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

MAY, 1871.

OUR NEXT MEETING OF SYNOD

Will be held, (D. V.) in St. David's Church, St. John, N. B., on the last Wednesday of June, at 7½ o'clock, P.M. Though our annual Session is thus two months in the future, still the time for preparation has come. Committees and Presbytery Clerks should revive the minutes of last year, and note in time various matters to be attended to. There are a few details of interest, which will be more appropriately noticed in our next number.

We feel that a few facts in reference to the funds should be stated as a guide to congregations and societies, in the raising and allocating of contributions for the leading schemes. The Foreign Mission funds are unusually low. All demands up to the meeting of Synod have been met, but the balance on hand is only a trifle over \$400. That all needful funds will be provided for this department of our work, no one doubts, who has marked its history in the past; but it is due to the people to let them know that as an increase of labourers is anticipated during the year, the stream of their willing contributions must not be interrupted.

The *Dayspring* fund was never so flourishing. It has been so fully worked up by the youths and children in every part of the Church that we have a balance in fund of more than \$600.

Home Missions have received all the support they needed, and have a balance on hand of over \$800, but this is met by a corresponding deficiency of nearly \$700 in the Supplementing Fund. Surely congrega-

tions which have given nothing to this fund within the year, will lose no time in responding. Unless heard from before the 31st of May, the balance to be reported at Synod against the fund, will have a disheartening influence for all, felt especially by the Synod's Supplementing Committee, and by the faithful labourers whose support comes in part from that source.

The deficiency under the head of Ministerial Education is likely to be large. Already it has turned \$700, and will be greater unless an immediate movement takes place among the non-contributing congregations, which, so far, are a *full half* of the whole number. We know, however, that we shall hear from some of them during the month of May.

The Acadia Mission fund has never been free of debt since the first Colporteurs received payment for their summer's work. If the members of the Presbyterian Church don't wish to send the Gospel to the Acadian French, we know of another agency willing to take up the work and carry it on. If, on the other hand, they desire the work to go on under the direction of Synod, the means should be forth coming. "A young farmer" from West River, Picton, sends \$25, and if one-half of our congregations were to contribute each that amount, this fund would soon emerge from its insolvency. Two young men have again arrived from Canada, and are engaged in Colporteur work in Westmoreland, New Brunswick.

The Synod fund is free from debt, the first time for ten years; but it is free, simply because no order was given for the

payment of the travelling expenses of the Union delegates to Montreal. Larger collections than ever toward this fund will be required, that all demands may be met. Those interested in the projected union will have an opportunity of showing by their liberality that the financial difficulty can be successfully and easily met. But whatever may be our views on that important question, all are equally interested in keeping our funds in a sound and healthy state, and it is due to men who go by direction of Synod to represent it and do its work, that their necessary expenditure should be met at once and with the greatest cordiality. In order that this may be done, a full and free collection should be made for the Synod fund.

MISSIONARY STATISTICS.

THE following facts are gleaned chiefly from the *Missionary Herald*. They are of a character to encourage all the friends of Missions to more earnest efforts and to greater liberality.

Missions to the Jews are sustained by the London Jews' Society, which has in the field 14 ordained, and 20 unordained agents. Income £34,000 per annum. British Jews' Society, 12 missionaries, £7,621 income; the Church of Scotland Jewish Scheme, 10 missionaries, £4,660 income; Free Church of Scotland Jewish Scheme, 6 missionaries, £4,159 income (in 1867); Irish Presbyterian Jews' Society, 7 missionaries, £2,358 income; Netherlands Society for Israel, 3 missionaries; Berlin Society for the Jews, 3 missionaries.

Women's Missions are now established in many different parts of the Mission field, and supported by Boards and Committees consisting chiefly of ladies. The Ladies' Association for Female Education in India and Africa has 6 female missionaries, 34 native female helpers, and 2,595 pupils in schools—its income last year was £3,088; the Society for Promoting Female Education in the East has 30 female missionaries, 295 native helpers, and 15,000 pupils in schools—income, £3,969; the Ladies' Association for Promoting Education in the

West Indies, with an income of £631, makes "grants in aid of schools where a sound religious education is given"; the Berlin Women's Association for the Christian Education of Females in the East has 4 female missionaries, 30 to 40 pupils in schools, and an income of about 2700 dols. The China Ladies' Association has 1 male and 3 female missionaries, 1 native teacher, 40 communicants, and 79 orphan pupils, with an income of about 5,000 dols.

In the United States there are several important Ladies' Societies. One in New York with \$60,000 income, and 20 missionaries. The Woman's Board of Missions (Boston), and the Woman's Board of Missions for the Interior (Chicago), coöperate with the American Board of Commissioners for Foreign Missions, and, with an income rapidly increasing, now support more than 30 of the unmarried females connected with the missions of this Board, some of its boarding-schools for girls, and a number of native Bible-readers. The Woman's Foreign Missionary Society of the Methodist Episcopal Church, having branches in various sections of the country, coöperate with the Board of Missions of that Church.

There is also a Female Board in connection with the Presbyterian Church.

Of 17 American and 41 European Societies, we have figures which show that the American Societies send out 463 missionaries, and the European Societies 1841. To these are to be added 223 ordained natives in connection with the American, and 339 in connection with the European societies. If these figures be added together they give a total of 2,866 ordained men in connection with the various missionary societies labouring in the mission-field.

The most energetic, powerful and extensive Missionary Society in Great Britain is the "Church Missionary Society," which supports over 200 ordained English missionaries at an expense of more than £155,000 a-year. Another Church of England organization is the "Society for the Propagation of the Gospel," which has over 70 missionaries, and expends annually over £106,000. The London Missionary Soci-

ety has been remarkably successful, especially in Africa and the South Seas. It has 160 missionaries, and expends more than £100,000 stg. a-year. The Wesleyan Society has 543 agents, and an income of about £90,000. The Baptist Missionary Society supports 50 agents, and expends over £30,000 a-year. The Church of Scotland has 8 foreign missionaries, who are supported at a cost of about £10,000. The Free Church has 25 missionaries, and raises annually upwards of £15,000. The United Presbyterian Church has 40 missionaries, and raises upwards of £27,000 a-year. Various Protestant societies on the continent of Europe raise about £125,000, and have over 300 agents. The following summary is given of leading American Societies:—

	Agents.	Income.
American Board.....	145	\$625,215
Presbyterian Board.....	84	338,361
South. Presbyterians....	11	29,045
United Presbyterians....	18	50,624
Episcopal Board.....	13	88,342
Meth. Epis. Board.....	58	187,863
Baptist Union.....	45	200,963
Reform. Dutch Board.....	16	81,410

In some of the totals given above, the two great English societies and the Wesleyan Society, labourers in the British colonies, are included. Native agents are not included. Over 25 have been added to the missionaries of the Presbyterian Board, and about 20 deducted from the American Board since the above table was compiled.

Looking over the Foreign Mission field we find extensive evangelistic operations carried on by the Presbyterian Board and the American Board in Palestine and Asia Minor, and in Persia. The Church Missionary Society has large and flourishing Missions in India, Burmah, Siam, and Ceylon. American societies have over 80 missionaries in the same regions. In the Indian Archipelago the work is carried on chiefly by German societies. The Presbyterian Board has 23 missionaries in China. Other American societies have about 60; while European Societies send about 90.

No region has of late proved more attractive to Christian enterprise, and none have rewarded Christian toil more bountifully than Africa and its neighbouring

islands. Here the Church Missionary Society has laboured for fifty years. At Sierra Leone this society has raised up an independent native church resting on its own resources. For this reason the society appears to disadvantage in the statistical tables, for the communicants of Sierra Leone, in number several thousands, having been transferred to the native church, a residuum of 1,782 is all that is placed to its account. The ordained natives are, for the same reason, proportionally diminished—many of them are the parochial ministers of the native church. This is an honourable decrease. Nevertheless the Church Missionary Society numbers in this region 16 European missionaries and 20 ordained natives. The London Missionary Society stands forth in strong array—96 missionaries, 21 ordained natives, and 12,932 communicants. Madagascar has yielded much of this harvest. In close numerical competition range the Wesleyan Missionary Society with 68 missionaries, 10 ordained natives, and 18,319 communicants. The Moravians appear with 23 missionaries, and 2,042 communicants; the Basle Evangelical Society, with 18 missionaries and 805 communicants; the Rhenish Missionary Society, with 33 missionaries, and 1,800 communicants; the French Evangelical Missionary Society with 19 missionaries and 1,670 communicants; but none of these societies are as yet enabled to reckon ordained natives among their agents. Until this be done the work cannot be regarded as having taken root in the native soil.

We need not say a word as to the attractiveness of the Pacific as a sphere of mission work. We only remark that the principal labourers in this inviting field are the Wesleyan Society, the London Missionary Society, the American Board, the Church Missionary Society, and the Presbyterian Churches.

Speaking of the Indians of this continent, and the people of Labrador and Greenland, our authority says:—

“We should expect to find the American missionary societies present in this field in preponderating strength, the Red Indian race being especially their province.”

inasmuch as that race has received much wrong, and ought to receive much good, at the hands of those who have settled in the land which was once theirs. The preponderance, however, is with the European societies. The American societies have in this region thirty-three missionaries, forty-two native preachers, whether ordained or not we cannot say, and 2,233 communicants.

The European societies have in the same region seventy-seven missionaries, eight ordained natives, all of whom are in connection with the Church Missionary Society, and 4,277 communicants.

The West Indies are still a field for missionary enterprise; and we find that fully 200 British missionaries labour in those islands. In South America there are 14 English and 15 American missionaries. Eight of these are Presbyterian.

The total number of Protestant Foreign Missionaries is probably a little over 1900. The number of native preachers, teachers, catechists—converts from heathenism—actively engaged in direct missionary work is about *eleven thousand*. The whole number of converts from heathenism who are communicants, is estimated at about 300,000. This, we believe, is not above the mark.

THE CONFESSION OF FAITH.

The Confession and Catechisms are not intended in any way to take the place of the Bible, or to come between us and God's Word. They are merely human compositions which are of use to show the sense in which the Church understands the Bible, and also to serve as means of helping the young to a systematic acquaintance with Divine truth. The Confession is not our rule of faith or our standard of belief. It is not the ultimate authority. It can be changed, revised, shortened, extended, as the Church may see cause. The Reformed Churches have always maintained their right to revise their subordinate standards so as to adapt them to time and place. This has been notably the case with Scottish Presbyterians. It were a misfortune to any Church to feel itself bound down by the formulas and very words adopted in past ages, and to be itself without the faith

and courage that should enable it to express the truths of God's Word in the current language of the day.

Making these allowances and admissions, we claim for our Confession of Faith the highest place as a faithful, skillful, and consistent exhibition of the system of divine truth revealed in the Bible. It was compiled by able and earnest men in times of great trouble. God in His Providence gave the opportunity, and the men were prepared for the work. The ripest scholarship, the soundest theology, the deepest thought of England and Scotland were engaged in the work of preparing the "Confession." Years were devoted to the task. And the result was worthy of the effort.

The system of truth contained in our Confession has been adopted, substantially, by all the Reformed Churches; and the Confession itself by all the Presbyterian Churches of English and Scottish type. All the Presbyterians of Scotland adhere to it. The two great Presbyterian Churches of the United States united a year ago on the basis of the "Standards pure and simple." There are several smaller Presbyterian bodies in the United States who adhere to the same Standards with equal stringency. The orthodox Congregationalist Churches on both sides of the sea also look to our Confession as their creed. The Baptists very generally homologate it, except the passage relating to Baptism. Presbyterian Churches have carried the Confession with them to Australia, to New Zealand, to Africa, India and China. It is a text-book in Theological Seminaries in Canada. It is a hand-book for Bible classes in thousands of congregations. There never was a time when it was so widely studied or so extensively adopted.

The Divines who met at Westminster to draw up this Confession did not probably look beyond England, Scotland and Ireland in the work they were doing: how delighted would they have been had they realized the fact that they were working for Churches in every quarter of the globe, and in every age of coming time! There are very many more adherents to the Con-

cession, many more students of its pages, beyond the limits of the British Isles than within those limits.

This Confession and these Catechisms are *our* subordinate standards. It is our right and our duty to examine them candidly so that we may know for ourselves whether or not they are agreeable to God's Word. If we find them so, then it is our duty to hold by them sincerely, honourably and earnestly. Our children should know the contents of the Confession, and should have their memories stored with the Catechisms. There should be no Presbyterian family without the Confession of Faith; there should be no young people connected with our congregations left without a knowledge of the Catechism.

There is a bad and lazy habit prevailing in some parts of the Church—perhaps in all parts of it—of indolently accepting the Confession just because our fathers accepted it and never seriously studying it for ourselves. This arises from culpable negligence. The book is not very large, and not by any means expensive. It contains only 33 chapters, none of which are long; and you may buy as many copies as you want of it for 25 cents, and in some styles for *five* cents. It is a noble system of Theology, the most Scriptural and sublime ever drawn up by sanctified human skill; and it is pitiful laziness to treat such a production as if it were an old tale, dry, uninteresting, unworthy of attention. The themes of the Confession are the most profoundly important that can engage the head and heart. In the manner in which the truth is stated, in the clearness of diction, the logical arrangement, the soundness of the system as a whole, and the elaborate precision in detail, the Westminster Confession far excels any other in existence. Compare it, for example, with the Standards of the Church of England, or with the Augsburg Confession, or even with those that are very near of kin to it, the Swiss, the Holland, the Heidelberg Confessions, and its superior excellence will at once appear.

The system of truth brought out so beautifully in the Confession is briefly as

follows: The Inspiration of the Scriptures; the Trinity; Predestination; Creation; Man Created in God's Image; God's Providence; the Covenant of Works and the Covenant of Grace; Christ the God-man; His perfect Atonement; Free Will in Man; The Fall; the Work of God's Spirit in Regeneration; the Doctrine of Justification, Adoption, and Sanctification; Saving Faith; Repentance; Good Works; the Perseverance of the Saints; Assurance of Salvation; God's Law; Christian Liberty; Freedom of Conscience; Worship; the Sabbath; the Magistrate; Marriage; Vows; the Sacraments; the Future State; the Resurrection; the Final Judgment. The scope of the Confession embraces all that is most important to man in time and eternity. The truths of Scripture are succinctly and clearly stated. To read, mark, learn, and inwardly digest it would make us not merely better theologians but better Christians. The Bible first; the "Subordinate Standards" deserve the second place. In conclusion, we recommend to those who wish a very valuable aid in the study of the Confession to procure a copy of Dr. A. A. Hodge's Commentary on it.

WHAT PRESBYTERIANS IN THE UNITED STATES HAVE DONE.

A glance at what our brethren have done in the United States during the past few months will tend to stir us up to greater zeal and liberality. Twelve months ago it was resolved to raise Five Millions of Dollars as a Memorial of the Union. There have been raised or subscribed upwards of \$800,000 for Educational Institutions connected with the Church; \$75,000 have been given for missionary colleges in foreign lands.

"In estimating the value of this movement in behalf of our colleges and seminaries, we must not measure it merely by the amount of money raised. It has directed the thoughts of Synods and Presbyteries to their institutions as never before. It has revealed the necessities of the Church as never before. The fact that the aggregated, but not exaggerated, appeals made

in this one department have amounted to \$4,500,000—nearly the entire Five Million Fund—is calculated to awaken an attention that cannot soon be diverted. It is the beginning only of a work which must be continued when the Memorial occasion shall have passed away. Even those who have been appealed to in vain for present gifts will remember the object in their wills. The whole subject of Christian education has come up for revision. A new era has begun.”

More than one million dollars have been raised during the year for new church edifices. Of these, very few are of the costlier sort. Fully one-half, including mission-chapels in the cities, are believed to be of the class requiring public aid; while a large proportion of the other half are of moderate expense, and were greatly needed though not requiring assistance. Who shall estimate the value of these monuments of re-union? The fact that they are widely scattered may render them all the more acceptable in the sight of God; they more closely resemble His own widespread and unostentatious blessings. Besides, they are the monuments of the people, reared among the people, and speaking to them and their children everywhere in perpetual commemoration.

During the same period “church debts have probably been paid to the amount of one million at least. Debts, it may be objected, “are something that the people *would have paid any way.*” And yet many of these old clogs had hung upon the churches a quarter of a century. Many a pastor, even in some of the stronger churches, had carried a dead weight of this kind through all, or nearly all his ministerial course. In point of fact there is nothing which it is so natural to postpone as the payment of a church debt. It is vastly easier to take a certain amount of interest money from the annual income, or withhold it from the footings of benevolence, than to arise and cut off the chains at once. The most serious burdens are felt by the poorer churches in this respect. In hundreds of cases the question of a few hundred dollars of interest money is the turn-

ing point between success or a crippled helplessness—sometimes almost tipping the scale of existence or non-existence of a church. When any sanctuary dedicated to God is mortgaged for half its value, no offering can be more appropriate than to pay the debt, and thus dedicate the other half. It is therefore a blessed impulse that arouses an entire denomination to a common effort to thus relieve their churches. It is as when the greater and smaller craft in some low-tide harbour—nearly all more or less careened and stuck in the mud—are suddenly raised and righted by the incoming tide, and stand trim and staunch, and ready for action. Such has been the effect of the Presbyterian Memorial tide of 1870 and '71.”

“*Parsonages, church repairs and enlargements, hospitals, publication buildings, have shared it is thought, another million of the funds thus far raised. But it is not to be understood that the work is complete in any one of the above departments. If many pastors have been provided with comfortable homes, many more are yet without them; hundreds of congregations are still destitute of a house of worship of any kind.*”

In our church similar work has to be done—manses to be built, debts paid, churches erected, college funds enlarged and missions extended. We cannot raise Five Millions like our brethren in the United States, but we have resources enough to do much more than we have ever yet accomplished.

SABBATH OBSERVANCE.

One of the most precious boons which God has seen fit to bestow upon man was the institution of the Sabbath. The setting apart of this hallowed day after the completion of the great work of creation, was for the purpose of pointing out to us the duty of labouring six days and resting one. This arrangement of labouring so many days and resting one was made by God, receives the sanction of his example, and is well suited to man's wants and capacities. Man requires a day of rest, a day especially

in which his thoughts may soar above the grovelling things of sense and time and be wasted to the throne of the Eternal. The very stillness of the hallowed Sabbath morn should strongly impress upon our minds the grand truth, that the Sabbath is a day of rest and worship. When on that day the sun shines as brightly as on other days, when the birds sing just as sweetly and the tiny insects flutter in the breeze, when man goes not to his labour and universal silence reigns throughout creation, is not that very stillness the voice of Him who thundered forth on Sinai's top, Remember the Sabbath day to keep it holy. Is it not a voice which conscience, if not twice dead, must inevitably feel? The voice of nature declares in plain and unmistakable language, this is the day that God hath made, and nature but re-echoes the voice and will of nature's God.

The Sabbath then was appointed by God as a day of rest and worship, permanently binding upon all. Our Saviour himself tells us the Sabbath was made for man and not man for the Sabbath. In this glorious and far-reaching maxim we have set before us its permanent establishment and the true freedom of its observance. Men, however, are too often found by their conduct reversing this maxim, making it, "Man was made for the Sabbath and not the Sabbath for man." Instances of Sabbath desecration sometimes come under notice, making it painfully manifest that the hallowed hours of the Lord's day are not spent in rest and worship. In some communities the practice of visiting friends and acquaintances on this day, and conversing upon topics neither edifying nor profitable, is too common. Among our sea-faring population, when a favourable wind offers on the Sabbath, some mariners are found spreading the canvas to the breeze and sailing out of the harbor. Men who pay but little regard to the sanctity of this hallowed day, will drive about for business and pleasure; and farmers will sometimes drive their cattle a few miles in order that they may reach the railway station in due season on Monday morning. These and other forms of Sabbath desecration, such as fishermen setting

their nets, and persons visiting the houses of the sick when there is no necessity for it, are sometimes witnessed. The manner in which the Sabbath is observed in any community is an index of its morality and religion. If ill-observed, then religion is at a low ebb; but a Sabbath-keeping people are an obedient people. We should always remember that when this day dawns upon us it may be our last. Wisdom, therefore safety, interest and duty all require that we should spend it in such a way, that should it be the last upon earth we may spend the next in Heaven.

Our Foreign Missions.

NEW HEBRIDES MISSION.

Letter from Rev. Dr. Geddie.

MELBOURNE, JAN. 31, 1871.

My Dear Brother.—The *Dayspring* arrived here a week ago. My family are now at Geelong, living in a rented cottage. I hope Mrs. Geddie will soon feel the benefit of a change, for she is very delicate.

Mrs. McNair has come with us, and has been advised by her medical adviser to proceed to Britain at once. I am going to-day to examine the ship in which she wishes to take passage. She is advertised to sail next week. I have just written to Dr. Steel asking for money to pay her expenses. I understand that Mrs. Morrison does not go home this year. The last time we heard from her she was not well.

I have just completed arrangements for the printing of the Old Testament on favourable terms, and the work will be commenced in a few days. On account of the weakened state of the mission I must return to the island by *Dayspring*, which will cause a suspension of the work.

I cannot possibly get my letters ready to go by this mail, as I have been so busy with Mrs. McNair's affairs and my own, and the business of the mission. I will make an effort, however, to get from the printer a copy of my report of voyage, which will furnish you with reading matter until next mail.

Yours, &c.,

J. GEDDIE.

REV. P. G. MCGREGOR.

Report of "Dayspring's" voyage among the New Hebrides Group during part of the months of November and December, 1870.

BY REV. DR. GEDDIE.

ANEITYUM, Dec. 20th, 1870.

DEAR SIR,—I beg to lay before you the following statement of my annual voyage among the islands of the New Hebrides group. It was made during the months of November and December, and was later than usual on account of the *Dayspring's* visit to Eastern Polynesia for teachers. No new islands have been visited this year, and the lateness of the season prevented us from calling at some places visited in former years. Our voyage has nevertheless been one of much interest to ourselves, and I trust of benefit to the cause.

FUTUNA.

Our much-esteemed friends, Mr. and Mrs. Copeland, who labour on this island, are well. The mission still suffers from the opposition of the heathen; but this is by no means an unfavourable symptom. The kingdom of Satan has never yet been overthrown without a struggle. The old system of heathenism is doomed, however, and shall ere long be supplanted by the religion of the gospel. I was struck with the improvement in the external appearance of the natives which is visible to a stranger. There was less painting of the face than formerly; many of the natives were unarmed; and not a few make feeble attempts at clothing themselves. These external changes indicate the existence of a deeper work, which shall end in the moral and religious elevation of these deeply-degraded islanders.

The missionary work on Futuna has been seriously retarded during the past year by visits of slavers from Queensland and the Fiji Islands. Many of the natives under instruction have been induced to embark in these vessels. It is no ordinary trial to the missionary to see those for whose good he has laboured snatched away at the very time when the fruits of his labours begin to appear. Should any of these people ever return to their own islands, they will be different from what they now are. The civilization with which most of them come in contact has a demoralising and hardening influence on them. The most degraded characters on these islands are to be found among those who have returned from the Queensland and Fiji plantations.

A vessel recently called at this island from the Fiji in search of natives. The Captain endeavoured by stratagem to secure some native women. He became enraged with the missionary when he failed

in his attempts; and put all sorts of mischief into the heads of the natives against him. He told them that the Bromangans had killed a missionary, and the Fijians had killed one also. The missionary's wife might well say, "isn't it horrible!" If the missionary on Futuna has not shared the fate of his martyred brethren, 't is not the fault of this white savage.

Mr. Copeland is assisted by four Aneityum teachers. We left an Eastern island teacher with him also, named Solomona; he is a native of Niua, or Savage Island. As the language of his island bears a strong resemblance to that of Futuna, he will soon be able to labour in the work.

ANIWA.

Mr. and Mrs. Paton continue to labour with encouragement on this island. The most of the natives are under Christian instruction, and some of them have begun to wear clothing, and adopt some of the habits of civilized life. The rate of mortality is very high among the natives, and unless a change for the better takes place, the inhabitants must at no distant period disappear.

We left one of our Eastern teachers to assist Mr. Paton; his name is Joane, a native of Niua. The language of this island is nearly the same as that spoken in Aniwa. This island, and Futuna also, must have been peopled by natives of Eastern Polynesia, drifted to them at some remote period. They differ much in appearance and language from the Papuan race which inhabits these islands.

Mrs. Paton was delicate at the time of our visit, and one of the children suffering from a complaint which required medical skill; it was deemed advisable, for these reasons, that Mr. and Mrs. Paton should proceed to Lifu, and consult the French doctor there. The season being far-advanced, to save time they accompanied us during our whole voyage round the islands, and called at Lifu on our way home. The voyage has been very beneficial to both mother and child.

TANNA.

We arrived at this island on a Sabbath morning, and landed at Mr. Neilson's station. The native worship was delayed a little to afford us time to land. Our meeting was small, but the natives were attentive. The number who favour Christianity is on the increase. The natives were suffering from an epidemic which had proved fatal in many cases. The first intimation we had of this was their appearance, for many of them had their long hair shorn and their bodies blackened, which are the usual tokens of mourning. Mr. Watt came to the harbour to meet the vessel, and we were glad to hear from him favourable

accounts of the progress of Christianity at his station also.

One of the most hopeful features of the mission on Tanna is the increasing confidence of the natives in the missionaries. Many of them would now regard their removal from the island as a serious calamity. The natives treat them with kindness and respect; where they are known. Should this state of things continue, there is good hope for the future. The time to favour the dark island of Tana draws nigh, and in due time we shall reap if we faint not. The present obstacles to the progress of Christianity on Tanna are the traffic in natives, the possession of firearms (which leads to much fighting, and the presence of so many white men.

We heard during our visit to this island of an outrage committed by two slavers among the northern islands of the group. A canoe which was passing from Apee to a neighbouring island was seen by a slaver and run into. Another slaver which saw the capture from a distance claimed half of the prize, with a threat, it is said, to inform if it were not given. The canoe contained eighteen men and some pigs, which were divided between the two vessels. One or both vessels called at Tanna soon after, and the story leaked out there. This statement is made on the authority of a white man who has been trading at Port Resolution for some years, and whose statement we believe to be true. He told me that he had reported the case to H. M. S. *Rosario*.

ERROMANGA.

It was with a feeling of sadness that we landed at this island. When we went on shore at Dillon's Bay a number of natives came to meet us, and gave us a cordial welcome. The death of Mr. McNair has cast a gloom over the little Christian community. The appearance of sadness was depicted on every countenance. The mission-house was unoccupied, but a few natives were living on the mission premises to take charge of them. Some girls, who had been Mrs. McNair's scholars, were sewing patchwork on the verandah, which reminded one of bygone times. The garden was overrun with weeds, and we saw other symptoms of decay.

The remains of our departed brother are buried within a few yards of the grave of the martyred Gordons. His grave is separated from the mission premises by the stream which runs into Dillon's Bay, and is not more than a good stone's throw from the house. It is marked by a mound of stone which is built over it, and neatly plastered with coral lime.

We did not see Mr. Gordon, who had left Dillon's Bay a few days before our arrival, and was at another part of the island.

We heard, however, of his welfare, and good tidings of his work. We sympathise deeply with our brother in his isolated position, and pray that he may have much of His presence whose promise is, "Lo I am with you always."

The island of Erromanga has had an eventful history, and must be regarded by the Christian Church with a tender and undying interest. I trust that the friends of the mission will not be discouraged by past trials, but labour more earnestly, humbly, and prayerfully for its evangelization than they have ever done. The God in whose cause we labour can bring light out of darkness, and turn our mourning into songs of praise.

I left Erromanga with feelings of intense sympathy for the little band of native Christians. They seemed as children without parents, but they have a Father in heaven. May he take them under his special care, and speedily send them another labourer to break the Bread of Life to their souls.

EFATE.

The *Dayspring* called at this island on her way north and on her return voyage also. There is no missionary here at present, Mr. and Mrs. Cosh having gone to New Zealand, chiefly on account of the health of the latter, but hope to return to their station. Natoga, the Aneityum teacher who lives at Pango, gave a favourable account of the work there. The attendance on public worship is good, and the appearance of the natives respectable on the Sabbath-day. Nothing has occurred since the departure of the missionary which requires special notice. The people lament the absence of their missionary, and plead for his return. During our visit to Pango, one adult and four children were baptized, by the unanimous request of the native elders. Pomal and Loes acted as interpreters on the occasion. Our visit was profitable, I hope, to the natives as it was refreshing to ourselves.

The station at Erakor (late Mr. Morrison's) is now under the care of Pomal. He is an energetic as well as good man, his position as chief of the district giving him an influence for good. His father was the first native on Efate to receive and protect Samoan and Rarotongan teachers, fifty-five years ago. The Christians of Erakor keep up their school, attend worship on the Sabbath-day, and continue steadfast in the faith. The good seed sown by the late missionary has taken root, and is now yielding fruit to the divine glory. The name of Morrison and his devoted wife will long be remembered in the place which has been the scene of their brief and useful missionary career.

Our other teacher, Yatith, lives at Im-

angalyu, in the north part of the island. He has laboured there with patience and perseverance for some years, and his labours have not been in vain. Most of the natives of his village have begun to attend worship on the Sabbath-day. Their appearance was more friendly than I have seen it during any former visit. It was through the chief of this place that Mr. and Mrs. Milne were so well received on Nguna, for his mother belongs to the place where they have settled.

The gospel has not spread as rapidly on Efate as we had expected, chiefly on account of the indisposition of the natives to receive it. We hope that a change for the better is not far distant. The people on the small island of Fil, who have hitherto resisted all attempts to introduce the gospel among them, have begun to waver. They speak a different language from the natives on the mainland, and are in many respects superior to them. The young men speak slightly of their superstitions, and say that they will attend worship as soon as their old chief dies, who is an inveterate heathen. The chief priest also sold us a small island, containing six acres of land, in an eligible place for mission premises. A missionary or teacher might be stationed here at any time, with prospects of extensive usefulness. When the people of Fil receive the gospel, their example will be followed by others of the same race on Efate.

SLAVERS.

During our short stay at Efate, no less than three slavers called at the island. No. 1.—A ketch, belonging to New Zealand; she had a cargo of natives on board from the northern islands. A boat from the *Dayspring* boarded her for news, and saw her living freight, some of whom were in irons. Two natives from Espirito Santo jumped into our boat, and pleaded to be taken to the missionary vessel, and would not leave until they were forcibly taken out by those on board. One of them jumped overboard the same night, swam ashore, stole a small canoe, paddled off to the *Dayspring*, and reached our vessel after a hard struggle for life. We sent the canoe ashore in the morning, but kept the native, whom we hope to return to his own island.

No. 2 was a topsail schooner, belonging to Queensland, with a full cargo of natives. The morning after her arrival, a native of Pango came on board of the *Dayspring*, and requested us to use our influence to procure the release of three boys who had recently been sold to her. Two of these lads had been sold by their own father for a double-barrelled gun, and the remaining one (an orphan) was sold by a man with whom he had gone to reside, for a piece of calico containing between 20 and 30 yards. The

parties who sold the boys had repented of their bargain, took back the payment to the captain of the vessel, and requested him to release them. The captain would not receive the payment again, and refused to give up the boys. After consulting my brethren in the *Dayspring*, the following letter was written and sent to the captain:

EFATE, DECEMBER 5TH, 1870.

To the Captain of the schooner—.

SIR,—A Christian native belonging to Pango village, has just come on board of the *Dayspring*, to inform us that you have three boys of that village on board of your vessel who have been sold to you. He has given us the names of the parties sold, and stated also the amount of payment received for them. We understand, moreover, that the boys are unwilling to go with you, and that their friends have brought back the payment received for them to procure their release, which you have refused to grant. As the purchase of human beings is a violation of the divine laws, and degrading to British subjects, we hope that you will see the propriety of setting them at liberty before you leave this island.—We remain, yours, &c.

JOHN GEDDIE, missionary, Aneityum.

JOHN G. PATON, missionary, Aniwa.

JOHN GOODWILL, missionary, Santo.

The captain of the slaver came on board of the *Dayspring* in the evening to talk over the matter. He was an intelligent young man of respectable appearance, I regretted much to see him engaged in such a business, and told him so. He did not deny any of the facts mentioned about the boys, but said that the property given was not payment, but merely a present to the friends. I told him that he might call it what he pleased, but that the natives certainly understood it to be payment, received it as payment, and reported it as payment to us. I reminded him that apart from the morality of the question, the traffic in human beings was opposed to the spirit and letter of the laws of our country; and that our calling his attention to the case before us, he should regard as an act of positive kindness to him. He said that it was the custom of the trade to make presents of property when they received natives, and if he did not do as others did he would receive none at all. After some friendly conversation, he said that he did not like the trade in natives, and hoped soon to be out of it. I parted from this interesting young man expressing a hope to hear of his being employed in a more legitimate and respectable business. He gave us to understand that the boys would not likely be given up.

No. 3 was a cutter; she arrived and anchored off the station at Pango. The

missionaries were ashore at the time of her arrival, attending a meeting with the natives. We were about to return to the *Dayspring*, when a boat landed from the cutter near the place where we were. In a few minutes the natives came to tell us that there was a dead man in the boat; we hastened to the spot, and found that it was so. There we saw the body of a Pango man, wrapped up in a mat, who had died not a half-an-hour before. He had left his own island some time previously, to assist in collecting a cargo of natives on the northern islands. When the vessel was at Leper's Island, a poisoned arrow was shot at her boat, which struck this man in the breast, and he had just died from the effects of his wound. The natives became excited when they saw their dead countryman, and began to haul up the boat. The white man who had charge of her being armed, was going to resist; I told him to do nothing to irritate the natives, and to get quietly into our boat, and we would put him on board of his vessel. He wisely took my advice, for the excitement was increasing, and I was glad when we were safely clear of the shore. The boat belonging to the cutter was seized by the natives and carried away, as an expression of their anger on account of the death of their countryman, who was a man of some influence. We called at the cutter to land the white man whom we had saved from trouble, perhaps from something worse. The captain, a man of coarse manners, began to abuse us because the natives had taken his boat. We told him that we had called to land his man, whose life we had probably saved, and expected different treatment from him. His better feelings seemed to gain the ascendancy for a moment, and he made an effort to thank us. While our boat was alongside of the cutter, we saw her living cargo, consisting of men, women, and children, herded together, without distinction of sex, in the most disgusting way. While we were engaged talking, two natives left the cutter and jumped into our boat, and would not leave her. No efforts were made to take them out, and certainly we would not turn them out. They landed on Efate, and we left them there.

ESPIRITO SANTO.

The Rev. J. Goodwill had been settled on this island in July last. The special object of our visit was to remove him for the unhealthy season. The island is reported to be very unhealthy. The site chosen for mission premises is elevated and has a healthy appearance at least. The natives are very inoffensive, and behave with civility and kindness to their missionary. The old chief Lepas is a warm friend.

Mr. Goodwill has not been able to explore much of the island, but he reports

favourably of what he has seen. The land is fertile, and the natives raise large quantities of food. The people are numerous, especially in the inland districts, which are probably more healthy than the shore.— There is frequent intercourse also between Cape Lisburn and the north end of Molliscolo. It is probable that we may yet be able to enter that long-sealed island through Santo at no distant period. Mr. and Mrs. Goodwill have an inviting field of usefulness before them if they can only stand the climate.

The day before our arrival at Santo, a boat's crew consisting of three white men and two Efatians were taken at a place about 15 miles from Cape Lisburn. She belonged to the "Wild Duck," which we afterwards met at Efate. She had gone on shore to trade for natives, and returned no more. The vessel remained at the place for some days, but the missing boat never turned up. Those on board of the vessel saw large numbers of natives on shore, who made all kinds of hostile demonstrations.— I landed at this place during a former voyage, and requested an interview with the chief and the people, who were collected near the place where I was. My request was declined, and the Santo native who accompanied me said they were very angry with white men, because they had stolen so many of their friends. He advised me to return to the vessel without delay, and seemed quite relieved when I was in the boat once more. The missing crew have doubtless come to an untimely end. It is sad to think of our fellow-creatures losing their lives in so ignoble a cause.

The day after we sailed from Espirito Santo Mr. Goodwill had an attack of fever. The timely use of medicine moderated, but did not entirely arrest it. He still suffers from it, and is likely to do so for some time.

NGUNA.

We called at this island on our way home. Mr. and Mrs. Milne were settled here more than four months ago. We found them occupying a comfortable house for a new station. The natives are inoffensive and very friendly. The station at this place has some peculiar advantages. There is good anchorage and a good landing place. The north side of Efate and some small islands can be visited easily. The language is understood on several of the adjacent islands, which will increase the missionary's usefulness. We have reason to believe also that the island is comparatively healthy. Mr. and Mrs. Milne have commenced their labours at a more than usually privileged station. We left three of our Rarotongan teachers to assist them in their work.

J. GEDDIE.

To the Clerk of New Hebrides Mission.

New Hebridean Sketches.

No. XI.

A NATIVE MARRIAGE.

First—*Getting an Introduction.*—This varies according to circumstances. We may be able to state several of the plans adopted by the young suitor and his friends, but we will commence with the most natural and sensible, and if space permit perhaps others may be given.

A fine young man, athletic and handsome, chances to see a pretty maiden sitting with a group of young girls and old women under the cool shade of some great palm or cocoa tree in front of their village, as he passes on to his own village, and that night his sleep is banished with golden dreams of future happiness. He awakes as darkness merges into day, and discovers that it is but a dream. But he cannot forget it; and as he allows his mind to go back to the happy party he saw last evening at the village, he almost sees the mild face of his gentle friend. He thinks of the fair one, and cannot get her out of his thoughts. His state of suspense he can endure no longer, and he goes to some particular friend and tells him he is "aiyu," sweet in his heart towards this young lady, and asks him to assist him. His friend undertakes to go to the young lady and tell her how his young friend is bound up in her, and he also tells her what a fine fellow he is—so handsome, so young, so kind, how every person likes him, and how all the belles of his own village are so in love with him that they are fading away into a premature grave!

All this time she is either sitting with her head resting in her hands, or standing a short distance off with her face turned away from the speaker, and confusedly fingering the folds of her dress or picking the loose pieces of bark off some tree. After he has given the last touch to the picture of her happiness, if she will but accede to the proposal of his young friend, he pauses to ask her what her "inliin-mop-om" (heart or mind) is. If she is quite willing to cast in her lot with her young friend, she will reply that she is *sweet in her heart towards him*; but if only out of respect to her friend and sympathy with him in his trouble, she will simply say, "et upene" (it is good.) The old man returns to tell of his success to his young friend, who on hearing it suddenly springs to his feet and bounds into the air, and then in a stooping position he runs forward clapping his hands for joy, and exclaiming, "hiboha! ehch! naaurinaig ak etmak mun ti intas anyak, kis idim acaig ainyak! 'tum tau upene irak! Mun atime alupas ainyak!" (Good! never! My compassion on you my father! language fails. Did I not say so? How it suits me! I am

henceforward a great chief!) But I must hasten on or my letter will be finished before I've got the happy pair married.

II.—COURTSHIP.

The young man now begins to make presents to the parents of the young lady, and also to herself, and sees but little of the family, but knows it is all right. But now a storm threatens to sweep over the island; all the young men are mad with jealousy and rage, for they all want her now, and they cannot brook the idea of a stripling from another part of the island coming and carrying off one of their village maidens, when there are many better and older men in her own village who have no wives, and one of them has had his mind quite made up to pop the question to her himself so soon as his pigs are fattened and his yams ripe. But her lover has no idea of giving her up, and his friends work hard for him; but as many of the disappointed youth's friends are using their vile tongues to injure the only one he loves, or ever did love. The old and young women of the girl's town are up in arms against the successful suitor, and they meet as a committee of the *Gazette Club* to devise plans to ruin the young man's character, and herald it to all his and her friends. This they do not injure him of course, but because they are so pure at heart themselves and therefore grieved at anything and everything that is ignoble in others. They are led on by some old dame of the town, a regular encyclopædia, who trumps up a great mountain of untold sins and flirtations against the young lady's lover, and hastens (out of the very essence of sympathy of course) to tell the poor deceived girl, and as a true friend implores her, as she values her own happiness, to have nothing to do with him. Before she leaves the girl the *Evening Gazette* comes in, and she corroborates all her mate told; and by the way of supplementing the facts just mentioned by her friend, she states that the young man who has so shamefully treated her is engaged to not fewer than five or six other young ladies, and it is quite true, for she saw him with her own eyes speaking to a young lady, and a friend of hers saw him smiling as he passed another the other evening. And next, the young man who intended to ask the girl so soon as his pigs were fat and his yams ripe is mentioned to the girl as a most suitable husband for her, and as a proof of his sincere attachment she mentions that he has threatened to destroy his rival's plantation, spear his pigs, and demand from the villagers where his rival belongs an old militia musket which his great grandfather gave them in exchange for a hog which has been eaten years gone by. If this does not change the young lady's mind she is further told that

the poor young man has threatened to leave off coming to church, commence to smoke tobacco, leave the island, or drown himself, if she will not become his wife. The girl, unable to stand the constant persecution of her advisers any longer, consents to marry him. If the marriage takes place, a month thereafter 'tis found out they are not living happily, and if she is the cause of it, the friends gather to "tas ehelen" (give her a good talking to), and she hears all they have to say, and then informs them they are the cause of all this trouble, for they talked her into the compact, and she never loved the man, and only said so at the time to please them, but it was not from her heart, but only from her lips out.

In my next I will give a description of a happy courtship and marriage ceremony, where there were no opposition and no match-making, and hence nothing to cloud the sun-shine of their happy home is ever heard of. H. A. ROBERTSON.

TRINIDAD MISSION.

Third Annual Report.

IERE VILLAGE, Dec. 31, 1870.

To the Board of Foreign Missions Presbyterian Church L. P. B. N. A.

Another year has passed to its account, and your Board looks for a report of its labours and their results. I have abundant reason to be thankful for health to labour, and I confidently leave results to the Master whom I serve.

REVIEW.

Your Board will remember that once on each Sabbath I preach to the small English-speaking congregation here, that on Thursday afternoon I give religious instruction to the children of the Ward school, and that we hold a weekly prayer-meeting.—Part of my time was also given to the COOLIE SCHOOL here, but not so much as on previous years; as other work pressed for attention and Soodeen proved trustworthy. The average attendance at the Coolie school shows a slight decrease on that of last year, arising principally from the fact that a number of the boys have grown large enough to find profitable employment, and thus to be of considerable assistance to their parents. It is not at all strange that in these circumstances they were sent to work and that the school suffered. It is our intention, however, when the school is reopened after the holidays, to change the hours, so as to give these boys at least an hour or two in school each day. You are aware how much Selal's conduct grieved us. His mother a week or two ago offered to pay Soodeen to give him a lesson late in

the afternoon, so that he might be able to continue work on the Estate and yet get a lesson every day. I hope, therefore, that the proposed arrangement will be appreciated. Some of the boys who appeared backward at first have been making good progress. Among these there is a very well-behaved lad whose Coolie name is Bauka, who was baptized in the Roman Catholic Church before we came here and bears the christian name of John Dharm. His attendance has been very regular, and he is now, I think, the best reader the school has produced. Notwithstanding discouragements, those who know the circumstances consider the school successful.

ADULTS.

Considerable attention has been devoted to the adults. Nearly every Sabbath in the year an average of 35 have assembled in the church here for worship. Every second Sabbath an early meeting was held at Palmyra Estate, with an average attendance of 24. And on the alternate Sabbath morning I held a meeting at "The Lothians." Some years ago there was a school on this Estate, and I found that several of the boys could read a little and were anxious to learn more. A Coolie who can read Nāgāri had formed a class to be taught by him gratuitously. Eleven were attending this class every evening after their work.—I was pleased to find that under him they were making progress in reading and writing their own language. To these and some four or five others I have been giving a lesson in English every Wednesday evening, and they form a class for religious instruction when I hold service on the Estate. Seven or eight of them were baptized some years ago by the Church of England Bishop. The proprietor takes an interest in our work, and gives me every encouragement. I hope we may soon be able to do something more satisfactory for the instruction of these young people.

HOSPITAL INSTRUCTION.

During the greater part of the year a meeting was held in the hospital at Malgretoute Estate. For the last three months this meeting has been changed from a week day to noon on Sabbath. This secures the attendance of some of the Estate people in addition to the patients, and has given an average of about 30. During the last month I began a weekly service in the Colonial Hospital, San Fernando. The attendance has been from 45 to 55. You will thus see that my regular work on Sabbath is three Coolie services and an English one, and two Coolie meetings and an English one during the week. I also paid ten visits to the convicts at Irois penal settlement, holding service in Hindustani and English each time. This outline was filled up by

attending to the sick, preparing for meetings, visiting among the Coolies in settlements and on Estates far and near, and all the numerous little et ceteras that intrude on one's time.

THE LANGUAGE.

Another thing to which I have given considerable time and a great deal of devoted attention during the year is the language. This may appear strange after what was said in my last annual report. I feel sure, however, that it has been time well spent, for I am satisfied that it would be mere trifling to be content with indifferent attainments in a matter of such importance. I felt that I ought to place myself at least on a level with any of their babajees. I therefore learned to read and write the Nāgārī character. This gave me the key to the Hindi dialect, which the Hindus prefer, and which has fewer words beyond their comprehension than the Urdu. I have now familiarized myself with the Hindi and use it, or the Urdu, according as the person to whom I speak may be a Hindu or Mussulman.

The truth respecting the language seems to be this. The Hindi, or Hindui, was the original language in the upper provinces of India. When the Mohammedan invaders came in, the soldiers and the people communicated as best they could. Thus a *patois* sprung up called Urdu, which means camp—the camp language. Arabic and Persian words, and even phrases, were incorporated. The phrases were however treated as words, and subjected like them to the rules of the Hindi grammar; and what was at first but a *patois* rose to the dignity of what is sometimes called the Hindustani language; but what is more correctly the Urdu or Mohammedan dialect of that language—the Hindi being the dialect of the Hindus. As commonly spoken by the people, these two dialects may be regarded as largely overlapping each other and thus forming a common central language very rich in words, particularly in nouns and adjectives. As the Mohammedans became the rulers of the country they supplied the terms of law and government, which continue to be commonly accepted though from the Persian and Arabic.—Above the one border of this common central spoken language lies the high Urdu, rich in poetic phrases and scientific and religious terms from the Persian and Arabic. Below the opposite border lies the low Hindi with a corresponding class of words derived from the Sanscrit. In literature the dialects overlap each other much less. As the Mohammedans, while imposing their laws, failed to impose their religion on the Hindus, and as the Koran and Shastras were written in languages beyond the extremes of the Hindustani, the religious terms of the

Urdu and Hindi dialects are very different. The grammar is easy; but the number of words to be learned to understand Mussulman and Hindu on all subjects is very great. There is another difficulty; the Coolies, being uneducated, do not understand all the words of either dialect as met in books, or dictionaries; we have therefore to reject all words above their comprehension, and substitute others. Last year I reported that I had gone over the first three gospels, in the Urdu version, making such changes on the margin and committing all new words.—Following up this plan I this year read through the Urdu version of the New Testament and several portions of the Old. I also read the four Gospels and the Acts in Hindi. Here I found comparatively few words to be changed; but the list to be committed was of course very large at first.

According to official returns about 2000 new Coolies arrive here annually. "The Lothians" Estate received 40 last week.—Palmyra expects 30 in a week or two. Even the old Coolies who smatter English about common things cannot be persuaded to listen to a discourse on religion in English, because they really do not understand it.—I therefore consider the language a first necessity. And I hope you will remember how much labour the acquisition of such a copious language requires, and how much delay this causes, and have patience with me and my fellow-labourer. Mr. Grant arrived early in December and chose San Fernando as his field of labour. To the coming of a second labourer I attach great importance. "Two are better than one," for they can help each other. The field is open for the second. And if the first fall—as on the high places of the field we all may, and in due time must—the second, armed with the language, can hold the field till help arrive.

ST. FERNANDO COOLIE SCHOOL.

Recently a scheme has been set on foot with a view to establish a Coolie school in San Fernando, largely assisted by government. A committee of six has been formed for the management of this school, consisting of the Mayor and one of the leading doctors of San Fernando, two gentlemen interested in neighbouring Estates, and Mr. Grant and myself. Our petition has been forwarded to the Board of Education. Details would be out of place here, and the arrangements are not yet complete, but this movement seems sufficiently important to be noticed in this report. Such a school will form a valuable auxiliary to Mr. Grant's work.

RESULTS.

And what shall I say of results? To the eye of sense they are nothing, or almost nothing. A few scratches on the surface of

a field—some boys taught to read—a number of people taught to question and doubt—a few ready to accept a new avatar, somewhat different from and somewhat better than all the old. A certain interest awakened—a certain commotion among the people. As one of the young men expressed it: "Some of the people are getting afraid that if they listen and advance much farther they will find their old faith subverted, and their minds quite drawn away from it." To the eye of sense this may appear only a ripple on the surface of the water; and the labour of three years may appear all but fruitless. But we count results neither the measure of our duty nor the source of our comfort. Our faith is in God, and this, with honest labour, is our pledge of future results. We have learned the language—been the means of having some children taught to read the word of life, and succeeded in stirring up public interest in this work. We have visited those who were sick and in prison, and preached the healer and liberator to them; proclaimed the simple affecting story of the cross to numbers in the sanctuary, in the house, and by the way. And beneath the scratches in the field we believe the seed is not lost. From the fear of some we infer that the tendency and bearing of the truth are being rightly understood by them. From the commotion we hope the leaven is at work, and the ripple on the water may be the first moving of the spirit. Our work during the year has been very pleasant; and even should manifest results tarry we are prepared to labour on, in the same measure and spirit. Ours is the labour. You have delegated that to us; but prayer is in the power of your hand, and results, great, permanent and blessed, are wrought by prayer.

I have much pleasure in submitting herewith the accounts of the school for the year, and also those of the addition to our premises for the teacher's room and a carriage house. I hope they will be found satisfactory.

Respectfully submitted.

JOHN MORTON.

Letter from Rev. J Morton.

IERE VILLAGE, }
March 22, 1871. }

Rev. and Dear Brother,—It is some time since I wrote you, but I trust that all necessary news has been supplied, and all available space in the *Record* filled by Mr. Grant.

SAN FERNANDO SCHOOL.

You will be glad to hear that the school in San Fernando is fairly started, and promises well. Information respecting its working, etc., will naturally come from Mr. Grant, in whose field it is; but it falls, I

believe, on me to inform you of the arrangements that have been made with the Government. More than a year ago a change was made in the school-law by which committees or societies could obtain Government aid for schools started and managed by them. But the religious instruction is to be kept quite separate from the secular, and there is a strict conscience clause. At that time a special committee was appointed to consider what terms should be offered by the Government to parties getting up distinctively Coolie schools.

By letter and conversation the members of that committee advised with me, but they could not agree among themselves, nothing was done.

A fortnight after Mr. Grant's arrival, being in Port of Spain, I met the chairman of the committee, who is also Agent-General of Immigrants. He expressed his conviction that the matter had been ripening, and that a proposal coming from us would probably lead to a practical solution of the question. He called on the Governor along with me, and our views being encouraged by him, a committee of six was formed, and a petition forwarded to the Board of Education in due form. As secretary to the committee I had again to go to Port of Spain, and at length a favorable answer was received from the Government. The amount allowed is one hundred and seventy-five (\$175) dollars per annum for a teacher, as a fixed sum—five and a half (\$5½) dollars per annum for every child that on examination shows respectable progress.—This is called "Result Fees." And 50 cents per quarter for every child that makes thirty days at school in the quarter. This is called "Capitation Fees." If the school succeeds this amount will more than meet the salaries of all the teachers by about \$80. The building which we have rented is very large, and is of great service to our work on Sabbath. It will cost us this year—rent and fitting—about two hundred dollars.—Of this sum the committee expect to raise about \$120; and I have no doubt we will raise it easily enough.

Four hours per diem are allowed for secular instruction. Outside of these four hours the Government allow us unlimited freedom in the matter of religious instruction.

BAPTISM.

On Sabbath, 12th inst., Aziz Ahmad, of whom Mr. Grant has doubtless informed you, was baptized in the church here. On Saturday the questions to be asked him in baptism were gone over carefully with him, that we might be quite sure he understood them. These and other questions I put to him he answered very intelligently. On Sabbath the church was crowded, and in a

prominent position in front of me sat two Brahmans, who were most attentive and nodded assentingly to much that was said. Another Brahman equally interested, sat near the door. To the right were some leading men among the Mussulmans of the village. The attention became riveted during the address before baptism. It was from the passage, "Whatsoever ye do, do it heartily as to the Lord and not unto men." And all seemed impressed when I charged Aziz that if he was doing this unto men—for their praise or good will, or for worldly advantage—he should even then turn back. One of the questions asked him was, if he of his own free will desired baptism. I believe we succeeded in making the audience feel that we only want converts who are such from conviction and free choice. After the baptism came

THE COMMUNION.

There were three Coolies at the table, Charles Clarence Soodeen, Thomas Walter Cockey and Aziz Ahmad. As we gathered around the table, Mr. Darling, proprietor of "The Lothians" Estate, and his nephew, members of the Church of England, who were present, came forward and took their place also. These with Mrs. Morton and your two missionaries, made eight. What seems to have appeared strangest to the Coolies, was that all drank out of one cup. Some said it was not right. Others, that they did not understand it. One of our young men—himself still a Hindu—defended it, as showing that there was but one Saviour for all and one fellowship in him. It showed, he said, that there was no pride and no respect of persons or distinction of caste in the christian church—master and servant, proprietor and labourer being all alike.

The service was, I believe, impressive to all. The tears stood in Aziz eyes as I addressed him, and when he answered the questions put to him. After he was baptized I gave him the right hand of fellowship, and asked him if he wished to be taught the way of God more perfectly. On his answering yes, I turned to Mr. Grant and asked him if he would engage to be his instructor. As he answered yes, I passed him over to him. Mr. Grant received him with the right hand of fellowship and pronounced on him the benediction, "The Lord bless thee and keep thee, &c." I doubt if he ever pronounced it with deeper feeling.

RECEPTION OF T. W. COCKEY.

I must now tell you about Thomas Walter Cockey, mentioned above. He came to me twenty months ago to be employed as teacher. As I did not know him or what character he bore, and as I had no place for him at the time, I sent him back to his Estate, about 20 miles from Port of Spain

and 55 miles from this: I wrote his master, (who is also Soodeen's old master) and also Rev. Mr. Dickson about him, and kept up some communication with Thomas. When I went to Port of Spain about the San Fernando school I wrote him to meet me and be examined. He did so, and I was pleased with the result. The reports of those who for a year and a half had watched him for me, were also favourable; but we could not make a place for him in the San Fernando school. Aziz was as Mr. Grant's right hand and naturally came in. A Madras man who taught a Tamil class in the same street, if engaged, would bring in his scholars, and so our way was shut up. I wrote Thomas to come here and be drilled for two or three months and I would find a school for him somewhere. He is now with us. He reads Hindi in the Nagari character, and Urdu in both the Arabic and Romanized character. He also reads English very well. He is a little rusty in some things, but will soon brush up. His father is a christian in India, and he was baptized when young. After Aziz was baptized I asked Thomas a number of questions in the presence of the people and received him into the communion of the church, and he sat down at the Lord's table for the first time.

THE SCHOOLS.

I visited the San Fernando school yesterday. There are 69 on the roll, and the average attendance for the past eight days has been 43. My own school is going quietly on—keeping up its numbers notwithstanding that this is the busiest season. What grounds of encouragement we have will suggest themselves to you as readily as to me.

I am, yours very sincerely,
JOHN MORTON.

News of the Church.

Presbytery of St. John.

PRESBYTERIAN CHURCH, HARVEY, }
March 21st, 1871. }

The Presbytery having met according to adjournment was, after service by the Rev. N. McKay, constituted by the Moderator.

The Presbytery proceeded to the visitation of this congregation.

The customary questions having been put it was found: That the minister endeavours to preach the gospel faithfully—endeavours to make his pastoral visitations answer the ends of diets of examination—visits the congregation punctually once a year—visits the afflicted attentively, and attends church courts regularly. Admin-

isters baptism only in a worshipping assembly and with consent of the Session—does not administer baptism to the children of parents not in the fellowship of the Church. Has usually two Bible-classes with an aggregate attendance of about 25.

The Elders seldom visit and pray with families in the congregation; do watch over members and report cases requiring discipline; visit the afflicted, always attend meetings of Session and other Church courts when within their reach; attend and take part in prayer-meetings. The number of Elders is 6, one of whom is aged and infirm. They carefully exclude persons under censure; have occasional meetings for conference and prayer; endeavour by agency of Sabbath-schools and sometimes by personal conversations, to bring in the baptized youth. They exercise supervision over Sabbath-schools, and these are efficiently conducted.

Regarding the state of religion they report their shortcomings many, and they have nothing to boast of, but there are evidences of the growth of spirituality and morality; many attend carefully to family religion, and the Sabbath-schools are fully attended; there are two prayer-meetings—one conducted by the Elders, and the other, near the residence of the pastor, is regularly attended by him; there is service at Harvey every Sabbath morning, and on Sabbath afternoon a monthly service is given to Brockaway, Gass Settlement, and Acton. The number of families is about 80, and of communicants about 200; accessions during the year 10. There are some who ought to have professed Christ who have not done so. Eighteen copies of the *Record* are taken in the congregation.

The minister's salary is \$440. It is all they can raise. They believe the people give as much as they are able. The highest subscription is \$15, and there is only one so high as that. No arrears due the pastor. The congregation meets its liabilities promptly.

After several members of the Presbytery had expressed their views on the information elicited, the Presbytery unanimously agreed to the following finding, which was submitted by the Clerk:—

Resolved,—That the Presbytery is highly gratified to find that under the efficient and pains-taking pastorate of the Rev. S. Johnston, the spiritual affairs of the congregation are in a very satisfactory condition, and that he is well assisted by a band of Elders who understand their duties and endeavour to discharge them. The Presbytery is also pleased to find that the congregation is promptly fulfilling what it promised for the support of ordinances, and in aiding the mission schemes of the Church. The Presbytery, would, however, earnestly

encourage and urge the congregation to endeavour to attain a higher exercise of Christian liberality towards both local and general objects.

The Presbytery then adjourned to meet at the residence of the Rev. Mr. Johnson, this evening at 7 o'clock, p. m.

The Clerk submitted a report of the committee appointed to visit the stations forming the charge of the Rev. J. K. Bearsto.

The minister endeavours to preach the gospel faithfully—does not hold diets of examination, but endeavours to visit all the families once a year—visits the afflicted attentively and as frequently as possible—is regular in attendance on Church courts—administers the Sacrament of Baptism occasionally in private houses in exceptional cases only—has in some instances baptized for parents not in fellowship, and has no Bible-class.

The Elders do not visit families or pray with them—do watch over members, and if cases appeared requiring discipline, they would report them—visit the sick—are regular in attending Session, and sometimes Presbytery. There is no prayer-meeting.

The Session reported that there are no special districts allotted; that they are careful not to admit to ordinances persons who are under censure—have no meetings for conference or prayer—do not specially adopt means to bring in the baptized youth—neither elders nor minister attend the Sabbath-schools. The minister cannot do so on account of engagements to preach at remote places.

Judging from the attendance on ordinances, and the regular habits of the people, the state of religion is hopeful.

The managers reported the promised salary of the whole charge \$500, of which sum this section contributes \$240. They would gladly increase the amount if they could.

The report was received and ordered to be incorporated in the Minutes, and the delegates were instructed to carry out the visitation of the other stations as soon as convenient.

The Moderator having explained that unavoidable pastoral engagements prevented him from attending to his duty on the committee appointed to visit the Rev. A. Donald's charge, and that at his request the Rev. N. McKay had kindly taken his place. Mr. McKay then submitted the report of that committee:—

The committee proceeded to Campbell Settlement on the day appointed, and met with that section of the congregation in the District School-house. There are seven (7) Elders in the congregation, but none of them reside in this section.

The minister endeavours to preach the

gospel in purity and fulness, but finds it difficult to supply so wide a field. Holds diets of examination occasionally, but the families are too scattered—visits as often as he can, and had walked over 50 miles within the last three days in discharge of pastoral duty—visits the afflicted regularly—attends Church courts regularly also—administers baptism generally in public meetings, but finds it necessary to make occasional exceptions. He sometimes baptized parties not in fellowship, but only to such as would be gladly received to fellowship if they applied—teaches a Bible-class occasionally but not regularly—cannot keep it up.

A good deal of religious earnestness exists among the people, but also a good deal of carelessness. Business matters are entrusted to managers, who reported that the amount promised by this section was \$64.15. They were never able to collect the whole amount subscribed. Some paid punctually, but some were always delinquent. The subscription list is divided among three collectors, who call upon the subscribers but once a year. They have no church building. They have opened a subscription list and carried it up nearly to \$200, and some work was expended on materials, but nothing has been done of late.

The members of committee commented at length upon the items of information brought out, urging the people to make an immediate and vigorous effort to provide a place of worship and to become fellow-workers with their pastor in every good work. The delegates hope that their mission will not be in vain.

Mr. Donald intimated that as there was no way of getting to Londonderry on account of the condition of the roads, but by walking a distance of sixteen miles, he had made no appointment there, and the committee were obliged to return home, having accomplished but half of their allotted task.

The Presbytery took up the further consideration of the resignation of the Rev. S. Barnard, whereupon the Clerk having intimated that there was no word from Glassville relative to the arrears due to Mr. Barnard, the Presbytery instructed the Clerk to write to Messrs. Hugh Miller and John Simpson urging action in the matter, pending which the further consideration of the subject was postponed until the next meeting.

Rev. John Turnbull intimated that on account of the death of Thomas Robinson, Esq., the Session of the Baillie, of which he is a Moderator, cannot be constituted for want of a quorum. The Presbytery agreed to record their deep sense of the loss sustained by this Court, of which he was a

member, and by the Church, by the death of our esteemed friend, Thomas Robinson, Esq., whose services were always cordially rendered to every good cause, and whose hospitable home was always open to all good men; and further, the Presbytery appointed John McLeod, Esq., of the St. James Session, as assessor with the remaining members to constitute the Session of Baillie.

The Rev. Wm. Stuart intimated to the Presbytery the gratifying fact that the Frederickton congregation has decided to erect a new church. The Presbytery being well aware that such a step is necessary to the progress and prosperity of that Church, and being also persuaded that this weak and struggling charge will need assistance from friends outside in carrying out this laudable purpose, cordially recommend their case to the sympathy and aid of the Christian public.

The Presbytery having had under consideration the Aged and Infirm Ministers' Fund, agreed to commend it to the encouragement and support of the brethren of this Presbytery, requesting their contributions as they may find convenient.

A committee consisting of the Moderator and Clerk, was appointed to draft a report on the state of religion, and it was agreed that this subject be specially considered at the next meeting of Presbytery.

The Presbytery unanimously agreed to nominate the Rev. Wm. Duff as a suitable person to occupy the position of Moderator of Synod for the ensuing year.

In view of the necessities of the Presbyter's field, it was resolved to ask the Home Mission Board for the services of three Catechists, and as many preachers as they can give us. The Moderator asked for an extension of time in regard to the Minutes of Springfield Kirk Session, and the request was granted.

The Presbytery then adjourned to meet in Calvin church, St. John, on the first Wednesday of May, at 2 o'clock, p. m., and the meeting was closed with prayer.

N. MCKAY,

Pres. Clerk.

Presbytery of Pictou.

The Presbytery of Pictou met in James' Church, New Glasgow, on the 4th inst., and was constituted by the Rev. Mr. Thompson, moderator *pro tem*. There was a good attendance of both ministers and elders.

A commission from Sherbrooke Session, appointing Mr. David Mackeen to be their representative elder both in Presbyteries and in Synod during the current year, was read, sustained, and his name added to the Roll.

The Presbytery's committee in charge of

Westville Station, reported that at a public meeting regularly called, the people of that locality adhering to our church unanimously expressed a desire to be organized into a congregation. The report was received and the matter referred to the consideration of the neighbouring Session—especially those of Green Hill and Sharon Church, and to report at the next meeting of Presbytery.

The Rev. Mr. Ross reported that according to appointment he had preached in Scotsburn Church on the 14th ult., and in the usual manner moderated in a call to the Rev. Alexander Stirling to be pastor of that congregation and of Saltsprings session,—that the people were cordial and unanimous in supporting the Call,—that it was signed at Scotsburn by 5 elders, 75 communicants and 65 adherents, and at Saltsprings by 4 elders, 44 communicants, and 44 adherents,—and that George Mackay, Esq., and Mr. Hugh Mackenzie were appointed by the people of Scotsburn as commissioners to support the call before the Presbytery.

It was unanimously agreed to sustain the call as a regular Gospel call, and approve Mr. Ross' conduct in the moderation and commend his diligence, and to instruct the Clerk to send an official notice of it to Mr. Stirling, and request his decision on or before the next meeting of Presbytery.

The Presbytery unanimously agreed to record on their minutes an expression of sympathy with their brother, Rev. Mr. Thompson, and his congregation, in the great loss which they have sustained by the burning of their church, and would hereby commend them to the kind consideration of their people.

The Rev. Mr. Patterson gave notice of an overture to the Synod anent an Insurance Fund to provide against loss by fire of churches and other congregational property belonging to the body.

It was agreed to meet in James' church, New Glasgow, on Tuesday, the 18th inst., at 11 a. m., *ad hunc effectum*, to consider Mr. McCurdy's answer to the call and arrange accordingly, and to hold the next ordinary meeting in the same place, on Tuesday, May 2nd, at 11 a. m. for ordinary business.

JOHN MACKINNON,
Clerk.

Presbytery of Halifax.

The Presbytery of Halifax met in Poplar Grove church, on Tuesday, April 11th, at 2 p. m. Sederunt, Rev. A. Simpson, Moderator, Rev. Messrs. Sedgewick, MacGregor, Cameron, McLean, Stuart, Gordon, McKnight, Falconer, McGillivray, Annand, McCurdy, Forrest, Hogg, Logan, Glendinning, Grant and Dickey, ministers; and Messrs. George Blanchard, Waddell,

Murray, Robson, Webster, and Dr. Forrest, Elders.

A call was presented from the Richmond street congregation, Philadelphia, addressed to Rev. D. S. Gordon. Presbytery appointed Mr. Logan on exchange pulpits with Mr. Gordon on Sabbath, April 23, and cite the Annapolis congregation to appear for their interests at next meeting.

Presbytery then took up the business in connection with the call to Rev. Mr. McCurdy, from St. James Church, New Glasgow. Mr. McCurdy intimated his acceptance of the call to James church, New Glasgow. Presbytery expressed regret for the decision to which he had come, but agreed to concur in it, and separate him from his present charge. Mr. Stuart was appointed to preach in Musquodobit on the last Sabbath of April, and declare the congregation vacant.

Presbytery then proceeded to nominate a Moderator for next meeting of Synod, when Rev. George Patterson was unanimously chosen as the nominee of the Presbytery.

The Clerk read an extract of minute of meeting of Board of Superintendence of Hall, calling attention of Presbytery to the fact that the Chair of Systematic Theology was still vacant, and recommending that some one be nominated to fill that vacancy should the Synod proceed to elect one at its next meeting. After considerable discussion the Presbytery came to the following decision:—

“That the Presbytery nominate the Rev. Alexander McKnight for Professor of Systematic Theology; and that in the next event of the Synod accepting the nomination, this Presbytery would nominate Rev. John Currie to fill the Chair of Hebrew and Exegetical Theology.”

The Rev. George Patterson was also nominated to the Chair of Systematic Theology, but the motion in favour of Professor McKnight was carried by a large majority.

Presbytery then adjourned to meet at Kentville for visitation and ordinary business on Tuesday, May 16th, at 2 p. m., and at Canard the same day, at 7 p. m. Moderator to preach at Kentville and Mr. Garvie at Canard.

Presbytery of P. E. Island.

This Presbytery met at Lot 16, on the 15th inst. In consequence of the difficulty of travelling, only Revs. R. S. Patterson, W. R. Frame, and R. Cumming, Ministers, and Messrs. Arch. Ramsay and T. Brehaut, Elders, were present. Rev. R. Cumming reported the fulfilment of his appointment to moderate in a call at West Point. The call was unanimously and

cordially in favour of Mr. Charles Fraser, Probationer, and was signed by ninety-four church members and eighty-two adherents. A few of both these classes had not signed the call, not having had an opportunity as the time was short. Messrs. A. Ramsay and H. McDonald were present as Commissioners from the congregation. Mr. Ramsay corroborated the statements made in the report, and explained the circumstances of the congregation. Mr. Cumming's report was received, his diligence approved, and on motion the call was sustained, and the Clerk instructed to forward it to Mr. Fraser. Some time was occupied in considering the circumstances of Lot 16 congregation, in its connection with Summerside; but no formal conclusion was reached. The Presbytery met at Summerside in the evening, but owing to the small attendance of members, deemed inexpedient to take up any business, and adjourned, to meet in Zion church, Charlottetown, on the last Wednesday of March (29th), at 11 o'clock.

Zion church, March, 29, 1871, at which place and time the Presbytery of P. E. Island met, and was constituted by appointing Rev. Robert S. Patterson, Moderator, *pro. tem.*

One matter of importance before the Presbytery was a resolution from the Session of Summerside, and Lot 16, in reference to the disjunction of the sections of the congregation. After a full discussion of the subject, it was resolved that the only way to arrange matters was to appoint another meeting of Presbytery in said places, and then to take into consideration what would be for the best interests of the congregation. Rev. R. S. Patterson was appointed to preach on Sabbath, the 2nd inst., at Lot 16 and Summerside, at the usual hours; and then to cite the congregation to appear before the Presbytery which is to meet on Wednesday, the 12th inst., in Lot 16 church, at 11 o'clock, and at Summerside at 7½ o'clock, for the purpose of taking into consideration the expediency of a disjunction.

It was also agreed to apply to the Home Mission Board for the services of Messrs. Carr and Thompson, and also Rev. Mr. Allan, Probationer.

Close of the Theological Hall.

The Session of 1870-71 of the Theological Hall was closed on Thursday evening, the 6th ult. Twelve students attended during the session; and three completed their curriculum. These three are Messrs. Carr, McKenzie and Robertson. Two of the three—McKenzie and Robertson—are devoted to Foreign work in connection with the New Hebrides Mission, and are likely

to proceed to their destination next autumn. Mr. Robertson is connected with the Church of Scotland; but the distinctions which have almost disappeared in the home field have quite vanished among the heathen. The session has been a pleasant and profitable one: the only serious drawback being the alarming illness of the venerable Dr. King during the last three weeks. During these anxious weeks Professor McKnight performed double work—Dr. King's as well as his own. The closing services, which took place in the College Hall, Gerish street, on Thursday evening, were attended by a number of influential friends. The students were suitably addressed by Rev. Messrs. Simpson, Annand and Falconer.

FREE ST. ANDREW'S CHURCH, SAINT JOHN'S, N. F.—Annual collection on behalf of Foreign Missions \$62.40; Sabbath School, \$58.47. Total, \$120.87.

PRINCETON SEMINARY.—A prize of \$50 was offered to the students of this institution on "the best examination in Syriac"; the examination was in writing, and was won by J. F. McCurdy, of Chatham, N.B. Mr. McCurdy is a graduate of the University of New Brunswick; while there he distinguished himself in almost every department of study, and carried off some of the highest honours. It is no little honour to him that, among so many students, he has carried off the only prize offered this year in the Seminary.

The Kempt section of Rev. Edward Grant's congregation, including also a number of friends from the Methodist and Baptist denominations, made a visit to the residence of their pastor on Friday afternoon of last week, and after partaking of a sumptuous feast furnished by themselves for the occasion, they presented their pastor with the sum of sixty-three dollars in money, besides other useful articles to the amount of three dollars.

Rev. Howard Archibald, of Truro, has recently been settled over the congregation of Euroa, Duck Ponds and Longwood, in Australia. Mr. Archibald left this Province for Australia 18 months ago.

Two Churches Burnt.

Within little more than a month two well-finished places of worship have been destroyed by fire. Central church, at West River, Pictou, and Calvin church in St. John. In both cases the fire occurred on the morning of the Lord's day, in the latter instance before daylight, and in the former while the people were on their way to

divine service. The Calvin church congregation were to meet on that day to celebrate the death of the Lord Jesus, and their disappointment must have been peculiarly great, but in both cases it must have been with tearful eyes and grieved hearts that those coming up to worship gazed on the charred timbers and smoking ruins of their loved Zion. To both congregations the loss was very heavy, for on Central church there was no insurance, and on the city building only a small sum to cover a debt which the people were engaged in paying off. One result will be that the object of mutual insurance will come before the Synod (for notice to that effect has already been given), and we trust a measure will be matured by which at a very low rate every building in the connection may be insured.

It is gratifying to be able to add that both congregations have received many expressions of fraternal sympathy, with promises of aid. Both have decided to rebuild without delay, and we hope and trust that they will find that their disappointment and financial trials which appear hostile to their welfare will turn out to the increase of their liberality and to the furtherance of the Gospel.

Missionary Library.

At the last meeting of the Board of Foreign Missions, it was agreed, on motion of Rev. G. Patterson, to commence the formation of a Library embracing Books and Periodicals on the subject of Missions, for the use of Theological Students and other friends of Missions. The Secretary was authorized to ask the Board of Superintendence of Theological Hall for a department for Missionary Literature in the Divinity Library, to call attention to the subject in the *Record*, to request contributions in money and books, and to have Missionary Periodicals now received from Europe and the United States bound in volumes.

A fuller notice of this measure will appear in our next number; meanwhile the Secretary will receive and acknowledge any contributions sent.

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

Closing of Dalhousie College.

The Lectures terminated on the 6th of April, and the Examinations on the 22nd. Convocation is announced for the 26th. Writing as we do on the 24th, we cannot furnish the numbers attending the different classes nor the results of the protracted ordeal, the passing of which has made the students, ordinary so lively and gay, look for the last fortnight grave, anxious and

pale. We can say, however, that the Session while laborious to Professors and students, has also proved agreeable and prosperous.

The whole number of students has been about 85—

Medicals.....	25
General Students in Arts....	20
Undergraduates.....	40

85

The Graduating Class for the present year will number but three, but evidently there will, in future, be more than double that number, as the other three years have an average of over a dozen each of undergraduates.

The chief drawback to the comfort of the Governors is deficiency of funds. The want of cash has hitherto prevented the proper amount of advertizing, has this year interfered with the printing of Examination papers, and has given an appearance of narrowness to some of their regulations, which was the result, not of choice, but of a necessary economy.

On the part of the Governors we anticipate some movement to awaken the friends of Dalhousie to do something to remove this hindrance and reproach; and shall be disappointed if the Convocation speeches shall disclose nothing but the usual amount of complaints on this topic, with no practical movement attempted or even proposed.

Closing of Princeton Seminary.

This far famed Theological School will have closed for the season before our *Record* for May is published. The students from the Lower Provinces expected to leave about the 25th of April.

Of these, three complete their theological course, Messrs. J. F. McCurdy, Edwin Smith, and Kenneth McKay. Mr. McCurdy who has taken the prize for greatest proficiency in the study of Syriac, remains in Princeton; Mr. Smith returns to Truro Presbytery, and Mr. McKay to Pictou Presbytery to be taken on trial for license.

Mr. Simpson, student at the second year, will probably be licensed, and accept of appointment in the United States; while Messrs. McNeill and Roxborough will return, the former to P. E. Island, and the latter to New Brunswick.

The Rev. Samuel Johnson acknowledges the receipt of the following sums towards the schemes of the Church, viz. :—

Col. by Misses Isabel Embleton, \$2.40; Margaret Craigs, \$1.69; Alice Cockburn, \$8.04; Janet Kelly, \$2.64; Isabel Cockburn, \$3.10; Isabel Nesbit, \$2.01.

Montreal Presbyterian College.

We notice with much satisfaction the progress and prosperity of the Montreal Theological Classes. As many as fifteen Scholarships or Bursaries were awarded to students as rewards of excellence and diligence. The following notice from *The Witness* will show the state of the funds and the prevalence of the missionary spirit among the students:—

The closing public lecture of the Session 1870-71 of the Presbyterian College, Montreal, was delivered in Erskine church by Rev. W. B. Clarke, of Quebec. He took for his subject, "The influence of the Bible in forming the character and institutions, and promoting the prosperity of the British Empire." At the close of the lecture, the Rev. Prof. D. H. Macvicar, LL. D., made the following statement respecting the work, progress, and prospects of the College:—

Scholarships.—At the beginning of the session 16 scholarships of from \$50 to \$60 each were offered for competition. These scholarships, with the exception of two, are all given by citizens of Montreal, and may be regarded as one form of expression of the warm and generous interest here felt in the work and progress of the college. Their influence is most beneficial in securing a high standard of proficiency and in stimulating students to special and praiseworthy exertions. They have led during the past session to written examinations in a wide range of subjects, besides the preparation of essays of different degrees of merit, extending in all to 563 pages of foolscap. I trust, therefore, that with the steadily increasing number of students, the number and value of scholarships may be increased; and I shall not rest satisfied until we have Fellowships established which will enable eminent students to continue their theological studies beyond the term of three sessions, as now required by the General Assembly.

Increase of Students.—According to the report presented by the College Board last June to the General Assembly 27 students were enrolled during the present session: 13 were added, making a total of 40 students.

Endowment Fund.—Of the original subscription list for this purpose over \$22,000 is now paid and invested. At a recent meeting of the Board it was unanimously resolved that in view of the success of the College, steps be taken at once to increase the endowment to at least \$60,000; and I am happy to state that at the same meeting \$6,000 of this amount was subscribed. This matter will soon be formally presented to the congregations of the three Presbyteries from which the College derives its

name; and it is hoped that the amount may be realized.

Missionary Work.—During the summer 26 of our students enter our Home mission field. I am glad to state that a spirit of missionary zeal is not lacking among our students. One of their number has consecrated himself to Foreign mission work, and desires, so soon as his theological studies have been completed, to be sent to China, should the General Assembly resolve to take up that field. And it gives me special pleasure to announce that the Students' Missionary Society have with a commendable faith and courage resolved to initiate admission to the long-neglected Gaelic-speaking Roman Catholics of Ontario. It is estimated that there are over 5,000 such in one or two counties; and Mr. John MacIntyre is appointed to labour among them.

The students have also resolved to send out and support Mr. T. Brouillette, as a missionary to the French Roman Catholics intermingled with the people of one of the stations of the Presbytery of Montreal. In these two distinctive missionary undertakings he felt sure that the students may rely upon the prayers and practical sympathy of the Protestant Church. It is proper to state in this connection, that ten of the French students of the Presbyterian College, devote themselves during College recess to the spiritual instruction of their Roman Catholic countrymen. Let us hope and pray that their efforts may be blessed to the conversion of many souls. And inasmuch as their services are distributed most widely throughout the Dominion, he may surely count upon aid from the entire Church in this peculiarly Protestant enterprise.

In his concluding remarks Prof. Macvicar said: From the facts now stated, it must be obvious to all that God has been pleased to bless and prosper our efforts. The number of missionaries entering the mission field at the end of this our third session, surely more than rewards and justifies all our expenditure of toil and money. But let us not forget that we are only beginning our work: much remains to be done, and one thing without delay, viz.:—An addition to the professional staff; and from the energy of our Board and your generous liberality, I am hopeful that next session may be opened under improved circumstances in this respect. In conclusion he said: Special words of counsel have already been addressed to the students in the classroom, and I add nothing in this assembly, as I do not believe in parading such words of counsel to the students before a large public audience.

M. Presense, the illustrious French Protestant preacher and author, is dead.

OBITUARY.

St. James, Charlotte county, N. B., was called to suffer no ordinary loss by the death of Mr. John McKenzie, a native of Sutherland, Scotland, at the residence of one of his sons, Scotch Ridge, on the 14th of February last, aged 97 years. This old disciple was a noble pioneer in the original settlement of the parish, and took a deep and undying interest for 66 years in the spiritual and temporal welfare of its inhabitants. He was pious from his youth, and a pattern of industry to the close of his life. He is now lamented by a numerous family and the whole community. The Session, sensible of the valuable services rendered both to it and the congregation by this exemplary, efficient, Godly elder, with deep regret drop his name from the roll, and record the heavy loss sustained while listening to the Lord's warning voice to "be also ready." The Church of the Lower Provinces, of which he was an attached, praying member, will sympathize with this bereaved flock. Surviving friends are called to admire the grace of God given to such a rich vessel of mercy prepared unto glory. In every relation in which he stood; in every station in which he was placed, and in every office he filled, he was enabled to do so to the glory of God and the good of men. As a father he provoked not his children to wrath, but trained them up in the way they should go. As a friend he was warm, kind, constant, steady, true and faithful. As a professor of religion he was an Israelite indeed in whom there was no guile. In secret, family and public devotions with integrity and uprightness and power with God and man. As a member of Session he was esteemed by all; he instructed, warned, counselled, and ruled well, and an eminent ensample to the flock; and as he lived he died: death to him was great gain. We lose his example, counsels, directions and prayers. Let us be followers of those who through faith and patience inherit the promises in heaven where parting will be no more.

Religious Intelligence.

A Missionary Deficit Unexpectedly Prevented.

The Berlin Missionary Society has had a remarkable financial experience within the last few months. During the first half of 1870 its receipts were very satisfactory; but during the last half of the year, by reason of the war between Prussia and France, they were seriously diminished. On the 1st of January, 1871, it was found

that the ordinary income of the twelve-month which had just closed had been but 47,079 thalers, or 21,164 thalers less than the income of 1869. And it was also found, that in the absence of extraneous and extraordinary assistance, there must be a debt of 10,000 thalers. But Providence had kindly arranged that the needed relief should come from an unexpected quarter.

In 1857 the well known Griqua captain, Cornelius Kok, conveyed to the Berlin Missionary Society three or four square miles of territory, lying on the Vaal River, South Africa, for the nominal sum of 500 thalers. His object seems to have been to aid the Society, by means of this large tract of land, in giving the Gospel to the Korannas. A part of it, however, was so barren and worthless that the Land Commission of the Orange Free State did not regard it as deserving the honor of being taxed. And yet, in this desolate region, diamonds have been found within the last few months. A multitude of adventurers hastened to the spot, of course, anxious to enrich themselves with the new-found treasure; and inasmuch as it was impossible to keep them away, the missionaries asked that a certain per centage of the precious stones found upon their property should be given to them. It was not easy to compass their object; for men who rush to gold fields and diamond fields are not always careful to respect the rights of others. But after much trouble and perplexity, 10,000 thalers were secured for the Missionary Society before the end of 1870, just enough to enable the committee at Berlin to report the treasury free from debt.

Mission Spirit in Northern Europe.

In Sweden there is an active society for foreign and home missionary work. Its foreign field is Nubia and Abyssinia. Twelve missionaries have been sent out, but eight have perished, killed by the climate or the natives. Yet soldiers of the cross are not wanting. The President of the Training College told me that he expects to commence the next session with thirty students. The society employs colporteurs, who are evangelists as well as booksellers, and who receive a preparatory training for their work in an institution which we visited. It has also a considerable book and tract department. It publishes many of Luther's best doctrinal and experimental works, and has also on its catalogue "The Anxious Inquirer," "Come to Jesus," and other decidedly evangelical works.

The Norwegian Luther Society, of which Candidate Hærem is the Secretary, is a daughter of the Stockholm institution. It employs seventeen colporteurs, who are all

labouring in connection with parish clergymen. Such an agency seems indispensable for Norway, where the average size of a parish is seventy square miles, where there are many churches to be served by one pastor, and where the people are, therefore, thrown very much on their own resources for edification.

The institution is in its infancy. It has, however, published eleven tracts. Two only are from the writings of Luther. One is a serious address by a Norwegian bishop to his people, when suffering from a terrible famine; and the remainder are translations from the English.

Besides these societies in connection with the national churches, there is an institution at Stockholm entitled the Missionary Union, which is conducted by the Baptists, of which there are eight thousand in Sweden, and a few in Norway. The Rev. Mr. Wilberg, formerly a Lutheran clergyman, is the leading minister of the body, and is held in high repute by the pious people of Stockholm. Mr. Palmquist, the publisher for the institution, has a good supply of evangelical tracts and books; the latter being published, for the most part, at his own risk. Although the Religious Tract Society cannot adopt the distinctive teachings of either the Evangelical Lutherans or the Baptists, yet it can render efficient aid in the circulation, by both, of the common truth.—*The Rock*.

A Nation Seeking Christ.

The *Evangelical Magazine*, of London, contains a letter from the Rev. C. Jukes, who has been travelling in Madagascar, in which he says: "The spirit of religious inquiry which I find prevailing in many places on my way, where there are no Christians, was most remarkable and interesting. I was asked for lessons by people of all ages, who wished to learn to read, and had to answer innumerable questions about the 'praying.' My palanquin, too, was frequently stopped on the road that I might reply to some inquiry about the 'custom of praying followed by the Christians.' I was asked such questions as these: 'Who was Jesus?' And often I was requested to 'tell about the good man who died to substitute the guilty.' The *furor* for reading lessons was most extraordinary. Old and young of both classes sought to possess a 'paper,' that they might, as they said, 'learn to read the Word of God.' Every day, and almost every half hour in the day, people applied for 'lessons,' and when I walked in the street gathered round me with the same request. It was perfectly useless for me to tell them that all I had left were for other congregations, who were expecting my arrival. They would take no

denial." The *Chronicle*, speaking of the progress of Christianity in this island, containing 5,000,000 souls, says: "No such growth—no such rapid extension of the Church—no such earnest grasp of the gospel, has been seen in any nation since the days of the Apostles. And it is with adoring wonder and gratitude that the missionaries and directors stand still and see the salvation of God."

Thus even the heathen press into the kingdom, while thousands who have had the offers of the Gospel before them all their days hesitate, and wonder, and perish. Simple indifference is the cruelest, and at the same time the most deceptive of all ways of despising salvation. What an admonition from Madagascar!

Work among the Formosan Aborigines.

The Rev. H. Ritchie, of the English Presbyterian Mission, writes in the *Chinese Recorder* :—

I send you some information about our work on this side of the Channel, and from an occasional remembrance of us, in our insulated position, I have no doubt you will help us to a large place in the prayers of our brethren on the opposite continent, and wherever your publication may be read.

At our three southern stations, more immediately under my charge, we have now upwards of a hundred members, whilst there is a residue of inquirers, considerably over half that number, waiting regularly on the preached word. I have called the attention of our members to the self-supporting principle from the outset, and the result is, that at all these three stations a monthly opportunity is afforded each member, by the deacon present, to contribute according to his means for the support of ordinances. One station pays the salary of a helper every month, and the other two every alternate month, whilst at each place a small reserve fund is kept to meet the wants of the sick, the widow, or the fatherless within our borders. After candidates are received by baptism into our fellowship the great advantage of reading and searching the word of God for themselves is set before them; and on looking over the communion roll I find that there are upwards of forty who can now plod their way through the easier portions of the New Testament, whilst the majority of these persons a year or two ago, at the time they entered the Church, did not know a single character; and if it were not owing to the accidental circumstance that, about one-half of the members live at a considerable distance from our chapels, I would have been able to inform you of a still larger

proportion who would have been able to read for themselves the precious volume of Inspiration. At the most inland of these three stations, a few of our members, and at the last place, where a chapel has been opened, the entire population is Pè-po-loan—simple, kind-hearted and hospitable, unprejudiced to foreign intercourse, tenacious to their family traditions, gentle in their dispositions. These mountain peasantry exhibit as fine a specimen of rural contentment as is, probably, to be found within the eighteen provinces. It was last November, during an itinerating tour, I first visited these simple mountaineers. They gladly heard the word of God, and, in response to an invitation made them during the day at their homes, they assembled at one of their houses in the evening, and remained long past midnight listening with an apparent moral earnestness to the message of eternal life. A few months after this they willingly supplied the materials for a chapel (which is now crowded every Lord's day), cleansed their houses from idolatry, reared the family altar, whilst numbers of them are now gladly learning the Romanized Colloquial. I had an opportunity of spending a few weeks among them lately, and could easily mark the progress that had been made, as I went daily from house to house conversing with them on the subject of salvation.

After carefully comparing notes with Dr. Maxwell as to the testimony of each candidate in a once crucified but now exalted Saviour, the conviction that pressed home on both our consciences was, "Can any man forbid water that these should not be baptized?" Accordingly, on the 7th August, thirty-three men and women were admitted to church fellowship, and as this was the second occasion on which the sacraments were dispensed at the place, a membership of over sixty constitutes the first fruits unto Christ from this primitive people. There are still several hundreds in a waiting attitude towards the Gospel, eager to hear the good word of God, and ready to press into His kingdom; but, as you are aware, we are as yet a feeble band, and quite incompetent to meet the expanding necessities of the work.

China.

The Canton Mission, China, are anxious to establish a school for training female assistants, and also a girls' boarding-school. These, Mr. Noyes thinks, are a necessity, to place their work on a foundation that will secure perpetuating results. Dr. Nevins writes Dec. 12 that he and Mr. Capp had just returned from a trip to Ping-tu, where they had gone to organize a church. In addition to the 22 Christians who had pro-

fessed their faith there, 14 others were baptized, so that the Ping-tu church now consists of 36 members. Of the 14 baptized, 4 were women. They are the first of their sex who have been received into the church in that region."

Missionaries Transferred in China.

The Presbyterian Board at a late meeting received under its care from the American Board, Rev. Joseph L. Whiting, of Tientsin, and Rev. D. C. McCoy, of Peking. These brethren, with their wives, will be connected with the Shang-tung mission, which takes in the city of Peking.

Summary.

The work of evangelization is advancing with steady step in Spain. Protestant Churches are being organized. The priests continue to rage.

The Italian Parliament has passed a resolution in favour of absolute religious liberty. One of the Pope's worst grievances is that he is not allowed as heretofore to persecute!

The Pope has excommunicated Dr. Dollinger, the ablest Roman Catholic author and one of the profoundest scholars of the age.

There is a fierce agitation in the Church England on the question of Ritualism,—or in plain words, to determine whether the Church is Protestant or Popish. A very powerful party is popish.

UNION.—According to our latest dates, the Free Church Presbyteries stands as follows: in favour of Union, 52; against, 10. This is astonishing to the most ardent friends of union. The United Presbyterian Presbyteries have approved of union without exception.

The Protestant Churches in France are suffering severely from the results of the war.

IRELAND.—The Bible and Colporteur Society for Ireland, sold during the past year 12,914 Bibles, Testaments and Psalm-books, 60,166 books, 521,406 periodicals and 83,420 tracts. Since its commencement in 1859 the Society has sold 4,876,974 publications. There are 435 book agents and 42 colporteurs.

The Presbyterian Sabbath School Society reports 915 schools, 7,740 teachers, and 62,402 scholars on its rolls.

A fresh list of contributions to the Sustentation Fund of the Irish Episcopal Church has been published. The list commences with a donation of \$100,000 from

the Earl of Egmont, \$30,000 each from Lords Abercorn and Clermont, \$25,000 from the Duke of Devonshire, \$15,000 from Messrs. Kinahan of Dublin and London, \$10,000 from Mr. Mulholland of Belfast, and a number of sums of \$5,000 and \$2,500.

NOTICES, ACKNOWLEDGMENTS, &c.

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

FOR FOREIGN MISSIONS.

Grand Riv. C. B., Rev. J. Ross..	\$12 29
Loch Lomond, " ..	4 84
Sab. School of Grand River.....	1 00
Blue Mountain (Rev. D. B. Blair)	17 66
Barney's River, " ..	11 00
	— 28 66
Truro additional.....	11 00
Cavendish, P. E. I., per Mr. Albert Simpson.....	30 82
Frederic McLean, Wal. River.....	1 00
St. John's, Nfld., Annual Collection, per Rev. Mr. Harvey.	64 29
Do. Sabbath School.....	60 26
	— 124 55
Anon. through Poplar Grove Sabbath Collection.....	1 00
Salem Church, additional.....	17 50

FOR DAYSPRING.

(Clyde and Barrington, Rev. M. Henry.)

Col. by Miss Cunningham, Cape Sable Island.....	3 85
Col. by Miss Stewart.....	1 10
" White, Barrington ..	2 10
" Hamilton, Village ..	1 90
" Harris, Up. Clyde ..	1 55
" Ryer, Mid. Clyde. ..	1 05
" McKay, Clyde Riv ..	0 80
" Boyd " ..	0 35
Mas. Hogg, Clyde Riv. ..	1 25
" Sutherland " ..	1 25
" Thomson " ..	3 20
" Lamrock " ..	1 60
	— 20 00

Cornwallis North, Rev. J. Hogg:	
Col. by Miss Christie Murray..	6 00
" Ann Macrae.....	3 65
" Harriet Irvine.....	1 87
" Alice Dickie.....	3 78
" Rebecca Morton.....	4 25
" Sarah Ells.....	5 35
" Sarah Aspinall.....	1 68
Master Joseph Kerr.....	3 50
" Samuel Manson... ..	4 52
	— 34 60

French River, Rev. A. P. Miller:	
Col. by Miss Christy A. Turner.	2 67
Jessie Cameron.....	0 95
Mary E. McIntosh.....	2 54
Mary H. Grant.....	0 75
Master John Grant (A.'s son).....	2 44
Over.....	0 04
	— 9 37
Grand River.....	12 29
Loch Lomond.....	4 84
	— 17 13

Merigomish:

Col. by Miss Annie E. Murray.	5 63
Barbara Craigie...	1 84
Janie E. Robertson ..	1 65
Annie Robertson ..	2 63
Christy J. Dunn..	3 68
Maggie Copeland..	4 13
Mary J. Olding... ..	0 78
Minnie Thompson..	2 50
Annie E. Murray..	2 25

25 09

St. John's Church, Chatham, per Rev. R. Wilson—

Col. by Miss Cormack's Class..	1 19
Mrs. McCurdy's " ..	2 53
Miss H. McCurdy's " ..	2 40
Miss H. McCurdy's " ..	1 75
Miss M. A. Marshall's " ..	2 36
Miss Firth's " ..	6 77
Mr. Gordon's " ..	0 33
Mr. Shields' " ..	3 08
Mr. Richmond's " ..	3 84
Mr. Wilson's " ..	7 12

Col. by Miss Ann Hay, Douglas-town.....	2 17
Mr. McLean, Douglstown....	0 48

34 00

Bass River and Molus River, Rev. J. Fowler:

Misses Jessie Walker and Cassie Wilson, Bass River.....	4 84
Misses Rebecca Burns and Annie L. Fowler, Bass River.....	3 00
Miss Aggie Barnes, Bass River.	2 60
" Isabel J. Dunn, " ..	1 44
Misses Eliza A. Reid and Janie Irving, Mill Branch.....	4 98
Miss Flora Stevenson, Molus Riv	3 90

Premium, besides P. O. O., N.

Brunswick..... 20 76 21 01

Middle Stewiacke, per W. Fisher:

Col. by Maggie Teas.....	1 07
Sarah J. Fisher.....	2 07

3 14

Col. by Miss Maggie Fisher, and paid March 16, 1869, and not then acknowledged..... 2 09

Scotsburn, per D. McLean, Eld.:

Col. by Wm. McLeod.....	4 50
Mrs. Rod'k. McKenzie ..	6 22
Dorothy Stewart ..	3 42
James Murray... ..	3 98
Dan. Ferguson... ..	2 35
Duncan McLean ..	2 22

22 69

Less by expense..... 0 17 22 52

Blue Mountain and Barney's River:

Blue Mountain.

Catharine Helen McDonald....	4 78
Isabella McKinnon.....	3 52
Margaret Catharine Cumming..	3 50
Isabella Campbell.....	2 34
Lachlan McFarlane.....	2 40
John Alex. Ross.....	1 16

17 10

Barney's River.	
Robert Kavanagh.....	4 70
Simon Bannerman.....	3 37
Margaret Fraser.....	1 75
Janet Rae Irving.....	1 53
Catharine Sutherland.....	1 52
Hector Bruce.....	1 00
John James Robertson.....	0 85
	14 72
Mabou:	
Col. by Miss Amelia Bull.....	6 60
" Sophia McDonald.....	5 05
R. A. H. McKeen.....	5 60
	17 25
Half-way Brook, Middle Stewiacke:	
James W. Dunlop's Card.....	3 37
Kempt and Walton, per Rev. E. Grant:	
Col. by Miss Frances Malcom..	3 12
" Castara Dexter.....	3 07
" Av. P. Armstrong.....	3 18
" Sarah McCulloch.....	3 82
" Rachel Brown.....	2 00
Master Jas. P. O'Brien.....	0 75
	15 94
Kennetcook, per Rev. A. Glendinning:	
Mary J. Burton's Card.....	6 30
Richard McLearn's do.....	2 61
Andrew McLearn's do.....	1 25
Lydia White's do.....	1 78
Hiram Ward's do.....	1 87
Alonzo Ettinger's do.....	1 60
Daniel Anthony's do.....	2 09
	17 50
Cornwallis South and West, per Rev. J. B. Logan:	
Miss Jessie Blanchard.....	6 47
" Nancy Terry.....	3 00
" Agnes McKittrick.....	2 00
Master William Cogswell.....	4 25
Miss Elizabeth Forsyth.....	0 89
" Emma K. Thomson.....	4 32
" Ida L. Bowles.....	3 51
" Annie Burgess.....	2 26
" Laura Bishop.....	2 28
" Ida Robinson.....	1 16
	30 00
Sherbrooke, per Rev. J. Campbell:	
Col. by Miss Sarah E. McDonald	
Sherbrooke.....	8 30
Miss Ellen Hattie, Sherbrooke..	5 67
" Margaret McDaniel.....	3 73
Master G. W. Turnbull, Golden-	
ville.....	10 25
Master Robt. H. Harrington, do.	7 38
Miss Sobrina Archibald, Still-	
water.....	3 18
Miss Susannah McLeod, Stillw'r.	5 00
Moncton Sabbath School.....	10 20
Cymro, George, Bella and Maude, Cow	
Bay, \$1 each.....	4 00
Parsboro', col. by Hannah E. Miller,	
Two Islands.....	2 16
Fort Massy district Sabbath School, from	
July 1, 1870, to April 1, 1871.....	28 15
HOME MISSIONS.	
Windsor Junction, per A. F. Thompson	\$10 37
Grand River, C. B.....	12 29
Loch Lomond.....	4 84
Sabbath School at Grand River.....	1 00
Salt Springs, per Clerk of Pictou Pby..	12 00

Blue Mountain.....	17 68
Barney's River.....	7 60
Laggan Sabbath School Box.....	3 40
Truro, additional.....	11 00
Mount Uniacke Station, per J. Wallace	25 12
Sewing Circle Halfway Brook, Middle	
Stewiacke.....	4 00
Cornwallis North, per Rev. J. Hogg..	20 00
Cavendish, P.E.I., per Mr. A. Simpson	20 98
Frederick McLaren, Wallace River...	1 00
James Henderson, do.....	0 50
Anon, through Sabbath col. in Poplar	
Grove Church.....	1 00
Parsboro', per Rev. D. McKinnon....	2 84

SUPPLEMENTING FUND.

Grand River, C.B.....	8 00
Loch Lomond.....	5 40
Blue Mountain.....	11 18
Barney's River.....	4 82
Cavendish.....	8 19
John K. Coleman, W. Cornwallis.....	2 00
Sheet Harbor Cong., Taylor's Head...	5 00

EDUCATION FUND.

Grand River.....	12 23
Loch Lomond.....	4 84
Sewing Circle Halfway Brook, Middle	
Stewiacke.....	4 00
Cavendish, P.E.I.....	10 23
Interest from G. D. C.....	103 00

SYNOD FUND.

Grand River.....	12 29
Loch Lomond.....	4 84

ACADIA MISSION.

Gore, per Rev. A. Glendinning:	
Two friends.....	\$29 70
Col. by Miss Helen Grant.....	4 37
" Mary M. Scott.....	3 00
" Marjory Grant.....	2 25
" Master David Dodds.....	1 45
	13 77
Sheet Harbor, per Rev. A. B. Dickie:	
John P. Hogan.....	\$1 00
A Friend.....	1 00
	2 00

Tithes from a young farmer, W. River,	
Pictou.....	25 00

REV. MR. CHINQUY'S MISSION BUILDINGS.

A Friend, Pictou Co.....	\$5 00
" per Rev. J. Ross, G.R., C.B.....	1 60
D. W. Archibald, Truro.....	1 00
Sewing Circle Halfway Brook, Middle	
Stewiacke.....	8 00
Dr. McLean, Shubenacadie.....	10 00
Orange Lodge, Lower Stewiacke, per	
Joseph Ramsay.....	2 50
Sherbrooke, collected by Miss Margaret	
Whitman.....	11 00
New Annan, Thanksgiving col., per	
Rev. J. Watson.....	4 43
J. W. P. Chisholm, Wentworth.....	1 25
J. B. Stewart, do.....	0 50
Friend from Kempt Head, per Mr. McG.	
Murdoch McGregor, Lake Ainslie....	3 00
Paid over by Mr. K. Murray.....	8 00
A Lady, New Glasgow.....	2 00
Collection in Salem Church.....	23 00

TREASURER'S NOTICES.

The following notes addressed to the Treasurer are interesting:

Dear Sir,—Five dollars of the enclosed are for Rev. C. Chiniquy's Mission buildings, and four dollars for Rev. S. T. Rand, Micmac Missionary. Please say to Mr. Chiniquy that "the silver and the gold are the Lords, the cattle on a thousand hills, and the hearts of all are in his hand," and to Mr. Rand, "Remember who fed Elijah, and how."

Mr. C. offered a reward to any one who would send five dollars, I want none. The highest reward will be to hear it said, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

R——, *March*. A FRIEND.

Dear Sir,—Enclosed find \$25, which I wish you to give to the Acadian Mission as a part of my titles for the year and thank-offering for past mercies. May God accept it at my hands. A YOUNG FARMER.

West River, April 14.

Such of these sums as are for the schemes of the Church are acknowledged in the regular lists. I may add that the donations to Mr. Chiniquy and Mr. Rand have been forwarded and the latter acknowledged. The person who sent \$4 through Poplar Grove Sabbath collections will see one dollar each under the heads of Home and Foreign Missions, another was handed to the Treasurer of the Halifax Bible Society, and the fourth given to a poor woman of worth and of great industry, in a strait for means to pay her rent. "Blessed are they that sow beside all waters."

The Treasurer of the Aged and Infirm Ministers Fund acknowledges the receipt of following sums, per Rev. P. G. McGregor:

Received at New Glasgow, from Primitive Church Congregation.

Rev. George Walker.....	\$20 00
R. S. McCurdy.....	10 00
Andrew Walker.....	10 00
Jeffrey McColl.....	8 00
Wm. Smith.....	5 00
James D. McGregor.....	5 00
P. A. McGregor.....	5 00
J. W. Copeland.....	2 00
W. L. Campbell.....	1 25
Robert Walker.....	1 50
J. R. Carmichael, Esq.....	4 00
George McKenzie, Esq.....	4 00
Angus Chisholm.....	4 00
John R. Smith.....	2 00
George Patterson.....	2 50
Daniel McLean, Esq.....	2 00
Duncan Ross.....	1 25
J. R. P. Fraser.....	1 00

\$88 50

Received in Pictou town.

James Primrose, Esq.....	40 00
Primrose Brothers.....	40 00
John T. Ives, Esq.....	20 00
A. J. Patterson, Esq.....	20 00
John McKinlay, Esq.....	40 00

James Ives, Esq.....	10 00
Isaac A. Grant.....	10 00
Wm. Ives.....	10 00
James J. Yorston.....	10 00
Robert Campbell.....	10 00
Charles Brown.....	5 00
Rev. A. Ross.....	20 00
William McLaren.....	5 00
C. T. Irving.....	5 00
R. P. Grant.....	5 00
David McCulloch.....	5 00
J. J. McKenzie.....	5 00
J. D. McLeod, Esq.....	5 00
G. A. Christie, M.D.....	4 00
S. Copeland.....	4 00
James Fraser.....	4 00
John Pringle.....	4 00
William Ross, junr.....	3 00
William Ross, senr.....	0 60
Friends in Prince Street Congregation.....	2 35
Rev. Dr. Bayne.....	20 00
Herbert Bayne.....	5 00
Mrs. D. Patterson.....	5 00
Mr. C. Stalker.....	4 00

\$320 95

Rev. Wm. Duff, Lunenburg..... 25 00

REV. JOHN FORREST has much pleasure in acknowledging the receipt, for the College Library, of Twenty-two Volumes of the "Puritan Divines," containing the works of Brooks, Thomas Goodwin, John Goodwin, Clarkson and Sibbes, from Mr. James C. Mackintosh. Also three volumes of the Apostolic Fathers (Clark's) from Mr. J. Scott Hutton.

PAYMENTS FOR RECORD.

The Publisher acknowledges receipt of the following sums:—

Rev. James Salmon, Queens, N.B....	\$15 00
W. A. McKeen, L. Glace Bay.....	5 00
H. L. Atkins, Truro.....	13 00
Rev. M. Harvey, St. John's, N.F....	5 00
Rev. A. Falconer, Dartmouth.....	15 00
Rev. J. Hogg, Cornwallis.....	11 00
John Glendinning, Kingston, N.B....	0 50
Rev. E. A. McCurdy, Musquodoboit Har	6 00
Rev. John Cameron, Elmsdale.....	18 50
Halifax.....	2 00

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.