they cannot be trusted, especially if their numbers increase. Last year they in several instances beat the overseers or managers severely, to the extent of breaking arms where differences arose. And since we came here an overseer was found lying on the road speechless and died in less than an hour. Proof was lacking but all the evidence went to show that he was murdered by Coolies.

When relieved from the duties of this station, Mr. Lambert began operations in Cipro street, San Fernando. This is a neglected part of the town, lying out toward some sugar estates. He has Sunday school, and afterwards a short service in a building formerly used as a sort of theatre. At first thirty children and about forty adults attended—now there are seventy children and about the same number of adults. In the Sunday School there is a class of ten Coolie children; and two Madras Coolies. Christians in connection with the Methodist church render some assistance in teaching. Occasionally quite a number of Coolie men and women assemble, or hang about the door. Thus the good seed of the Kingdom is being sown, and we know not which shall prosper, this or that.

I preached here several Sabbaths before we could move up. The attendance was then smaller than Mr. Lambert's average; but since we came here it has come up very well. At 6½ o'clock a. m., we meet for prayer, attendance about twenty. Sunday School meets at 1 o'clock, attendance about thirty. Public worship begins at 2½ o'clock, attendance about fifty. A fortnight ago we had communion—there sat at the table fourteen, and 1 one was absent through sickness. This week we begin a Thursday evening prayer meeting.

Yours very truly,
JOHN MORTON.

P. S.—Please address,

"SAN FERNANDO,
TRINIDAD,
B. W. INDIES."

And ask Correspondents through *Record*, to do the same.

J. M.

News of the Church.

Presbytery of Pictou.

The Presbytery of Pictou met in James Church, New Glasgow, on the 5th inst., and was constituted by the Rev. George Patterson, Moderator, with whom were present the Revs. David Roy, J. Stewart, George Walker, D. Bayne, A. P. Miller, Alexander Sutherland, D. B. Blair, James Thompson, George Roddick, J. McKinnon, Alexander Ross, K. J. Grant, J. A. F. Sutherland, A. J. Mowitt, A. McL. Sinclair, J. B. Watt and J. D. Murray, Ministers, and Messrs. George Underwood, James McGregor, John Miller, Hugh Gunn, James McDonald, Donald Ross, Francis Henry, Daniel Falconer and James Grant, Ruling Elders.

After the Roll was called and the Minutes of the last meeting were read and sustained, Mr. Hugh Gunn representative Elder from the congregation of Earltown and West Branch, reported that since the last meeting of Presbytery, their pastor, the Rev. Lauchlan McDonald, had been called away by death, that consequently the congregation is vacant, and that through him they ask the sympathy of the Presbytery in their present trial and attention to their spiritual wants. The Presbytery in removing Mr. McDonald's name from the Roll appointed the Rev. John Stewart to preach to the congregation vacant on the 4th Sabbath of this month, and prepare a Minute in reference to his death to be placed on their records, and also appointed the Rev. Alex. Sutherland to be Moderator of the Session.

The following is the Minute prepared by Mr. Stewart:—"The Presbytery in consequence of the removal by death of one of their number who within the last eighteen months was inducted into the charge of Earltown, feel by this sudden death a loud call addressed to them to be up and doing the important work with which the Lord has intrusted them. Mr. McDonald more than twenty years ago had his heart deeply impressed with the importance of the work of the Ministry—labored in the Free Church of Scotland for several years with more than usual diligence and acceptability—came to this country certified by that church—without any unnecessary delay entered upon his work as one that felt he could not do enough for Christ during his short sojourn here below, and "was instant in season and out of season," that both himself and his work might be accepted by Him who had called him. While both his friends and this Presbytery deplore the loss of a lovable man and a faithful ambassador of Christ, they at the same time believe that their loss is his gain. The congregation of

Earltown and West Branch feel that they have lost the best friend they had on earth, and in this bereavement the Presbytery deeply sympathize with them, and their prayer in their behalf is that the Lord in due time will send them a pastor "according to His own heart," who among them will gather souls unto Christ, and feed the flock of His heritage "with knowledge and understanding."

The Rev. Mr. Sinclair reported that according to appointment he preached during the month of April in St. John's church Chatham, and that on the 14th of that month he moderated in a call for one to be the pastor of the congregation, which came out unanimously in favour of Mr. Garvie, preacher of the Gospel; that it was signed by 59 members and 88 adherents, and that the congregation are desirous, in the event of their Call being sustained and accepted, that the ordination and induction take place at as early a date as possible.

Mr. Sinclair's conduct was cordially approved of and the Call to Mr. Garvie sustained. Mr. Garvie being present the Call was put into his hand and, after some time given him for consideration, he intimated its acceptance.

The Moderator and Clerk reported that they had on their own responsibility and unofficially assigned Mr. Garvie the following subjects as trials for Ordination, viz: Lecture, Matthew xxv. 1-13; Sermon, John iii. 14, 15; Exercise and Additions, Acts ii. 27; Theology, Arminian Controversy; Church History, Arian Controversy, Hebrew, the Book of Ruth; Greek, N. T. ad aper Lib.; with a view of facilitating his ordination and induction before the meeting of Synod. The Presbytery agreed to accept these subjects as his trials for ordination. Mr. Garvie having intimated that he was prepared to give them in, the Presbytery received and sustained them—It was agreed to appoint his ordination and induction into the pastoral charge of the congregation of St. John's Church, Chatham, on Thursday, the 28th inst., at 11 A. M., the Moderator to preside and ordain, Mr. McKinnon to preach, and Dr. Bayne to address the minister, and Mr. Blair the people. The Rev. J. D. Murray was appointed to preach in the congregation on the 3rd and 4th Sabbaths of this month, and to read the Edict for ordination, Mr. William Grant was appointed to supply his place.

The Rev. Mr. Roy requested leave to be absent from his congregation during the month of June, and Dr. Bayne to be absent from his congregation for 6 or 7 weeks, as they intended to make additional improvements upon the church. Both of these requests were granted.

The Rev. Mr. Thompson was appointed to preach at West Branch, River John, on

the 5th Sabbath of May, and the Rev. Mr. Roddick at Earlton on the 1st Sabbath of June.

The Presbytery adjourned to meet in Poplar Grove Church, Halifax, on Wednesday the 24th June, at 10 A. M., for ordinary business.

JOHN MCKINNON, *Clerk.*

Presbytery of Halifax.

This Presbytery met in the Session House of Chalmers Church, on Wednesday 6th May, at 11 o'clock, A. M. Present—Rev. Dr. King, James Waddell, Professor McKnight, A. Stuart, J. McLeod, Wm. Maxwell, E. Annand, A. Simpson and John Forrest, Ministers; and Messrs. W. Anderson, J. S. McLean, James Farquhar and Robert Murray, ruling Elders. Mr. Waddell was appointed Moderator, *pro tem.* It was reported that both Rev. Mr. Forlong and his congregation agreed that his demission should take effect at the middle of May instead of the end of June. The following commissioners appeared on behalf of Poplar Grove congregation, to prosecute their call to Rev. A. Simpson:—Charles Robson, John S. McLean, and J. Scott Hutton, Esquires. James A. Scott, Esq., appeared as commissioner for the Gore and Kennetcook. The Presbytery having heard the statements and reasonings on both sides and also Mr. Simpson's acceptance of the call, resolved unanimously to translate Mr. Simpson to Poplar Grove Church. His induction is appointed to take place on the evening of Thursday the 21st May at 7½ o'clock. Rev. Dr. King to preach and preside; Prof. McKnight to address the minister and Mr. Sedgewick the people.

The Presbytery devoted much time to the discussion of the proposed Rules and Forms of Procedure remitted by Synod. The next meeting to take place on Thursday the 21st inst., in the Poplar Grove Church, at 11 a. m.

The Presbytery met in Poplar Grove Church on Thursday, the 21st May, at 11 o'clock, A. M. Present, Revs. Dr. King, P. G. McGregor, W. Maxwell, J. McLean, J. Cameron, Professor McKnight, A. Simpson and J. Forrest, ministers, and R. Murray, James Farquhar and — Fisher, *et aliae.* Dr. King, moderator, *pro tem.*—Mr. Forrest, clerk, *pro tem.* The principal part of the day was taken up with the consideration of the proposed Rules and Forms of Procedure. In the evening Rev. A. Simpson was inducted into the pastoral charge of Poplar Grove Church. Dr. King preached an able and appropriate sermon from 1 Cor. iii. 9. Professor McKnight addressed the minister very impressively. In the absence of Rev. Mr. Sedgewick, Dr.

King addressed the people. Mr. Simpson was very cordially welcomed by the congregation.

The following appointments were made. Rev. I. McMillan to dispense the Lord's Supper at Fall River, Waverley. Mr. Nelson to supply Cornwallis North and West during the month of May. Mr. Logan to supply all Cornwallis during the last three Sabbaths of June, in the following order,—June 14th and 28th, at Canard in the morning, Kentville in the afternoon, and Waterville in the evening; June 21st, at Lakeville in the morning, Canard in the afternoon, and Kentville in the evening. Rev. T. Cumming was appointed to supply Kempt and Walton during the month of June. Mr. Nelson to supply Gore and Kennetcook during the month of June.—Mr. McLean was appointed to preach in the Gore congregation and declare it vacant to-morrow; and also to be *interim* Moderator of Session. Professor McKnight to supply Mr. McLean's pulpit. The Presbytery adjourned to meet in Poplar Grove Church, on the fourth Wednesday of June, at 10 o'clock, A. M.

The Presbytery of St. John.

This Presbytery held two meetings on the 13th May. The first important item of business was a memorial from the congregation of Lower Norton, craving a resumption of pastoral services among them by their late pastor, Rev. James Gray. After a patient examination of all circumstances of the case of the Presbytery, resolved to hold a meeting for visitation at Sussex, soon after the meeting of Synod, when the best and most advantageous distribution of Mr. Gray's labours will be made subject of careful deliberation; and in the meantime Messrs Gray and Frazer were directed to confer together and give Lower Norton such supplies as their other engagements may permit.

The next important item was the Report of Rev. T. Cumming, of ten weeks' service in Carlton Presbyterian Church, immediately followed by a petition from said church, asking for moderation in Call. The Report was received and approved, and the prayer of the petition was granted and the Rev. N. McKay appointed to preach in Carlton church on Thursday evening the 28th inst., and moderate in Call.

On motion, it was resolved to apply to the Home Mission Board for an additional labourer, with a view to the supplying of Carlton and Faserinco.

The Presbytery then took up the remit of Synod in respect to forms of procedure and questions of the formula. The result of their deliberations, which were pains-taking

and patient, will be reported to the proper quarter.

In view of the very inadequate support given by the congregation of Springfield and English Settlement to the Rev. Lewis Jack, and by that of Londonderry and Campbell Settlement to the Rev. A. Donald the Presbytery resolved to recommend the case of those brethren to the favourable consideration of the committee on supplements, and to ask for aid to the amount of \$80.00 for each of these congregations. The Presbytery would specially urge the case of Campbell Settlement and Londonderry, inasmuch as a bonus for three years, was promised to Mr. Donald in lieu of contributions from Salt Springs, which section formerly under the care of the Rev. Mr. Donald, now forms a part of the congregation of the Rev. Simon Frazer. The Presbytery adjourned to meet in St. David's Church, St. John, on Tuesday the 23rd day of June, at 1 o'clock P. M.

Summary.

REV. L. M'DONALD.—Within the last two years the Rev. L. M'Donald was settled in Earlton, in response to an earnest and unanimous call. He laboured in the congregation with great acceptance till the 21st March, when he was prostrated by illness, which terminated fatally on the 14th April. He was but 52 years of age. From a sketch of his life furnished to the *Witness* by Rev. A. Sutherland, we learn that he was born in Scotland,—that his parents came to Pictou in 1820, and settled finally at Malagawatch. C. B. His education was obtained partly in New Glasgow, partly in Halifax, and was completed in Edinburgh. He laboured for several years in a Highland congregation, in connection with the Free Church of Scotland. In November, 1866, he was settled in Earlton. He immediately engaged in the various duties of his office in the congregation; studying and preaching, conducting prayer meetings, visiting and catechising, examining day schools, and conducting Sabbath schools, to the benefit and satisfaction of all classes and ages.—Old and young loved him. He never lost a day till the fatal stroke which ended his labors on earth.

Rev. Wm. Alves, late pastor of Calvin church, St. John, N. B., has taken his departure for New Zealand. Speaking of him the *Colonial Presbyterian* says:—"Mr. Alves took a high place as a preacher, bringing varied scholarship, and much intellectual power, to bear upon the interpretation of the scriptures. His published lectures on the opening chapter of Ephesians bear ample evidence of his exegetical ability.—Well acquainted with the usages of the

church courts, and having for some years acted as clerk of the Presbytery of St. John, he will be much missed in Presbytery and Synod. His departure, and that of his family, creates quite a break in the social circle in which he moved. Their many attached friends here can, however, only hope and pray that in the family re-union which, it is expected will be enjoyed in New Zealand, and in the wider sphere of labour opening up to Mr. Alves in that colony, the change may be advantageous and agreeable."

The Rev. Dr. McCosh, the well known Scottish metaphysician, has been unanimously elected President of the College of New Jersey, Princeton. He has accepted the appointment, and is shortly to come to America.

Rev. C. Chiniquy's work in Illinois appears to be steadily prospering.

Our readers in general, but especially the Highlanders, will learn with regret that Rev. Peter McLean, once of Whycoomah, has departed this life. He was a most acceptable and powerful preacher. He spent several months in this country in 1866, as a Deputy from the Free Church.

Rev. Dr. McLeod of Snizort, has also gone to his rest and reward.

Dr. William Chalmers, of London, has been elected Professor in the English Presbyterian College in place of Dr. McCrie, who resigned last year.

The eminent missionary traveller, Dr. Livingstone, is still alive.

Dr. Bannerman, Professor of Divinity in the New College, Edinburgh, died early in April. He was a theologian of great ability, and his place will not easily be supplied. He was 62 years of age.

Dr. James Buchanan has resigned his Professorship in the New College on account of increasing infirmities.

MICMAC MISSION.—The Report of the Micmac Mission for 1867 is just published. Mr. Rand's work, which is prosecuted with increasing activity, simple faith and burning zeal, is attended with evident tokens of the divine blessing. Several most pleasing instances are given of improvement on the part of Indians—instances of industry, honesty and enterprise. Their personal habits also in many instances are improving.—The book of Exodus has been translated into the Micmac language, and will soon be printed. The work as a whole seems to be making progress. The Mission is now supported without any canvassing for funds. The Missionary lays his wants before the Lord and hitherto they have been supplied.

JAMAICA.—In the present *Record* we give an interesting letter from Rev. Thomas Downie, late of Antigonish. Rev. William Murray, late of Cornwallis, is now labouring in Kingston, Jamaica. His health has greatly improved.

The circulation of the *Record* of the United Presbyterian Church, Scotland, has reached 50,000 copies a month.

Both the venerable Secretaries of the United Presbyterian Church have tendered their resignation to the Synod.

Correspondence.

LETTER FROM REV. T. DOWNIE, JAMAICA.

My Dear Sir,—Before I left Nova Scotia you expressed a wish that after I had been some time in Jamaica I would write you a letter, and give you some account of my new sphere of labour. I need not say that it is with feelings of pleasure I comply with your request; and want of leisure is my only apology for not writing you before this time. The years that I spent in Nova Scotia were, to me, years of happiness and comfort. Often do I recur, with feelings of lively interest, to the scenes of my Antigonish pastorate; and my fervent prayer to the great Head of the Church is, that he may bless the people among whom I laboured, by advancing their temporal and spiritual welfare. As I read the *Record* and *Presbyterian Witness* regularly, I am made acquainted with the proceedings of your church courts, and I notice with interest the progress which the cause of religion is making among you. A bright future is, I believe, before the Presbyterian Church of the Lower Provinces. Its ministers are now doing a great and important work; they are scattering the seed of divine truth over a wide extent of territory; the gospel tree which they are rearing, already affords a shelter to multitudes of immortal souls; and there cannot be a doubt that millions of individuals yet unborn are to find a refuge beneath its branches.

The field of labour upon which I have entered in Jamaica is large and extensive, and such as to demand my unwearyed ener-

gies. The United Presbyterian Church in Scotland commenced a mission in the island more than forty years ago, and there are now twenty-four congregations belonging to that body. These congregations are divided into four Presbyteries, the ministers of which, with representative elders, meet as a Synod once a year. According to the statistics for 1867, there were—in the congregations 4684 members; an attendance at public worship of 6121; on the roll of candidates for admission to the church 470; attendance of scholars at Sabbath classes 3445, taught by 296 teachers. The total income of the congregations for the year was £2559 sterling. The expenses of ministers and elders attending the meeting of the Synod are, as in Nova Scotia, paid out of the Synod fund, to which each congregation is expected to give a collection. The Synod of 1868 met in the beginning of March, and from the following statement of monies contributed for the Synod fund, it will appear that the collections of some of our congregations will bear a proportion to the liberality of some of the congregations in Nova Scotia. I select a few items at random. For the above fund the congregation of Carronhall contributed £2 stg., Montego Bay £4 2s. 6d., Goshen £1 4s. 7½d., Mount Horeb £1, Hampden £5, Mount Zion, £2 10s., Falmouth £2 9s. 6d.

From the foregoing statement, some idea may be formed of the size of the Presbyterian church in Jamaica, and the extent of its operations. It has already accomplished, and is still doing a great and important work. When the fact is taken into account that the mass of the people only emerged from slavery, with all its degrading and demoralizing influences, thirty years ago, the wonder is, that so many large congregations have been formed, and that in them there are so many individuals who are adorning their christian profession by a holy life and conduct. I would, however, carefully guard against conveying the impression that our congregations, in organization and efficiency, would stand a comparison with old and experienced congregations in Scotland or Nova Scotia. Whatever care is exercised by ministers in admitting to the

fellowship of the church only such individuals as possess a clear acquaintance with the doctrine of the bible, and exhibit a demeanour such as would accord with the christian profession, the numerous declensions that take place from the membership shew how feeble is the hold which, in many cases, the truth has taken of the heart.— Under the fostering care of British churches our congregations will, I believe, at some future period, rise to a position of vigour and influence which might warrant their being left to their own resources; but if British aid were withdrawn at the present juncture, the consequence would be disastrous in the extreme. The Baptist denomination, which did such an important work in Jamaica, and whose influence was at one time so extensive in the island, has suffered largely from the connection between it and the home church having terminated. The Baptist church in England—judging from the size of congregations in Jamaica, that foreign help was no longer needed— withdrew their support, and the result is, that the membership of the Baptist churches in Jamaica was, last year, sixteen thousand less than it was twenty-five years ago.— The experience of missions in Jamaica is teaching the important lesson to churches in Britain and elsewhere, that when individuals are raised out of heathenism, and formed into christian congregations, patience must be exercised towards them, and many years must elapse before the responsibilities of old and tried congregations, in civilized countries, can be put upon their shoulders.

An important institution connected with the Presbyterian mission in Jamaica is that of the week-day schools. The teachers are educated at Montego Bay Academy, and must go through a course of four years' study in English, Latin, Greek, and Mathematics, before they are allowed to take charge of a school. The examination of the academy at Montego Bay takes place twice a year. I was present at two of the examinations, and witnessed, with much delight, the progress that had been made by black youths, who were qualifying themselves to become instructors of the rising generation in different parts of the island. Had any

one who regards the intellect of the negro as inferior to that of the white man, been present, his views would have undergone a modification, for although there was a number of white boys in attendance, the sons of merchants and others in Montego Bay, the leading prizes for English Composition, Map drawing, Latin, and Mathematics, were carried off by black and coloured youths. The academy is taught with much efficiency by the Rev. George B. Alexander, M. A., an old fellow-student of my own,—and I need not say how delighted I was on coming to Jamaica, to find one who had pursued the same course of study with me in Scotland, holding an office of so much importance. When a student, after completing his four years' course at Montego Bay, takes charge of a school, he receives a salary of £30 stg. per annum from the Mission Board in Scotland, the use of a dwelling house, and as much as he can make by the fees.

My sphere of labour is Hampden, on the north side of the island, about seven miles from Falmouth, and sixteen miles from Montego Bay. The congregation is the oldest and largest connected with the Presbyterian denomination in the island. It was formed by the Rev. George Blyth, who, after labouring for twenty-five years with great devotedness, found it necessary, on account of his health, to return to Scotland. There are at present above six hundred communicants, and the Sabbath attendance in the course of the year is from five hundred to seven or eight hundred, according to the character of the weather. There are twenty-four Sabbath classes conducted by an equal number of teachers, and attended on an average by 240 scholars. Connected with the congregation there are now four week-day schools, which impart instruction in the course of the year to not fewer than 300 children.

My sphere of labour is extensive, and my congregation may be said to comprise representatives of every class in Jamaica. My Sabbath audience embraces planters, overseers, and field labourers, engineers, carpenters, coopers, plumbers, and other tradesmen, store-keepers and freehold settlers. The subscriptions of members vary

from £6 sterling to two shillings per annum, while many, from age and infirmity, are unable to give anything for gospel ordinances. With one or two exceptions, no other congregation has such a diversity of class. All the congregations of the Southern Presbytery are made up exclusively of free-holders, who own their own land and live by the produce of their own labour; and these are developing a superior type of character to what is found among the field labourers. From the size of my congregation and the varied occupations followed by the people, I have ample opportunities of judging of their social condition. The charge of indolence, so frequently brought against the negro population, may be, I regret to say, preferred with truth against many of them in Jamaica. In a country so fertile where perpetual summer reigns, and in which a black man can earn a livelihood so easily, it is sad to contemplate the amount of poverty that prevails. Many of the negroes, however, are industrious, and live in stone houses of two stories with several apartments in each. There is, for example, a black man in my congregation, who, with his family, would be an honour to any church. By energy he has risen to a position of respectability and comfort, and he contributes one hundred dollars per annum for the education of his son, a very promising youth, at Montego Bay Academy.—Most of my elders are black men; some of them are men of considerable intelligence, and all of them, so far as I know, act in accordance with their christian profession; while several of them exhibit a devotedness to the duties of their office which would shame elders in countries that have longer enjoyed the gospel than Jamaica. One of them, who was converted under the ministry of the Rev. Mr. Blyth in the year 1850, has ever since led a most exemplary life. Ministers, who have been long in the country and have known him intimately, have told me that they never knew of a fault being laid to his charge. I was very much interested with the account which he gave me one day of the change which the gospel had wrought upon the moral condition of Jamaica. He had been visiting with me in

a district of the congregation, and as we were returning homewards, he spoke in the following strain:—"I can remember the time when vice was universal in the island and was nothing thought of, but now, though it still prevails to a great extent, people are ashamed to practise it openly. When I compare what the country now is with what it was in the days of slavery, I can only say, what has religion done!" As we rode along we came to the church at Hampden. Pointing to it he said, "I remember before that church was built, a few of us used to meet for prayer on Sabbath mornings among some bushes that grew there. Had our master known what we were about we would have been whipped. And now to think how many hundreds of people, respectably dressed, assemble there every Sabbath morning for the worship of God." The deep interest which this elder takes in the welfare of the congregation, relieves me of a considerable amount of anxiety. Next to the prosperity of the church the comfort of the minister seems to be his principal object of study. Frequently when he thought I was labouring beyond my strength, he has given me a gentle remonstrance to spare myself. Occasionally, when he has seen me go out in the morning to visitation and not return till the evening, he has gone to Mrs. Downie, and told her that she must watch minister, for he is a new comer, and white people cannot stand so much work here as in another climate.

It is now about a year since I settled at Hampden, and I like my sphere of labour very much. The manse is situated on a rising ground, and commands a lovely view over an extensive space of table land. The Rev. Hope Waddel, in his work on Jamaica thus speaks of the scene from the manse:—"The view from the Presbyterian manse at Hampden is worthy of being remembered. In the distance rise up long ranges of black conical mountains, tier above tier, clothed with forest. The intervening space is a vast plain covered with luxuriant sugar-cane fields, and dotted with sugar works, cocoa-nut groves, and gigantic cotton-trees; while in the fore-ground at the foot of the hill, where the manse is erected, stands the beautiful white stone church.

Did space permit, I might give some account of the commercial condition and prospects of Jamaica. For a number of years business of every kind has been in a declining state, but there is one fact, in the present position of the island, on which the hopes of returning prosperity may be based, and that is, that while the imports are largely diminishing, the exports are as largely increasing. In other words, the people are living more on the produce of their own soil, and depending less for supplies from other countries. The following were the items

of export in 1867:—30,000 hogsheads of sugar; 19,000 puncheons of rum; 5,500,000 lbs. of coffee; 6,593,000 lbs. of pimento; 15,000 cwt. of ginger; 35,000 lbs. of arrow-root; 40,000 tons of dye-wood,—altogether valued at £879,000 stg.

I am not labouring without encouragement. For the last month or two the Sabbath collections have been larger than they had been for several years. A few weeks ago a collection was made for Foreign Missions, which amounted to £14 stg., one of the largest collections ever made at Hampden.

I close this letter by expressing the wish that the blessing of Heaven may rest upon all with whom I was associated in the Presbyterian Church of the Lower Provinces of British North America; and that that church, gradually lengthening her cords and strengthening her stakes, may be a praise and glory in those parts of the world where her influence is felt.

I am, yours faithfully,
THOMAS DOWNIE.

To the Editor of the Record.

The late intelligence from the foreign mission field deserves the most serious consideration of the whole Church. Mission work is evidently in a critical condition. The missionaries are all sorely tried. The heathen are hardened. The old enemy of the Church is fortifying himself in his strongholds, determined that he shall not yield one inch of his territory. With as good reason as Joshua prostrated himself before the Lord after the defeat of Ai, may our Church fall down upon her knees on hearing these tidings. Nor is it difficult to show that the fault lies mainly with ourselves. The heart of the Church is not thoroughly in the work. The spirit of the early christians must be cherished if we expect to have their success in converting the heathen. It is surely a species of refined mockery to send men out to the high places of heathenism unless we remember them earnestly in our daily prayers. In these circumstances our first duty as a Church is to humble ourselves for our sins by fasting and prayer. "This kind goeth not out but by prayer and fasting." Our Presbyteries and Sessions should appoint seasons of fasting and prayer in all our congregations for confession of sins, and earnest supplication before God on behalf of all who labour in the work of the Lord. It is to be feared many regard our missionary work as a question of money. Others again may have been too ready to glory in what was done by our pioneer missionary, under the blessing of God. The Lord is a jealous God. For the sins of vain-glory and self-conceit the Church must be lowly in deep

penitence before she can expect any great success either in the home or foreign field. Your correspondent knows a minister who is ready to offer his humble services to the Foreign Mission Board as soon as the Church feels more her responsibility, and manifests greater earnestness in sustaining the hands of her missionaries at the throne of grace; but who, in present circumstances, does not consider it his duty to go. Will you, the members and adherents of the Presbyterian Church of the Lower Provinces consider this? You have only to ask—ask in faith, nothing doubting. Will you cast away any accursed thing that may be in your hands and cause wrath against the Lord's hosts? Will you come as one man to the help of the Lord? If you will the day shall speedily be won. Shall we take our ease while the ark and Israel abide in tents? Shall we not share in the sorrows of our missionaries? Let the watchmen on the walls of Zion lift their voice and arouse the slumbering members of the Church at home. Let true and undefiled religion prosper among ourselves, and quick as the electric spark the influence shall be felt by our missionaries. One shall chase a thousand then. He that is feeble among them shall be as David; and very soon our ears shall be gladdened with the news of satan's stronghold being scaled and Jesus being glorified in the salvation of the benighted heathen. FRATER.

NOTICES, ACKNOWLEDGEMENTS, &c.

CORRECTION.—In our last number we were privileged to publish extracts from a private letter from Mrs. Geddie. One absurd mistake occurred in printing the letter. The ladies are represented as going about in their night dresses instead of light dresses. For "I then brought him honey"—read "I then brought him home."

We are requested, by Rev. Mr. Alves, to intimate that all monies received from sale of his Lectures on first chapter of Ephesians, should be remitted to J. & A. McMillan, St. John, N. B., or paid to Rev. James Bennet, at next meeting of Synod.

MISSIONARIES WANTED.

The Board of Foreign Missions of the Presbyterian Church of the Lower Provinces, having been authorized by Synod to engage the services of one or more Missionaries to the New Hebrides, invite Ministers and Probationers to consider prayerfully the urgent call for Evangelists in that dark and destitute portion of the earth.

Applications or letters of inquiry addressed to the Secretary will meet with immediate attention. By order of the Board,

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

The Committee on the Supplementary Scheme have decided to postpone further action till after the meeting of Synod.

The Treasurer of the Presbyterian Ministers' Widows' and Orphans' Fund, P.C.L.P., acknowledges receipt of the following sums:

12 months interest on \$400, to 28th April.....	\$24 00
6 mos. interest to 12th March, on \$800	24 00
Principal of Note for \$666.67 paid and re-invested,—interest accrued and paid.....	21 33
Interest accrued on Bank deposit....	9 62
Interest paid on \$1036 loaned until 13th August.....	23 15
	\$102 10
Amounts formerly acknowledged....	\$210 95

Total amount received to date....\$8313 05

HOWARD PRIMROSE,

Treasurer P.M.W. and O.F. P.C.L.P.
Pictou, May 11, 1868.

The Treasurer acknowledges receipt of the following sums for the different Schemes of the Church:—

HOME MISSION.

Collection from Prince St. Ch., Pictou,	\$31 75
Member of Sharon Ch., Albion Mines,	4 00
Blue Mountain Congregation, per Rev. D. B. Blair.....	18 85
Barney's River Cong., per Rev. D. B. Blair.....	8 50
Col. in Primitive Ch., New Glasgow.	81 26½
Middle Stewiacke, per G. H. Bates..	36 20
Economy and Five Islands, per Rev. J. McG. McKay:	
Col. by Miss Susan Reid....	\$1 55
“ Mr. James Graham..	1 70
“ “ Daniel Hill.....	1 66½
“ “ John Hill.....	2 56
“ Miss Eliza Hill.....	5 15
“ Mr. Charles Hill.....	1 87½
	14 50

Female Miss. Association, J. Knox Ch. New Glasgow.....	29 50
2nd Cong. of Maitland and Noel.....	23 90
N. Cornwallis, per Rev. W. Maxwell.	10 00
A youthful member of Central Church, W. R., per Rev. J. Thomson.....	8 00

FOREIGN MISSIONS.

Member of Sharon Ch., Albion Mines.	4 00
French River Congregation.....	4 00
Blue Mountain Cong., per Rev. D. B. Blair.....	18 86
Barney's River Cong., per Rev. D. B. Blair.....	8 50
Col. from Sharon Ch., Albion Mines.	30 80
Middle Stewiacke, per G. H. Bates....	36 20
Economy and Five Islands, per Rev. J. McG. McKay:	
Col. by Miss Susan Reid....	\$1 55
“ Mr. James Graham..	1 70
“ “ Daniel Hill.....	1 66½
“ Miss Eliza Hill.....	5 15
“ Mr. John Hill.....	2 56
“ “ Charles Hill.....	1 87½
	14 50

Lower Selmah Miss. Society, per Rev. J. Currie.....	4 80
Female Miss. Association, John Knox Ch., N. Glasgow.....	29 00
A youthful member of Central Church, W. R., per Rev. J. Thomson.....	8 00

“DAYSPRING.”

Member of Sharon Ch., Albion Mines.	2 00
Col. by Daniel G. G. Barclay, E. R..	0 81
“ John Milne Barclay.....	0 92
Sharon Ch., Albion Mines, per Rev. A. J. Mowitt:	
Col. by Miss H. J. McKay....	\$4 85
“ Agnes Turnbull.....	2 16
“ Janet McKelvie.....	5 50
“ Jane Mitchell.....	2 12
“ Elizabeth G. Ross.....	3 58
“ Maria J. McKay.....	2 52
“ Master J. D. McKenzie.....	3 27
	24 00
Barney's River, per Rev. D. B. Blair:	
Col. by Donald Austin.....	\$1 12½
“ Thomas C. Blair... ..	1 40½
“ Isabella McKay.....	3 40
“ Laggan S. S. Box... ..	1 47
	7 40

S Cornwallis, per Rev. W. Forlong:	
Col. by Master W. G. Forlong,	\$6 92
“ “ J. McKetterick.....	5 05
“ “ Albert Quin... ..	3 50
“ Miss Mary J. Borden.....	2 40
	17 87

Economy and Five Islands:

Col. by J. McG. McKay.....	\$4 38½
“ Louisa Fulton.....	2 87½
“ Mary A. Dunning... ..	2 53½
	9 79½

Children of St. John's Church, Yarmouth, per N. Hilton, Esq.....	17 40
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EDUCATION.

Member of Sharon Ch., Albion Mines	2 00
Hopewell Congregation, per Rev. J. McKinnon..	28 00
Col. from J. Knox Ch., N. Glasgow..	11 21

CHINIQUEY FUND.

A youthful member of Central Church, W. R., per Rev. J. Thomson.....	4 00
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INSTITUTION FOR DEAF AND DUMB.

Rev. D. Roy.....	4 00
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CHINIQUEY FUND.

West River Cong., per Rev. George Roddick.....	12 00
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THE HOME AND FOREIGN RECORD.

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

TERMS.

Single copies, 60 cents (3s.) each. Any one remitting One Dollar will be entitled to a single copy for two years.

Five copies and upwards, to one address, 50 cents (2s. 6d.) per copy.

For every ten copies ordered to one address an additional copy will be sent free.

These terms are so low that the Committee must insist on the payment in advance.