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THE

Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES

JULY, 1871.

TIME FOR PREPARATION.

There can be no reasonable doubt that two Missionaries will be sent forth by the Synod of the Lower Provinces, during the present season, to the New Hebrides. Now it should be remembered, that between the meeting of Synod and their departure, the time will be short, indeed only two or three months. It is high time that congregations intending to express their interest in our mission and missionaries by contributing for the clothing of the natives were moving. Some of the material provided should be made into clothing, and part sent uncut.

Besides clothing for the natives, articles of a more general character may be provided: tools to aid the missionaries in building, and goods as a more general outfit. For direction respecting the kind of articles suitable to the people and climate, we refer all to a letter of Mr. Hugh Robertson in the *Record* for February last, or to the *Record* of the Church of the Maritime Provinces for the same month.

Many hands, it is said, make work light, and if one-fourth of our congregations do anything, there is yet sufficient time, to provide our Missionaries with evidence that we appreciate their devotion, and desire to diminish their trials and discomforts as far as we can. Articles can be forwarded with least expense to the the Store of C. D. Hunter, Esq., Halifax, who is willing now, as he was in times past, to provide storage, besides giving personal attention and aid in preparing the boxes for shipment.

What is to be done, however, must be done quickly. In times past, boxes have come

in at the very last hour, and in some cases have had to be sent off in packages unsuitable for so long a voyage.

The goods should be carefully packed in strong boxes, if designed to go without being transferred, and addressed to the care of one of the out-going Missionaries.

THE LOVE OF GOD.

Oh how wondrous high and deep and broad it is; it is longer than the earth and broader than the sea. It runs back farther than we can follow, and forward farther than thought can range. It reaches from the highest heaven down deep as human woes. Oh the length and the breadth, the height and the depth of the love of God; it passeth knowledge.

Blessed is the man, yea, thrice blessed, who knows the love of God. The experience of the soul which has endured the storm of terrible conviction and passed out into the consciousness of a child beloved is so sweet, joyous and thrilling, that there is nothing like it in human experience. Talk of the feeling of the slave escaped from the tyrant's power, after passing through Southern swamps, over swollen streams, through mountain gorges, by night and day, through storm and calm, ever wending his northward way, the human hounds still on his track, until at last he stands on soil which slaves cannot tread, and knows that he is free. Genius has embalmed that experience in story and poetry has preserved it in song. We appreciate it, but ah, it is weak and poor and tame compared

with the thrill of the soul which has passed the bondage and the storm, from which the pains of hell have just let go their hold—from which darkness and devils are fleeing away, and which now stands forth glad and free in the light of heaven and in the smile of God. Oh, the glorious liberty of the child of God! Tyrants, ye cannot bind the soul which God has thus made free. Lay on the lash, push down the captives into the deepest, darkest dungeon, stretch their limbs to torture and make their feet fast in the stocks, and still Paul and Silas will sing praises to God. Lead out the martyr, bind him fast with cords, lash him to the stake, light up the faggots, and still above the noise of crackling fire and the murmur of the enraged throng will be heard the praises of a free heaven-born soul. Many waters cannot quench love. It makes free indeed and very happy. It runs a deep peace through the soul which trials cannot ruffle. It lines the yoke of Christ and makes it easy. It gives joy in the chamber of sickness, throws light where the death-shadow settles, and fills heaven with song. To lean on the bosom of Jesus when weary and heavy-laden with toil and feel His heart throb with love for us, to work all day for Him, and then at night lie down under His smile, is peace, joy, and the beginning of heaven. God is love, and he that dwelleth in love dwelleth in God and God in him.

THE INTERNATIONAL CONVENTION.

As we were not privileged to be present at the recent gathering of young men in Washington, we will have to gather our information concerning that Convention from what we have seen reported in the papers and from what we have heard from the Delegates since their return. Halifax sent five representatives, foremost among whom was that ardent and devoted friend of the cause, John S. McLean. Indeed he was the representative man of the Dominion. The Convention was fortunate in the choice of its place of meeting. If such gatherings are going to tell on the country for good (and we believe they are, they

have already told for good,) then by all means let us have them in the great centres, where they will come in contact with the political and social and religious life of the nation, where they will touch the very springs of its vitality. The experience of the Convention just closed proves the wisdom of selecting the important centres. For who do we find on the platform of the Convention speaking to the assembled talent and energy and piety of the nation? Why, such men as Delano, Secretary of the Interior, and U. S. Grant, the President of the United States. We like to see—and we wonder where the Christian man is who does not like to see—the Chief Magistrate of a great nation countenancing and helping forward such a movement as the young men's movement. And it should be added that the Convention was invited to the White House, and the members were severally introduced by their President to General Grant. President Grant has honoured himself, as Geo. H. Stuart, of Philadelphia, remarked when thanking him for his attendance and his speech, by countenancing the Convention of Y. M. C. Associations.

The meeting was called to order on the morning of the 24th of May by J. S. McLean, the retiring President. In the course of his opening address Mr. McLean referred to the fact that the 24th of May was Queen Victoria's birth-day. This allusion, together with others made at different times during the sessions of the Convention, was received with enthusiastic cheers. At the close of the welcome meeting in the evening our National Anthem was sung; and the Delegates all say they never heard it rendered with such spirit and effect as it was on that occasion by Americans in their own Capital. If that be an index of the feeling of the better portion of our 'American' brethren (and we believe it is), we are not much afraid of hostilities between them and the loyal subjects of our beloved Sovereign's Empire, either in the fatherland or in the colonies.

Yearly increasing in numbers the late Convention was attended by nearly a 1000 delegates. Every part of the great Repub-

lic was represented, and every Province of the Dominion. There was also a representative from London, G. B., and one from Australia. Mr. Wannemaker, of Philadelphia, a successful merchant, as well as a successful labourer in Christ's cause, was elected President. A large amount of routine business was done. Several important questions were discussed, but not as satisfactorily as could have been desired. In such an assembly it is hardly possible to have a full and exhaustive discussion of a subject. The time allotted to the speakers is so short that they cannot do justice to the point in hand. If we look for much *light* from such gatherings we will look in vain. *Heat* rather than *light* comes from them. And is it not heat that we need in these days? Generally speaking, we have light enough. Our people know the truth—know it as well as their teachers do. But what is the good of such *head* knowledge if the *heart* is cold? Our churches are full of theologians—men who are conversant with all the articles of our faith, and able to defend them against the attacks of assailants. Would that their zeal and fervour were at all equal to their knowledge! Yes, we want spiritual heat; we need to have our souls fired with love to Jesus; and if Conventions will produce that result, then the more of us who attend them the better. Prayer abounds. It is not pushed into a corner, or slurred over as if it were an unimportant part of the exercises. At the beginning, during the progress, and at the close of the proceedings the service of supplication is heard. And it should be mentioned that for a whole week prior to the meeting of the Conventions special prayer was offered by the Association in Washington for a blessing on the exercises, that they might result in lasting good to the city. Our Association brethren are firm believers in the power of prayer, and not among the least of the services that they are rendering to the cause of Christ is the testimony they are bearing to the truth, that God is the Hearer and answerer of prayer.

But the characteristic feature of the Convention was the singing. It was simply grand, indescribable. It has long been

our opinion that the success of the meetings of the Y. M. C. Associations is largely due to the excellence and heartiness of their singing. (1) They stand when they praise God. That certainly is right, and the sooner our churches adopt the standing posture in praise the better. (2) They sing hymns—simple, touching, soul stirring hymns, and the sooner these or other suitable hymns form part of the church service of song the better. (3) They sing the good and grand old tunes that every body knows.

From almost all quarters progress was reported, but especially from the Middle and Western States. A decision of the Convention of 1869 respecting the Divinity of Christ, was not relished by the Unitarian Churches, in the New England States. The consequence is that the cause has declined rather than advanced there since that time.

In the Provinces the work is steadily progressing. New Associations are forming, and old ones are reviving. We hope and believe that the report of our Delegates to Washington concerning the great work that God is doing by and among the young men of the United States will stimulate us all to attempt yet greater things in behalf of the young men of our land.

We look forward with pleasure to the Convention that is to assemble in St. John, N. B., on the 6th of this month. And we hope that it will prove as much a blessing to that city as the convention of 1869 did to Pictou, and the Convention of 1870 did to Charlottetown, P. E. Island. We thank God for the young men's movement and heartily wish it abundant success. S.

CHINA.

This vast empire is a compact territory comprising a large portion of the earth's population. Its huge wall, 1300 miles in length, incloses a very rich and fertile soil which is very productive. Providence has highly favoured this country in this respect, for its teeming population could not be well fed and supported were it not for the richness of its soil, producing two crops in the year. God has bestowed many advantages upon China, giving her a healthy

climate, a great extent of sea coast, and a soil well adapted for agriculture, and yet her inhabitants are vile and superstitious. Their religion is a strange medley of different creeds. They are Deists, Fanatics, and Ascetics, and in their early history their land was crowded with images, idolatry reigning supreme. Steeped, however, in vice and idolatry as this vast empire has been, yet the attention of the Christian Church was early directed to its shores. As far back as the eighth century Nestorian missionaries were found among them sowing the seeds of Divine Truth. During the 13th and 14th centuries Corvino, a missionary of true apostolic zeal, continued the work of evangelization. He translated the New Testament and book of Psalms into their own tongue, and after a time baptized 6000 persons, and founded two churches. In the year 1553, Francis Xavier arrived at the Island of Sancian on his way to China, upon whose evangelization he had set his heart. Unable, however, through the want of a proper means of conveyance, to reach the mainland he was seized by a virulent fever and died. Soon, however, he was followed by an Italian Jesuit who, with commendable zeal, succeeded in establishing himself on Chinese soil. The work continued to make remarkable progress under the earnest labours of Roman Catholic Missionaries for a lengthened period, and now the attention of the Protestant Church became directed to this land. In the year 1806 Robert Morrison, the first Protestant Missionary, was set apart by the London Missionary Society. Having laboured for 27 years he died, and was succeeded by Dr. Milne, and these two men (Morrison and Milne) may be looked upon as the honoured fathers of the Protestant Chinese Mission. In the year 1842 a great impetus was given to the good cause in China. Five ports were opened to foreign trade and traffic, so that within a period of four years no less than 50 missionaries were seen flocking thither to possess the land. Not long after this we find the late Wm. C. Burns sent forth by the English Presbyterian Church. With assiduous earnestness, indefatigable

zeal, and godlike sincerity he commenced and continued his labours until the 4th April, 1868, when he calmly fell asleep in Jesus. He was truly the Evangelist of the 19th century, and, though cut off at the age of 53, yet he wrought hard, and was oftentimes permitted to behold seasons of revival both in the Home and Foreign field. His Memoir so graphically written by his brother should be perused and pondered over by every reader of the *Record*, for he has left behind him foot-prints worthy of imitation by every genuine child of God. Our Heavenly Father has smiled upon the efforts put forth for the evangelization of this vast empire; and now we hail with joy the cheering intelligence of the formation of a Presbyterian Synod consisting of fourteen ministers.

Much has been accomplished in the land of China in the days that are past, and whilst much land yet remaineth to be possessed, yet we think a bright future is evidently opening up for this great nation. Quite a number of Chinese have left their own shores and gone to California. No less than 10,000 of them are now congregated in San Francisco. By a singular concurrence of God's Providence they have been brought there not to remain, for they have invariably made this stipulation, that they be allowed to return to China within six years. Being now brought within the hallowed influences of the gospel, many of these poor benighted ones will return to their native land christianized, and will do much for the extension of God's cause in China, where all religions are now free and Christianity is tolerated throughout the whole empire. How wonderfully God is working among the nations of the earth, and how the little leaven is leavening the whole lump. Let us be encouraged to pray more fervently, and contribute more liberally to the cause of missions, for fields are already white to the harvest.

OUR next number will contain a full account of the proceedings of the Synod now meeting in St. John.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. STATES.

This body, representing the largest Presbyterian Church in the world, met towards the last of May, in Chicago. There were about 500 members present,—there being representatives from China, India, Africa, Brazil, Palestine, Armenia, and Persia. The following is an abstract of Foreign Missionary operations during the year :

The missions have been enlarged during the year by transfer from the American Board of the Ojibwa, Seneca, Gaboon, Syria, and Persia missions, with their staff of laborers. Two missionaries have also been received in China. The working force of the Board has been increased by thirteen ordained ministers, two physicians, seven unmarried ladies, and the wives of some of the missionaries—in all thirty-two new laborers. Nine who had been at home returned to their different fields.

Four missionaries were removed by death—the Rev. Mr. Ellis, of Liberia; Mrs. Menaul and Mrs. Nassau, of Corisco; and Dr. Owen, of India.

The missions of the re-united Church take in a vast sweep of territory, and of a countless host who need the gospel. They are among eight tribes of Indians, among the Chinese in California, in the United States of Colombia, in Brazil, Japan, China, Siam, among the Laos in India, Persia, Syria, Western Africa, and among the Jews in New York. These embrace in all 25 missions, 111 ordained evangelists 5 missionary physicians, 2 superintendents of schools, 118 females, of whom 27 are unmarried, making a total of 236 foreign laborers. Besides these, there is a large number of native ministers, with more than 360 native helpers. The number of churches cannot now be reported; to these have been added more than 400 converts, making the present membership about 3,500. Over 10,000 youth, of both sexes, are receiving a Christian education in the schools. Some of these institutions are of a high order. Theological classes have been formed in several missions, and an enlarged native ministry will soon be raised up. With the exception of certain commotions in China, the missions had rest during the year, and were strengthened.

The financial condition of the Board has not been in as healthy a condition as was expected. The debt with which it closes the year is about \$43,300. The receipts, it is hoped, for the coming year, when the whole Church will get into full working order and into concert of action, will be sufficient to pay off this indebtedness, and

enable the Board to enlarge its operations in various fields.

Every thing is auspicious for a forward movement, and never were the different missions in such a favorable attitude for aggressive action. If the Church will but take hold of this cause in the spirit of the Master, and in sympathy with providential indications and openings, the progress of the work will be speedily marked and blessed.

The Assembly appointed two delegates to convey fraternal salutations to our Synod at St. John,—namely, Rev. J. B. Dunn, and Wm. Crook, both of Boston.

The Assembly resolved more than a year ago to raise a Fund of Five Millions, as a Thanksgiving Memorial for Union. The result of the effort was that they raised *Seven Millions, Six Hundred and Seven Thousand, Four Hundred and Ninety-nine Dollars, and Ninety-one Cents*. The success of the movement has astonished all the churches.

The Assembly has appointed a Board of Benevolence and Finance. It also adopted a Sustentation Scheme of which, owing to the practical importance of the subject to our own church, we give an ample outline :

(1.) That all the charges throughout the Church be divided into two classes—“*Full Pastoral Charges*,” and “*Church Extension (or Mission) Charges*.” The former comprising such as have pastors, and are sufficiently advanced to pay a salary of \$500, provided only that this be equal to the minimum hereinafter named for the membership. The latter class to include all such charges as have stated supplies, and such pastorates as pay less than \$500 *per annum* of salary, or less than the minimum rate per member. Only the former class are, at present, to come under the Sustentation Scheme for aid. The latter class, if needy, are to be under the care of the Board of Home Missions until they are advanced to full pastoral charges, and are so certified, by vote of Presbytery, as entitled to aid under this scheme.

The propriety of thus beginning with pastoral charges, already somewhat developed, is : 1st. That *all* cannot be aided by this scheme, at the outset. 2d. A beginning is made with those who are in regular ecclesiastical relation, in hope of thus aiding to bring to an end the anomalous and disorderly system of stated supplies—that it may give place to the pastoral relation in the great majority of cases; and 3rd. This will encourage new churches to spring.

up, in prospect of such help as they advance.

(II.) The aim of this sustentation scheme shall be to make the *minimum* of salary in the full pastoral charges \$1,000 per annum. At present the annual value of the *manse* shall be included in this, but ultimately, and as soon as possible, \$1,000 *in money* shall be the minimum, it being always understood that the pastor shall be wholly employed in his work, and that no grant shall be made without the endorsement of the Presbytery.

This is not "*equalizing salaries*;" it is only aiming to establish a fair minimum, and by the plan, this is so far subject to the inspection of the Presbytery, in any case, that it is not granted except upon Presbyterial endorsement. It is therefore not likely, in any instance, to be excessive. This figure is believed to be only fair.

But, on the other hand, much of this sustentation work is to be done by bringing those churches which are now delinquent, up to their proper rate of contribution to the pastoral support. Here the Presbytery may lawfully insist—for every call which is presented by the hand of the Presbytery to a pastor, contains an obligation to pay him a certain sum, "*in order that he may be free from worldly cares and avocations.*" The sum then, ought, in all fairness, to meet this end. The Presbytery may so require. It is their duty to search into the transaction just at this point, and to demand that this admitted obligation be faithfully complied with. We have estimated that a moderate rate would be an average of *two cents per day* for each member of the church, or \$7.30 per annum—not that each member should actually give this amount, but that some more, and some less, the membership, aided by the congregation, should contribute an average equal to this. This average rate from the entire membership would give every minister in the church a salary of one thousand dollars. Accordingly it is hereby provided,

(III.) That only those churches shall be at present entitled to aid from the sustentation fund, who are paying the pastor an average of \$7.30 per annum for each member.

This is not discriminating unfairly against poor charges for few cases will be found where this rate cannot be reached with a little enlargement of view, and a little self-denial of the people. They who cannot reach it will come under the Board of Home Missions for aid, as church extension charges.

Not a few churches are reported in farming districts, of 200, 300, and over, of members, where the salary does not exceed \$600 or \$800—less than \$3 per member, and even down to \$1.50. It is believed

that in many cases this is from sheer parsimony, while in exceptional cases of weak and struggling churches, it is all that can at present be done, and such will be aided by the Home Mission Board, as candidates for full pastoral charge. An incentive will thus be furnished to the smaller churches to increase their *pro rata* of contribution, so as to come within the scope of this provision, and the liability to abuse is reduced to a minimum, because by the conditions (of \$500 salary and \$7.30 *pro rata*.) those aided are the young and enterprising churches who pay the largest *pro rata*, while the aid ceases so soon as they reach 135 members.

(IV.) It is further provided That each Presbytery be enjoined by the General Assembly; through the Synod, to investigate immediately the case of all churches having over 200 members, who are paying less than \$1,000 salary, and that unless good and sufficient causes can be shown for the lack, those churches be enjoined to raise the amount to an average of \$7.30 per member, as a fair minimum for the pastor, and that all cases of flagrant neglect be treated by the Presbytery, as the case may be, reporting the same to the Synod and General Assembly. By this means we aim to make the churches self-sustaining as rapidly as possible.

A case may be mentioned, which we would fain believe is rare in our church: a membership of 200, owing forty first-class farms, promising only \$625 salary, and pretending actually to pay only \$400 or \$500 of this, and at the time of reporting to your Committee, not a cent of the salary had been paid for 1870, and part of 1869 was yet unpaid, and this not on the frontier but in one of our old States.

And whereas it is believed that much of the deficiency in funds comes from a failure to Presbyterianize and popularize our finances, with a view to enlisting all the people;—therefore,

(V.) It is provided, That every church session, as a condition of aid from this scheme, shall, in co-operation with the trustees, or other representatives of the congregation, appoint a committee who shall institute and carry out a plan of weekly or monthly contribution to this object, and to all the Boards of the Church, so as to present to every member of the church and congregation the opportunity of such stated contribution, according to the apostolic order, (1 Cor. 17: 2,) that so every church seeking aid may give every reasonable assurance of self-aid, as an ordinance of worship, in the way of God's appointment, and according as it has gone well with them.

(VI.) That, in like manner not only such churches as are aided by this scheme,

but every church session, be required by the General Assembly to set on foot forthwith, and to earnestly prosecute, a plan that shall extend to every member of the congregation an opportunity of contributing to this cause, (and to all the Boards of the church) either by the envelope system or by collectors, reaching each in person, and that the Presbyteries be enjoined to see to it that this requirement be complied with.

Many of our churches give nothing to our great schemes of beneficence. Many, in our best churches, are not reached by the ordinary method. It is the plain duty of the officers to afford to each worshipper the opportunity to contribute; and every church has a right to this means of education and cultivation in the Divine life. And then, the mites are mighty. "*The power of the lites,*" as Chalmers pleaded for it, wrought such distinguished success for his church schemes.

(VII.) To cultivate the principle of ministerial fraternity and sympathy, that each pastor shall aim to secure from his people an amount equal to at least one-twentieth, (and rather one-tenth,) of his own salary, annually, towards supplementing the salaries under this scheme.

(VIII.) That each church be required to report, through the Presbytery, to the General Assembly, the pastor's salary actually paid by them for the year, (and any arrearage, if there be any,) and that this be published in a separate column of the Assembly's minutes, year by year.

This is regarded as of great importance, in order thus to lay bare the whole subject to the eyes of the church at large, and of the individual churches, that so each church may compare what they are doing with the membership and with the average of other churches, so that the delinquent may be stimulated by such needful statistics to a higher aim.

(IX.) That each Presbytery shall appoint one efficient member, whose duty it shall be to examine every application for aid under this scheme, and to report to Presbytery full information as to the prospects of the church for usefulness and growth, and as to the possibility of consolidation, or association, with a neighboring church, and as to the amount of self-help, with other conditions, entitling it to aid under this scheme. Also, to receive moneys from the churches of the Presbytery, and to remit monthly to the Central Sustentation Committee.

(X.) That a Central Committee of Seven be annually appointed by the General Assembly, to supervise this work, having a Secretary to conduct the operations, and to keep accounts with the Presbyterial Treasurers of Sustentation, and in every way, and by all means, to further the great object in view.

FREE CHURCH GENERAL ASSEMBLY.

Rev. Dr. Elder of Rothsay, was elected Moderator. The Union Question was debated with very great ability. The speeches of Drs. Buchanan, Candlish and Rainy, and Sir Henry Moncrieff, in favour of the Union and the speeches of Mr. Nixon and Dr. Begg against it, are especially notable. Dr. Candlish shewed the fire of earlier days. The resolution of the friends of Union was in effect as follows: Re-appoint the Committee and add to its numbers; and instead of proceeding to the further consideration of any of the matters outstanding in the programme of heads of inquiry, to direct their attention for the present to those measures which may seem best fitted to draw the negotiating Churches into closer and more friendly relations to one another, to encourage and facilitate their cordial co-operation, and thus, while allaying the heat and irritation of controversy, to cultivate that more intimate knowledge of each other, and to call forth and cherish those mutual sympathies and kindly feelings which cannot fail, under God, to promote that seeing of eye to eye and that coming to be of one heart and one soul which is the needful and fitting preparation for the more perfect Union, with a view to which those profoundly important negotiations have all along been carried on.

The resolution of Mr. Nixon was, that that the Committee be discharged and the negotiations stopped. The vote was—for the Union motion,—435; for the opposition, 165. Majority in favour of the resolution, 270. Dr. Begg and 52 others protested. Several dissented. The Sustentation Fund for the year amounted to £137,000.

Total amount of contributions for the	£	s.	d.
year ending May 15, 1871.....	137,034	14	5
Do. May 15, 1870.....	131,262	19	1

Net increase.....	£5,771	15	5
Associations, 1871.....	£127,441	8s.	2d.
Do. 1870....	126,218	5	11

Increase.....	4,548	13	2
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Net increase.....	£5,771	13	1
There are ministers not on the platform of the equal dividend.....	89		
Ministers on the said platform of the equal dividend who do not draw a full year's dividend.....	84		
Ministers on the platform drawing the full year's dividend.....	776		

Total ministers on the roll of Presbyteries...948.

We have no space left to refer to Foreign Missions and kindred subjects. The total receipts of the Free Church for the year approached Half-a-Million pounds sterling.

United Presbyterian Synod.

This Synod met at Edinburgh, on the 15th May. Dr. Edmond was chosen Moderator for 1871. From the statistics it appears that the students of Divinity number 139. The income for Foreign Missions, £30,288. The Foreign expenditure amounted to £30,000. A gift of £17,500 was received from the late Mr. Paton. Additions to the membership of the church this year 6142. Congregations receiving supplement number 228. The Statistics of Missions show that the Synod's operations are being carried on in Jamaica, Trinidad, Old Calabar, Caffraria, India, China, and Spain, by 38 ordained European Missionaries, 7 ordained Natives, besides teachers &c. The Synod cordially approved of the proposed Union with the Free Church. The case of Rev. F. Ferguson was amicably settled, by Mr. F. stating his acceptance of the orthodox doctrines concerning the future world.—The Synod agreed to petition the Houses of Parliament in favor of National Education. Much aid is being given to Continental Churches.—The Foreign Missionary Reports were highly gratifying.

Canada Presbyterian Church.

The General Assembly of the Canada Presbyterian Church met in Quebec last month. The venerable Dr. Willis came all the way across the Atlantic in order to discharge his duties as retiring Moderator. Rev. John Scott, London, Ont., was elected Moderator for the present year. The Report of the Union Committee was in the main approved, and much earnestness was manifested in forwarding the cause and removing obstacles. Rev. Mr. Inglis of Hamilton has been elected Professor of Systematic Theology in Knox College. Permission has been granted to a congregation in London, Ontario, to use an in-

strument to aid them in singing, and the question has been sent down to presbyteries. The resolution granting this permission was adopted by a vote of 62 to 31.—The Assembly has exerted itself to promote missionary work among the French population, among the Indians and in China.

BISHOP PATTESON ON THE POLYNESIAN LABOURERS.

[From the New Zealand Herald, March 13]

The following memorandum concerning the removal of natives of some of the islands of the S. W. Pacific to Queensland and the Fiji Islands have been handed to us for publication:—

The object of this memorandum is to inform the General Synod of the means frequently adopted in the islands of the S. W. Pacific to procure labourers for the Queensland and Fiji plantations.

I am not now concerned with the treatment of these islanders on the plantations, which I have never visited. My duty is to state what has occurred in the islands, and to make known the character of the trade as it is carried on there.

Assuming that H. M. Consul at Levuka, Fiji Islands, and the Government of Queensland do all that lies in their power to guard this traffic from abuse, and assuming that they succeed in affording some security to the islanders while on the plantations, it is certain that they do not and they cannot restrain lawless men from employing unjust means to procure so-called labourers in the islands; they cannot know what is done by the masters and crews of the numerous vessels engaged in the trade; they are absolutely without power to enforce any regulation as to the number of persons kept on board, the amount of food given to them, the treatment of the sick, and the general management of the whole transaction.

Whatever measures may be proposed or adopted to obtain humane and just treatment for those islanders while in Queensland or Fiji, there is absolutely no check whatever upon the proceedings of the men engaged in procuring these islanders for the labour markets of Queensland and Fiji. No regulation can prevent men who are bound by no religious or moral restraint, from practising deception and violence to entice or convey natives on board their vessels, or from detaining them forcibly when on board.

Much is said about engagements and contracts being made with these islanders. I do not believe that it is possible for any of these traders to make a *bona fide* con-

tract with any natives of the Northern New Hebrides, and Banks, and Solomon Islands. I doubt if any one of these traders can speak half a dozen words in any of the dialects of those islands; and I am sure that the very idea of a contract cannot be made intelligible to a native of those islands without a very full power of communication readily with him. More than ten natives of Mota Island have been absent now nearly three years. The trader made a contract with them by holding up three fingers. They thought that three suns or moons were signified. Probably he was very willing that they should think so, but he thought of at least three years.

Something has been said about the benefit to the islanders by bringing them into contact with civilization. What kind of civilization they may see on the plantations I do not know, for I have not visited them; neither can I say that I have seen many natives who have been returned to their homes, from whose conduct I may judge of the effects of their "contact with civilization." The reason is simple. Out of 400 or 500 Banks Islanders who have been taken away, I have not heard of, much less seen, one-tenth of that number brought back.

But there is no instance that I can remember of any one of these natives exhibiting on his island any proof of his having received any benefit from his "contact with civilization," much less of his conferring any benefit on his people. The few that have been brought back to the Banks Island bear a bad character among their own people.

But I am not now concerned with the treatment of these islanders on the plantations, nor with the effect of their intercourse with white men or upon themselves or their people.

The African slave-trade was put down as a thing evil in itself, a disgrace to humanity, and a practical repudiation of Christianity. People did not stop to enquire further. It was enough that men were stolen from their homes, and taken away by force.

There is no check at present upon the traders engaged in procuring "labourers" for Queensland and Fiji. Many of these men, whether they are technically and legally slavers or not, are acting in the spirit of slavers. Sir William Manning admitted in the *Daphne* case that "this system of so-called emigration is likely to degenerate, and probably sometimes has degenerated into a practice approaching a slave trade, and perhaps actually amounting to it." It is indeed a mockery to speak of it as a system of emigration.

A most impartial and dispassionate writer in *Blackwood's Magazine*, who had

spent some time in sailing among these islands, and had twice visited Fiji, speaks of the "nefarious nature of many of the transactions of the masters of vessels sent to procure labourers for the Queensland and Fiji plantations, which have undoubtedly, in not a few instances, been nothing less than kidnapping." I leave the statements of some of our scholars to speak for themselves. But I know that throughout the Northern New Hebrides and the Banks Islands deceptions and violence are frequently practised. I know the lawless character and the lawless conduct of persons now engaged in the trade whose names I am not at liberty to divulge. One person writes to me mentioning by name four vessels concerned in carrying on "rough work" with the New Hebrides natives. "You know," he says, "that these men have no scruples of conscience, and, so long as they make money, are perfectly dead to any code of laws, human or divine. I tell you of this, he adds, confidentially, as I have only had the information as a friend, and inform you for your own protection when amongst the islands."

A captain of a whale-ship writes to me: "The natives of these islands would come off in former years, bringing such articles of trade as their islands afford, for which we paid them with hatchets, tobacco, fish-hooks, etc. They trusted us, and we trusted them. At times our decks were crowded. This, when slaving commenced, was all to the slaver's advantage, for the natives were easily enticed below, the hatchets put on, and the vessel was off. Now, no natives come on board the whale-ships, and we, in our turn, dare not land. Again, we used to carry people from one island to the other when they wished it, and they would give us hogs and other articles. This also has been taken advantage of, and the natives carried into slavery instead of home. Should we be wrecked our lives must go for those that have been stolen, and the natives will be condemned for being blood-thirsty, etc., and yet what will the natives have done? Not certainly right, but no more than what civilized people have done in many cases. I hear that they use your name to decoy natives from their islands, and I also heard from good authority that they inquire very particularly of the whereabouts of the Southern Cross."

We experience to some extent the evil effects of this traffic which has been described in the last extract. In many islands where we were already on the most friendly terms with the people, we are now obliged to be cautious. Unless we are so well known as to be thoroughly trusted, we have to begin again to some extent the task of disabusing their mind of the natural suspicion and distrust which these "nefa-

rious practices" excite. As for using our names and inventing any stories about us which may induce natives to go on board their vessels, that is the common trick adopted by the traders. There are some—I trust very few—men sailing in these vessels who have taken a voyage in the Southern Cross, and the fact that they have been on board the mission vessel gave a plausibility to their story. In several of these islands some of our scholars are living; they speak a little English, and communicate more or less readily with any white men. Of course they use their influence to dissuade their people from going in such vessels. They know nothing about the Queensland and Fiji plantations, but they know quite enough of the character of these vessels to warn their people against going in them.

Many natives of Tanna, Vate, and of the Loyalty Islands are employed by these traders for the boating work. These men are among the most reckless and mischievous of the whole number of persons concerned in the trade. Naisilene, the Christian chief of Mare, has forbidden any native of that island to go on board any of these vessels. It would be well if white men were to follow his example.

In conclusion, I desire to protest by anticipation against any punishment being inflicted upon natives of these islands who may cut off vessels or kill boats' crews, until it is clearly shown that these acts are not done in the way of retribution for outrages first committed by white men. Only a few days ago a report reached me that a boat's crew had been killed at Espirito Santo. Nothing is more likely. I expect to hear of such things. It is the white man's fault, and it is unjust to punish the colored man for doing what, under such circumstances, he may naturally be expected to do. People say and write inconsiderately about the treachery of these islanders. I have experienced no instance of anything of the kind during fourteen years' intercourse with them; and I may fairly claim the right to be believed when I say that if the Melanesian native is treated kindly, he will reciprocate such treatment readily. The contact of many of these traders assures all the worst suspicions and passions of the wild, untaught man. It is not difficult to find an answer to the question—Who is the savage, and who is the heathen man?

Imperial legislation is required to put an end to this miserable state of things. Stringent regulations ought to be made and enforced by heavy penalties, as to the size and fittings of vessels licensed to convey natives to and from the South Sea Islands to Queensland and Fiji. All details should be specified and vigilantly carried out, as

to the number of natives that may be put on board, their food, clothing, payment, term of labour, reconveyance to their homes.

Two small men-of-war ought to cruise constantly among the islands, and especially in the neighbourhood of Queensland and Fiji, to intercept vessels bringing natives to those parts, and to examine into the observance or non-observance of the regulations.

It is manifestly to the planter's interest to discourage the lawless practices now going on in the islands.

If he wishes to have a willing, good-humoured set of men on his plantation, it is evident that they must come to him willingly, and receive from him such treatment that they will work for him cheerfully.

At present many of these islanders are brought to the plantations in an angry, sullen, revengeful state of mind. Who can wonder at it? The planter pays a heavy sum now—amounting it is said, in some cases, to £10 to £12 per head—for the so-called "passage" given to those imported labourers. I do not believe that the planters justify or desire the continuance of these proceedings in the islands. It may be that only a few persons would be found willing to come if their free consent was required; and that compulsion is necessary if labourers are to be procured at all. In this case it is not too much to say that free labourers must be sought elsewhere, among the Chinese or other people who are able to protect themselves from injustice.

But my belief is that there will be always some, not many, islanders willing to leave their homes for a time, if once it is thoroughly known by experience that they will be treated kindly and fairly, and brought home at the proper time. Curiosity, excitement, the spirit of adventure, will ever induce some men to volunteer for any employment that is not distasteful, with people who treat them honestly and fairly.

There are some two or three vessels honourably distinguished from the rest by their and generous treatment of the natives. One such vessel was at anchor for some weeks in Vanna Levu harbour. I do not I do not know its name.

Ganevierogi (the Leper Island lad) speaks of a whaler, a three-masted vessel, which was visited by some of their people. It came on to blow, and the Leper Islanders were kept on board all night, well fed, and sent ashore with presents next morning. He could not tell me the name of the vessel. But she was a whaler, and such treatment of natives is customary with such vessels.

I regret that I am unable to attend the General Synod, and that I lose the oppor-

tunity of giving further explanation of the real character of this traffic.

J. C. PATERSON,
Mis. Bishop.

Norfolk Island, Jan. 11, 1871.

Home Missions.

The following distribution of Missionaries at the disposal of the Board takes effect for two months, beginning on the 2d Sabbath of July:—

Presbytery of St. John:—Messrs. J. W. Nelson and Arthur F. Carr, with Mr. Roxborough, Catechist, previously assigned.

Presbytery of P. E. Island:—Rev. Alex. Stirling and Mr. John Allan, with Mr. McNeill, Catechist, previously assigned.

Presbytery of Miramichi:—Mr. John Leachman, Catechist, till the opening of the Hall.

Presbytery of Victoria and Richmond:—Rev. Adam McKay from Culross, Ontario, and Mr. Alex. Grant, from the Free Church of Scotland.

Presbytery of Pictou:—Rev. Nathaniel Patterson from Ontario, on a visit of six weeks, with Mr. A. Thompson Catechist, previously assigned.

Presbytery of Truro:—Messrs. J. T. Layton and Edwin Smith.

Presbytery of Halifax:—Mr. Kenneth McKay.

Cape Breton.

We continue to hear the most gratifying intelligence of continued and prevailing deep interest in Divine things and in personal religion in different parts of this island. In Sydney Mines, and through all Mr. Wilson's congregation, as well as in nearly all the congregations of the Presbytery, there are many earnest inquirers, and many of whom it is said with emphasis, "Behold they pray." Many who were wont to pray, now seem to call on the Lord with new earnestness and power.

Young men and old men seem to be taking up the cross and declaring on the Lord's side. May the Lord continue to bless his cause and to carry on His own work, and let the people cry, "Thy Kingdom come."

Truro Presbytery.

In this Presbytery there are now five vacant congregations. Four of these may be regarded as ready to call and ripe for settlement. From Lower Stewiacke to Springside, there are 25 miles of finely settled country now without a pastor.

The Acadia Congregation is the most missionary in its character. We subjoin Mr. Nelson's report of 9 weeks labour in it.

Report of Mr. J. W. Nelson.

To the Rev. the Presbytery of Truro:—

Transferred to your bounds on the 1st of December, I have been laboring since that date in the Acadia Congregation. Of the nine Sabbaths in those months, six were spent at Folly Mountain and the Mines, the mornings being given to the former place, and the afternoons or evenings to the latter. The three remaining days were devoted to Westchester and Greenville.

At Folly Mountain, where a large number of navvies are living, our meetings were very well attended. The same remark may be made respecting all the prayer meetings held in this section.

At the Mines the meetings for worship, with one exception, were most encouraging. The prayer meetings were not so well attended, several causes, the principal of which is want of interest in such exercises, preventing people from coming out.

In Westchester, I preached on four occasions. The audiences were not large, tho' composed of most of the Presbyterians and many of the Wesleyan residents in that locality. Greenville, also on the North side of the Mountains, is a new but promising field. The Baptists have kindly offered the use of their church, and I availed myself of the privilege to preach on two occasions, Sabbath afternoons, to congregations made up of Baptists and members of the half-dozen Presbyterian families at present living in that vicinity. The latter have expressed gratitude for the arrangement that gives them an occasional supply of preaching. Before leaving the place, I availed myself of an opportunity of lecturing before the Lodge of Good Templars at the Mines, believing that the interests of morality and religion might be promoted in this way.

During these weeks I have visited among the families as much as possible, reading the Scriptures and engaging in prayer; and while I have called on some of the families not connected with our church, but few of our own have been passed by. I have met much coldness and indifference, but also a few who kept the flame of devotion alive, and hoped for better days. I am under obligation to the Smiths of Folly Mountain, and the Stewarts of Westchester, for the means of travel between the Sections. My obligations at the Mines are almost exclusively due to Mr. Beattie, on whom by common consent all the burden seems to fall. I would be unjust, however, were I to assert that the parties mentioned were the only

ones who manifest a commendable interest in the work.

I beg leave to add that our church can never flourish in these localities until a place of Worship and a Manse are erected at the Mines. It would be difficult to say which building is most needed. As measures are about to be taken for removing these obstacles to our progress, I doubt not the congregation will receive the countenance and aid of the older and wealthier portions of the church. There never were more people within the sphere of our labors than at present, and the number must soon increase, especially at the Iron Works. Unless the Presbyterian Church follow up the advantages which of right belong to it, the ground may be occupied by other and more enterprising churches. "Lord increase our faith."

Respectfully submitted,

J. NELSON.

Our Foreign Missions.

Latest from Dr. Geddie.

GEELONG, March 20, 1871.

DEAR SIR,—You have been informed of our safe arrival in Australia. We reached here late in January, after an unusually boisterous voyage. Being later than usual in leaving the islands, we encountered the outer circle of a hurricane. The barometer fell to 28° 18', being lower than ever it was in the "Dayspring." Our upper yards were all lowered, and we rode out the storm with comparative ease.

The work goes on at my station as usual during my absence. The Rev. Mr. Inglis spends an occasional Sabbath there, and the elders are regularly employed in conducting worship in their different districts. Mr. Goodwill lives at my station during my absence, having come there at the recommendation of the brethren to spend the first unheathy season. Neither he nor Mrs. Goodwill was robust when I left the island. I hope that they will both be able to return to this island when the "Dayspring" goes back to the New Hebrides.

Our efforts to open up new islands have been crowned with some success. We now occupy the middle and extreme ends of the group. Every island of the New Hebrides will, by the time this reaches you, be within sight of an island where the Gospel is made known. When a few more missionaries are settled it will not be necessary for any one of our number to devote his time to the introduction of the Gospel into new islands. The different missionaries will be able to operate with advantage on the islands in their immediate neighbourhood.

God has prospered the efforts to extend His cause to a great extent. The evangelization of the New Hebrides is now more hopeful than ever it was.

The printing of the Aneitymese Bible is now fairly begun. The work has been undertaken by Mason, Firth & Co., Melbourne, the most extensive firm in these quarters. The British and Foreign Bible Society have assumed the responsibility of the work, but I expect that we will be able to repay all their expenditure in due time. The natives are making commendable efforts to provide themselves with the whole of God's written Word. I regret that the work must be suspended from the first of April until the close of the year. Our mission is so weak at present that I must return by the "Dayspring" to the islands. I leave my family here, and hope to return about December to resume the printing of the Bible. Mrs. Geddie is not in a fit state to return to the islands; but she is fast improving by the cold of Australia.

The traffic in natives is causing some stir in this part of the world. The manner in which a large number of these natives are procured is a disgrace to the civilization of the nineteenth century. Some of them are induced to leave home under false pretences, others are regularly bought, others are stolen from their islands, and some leave of their own accord, and of these we have nothing to say. A few of the natives who go abroad to Queensland and the Fijis meet with good treatment, and are sent home satisfied; many of the natives are ill treated and badly paid, and little attention paid to their agreements. But we complain most of the numbers who are never brought home at all. John Wesley was not far wrong when he pronounced the slave-trade the "consummation of villainies." Scenes have been enacted on the New Hebrides which are worthy of the palmy days of African slavery. The effects of the trade on these islands have been very disastrous to the natives. The New Hebrides missionaries have now their share of abuse, especially from the Queensland press, for the exposure of some of the evils of the trade. I have been writing a short letter which I enclose, and which will give you some idea what we have to bear. It would be an endless thing to notice all the scandal heaped upon us, so I have just answered one thing.

There is a vessel in Melbourne just fitting out for the New Hebrides. There are a number of young men on board who are going there as settlers. They will cultivate cotton, sugar, coffee, etc. This will tend to keep the natives on their own islands. The settlers will, from motives of self-interest, use their influence against the kidnapping and buying of natives. I have not

seen any of the parties; but I believe they are all respectable, and some of them members of Christian families. They commence at Tana and Faté. A great effort should be made to precede trade in these islands by Christian missionaries. It will be hard work if we have to follow—

The "Dayspring" will sail this week for some of the outposts. I expect to follow in the steamer next week, and join her at Portland, and sail from thence to the islands about the 10th of April. May God prosper His own work.

Sincerely yours,

JOHN GEDDIE.

Rev. P. G. MCGREGOR.

Letter to Rev. Dr. Steele.

GUELONG, March 21, 1870.

REV. AND DEAR SIR,—The New Hebrides missionaries have been assailed in the Queensland and other papers, for their opposition to the traffic in natives. There is only one point on which I feel called on to remark at present. We are charged with seeking our own personal profit out of the unpaid labour of the natives. I beg to say that the charge is a pure fabrication, and has no foundation in truth. Our sole object in labouring among these islanders is their religious and moral elevation, and every missionary is expected to give his undivided attention to the duties of his office. Any member of this mission if found connected with any secular enterprise would be immediately dismissed by his brethren. All our support comes from abroad, and passes through your own hands as agent of this mission, and you know our wants, and the readiness of our churches to supply them. I feel, therefore, that Mr. Robert Gray, Emigration Agent, has done great injustice to the New Hebrides Mission in an official document, dated Brisbane, Feb. 21, 1871, in which we are charged with opposing the deportation of natives lest we should thereby lose the benefit of their services; and this conduct is the more blameworthy when a telegram from yourself, as our Agent, would have furnished Mr. Gray with the truth in much less time than it took to write the document which contains the calumny.

You will please to give what publicity you think proper to the statement contained in this letter.

Ever yours, etc.,

JOHN GEDDIE, *Ch. Miss.*

REV. DR. STEEL,

Agent New Hebrides Mission.

Annual Conference.

We have received a copy of the Minutes of this Conference, of which we give the more important parts:—

ANEITYUM, June 14, 1870.

The Annual Meeting of the New Hebrides Mission was held this day at Anamé, the station of the Rev. J. Inglis. Present—the Rev. Dr. Geddie, Rev. Messrs. Inglis, Paton, Cosh, McNair, Neilson and Watt, and Capt. Fraser. In the absence of the two previous chairmen, it devolved on Mr. Paton to preside, who opened the meeting with praise, reading of the Scriptures, and prayer. A letter was read from Rev. J. Copeland, stating reasons for absence, which were satisfactory to the meeting, and cordially sustained. The Rev. J. Gordon was also absent.

1. This meeting records with sorrow the afflictive dispensation of Providence which has deprived the mission of one of its members—the Rev. D. Morrison. Our departed brother commenced his missionary labours on Efate, in the year 1864. After about three years of devoted and successful missionary labour, he was obliged to retire from the work on account of failing health. He was a patient sufferer for more than two years, and was finally called to his rest on the 23rd of October, 1869, in New Zealand, whither he had gone for the benefit of his health. Mr. Morrison was a faithful and devoted missionary, and his name will long be remembered by the Efatese, whom he laboured to convert to Christ—and under his instrumentality some, we have reason to believe, were brought to a knowledge of the truth. His missionary career was short, but long enough to endear him to his brethren. We grieve for our dear brother, whose life has been, in the mysterious Providence of God brought, as it seems to man, to a premature close; but we at the same time desire to cherish a spirit of submission to Him who doeth all things well. We would likewise express our warmest sympathy with Mrs. Morrison and her two children. May our beloved sister enjoy all needful consolation from Him who has been and will be a husband to the widow, and a father to the fatherless. We would also sympathize with the Church which sent him to the mission-field, and which had previously found a burying-place on these islands for five of its missionaries. And we trust that that Church instead of being discouraged, may be stimulated to more earnest and enlarged exertions in the missionary cause, knowing that they who sow in tears shall reap in joy. The clerk is instructed to forward a copy of this Minute to Mrs. Morrison, and also to the Church in Nova Scotia, with which Mr. Morrison was connected.

2. The Rev. Messrs. Milne and Goodhill having been introduced to the meeting, the former as the first missionary from the Presbyterian Church of Otago and South-

land, N. Z., and the latter as the first missionary of the Church of Scotland in Nova Scotia, it was agreed—That this meeting expresses its gratitude to God for the safe arrival of these brethren and their wives, and welcomes them as fellow-labourers in the cause of Christ, and assures them of its readiness to afford them every facility in its power to aid them in their work.

7. Capt. Fraser having reported that he had fulfilled all the appointments mentioned in the Minutes, and that in addition to these he had, in compliance with a request made to this mission by the Loyalty Island Mission, and with the sanction of Dr. Geddie and Mr. Inglis, visited the Loyalty group before leaving the New Hebrides, in December last; that he had taken the Rev. Mr. Ella, Mrs. Ella and their son, and also the Rev. Mr. Creagh's son, on board as passengers; that on his way to Melbourne he had called at Sydney, in order to land them there; that on his return to Aneityum he had brought Mr. and Mrs. Ella from Melbourne; and that on his voyage from Aneityum to the northern islands he had proceeded to Lifu and Wea, and landed Mr. and Mrs. Ella at their own station there. This meeting expresses its approval of the course adopted by Captain Fraser in these matters.

8. Dr. Geddie having given a report of his visit to Australia, in connection with the "Dayspring," this meeting rejoices to hear that the public meetings held in connection with the "Dayspring" were so well attended, and especially that the gatherings of Sabbath-school children were so large and enthusiastic. The thanks of this meeting are hereby tendered to Dr. Geddie for his earnestness and diligence in promoting the interests of the Mission during his visit to the colonies, and for the highly satisfactory manner in which he has executed the orders entrusted to him by the missionaries.

9. Reports from the various stations of the missionaries were submitted, on the whole of a more favourable nature than usual. This meeting expresses thankfulness that, notwithstanding some adverse circumstances, the work of God is in so hopeful a condition.

10. It was resolved that Dr. Geddie and Messrs. Paton and Watt be appointed a committee to examine all accounts requiring the sanction of this meeting.

11. That all members of this Mission who may desire to get translations or books in the native languages printed at the expense of the churches connected with the Mission, or of any Society, shall first submit such translations or books to the Annual Meeting of the Mission, and receive its approval.

12. That Dr. Geddie and Messrs. Inglis

and Paton be appointed a committee to arrange and mature a scheme for engaging a printer for this mission, and report to the next Annual Meeting.

13. Mr. Cosh read some documents from the Session and Deacons' Court of St. Andrew's Presbyterian church, Auckland, N. Z. In these documents it was stated that they had understood that it might be necessary for Mr. Cosh to leave the mission field for a time, on account of Mrs. Cosh's health; and that if such should be the case, unanimously requested him to take charge of that congregation for a year, while their pastor, Rev. Mr. Bruce, made a visit to the home country for the benefit of his health. This meeting having heard these documents read, having also heard Mr. Cosh's reasons for wishing to accept the offer, expresses its sincere sympathy with Mr. and Mrs. Cosh on account of the state of Mrs. Cosh's health; and although it deeply regrets the prospect of losing Mr. Cosh even for a time in the present state of the Efate Mission, yet, considering all things, it agrees to release Mr. Cosh from his station on Efate, in the hope that the change may be productive of the desired benefit, and that he may be afterwards restored to the Mission refreshed and invigorated, and the health of Mrs. Cosh fully established.

14. That in accordance with the request of the Presbyterian Church of New South Wales, and with his own special desire, Mr. Gordon resume his mission on Santo this year, with permission to reside there permanently, should he think it his duty to do so.

15. That Mr. Goodwill, in accordance with his own expressed desire, be appointed to a station on Santo, the most eligible that can be found at present.

16. The Rev. Dr. Steel having reported to the Clerk of this meeting that a legacy of £100 had been left to the New Hebrides Mission, by the late J. Manson, Esq., of Sydney, N. S. W., the Clerk is hereby appointed to acknowledge the same, and instruct Dr. Steel to invest the money for the benefit of the Mission.

17. That the "Dayspring" be appointed to visit the Hervey group for the purpose of bringing native teachers from these islands, kindly placed at the disposal of this Mission by the brethren of the London Missionary Society on these islands, in answer to a request made by this Mission last year.

18. That the "Dayspring" leave the harbour of Aneityum on Wednesday, the 22nd inst., or as soon thereafter as possible, calling at Anamé, Futuna, Kwamera, Port Resolution, Aniwa, Dillon's Bay, taking Mr. Gordon on board at Portinia Bay, landing Mr. Milne at Ifu, if it shall be thought proper, and proceeding to Efate to

land Mr. Cosh; thence, proceeding northward, land Mr. Milne on Nguna, or some other island to the north of Efate, should he not have settled on Erromanga; and finally, land Mr. Gordon and Mr. Goodwill on Santo, leaving that island and calling at the various stations on her way back to this island, taking over some natives of Aniwa to visit Tanna, and some Tannese to Aneityum; and that during this voyage the vessel spend a fortnight, if necessary, in settling each of the new missionaries, and a week, if necessary, in settling Mr. Gordon.

19. That on the return of the "Dayspring" to this island, probably about the beginning of September, she proceed to Tanna and Aniwa, to take back the natives from those two islands respectively; thence to Auckland, New Zealand, for the purpose of landing Mr. Cosh and his family there; thence to Raratonga, Mangain, Aitutaki, and Savage Island, if necessary, for native teachers, returning to Aneityum and proceeding thence northward as far as Santo, settling the eastern teachers on her way, and calling at the various stations, whether occupied by missionaries or teachers, on her way south for the last time this season; and that Dr. Geddie accompany the vessel on the latter part of this voyage, and superintending the placing of the eastern teachers, in accordance with the Minute of last year on this subject.

20. That the "Dayspring" leave this island for Australia as soon as the work for which she is chartered is finished, calling at Melbourne, Warnambool, Port Fairy and Adelaide, and leaving that port for this island not later than the 1st of April, 1871.

21. That on the return of the "Dayspring" to this island next year, she call at the various stations of the missionaries and teachers on her way north, landing letters and supplics, and call also at all the stations on her way south, bringing the missionaries to the Annual Meeting; and should the Santo missionaries be absent from their stations during the rainy season, that they be at liberty to proceed to them before the Annual Meeting next year, on the first voyage of the "Dayspring."

22. That should Mr. Milne not settle on Erromanga, Messrs. Gordon, Cosh, Watt and Goodwill be appointed a deputation to assist in settling him on Nguna, should that station be open; the vessel landing Mr. Cosh at Pango afterwards.

23. That Messrs. Gordon and Watt be appointed a deputation to assist in the settlement of Mr. Goodwill on Santo.

24. That the thanks of this meeting be transmitted to the Rev. D. MacDonald, Emerald Hill, for his valuable and gratuitous services as agent for the "Dayspring" in Victoria for several years past; that he

be respectfully requested to continue these services; and that he be paid a salary of £10 a-year to enable him to meet all the ordinary expenses which the duties of his office may entail upon him; and that he be also requested to act as the accredited agent in Melbourne for this Mission.

25. That as Melbourne is now the headquarters of the "Dayspring," and as difficulties have occurred in keeping the accounts of the vessel, from different treasurers being hitherto employed, this meeting unanimously agrees to request the churches and others supporting the "Dayspring," to remit all their contributions to J. S. Gilvie, Esq., 65 Queen street, Melbourne, Treasurer of the General Assembly of the Presbyterian Church of Victoria; and further, this meeting agrees that no payment be made on behalf of the "Dayspring" unless sanctioned by the Rev. D. McDonald, agent for the vessel.

26. That Dr. Geddie, Messrs. Inglis, Paton Watt and Goodwill, be appointed a committee to confer with Capt. Fraser with reference to a continuance of his services in the "Dayspring." To report to a future meeting—Dr. Geddie, convener.

27. The committee appointed in the previous minute report that they have conferred with Capt. Fraser, and that he agrees to a continuance of his services in the "Dayspring" for 1871, at the same salary and on the same conditions as for the present year. The report is received and the engagement confirmed.

28. Dr. Geddie reports, that while in Australia he had made preparatory arrangements for printing part of the Old Testament, in accordance with a minute of last year on this subject, and requests leave to be absent from his station for carrying out this object. His report is received, and his request granted.

29. Mr. Inglis reports that he has fulfilled the appointment laid upon him some years ago to take charge of the arrow-root contributed yearly by the natives of this island, as payment of the 2000 copies of the Aneityum New Testament, printed under the sanction and at the expense of the British and Foreign Bible Society. That the amount realized by the sale of that arrow-root was £395 : 14 : 8; that after paying the Society's account, and all other expenses connected with the books, or the arrow-root, there were in his hands a balance of £39 : 6s. Dr. Geddie reports, that he also has fulfilled the appointment laid on him to take charge of the arrow-root contributed in the same way, as payment for the 2000 copies of the Book of Psalms; that the amount already realized from the sale of arrow-root was £80; that a further sum of £15 might be expected, and that contributions to this object, to the amount

of £23 : 4, had been made in Nova Scotia. The price of the books was £105 : 15 : 6 ; that when this account is settled there will remain in his hands a balance of 12 : 8 : 6. A balance of over £50 is thus on hand, available for payment of the Old Testament, the printing of the first half of which is about to be commenced. This meeting receives these reports, expresses its great satisfaction with the same, and tenders its thanks to Mr. Inglis and Dr. Geddie for the efficient manner in which they have fulfilled their appointments.

30. Mr. Cosh having requested authority to get printed, in English type, 300 copies of the Gospel of St. John in the Efatese language, during his residence in New Zealand,—this meeting grants the request, and instructs Mr. Cosh to make arrangements with the British and Foreign Bible Society for defraying expense of the same.

31. Mr. Paton having requested authority to get printed, in English type, 200 copies of the Gospel of Mark, in the Aniwa language,—this meeting grants the request, and instructs Mr. Paton to make arrangements with the British and Foreign Bible Society for defraying expense of the same.

32. That Mr. Copeland is authorized to get printed, in English type, 400 copies of the Gospel of Mark, in the Futuna language, and to make arrangements with the British and Foreign Bible Society for defraying expense of the same.

33. This meeting expresses its sincere sympathy with the Rev. Dr. Steel, agent for this Mission in Sydney, in the trouble to which he has been put, and the annoyance to which he has been subjected in connection with the traffic in natives belonging to these islands, especially in the case of Hovel, from the remarks of Mr. Justice Hargrave. This meeting rejoices that public opinion in Sydney and elsewhere has been so emphatically expressed in this case, and hopes that Dr. Steel will be more than ever emboldened in upholding the cause of the helpless and oppressed, assured that in doing so he will be sustained by the cordial sympathies of every friend of humanity.

34. That Messrs. Paton, McNair, Neilson and Goodwill be appointed a committee to watch the operation of the traffic in natives of this group, to obtain information, to draw up a report on the subject, and to transmit it to Rev. Dr. Steel in the end of the year—Mr. Neilson, convener.

35. Mr. Inglis having submitted the accounts of the teachers' supplies to the committee appointed to examine accounts, the committee report that these are all correct. Mr. Inglis and Dr. Geddie are appointed to make up the teachers' supplies

for this year, and to make arrangements for purchasing supplies for next year.

36. That in the payment of native teachers, the sum of one pound annually be reserved in the case of teachers belonging to this group, and of one pound ten shillings in the case of eastern teachers; this sum to be reserved in the hands of the Mission for the benefit of the teachers on their return to their respective homes.

37. That Mr. McNair be appointed to prepare the annual report of the "Dayspring," and a statement respecting the native teachers for the present year.

38. That Dr. Geddie and Mr. Inglis be appointed to receive the Rev. Mr. Blue on his arrival in this island, and to make arrangements for his temporary settlement at Dr. Geddie's station.

39. That the next Annual Meeting of this Mission be held on Aniwa, at the station of the Rev. J. G. Paton, as soon after the arrival of the "Dayspring" from the colonies next year as possible.

(Signed) JAMES COSH, *Chairman.*
JAMES INGLIS, *Clerk.*

New Hebridean Sketches.

No. XII.

A HAPPY NATIVE MARRIAGE ON ANEIT-YUM.

1st.—*The Meeting and Introduction :*

In some one of the native towns or villages a young chief makes a feast or party for his own friends and some strangers from neighbouring villages who are sojourning in his town, or on a short visit. Before supper is announced the strangers are introduced to the villagers, and then comes the happy hour of supper and the usual mirth of such festivals. After supper, and before the party breaks up, they spend an hour in innocent amusement—some talking, others singing; and then they bid good night to each other, and return to their homes. During the evening a young man is prepossessed with the mild and gentle manner of one of the fair maidens at the banquet; and though he never allows her or the friends to think so, still his mind is made up to get better acquainted with his fair friend.

2nd.—*Getting a little more acquainted :*

A few days, or a few weeks it may be, pass, and again he meets his young lady-friend, but of course it is only friendship, and slow at that, for she is very retiring and reserved. However, he manages to get into a little conversation with her without the other natives suspecting he is getting "aiyu" (sweet) in his heart towards her. After some months they meet again;

but though perhaps longer in her company this time than before, yet he finds her more distant than ever. Time rolls on, and the whole island is busy at work, and the young man and young lady are also busy at their work, and at times he almost forgets her, but when less occupied in cultivating the soil the future looms up in the distance, and once more the memory of his friend sweeps over his mind; and whether it may ever be his happiness to call her his own or not, still he wishes to number her among his friends, and he therefore resolves to send her some token of friendship. He immediately does so, and it is kindly received, which, according to native etiquette in such circumstances, is in itself great encouragement. Thus encouraged, he sends a second present, and it, too, is accepted, but still he only considers it friendship, and is glad to find his presents have been kindly and thankfully received. Now, however, he begins to think seriously about asking this gentle friend to become his wife; and after calmly and thoughtfully weighing the subject, he gravely makes up his mind to "put the question," which will soon decide for or against him.

3rd.—The Engagement and Courtship :

How is he to go about this? He will make known his mind to some very intimate gentleman friend, who will help him? No, that won't do; for if he does not succeed, he will feel humbled, and it will leak out, and his proud spirit cannot brook the idea of being rejected. After some thought, he resolves to write her himself; he does so; but how to get it safely and quietly into her hands puzzles him. He writes, however, and chances it; and now comes a few days of exercise of faith, but soon he is relieved by a reply—she accedes. This is a great point gained, and he is deeply thankful and calm. But, among natives, the maiden's friends have a say in such matters, and the young man must not be too sanguine till their consent is also secured. A few days of anxious suspense, and then his mind is put at rest; her friends give their consent; they say it is "tupene" (good), and the young man draws a long breath of thankfulness and contentment. Anxious to see her before, he is now more anxious than ever, and the accomplishment of this desire and the keeping of the engagement a secret is among his most important plans. Some fine morning, whilst all the other villagers are having their morning sleep, he slips off, and in the stillness of twilight passes through the village, where he expects to meet her, and his hopes are realized. This is the first meeting after their engagement, and it is a happy one, and other meetings equally pleasant follow, until the maiden and her

young suitor becomes less and less bashful, and arrange for and talk of the future with more composure. The young man now commences to build his wigwam and adjust his affairs, for double-blessedness and the maiden leaves the mission premises to make the necessary arrangements for her new home. This awakens suspicion among the friends; and although they are not so heartless as the natives who sought to ruin the character and destroy the happiness and usefulness of the young man to whose engagement we made reference in our last sketch, still they cannot help thinking the ties of friendship are tightening between the young pair, and they have good reason for so thinking. However, the young man still flatters himself folks don't even dream of such a thing, for he thinks he has played his cards pretty quietly and well, but he must arrange for the marriage by *hook* or by *crook*, as he wishes to get his friends to fish for the marriage-feast; and in order to secure their sympathy and assistance, he must first tell them he is about to be married. These now know his engagement, and to whom and some others try to bruise it out.

4th.—The Marriage :

His and her friends now do all they can to facilitate the arrangements for the marriage; and matters progress favourably. A great feast is made by the friends on both sides; and just before they sit down to partake, the missionary performs the marriage ceremony, and after the feast and the friends have "aiheuc vai'd" them (or congratulated them) the young man and his bride proceed to their island home.

H. A. ROBERTSON.

News of the Church.

Presbytery of P. E. Island.

The Presbytery met at Summerside, on the 26th April. Few members were present. A communication was read and received from the Secretary of the H. M. Board, showing the appointment of Rev. Mr. Stirling to labor within the bounds of the Presbytery from the first of May, and also assigning the great scarcity of laborers as the reason others had not been sent. A minute of the Board of Superintendence of the Theological Hall, Haifa, was also read, calling the attention of Presbytery to the nomination of candidates for the vacant chair of Systematic Theology and Church History. On motion, this nomination was deferred till the next meeting in Charlottetown. The Presbytery received the remaining trials for ordination of Mr. Chas.

Fraser, viz., a popular sermon on 2 Cor. 5: 21; and examination in Hebrew and Theology. The exercises were unanimously sustained as the remaining part of Mr. Fraser's trials; and his ordination and induction into the pastoral charge of the congregation of West Point, Campbelton and Brae, are appointed to take place in the church at West Point on Wednesday, the 7th day of June next, at the hour of eleven o'clock. Rev. J. G. Cameron was appointed to preach on the occasion; Rev. I. Murray to preside and address the minister, and Rev. R. Cumming to address the people. Intimation of the ordination is to be given to the congregation from the pulpit on the last Sabbath of May.

Congregations requiring supplement are reminded that their applications, accompanied with requisite information, ought to be submitted to Presbytery at its next meeting. For the encouragement of vacant congregations, I here state that since the meeting of Presbytery information has been received from the Secretary of the H. M. Board, that Mr. Arthur Carr has been appointed to labor under direction of Presbytery for a time, beginning early in May. Mr. McNeill (late of Prince of Wales College) has also consented to serve as a Catechist in the Island during the vacation of Princeton Theological Seminary.

R. LAIRD, Clerk.

This Presbytery met in Zion Church, Charlottetown, on the 24th May, and continued its sittings next day.

Rev. William Duff, Lunenburg, N. S., was unanimously nominated to be Moderator of the next meeting of Synod. On application of Rev. A. Campbell, the Presbytery agreed to apply to the H. M. Board for a grant of £10 to Mr. Allan McSwain, Catechist, in consideration of his services in the congregation of Strathalbyn during the past year. In reference to supplements to weak congregations the Presbytery decided as follows, viz.: that Murray Harbor congregation be recommended to receive half the amount obtained last year, and that it be requested to take steps to increase the salary of the pastor; that West Point, Campbelton and Brae, be recommended to receive £30; but that the Presbytery do not see their way clear in the circumstances to recommend any grant for arrears asked by any congregation; that Woodville receive the same as last year; and that Tryon and Bonshaw receive the same sum as formerly.

The business connected with the proposed disjunction of the congregation of Lot 16, and Summerside was taken up, when the minutes and other papers bearing

on the subject were read, including a report of a congregational meeting by Rev. R. Laird, laid on the table at the last meeting in Summerside Church, and a petition of the Summerside section of the congregation asking for a disjunction, signed by 100 church members and adherents. After full inquiry and deliberation, on motion, the Presbytery agreed that the prayer of the petition be granted. The Presbytery also agreed to declare Summerside a distinct congregation in connection with the Presbyterian Church of the Lower Provinces, with Rev. W. R. Frame as its pastor; and further agreed to declare Lot 16, a distinct congregation, now vacant in consequence of the act of Presbytery disjoining the congregation of Lot 16 and Summerside, and appointed Rev. Robert Cumming the Moderator of the Session of Lot 16 congregation.

Rev. A. Campbell reported the fulfilment of his appointment, to moderate in a call in Zion Church, for one to be pastor in the congregation; and that the call was in favour of Rev. John McLeod, New Glasgow, N. S., and was harmonious and unanimous. The call was signed by 74 church members, with an adherence paper, signed by eighty-four ordinary hearers. The commissioners from the congregation—Messrs. J. Lockerby and G. Walker—were received; and the call was sustained as a "regular Gospel call." Rev. R. Laird and Mr. David Laird, were appointed to prepare reasons for the translation of Rev. J. McLeod from Knox's Church, New Glasgow, to Zion Church; Rev. A. Cameron was appointed to repair to Pictou Presbytery, and lay the call before them at their next meeting; and Rev. I. Murray was appointed a commissioner of Presbytery, to prosecute the call before Pictou Presbytery.

Rev. W. R. Frame moved, and Rev. A. Cameron seconded, that Rev. I. Murray be nominated to fill the vacant chair of Systematic Theology and Church History, in the Theological Hall of the Synod, and that, in the event of a Professor being appointed to that chair, Mr. Murray be nominated to the chair of Hebrew and Exegetics. The motion was unanimously agreed to. Rev. H. Crawford moved, and Rev. S. Lawson seconded, that Rev. Thomas Cumming be nominated as a fit and proper person to fill the chair of Hebrew and Exegetics, should it become vacant. The motion was passed.

The Presbytery adjourned, to meet in the Church, at West Point, on the first Wednesday of June, at 11 o'clock.

R. LAIRD, Clerk.

Since the meeting of Presbytery, a letter has been received from Rev. A. Stirling,

intimating that he does not see his way clear to accept of the call addressed to him by Clyde River congregation. R. L.

This Presbytery met according to appointment, in the church at West Point, on the 7th ult. The members present were Revs. R. Laird, J. G. Cameron, and R. Cumming, Ministers; and Mr. A. Ramsay, Elder. The principal business before Presbytery was the ordination and induction of Mr. Charles Fraser, Preacher, Rev. R. Laird was chosen Moderator, and in the absence of Rev. I. Murray, was appointed to preside over ordain, and address the minister. After the preliminary steps had been attended to, Rev. Mr. Cameron preached an appropriate discourse from Matt. 21 : 28-32. The Moderator narrated the steps that had been taken in reference to the settlement of Mr. Fraser, and put to him the questions of the formula. These having been satisfactorily answered, the Moderator led in prayer, during which, and by the "laying on of the hands of the Presbytery," Mr. Fraser was ordained to the office of the holy ministry, and inducted into the pastoral charge of the congregation. The members of Presbytery welcomed their newly ordained brother; and he was suitably addressed by the Moderator in reference to his duties and responsibilities. Rev. R. Cumming also suitably addressed the people as to their duty to their pastor. The solemn services were closed with appropriate devotional exercises; and the congregation, on retiring, gave their pastor a cordial welcome in the usual manner. The name of Rev. Charles Fraser was added to the roll of Presbytery; and he was introduced to his Session by Rev. R. Cumming. The audience was large and deeply interested in the edifying proceedings. Mr. Fraser enters on an extensive and important field of labor, with the evident sympathy of his people and with encouraging prospects.

Messrs. Alex. Matthews and W. C. Montgomery, appeared before Presbytery, as commissioners from the congregation of Alberton and Tignish, and were received. They applied for a moderation in a call for one to be pastor in the congregation, and stated that the salary offered was £175, with the prospect of early increase, and that there was unanimity in the congregation. Their request was granted, and Rev. R. Cumming was appointed to preach at Alberton, on the third Monday of June, the 19th inst., and moderate in a call as desired. The congregation at Alberton, desiring the Lord's Supper, to be dispensed to them at an early day; Rev. R. Cumming was appointed to perform the duty on the third Sabbath of the month; Mr. A. F. Carr to occupy his pulpit. The

Presbytery adjourned to meet in the church at Summerside, on the last Tuesday of June, at 9 o'clock, a. m. The principal object of the meeting is to receive the trials for licence of Mr. A. F. Carr.

R. LAIRD, *Stated Clerk.*

Presbytery of Tatamagouche.

This Presbytery met at Tatamagouche on the 23rd May. Among other business, the Minute of the Board of Superintendence concerning the vacant Theological Chair was considered, when the following finding was agreed to:—

"That the Presbytery question the right of the Board without any authority from Synod, to draw up and transmit to the Presbyteries of the Church such a Minute, and in other circumstances would refuse to act upon it, but as nominations have already been very generally made, they agree to adhere to their nominations of last year, and recommend the Revs. George Patterson and Isaac Murray as fit and proper persons to fill the Chair of Systematic Theology."

The Rev. William Duff was nominated as Moderator of Synod.

The next meeting was appointed to be held at St. John during the meeting of Synod.

Presbytery of Pictou.

This Presbytery met at Pictou on the 30th ult. Rev. W. Duff was unanimously nominated for Moderator of Synod; Rev. G. Patterson who had been nominated by some other Presbyteries stating that he would withdraw in Mr. Duff's favour. Rev. D. B. Blair moved and Rev. J. McKinnon seconded the nomination of Rev. G. Patterson as Professor of Systematic Theology and Church History. Rev. Dr. Bayne moved and A. Grant, Esq., seconded that Rev. Professor McKnight be nominated to that chair. Rev. A. Ross moved and G. McKay, Esq., seconded that Principal Ross of Dalhousie College be nominated to that chair.—A call from Zion Church, Charlottetown, to Rev. John McLeod, was laid before the Presbytery, and the usual steps taken. Rev. J. D. Murray, in consequence of having offered himself as a Foreign Missionary, laid his demission on the table of Presbytery.—The Station of Westville has been organized into a Congregation with 93 members. The next meeting of Presbytery will be held in John Knox's Church, New Glasgow, on Tuesday the 20th inst. Reports on the state of religion are to be given in at this meeting.

In removing the name of Mr. Roderick McGregor from the Roll of Presbytery, it was agreed to offer prayer for his family,

and place the following statement in reference to him on their Records:

"In removing from their Roll the highly respected name of Mr. Roderick McGregor, representative Elder for Primitive Church New Glasgow in consequence of his decease, the Presbytery would express their deep sense of the sudden and severe loss thereby sustained not only by this, but other Church courts with which for so many years he maintained the most intimate relation.

Mr. McGregor was greatly distinguished by his religious devotedness, ardent zeal, sound judgment, public spirit, large hearted benevolence, and indefatigable industry. The frequency with which he was called upon to act in Church Courts and the uniform deference paid to his judgement, sufficiently attested the estimate in which he was held by his brethren both clerical and lay.

His love for his own Presbytery and Congregation no doubt enlisted, but did not by any means engross his best energies. He identified himself with Church Schemes, both secular and spiritual, but was ever forward, too, in uniting with other Christian laborers on common ground of work for the one Lord and Master. Hence it was that Bible Societies' operations and Temperance reform, received so much of his effective aid, thoughtful counsel, active work and pecuniary contribution.

Within the bounds of his own Church he was well known as one of the Auditors of Synod accounts and as a standing member of the Committee on Beneficence. He lived to see and enjoy the fruits of his unwearied advocacy of the scripture mode of maintaining Church ordinances in its auspicious initiation, not only by Synodical enactment, by such congregational adoption as promises ere long to embrace the entire Church.

As a member of Presbytery his usefulness found special adaptation in zealous and well directed efforts to improve the financial condition of the congregations Presbyterially visited and to him largely is it owing that greater liberality as well as punctuality is manifested in the support and extension of the Church at home and abroad.

In the Foreign Mission Board, Mr. McGregor proved himself to be a deeply interested and most useful workman. Always at his post and ever ready by personal effort to increase the number and promote the comfort of Missionaries he suffered no detail to escape his notice, and there is good reason to affirm that the interests of the Board engaged his latest intelligent thought.

The Presbytery would express their sympathy with the bereaved session and congregation, and would remind them as

they desire to remind themselves that while the Servant dies, the Master lives. One grand lesson taught by this bereavement is that of more unreserved dependence on Divine guidance and support. "Cease ye from man whose breath is in his nostrils, for wherein is to be accounted of?" and yet another lesson is diligent preparation for Christ's coming. "Be ye also ready for in such an hour as ye think not the Son of man Cometh."

To the widow and fatherless, this Presbytery would most respectfully convey the assurance of that Christian condolence which weeps with them that weep, and yet mingles tears of joy and gratitude with tears of bitter grief.

This their justly endeared relative and our beloved brother has for a long season been lent to them and to us, and "is not, for God took him." What his family and church on earth have lost, the one family and Church in Heaven have gained. Let every surviving relative and friend unite in the pious resolution so worthy of sanctified affection under sad bereavement, "I shall go to him but he shall not return to me." Weep not. I have heard a voice from heaven saying unto me, Write. Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours and their works do follow them."

JOHN MACKINNON, Clerk.

Presbytery of Truro.

This Presbytery according to appointment met at Brookfield, on the 13th inst. The Rev. J. H. Chace, M. A., preached an able and impressive discourse from Rom. XIV., 7: "None of us liveth to himself."

The Rev. James McLean of Shubenacadie, being present was invited to correspond and took his seat accordingly.

The memorial of the Brookfield people praying to be dis-joined from Middle Stewincke and erected into a distinct congregation was fully considered. There was laid on the table a counter petition, pleading that the proposed separation do not take place. This petition was signed by only a few. Others, some of whom were present, had said that their names were on the memorial, but on mature reflection felt much more inclined for the petition. The great body of people were however still anxious for the separation; they at the same time expressed themselves prepared cheerfully to bow to the wisdom of the Presbytery in the whole matter; they even said, that unless their friends and brethren opposing the separation were prepared to do the same, they would prefer for the present, continuing as they were, rather than endanger the peace and harmony of the congregation. The

whole subject having been discussed, it was moved by the Clerk, and seconded by Mr. Sinclair: "The Presbytery hear with much pleasure the expressed desires of the people of Brookfield, for additional ministerial labours among them. But looking at the the whole case, and considering their claims compared with other parts of the church, the Presbytery cannot see their way clear, as yet, to erect them into a distinct congregation. The Presbytery would at the same time express their high approval of the spirit manifested by the memorialists throughout the whole movement."

It was moved in amendment by Dr McCulloch, and seconded by Mr. Johnson, Elder, "That the prayer of the memorial be granted."

The motion passed, Dr. McCulloch dissenting. The Moderator reported that he had fulfilled his appointment to the first congregation of Maitland and Noel. He had preached there on Sabbath the 11th inst., officially intimating the deposition of the Rev. Jacob McLellan, and declaring the congregation vacant.

A congregational meeting was held on Monday. A number of influential persons, elders, members, and adherents were in attendance, both from Maitland and Noel. They asked the Presbytery to take order for their proper reorganization, the congregation having become very much broken up. They also asked that the Presbytery would afford them such supply as would be best suited to their peculiar circumstances. In accordance with this request, the Rev. J. McG. McKay, of Economy, was appointed to labour in this congregation during three weeks. Mr. McKinnon of Parsboro to supply his congregation two of the Sabbaths he would be absent.

Appointed next meeting of Presbytery to be held in St. John, at the call of the Moderator, during the meeting of Synod.

Presbytery of St. John.

On the 23rd May, a deputation of the Presbytery of St. John visited by appointment the Londonderry section of Rev. A. Donald's congregation; the Campbell Settlement section was visited some time ago. The deputies were the Rev. Lewis Jack and Rev. Samuel Houston. Religious services being engaged in and a sermon preached, the questions of the Formula were answered to the following effect:—

The pastor endeavors to preach the Gospel faithfully; to some extent he holds diets of examination, say once in two years; visits from house to house on an average once a year; visits the afflicted attentively as far as the wide extent of his charge permits him; attends Church courts as frequently as possible. Owing to the

great extent of the field and the consequent difficulty there is in some attending at Sacramental occasions, he has sometimes administered baptism to infants neither of whose parents is in the fellowship of the Church, but is getting out of that practice now, in fact is almost out of it; has had Bible classes sometimes, but none now.

The Elders answered that as to visiting, advising and praying with the families of their districts, some attend to those duties, some do not; in a vague way they watch over the members of the congregation; most of them are attentive in visiting the afflicted; attend the meetings of Session conscientiously, the other Church courts as as they are appointed occasionally; they do not take part in prayer meetings for there are none.

The Session answered that they have a competent number of Elders, namely, seven, the district allotted to each is not very rigidly defined; are careful not to admit to sealing ordinances persons under censure in other congregations; have occasional meetings for conference and prayer; to some extent exercise supervision over baptized youth, and endeavor to bring them to a right view of the obligations that rest upon them; exercise some superintendence over Sabbath Schools; contributed last year to the Schemes of the Church as follows:—

Synod Fund.....	\$7 67
Home Missions.....	6 00
Foreign Missions.....	6 00
Supplement Fund.....	6 00
Theological Education.....	2 45
Dayspring.....	11 81

The ordinance of praise is pretty generally observed; the state of religion is on the whole somewhat encouraging; many are sincere Christians. Where the male head of the household is a member, family worship is kept almost without exception; in some cases family teaching is carefully attended, and the Sabbath is observed in a becoming manner by most; service as a rule here once a fortnight; no prayer-meeting on the alternate Sabbaths, but the Elders engaged to try and keep one up henceforth; no weekly prayer meeting; about 55 communicants in Londonderry, with 20 additional at Roxburgh and Mechanics Settlement. There is some outlying population to reach, which attempts have been made; 17 copies of the *Record* are taken in Londonderry, and 6 in the Mechanics' Settlement; the general business of the congregation is entrusted to managers.

The Managers reported that \$84.27 was paid the Minister from this place, \$38.40 from Mechanics' Settlement, there being 45 families in both places; do not think

that as much is raised as ought to be; do not consider that the congregation is either liberal or prompt in meeting its liabilities; the salary is raised by subscriptions payable twice a year; \$5 is the highest annual subscription, and only four at that; they meet twice a year, and their financial year ends in May.

The deputies then addressed those present on the state of matters thus indicated. They urged the elders to attend to the duty of getting up and sustaining prayer-meetings, specially to have the Church open for service every Sabbath whether the pastor is present or absent, and to originate cottage meetings on week evenings. They pointed out the very low average sustained in contributing to the support of the minister, less than \$3 per family per annum, and pressed upon them their obligations in that connexion. From the demeanour shown, the deputies are very hopeful that in both these items vigorous action will be taken. Much improvement is needed, and there is no doubt that some will be effected.

The Montreal Presbytery met on Thursday, the 11th May, at Lochell, for the induction of the Rev. William Ross, formerly of P. E. Island. Rev. Mr. McLean of Roxboro preached; Rev. A. F. McQueen of Kenora addressed the minister, and Rev. D. Stewart of Lancaster the people. At the close of the services the newly inducted pastor received a hearty Highland welcome from the Congregation on retiring. Mr. Ross enters upon a highly interesting field. It is one of the largest country Congregations in Ontario, and the people are true and warm-hearted Presbyterians.

Presentations.

The Rev. William Grant acknowledges with thanks, the receipt of a beautiful copy of the Portable Commentary by Fausset, &c., Ryle's notes in the first two Gospels, Ripley's notes in the Hebrews, and the Method of Grace, by Flavel, from the members of his Bible Class at Loganville, West Branch, River John.

The St. John's Church Juvenile Missionary Society held its Annual meeting recently. The sum of \$50 is in future devoted to aid the Coolie Mission in Trinidad, and the balance of receipts to some missionary object at home.

The Rev. Thomas Sedgewick desires to acknowledge, with many thanks, the receipt of \$60.12½, through Mr. John Miller, Tatamagouche, from friends in his congregation to aid him in the purchase of a wagon.

Courtesies.

We learn with much pleasure that the General Assembly of the Presbyterian Church in the United States which lately met at Chicago has appointed Rev. J. B. Dunn and R. Crook, Esq., as Delegates to our Synods at St. John, to convey to us the fraternal greetings of the Assembly. The delegates will be very cordially welcome. Mr. Dunn is already favourably known throughout the Provinces.—The Assembly has appointed Rev. Dr. Cuyler and Mr. Dunn delegates to the Scotch Assemblies next year.

Honor to a New Brunswicker.

A Princetown (New Jersey) paper has the following:—

"We are happy to learn that Mr. McCurdy, of the Senior Class in the Seminary, has lately been chosen as one of the corps of Translators and Editors of Lange's Commentary. He will translate and make additions to the Commentary on the Book of Psalms, from the seventy-third to the end. This is a very distinguished position, and a very high compliment to Mr. McCurdy's scholastic abilities, he being by far the youngest of all the translators."

This is the same gentleman whom we mentioned a few weeks ago as taking a prize of books to the value of \$50 for proficiency in Chaldee. As our readers already know he is a son of the late Rev. Dr. McCurdy, of Chatham.

OBITUARY.

The Late Roderick McGregor.

The grave has closed on all that is mortal of Roderick McGregor, and we return from following his bier, disposed to take up the lamentation of David, to which every weeping heart in that crowd will respond: "Know ye not that there is this day a prince and a great man fallen in Israel."

The personal history of the deceased presents few facts calling for public notice. He was the second son of the late Rev. Dr. McGregor, and spent his early life in the daily toil of his father's farm, where, though he enjoyed the inestimable advantages of the finest Christian training, his educational advantages otherwise were of the most meagre description. We heard him say a few months ago at a school examination that he had heard more geography in the lessons of that day than he had in all the schools he had ever attended. These disadvantages, however, his own industry in after life enabled him to surmount. His father's farm having been sold to the General Mining Association on the commence-

ment of their operations on the East River, he afterward entered into business, first in partnership with his brother James, and afterward on his own account, and in this position was widely known, highly esteemed and largely successful.

We are asked to furnish for the *Record* some notice of his character and services to the Church. In doing so our difficulty is to make a selection, and in the limited space at our disposal to show in any adequate measure what manner of man he was. We have seen obituaries in which some good points in a person's character were stated with all prominence, and weak points or worse either delicately shaded over or quietly ignored. We confess to have written such, and do not say that we did wrong. But in referring to our departed brother it would be difficult to point out one feature of Christian character for which he was not distinguished, nor one department of Christian usefulness in which he did not occupy a position far beyond most of his fellows. In selecting, therefore, certain points for notice we feel as if we were in danger of conveying a wrong impression—as if he were not so eminent in other respects. But the fact was that there was in him such a beautiful symmetry of character, and he entered so heartily into every Christian undertaking that the difficulty lies in saying what one excellence was more prominent than another. But as we write for survivors we shall notice what we consider specially fitted to be useful.

As a man he was marked by a sound and quick judgment, strict integrity, and warm affections. He had a clear head and a practical wisdom which seldom failed in enabling him to penetrate to the heart of every question presented to him, and to arrive at just conclusions. But in all he did duty ruled. "If it is right, do it, and if it is not, don't," was his simple motto, and with it he often cleared a question of many an extraneous difficulty. Under this guidance he seldom failed to see his own way clear, and was able to point it out to others. To this was added all those kindly sympathies, amiable disposition and warm affections which could render him loved of men. We need not enlarge upon what he was in his family. Surely that circle in which the members who can look back over a period of thirty years, are yet able to say that they could not recollect ever seeing their head out of temper, though most particular in reproving wrong, have been singularly favoured, while many in all these Provinces and beyond them will remember the warm hospitality of that Christian home, under the guidance of one whose delight it was to minister to the saints. In the circle of friendship we never knew a

man who drew to him stronger attachments. Those whose privilege it was to enjoy intimacy with him will, we are persuaded, regard it as one of the happiest memories of their past life, and the prospect of renewed association with him and such as he not the least pleasing of their hopes for the future.

As a business man he had not had the professional training which would make him be regarded according to a certain standard as a model merchant, but his natural sagacity, his untiring diligence and scrupulous conscientiousness gave him a high place as a trader. At all events he established the purest example we have known of Christianity in business. Let one or two facts be mentioned in proof of this. He commenced when throughout that section of country credit was almost universal, and ready pay a rarity. For many years he conducted one of the largest businesses of the kind in that part of the Province, and to the end of his life it was largely on credit, and yet at the close he could say that he had never sued a man. This was from no care or exactness in securing only good customers. On the contrary, there was no trader in this part of the country who was so free in supplying the poor. We believe he never refused a man relief of which he thought he would make a good use. Often did parties obtain aid from him when they could obtain it nowhere else. Time and again, when the country was pressed for want of provisions, we have heard it said that Roderick McGregor's was the only place in the county where a poor man could get a barrel of flour without the money.

Here we must notice a form of doing good in which he was excelled by few, viz., lending a helping hand to the struggling. To some it may not appear to be charity at all to give aid where we expect, or at all events hope, that the party will yet be able to repay. But it will not require much knowledge of human life to satisfy us that the help that is given in the way of lending men to help themselves is the most valuable and useful of all charities.

With his kindness of heart and liberal dealing many another would have been ruined. But his was not the giving from mere easiness of nature which allows itself to be imposed on and cannot say "no" to importunity. He always exercised caution and a sound judgment in what he did so as to make sure that the aid he gave was really doing good and not wasting the goods with which his Lord entrusted him. Hence, often his money was repaid, or if he lost, his known kindness drew other customers to him. And undoubtedly the Divine blessing rested upon his proceedings, so that his career fully illustrated the

words of inspiration, "There is that scattereth and yet increaseth."

As we have spoken of his charities in this respect, we may say here that in the form of direct giving to the poor few men with his means have done so much. No one really in need ever applied to him in vain, and the cause that he knew not he searched out. In many a miserable home he was the friendly visitor, whose very smile and kindly greeting often sufficed to cheer the wretched, but in addition whose encouraging exhortation, earnest prayers, wise counsel and effective aid, made their hearts to sing for joy. Even sin and shame did not place them beneath his sympathy and attention. In the spirit of Him who washed the feet of His disciples, he was ready to perform the humblest offices of kindness for the most wretched. There was no class which did not share his kindness, and the deep feeling which he had thus evoked was strikingly manifested in the expressions of profound sorrow which burst forth from many on the occasion of his sickness and death, not the least touching of which was the presence of some poor Micmacs who had travelled on foot fifteen miles to be present at his funeral. The amount of his charities in this way is known only to Omniscient, and will only be revealed on that day when the Saviour shall say, "I was a stranger and ye took me in," etc.

(To be Concluded.)

James McCallum, Esq., of Brackley Point, P. E. I., died at his own residence after a short illness, on the 18th May, aged 78 years.

Though not far from fourscore years, he appeared, till very recently, like a man ten years younger, and we felt surprised to read the notice of his death. He was a connecting link with a generation that has passed away, and we feel sad to think that we will not again on earth hear any of his vivid and affectionate reminiscences of the early labourers, and of their work about the commencement of the present century.

We believe that Mr. McCallum was born and brought up at Brackley Point; and we know that his father's house, and subsequently his own, was a home for Christian ministers, and we might almost say for good men generally, who travelled in promoting the kingdom of Christ.

He was acquainted with all the Pictou Fathers, as well as with the Presbyterian ministers of the Island, without exception, up to a recent date. While he was about 18 years of age, the Rev. Peter Gordon, the first resident Presbyterian minister, died in his father's house, while away from home on a missionary tour, and thence

was conveyed for burial to St. Peter's, events which he deeply felt and never forgot.

In piety and zeal for the welfare of Zion—in bearing a humble part in all evangelizing movements, and in kindly feelings towards all who were doing the Lord's work—he walked in the footsteps of his father. He was a man of marked piety, and during his long life and service as an elder in the Cove Head church, he was respected and esteemed for his high moral excellence, while he was beloved for his affectionate and amiable disposition.

In early life he traded, and met with the experience of some of the vicissitudes of those who traverse the ocean. Wrecked on one of the West India Islands, he lost vessel, cargo, money and clothes, reached Halifax by working his passage in mid-winter; and scantily furnished in the coldest days of a cold season, set out on a trackless waste of snow, with his face turned eastward. Having with great toil and exposure reached Mount Thom after several days of travel, he tarried for the opening of the navigation, giving his daily work for very scanty fare. After some two months of hardship on land following the perils of the sea, he reached Dr. McGregor's, E. River, Pictou, where he thanked God and took courage.

His own happy home, which he reached soon after, was more highly appreciated by him during all the days of his life. On the Island he was a pillar of the British and Foreign Bible Society, which was the chief Foreign Mission of our Fathers. Whoever might forget that Society, he would not. He read its reports, and raised contributions for its funds with great regularity. Nor was he backward in other efforts of a similar character, for he gave means and time to promote our own Foreign Mission, and followed Dr. Geddie and his fellow-workmen with many prayers.

He was given to hospitality, and was a lover of good men, and angels' visits must indeed be few and far between if there were none among all the ministers and agents of God who visited his rural happy home at Brackley Point.

Death is among the Elders. The losses of our Church have been heavy during months past, but the Lord is raising up others. Men may die, but the truth lives. Good men are taken from us, but their lives are not lost. They rest from their labours, and their works do follow them.

Other Missions.

Missions of the English Presbyterian Church in China.

The Report laid before the Synod stated that in addition to the twelve European missionaries in the Chinese field, there are of native evangelists seventeen at Amoy, fourteen at Swatow, and seven at Formosa. The work is making gratifying progress. The Rev. Mr. Douglas, who is stationed at Amoy, says:—"I returned to Amoy on Wednesday (the 30th November,) having walked on the 29th from Kwankio to Chiojio, the port of Tungan. Only at one village did I meet with anything like rudeness. It is a large and powerful village, about twelve miles from Tung, and is famous throughout the whole country for its literati. Being the first village we came to after crossing a high and rugged mountain, we sat down under a shady tree, and soon seventy or eighty people gathered round. I began to speak to them, and the speaking grew into preaching. They listened for about half-an-hour with the most perfect good feeling, applauding the doctrine, and eagerly asking for tracts. But, meantime, news of what was going on reached two of these literary gentry, probably some of the leading men in the village. They did not condescend to argue, but simply said, 'We don't want to hear you;' and when I said, 'Well, though you may not wish to hear, these people wish to listen,' they immediately set to scold the people, and gradually the audience melted away. How striking an illustration on a small scale of the great questions now discussed in the council of statesmen—the people willing or even eager for intercourse; the mandarins and expectant mandarins (literati) full of hatred, and doing all they can to prejudice the minds of the people against us. With the exception of this one incident, I met with the most perfect civility both in the villages and towns, as well as in the city of Chiuchew, where I spent six days." Referring to the hopes for the future, Mr. Swanson, also stationed at Amoy, says:—"Interesting as these hopes are, we have to rejoice in more immediate triumphs of the Gospel. The number of baptisms in this district during the year has been sixty-six, and the total amount of Church members is eight times as great as in 1860. Persons prejudiced against missionary work are suspicious that new members are often too hastily admitted, from an unworthy desire on the part of missionaries to make their statistics imposing. Such a course is impossible with missionaries like ours, and would be suicidal in any case. Readers of their letters

must have perceived that they exercise the utmost care in examining candidates, and caution in admitting them; and the rarity of cases in which Church privileges are suspended shows that their prayerful anxiety in this matter is owned of God." A graceful tribute of praise is paid to "Pastor Lo," one of the native pastors connected with the American Presbyterians, who died in April last. A theological hall has been formed at Amoy, and opened. In the Swatow district, during the last ten years, the report stated that by the close of 1868 there had been received into the Church 155 adults, and 38 children; during 1869, 43 adults and 4 children; and at the beginning of 1870 the Church consisted of 176 adults. During the past year 127 baptisms took place, 114 of which were adults. Thus there is at present a membership, not including children, baptised of more than 300 souls. The report states that the hospital continues to be a blessing to the place, and a valuable adjunct to the mission. It shows the natives one of the beneficent practical aspects of Christianity, and "thousands while in the hospital have long been under the continuous teaching of the truth. About a fourth of the members added to the Church since the medical mission has been in operation have been received in connection with the hospital." This is the testimony of Dr. Gauld, one of the medical missionaries. In March last year the Sacraments of Baptism and the Lord's Supper were administered in the city of Chauyang, on the southern shore of the Bay of Swatow, where there had been violent opposition to the first preaching of the Word. Between three and four hundred persons were present, who listened in a quiet, respectful manner, seven of "the ten members in that large heathen city joining in the commemorating of their Lord's death." On one Sabbath in April last seventeen adults were baptised at Ung Kung, the most northern Swatow station, the largest number received on any one day, since the mission was begun. In Formosa the work during the year is described as having been "most wonderful." Seventy-two persons have been added to the Church in the four first-formed stations, and the whole membership of the district is now 244, while upwards of 530 persons regularly attend public worship. Gratifying accounts are given of the annual meetings of the Formosa congregations. At Imaou, for example, it is said that four of the converts, after detailing the circumstances of their conversion, determined to pay the extra salary of one of the helpers, and to keep a fund for the relief of the sick. Dr. Maxwell's hospital work goes on prosperously, and encouraging accounts are given of the success that has attended the mission

work among the people of the hill country of Formosa. The report says:—An utterly pure and perfect Church cannot be found in China more than elsewhere; but if faith can be proved by works, we have much with which to answer any who would reproach us by alleging that the members are hypocrites. To the communion of Khiboey some of the people come thirty miles over great hills, and through a wild country. They are so eager to be fed with the Word that, careless of the discomfort, 200 crowd into a chapel built for 150. The fisher people of Siangsi meet by themselves—some twenty, who have begun to love the Word among ten thousand—and pray and read without any pastor. In Amoy, besides the contributions regularly paid by the native Christians, and acknowledged in the mission accounts, to the amount of fifty-six dollars, the native Christians give a portion of the salary of a preacher who itinerates in the district of Baypay, and of seven teachers of congregational schools. They have provided five out of the sixteen chapels, and in all of them, except the one at Chinchew, the necessary lighting, cleaning, &c., are at the expense of the Chinese Christians. In the hill region of Formosa the people are found spontaneously singing Christian hymns at their work when there is none to hear them but God, and there also weary miles of toilsome journey, where roads exist not, are traversed in order to partake at the end of the Gospel feast. At Baksa, in December last, the chapel had to be enlarged to accommodate fifty additional hearers, and a school-room was to be built. Dr. Maxwell expected to get all the material and three fourths of the labour from the congregation; and also hoped to announce that two other Formosan chapels at Poahbe and Kamana would be built without external aid. Beyond these examples of one kind of fruit, which might be largely multiplied, our missionaries can tell of conquest of sin in individuals, of growing spiritual apprehension, of hearts softened, of trials endured, and of the Gospel preached by a consistent Christian life among their people. Light is shining on those who were in gross darkness, and many are walking in it with great joy.

INDIA.—Here the work proceeds under the superintendence of the Rev. Behari Lal Singh as satisfactorily as could be expected. At the chapel at Rampore Bauleah, in Bengal, there is a weekly attendance of 50 native Christians; in the schools there are 250 boys and girls, there are 5 native teachers and 5 Scripture-readers. In Mrs. Singh's Orphanage 15 homeless children have found a refuge. Behari's work is reported to be recognised and appreciated by Christian people near him, and last year he raised 100 rupees more than in 1869, in

the shape of local contributions for the Mission.

The receipts of the Synod for Missionary purposes amounted to £7,500 stg.

Religious Intelligence.

Australasia.

Forty-eight years ago Rev. Dr. Lang preached his first sermon in New South Wales, and was then the only Presbyterian Minister in that colony. Now throughout the colonies of Australasia there are upwards of 300 ministers. Presbyterianism has made remarkably rapid strides here.

Island of Formosa.

Thirty-three candidates on this Island have lately been admitted to the membership of the Church. The youngest applicant was a woman of 18 years of age, whose husband had cast her off for worshipping God, and the eldest was a man of 67. The Church is gradually lengthening her cords, and strengthening her stakes on this heathen island.

Valparaiso.

This city is the capital of Chili, and the most important sea-port on the West coast of South America. The population is largely Roman Catholic, though free toleration is allowed to Protestants. A Presbyterian Church has been opened and a much esteemed minister occupies the pulpit. Rev. Dr. Trumbill.

Fiji Islands.

Fearful massacres have of late taken place on these islands, reminding us that heathenism is not by any means extinct. One minister, Rev. Thomas Baker, has been killed, and hundreds of other men slaughtered. Notwithstanding these trials, however, during the past year no less than 2,300 accessions have been made to the church.

Africa.

God hath truly wrought a great work in this dark benighted land. Twenty-five dialects have been reduced to writing, and there are now 15,000 communicants adhering to different branches of the Christian Church. The whole coast of Africa is now open to Christian effort.

Germany.

A great religious movement is going on in this land. Churches are filled as they never were before.

Now or Never, Teacher.

A black-smith, when he pulled his iron out of the fire, used to call out to his son, "Quick, Bill, quick! Now or never!" By this means he taught his son to strike the iron when it was hot, well knowing that if he once let it get cold, he should not be able to form it into a shoe. Now the disposition of a young person is somewhat like the hot iron—it can be easily bent into a proper form by education; but the mind of the aged person is like the cold iron, not very easily altered—indeed, if it has been altogether neglected, it is next to impossible to form it aright.

A Great Saviour Needed.

It is said that once in a company of literary gentlemen, Mr. Webster was asked if he could comprehend how Jesus Christ could be both God and man. "No, sir," he replied; and added, "I should be ashamed to acknowledge him as my Saviour if I could comprehend him. If I could comprehend him, he could be no greater than myself. Such is my sense of sin and consciousness of my inability to save myself, that I feel I need a superhuman Saviour, one so great and glorious that I cannot comprehend him."

NOTICES, ACKNOWLEDGMENTS, &c.

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

FOREIGN MISSIONS.

Tryon, Crapaud, and Cape Traverse...	\$6 93
Bonshaw. (For Collectors, see Home Missions.....)	8 25
Sharon Church, Albion Mines.....	30 00
Friend of Missions, per Dr. Bayne.....	4 00
Yarmouth Congregation.....	12 50
Albert Hilton do.....	2 00
Harbour Grace Collection.....	8 75
John Munn, Esq.....	20 00
Mrs. R. S. McCurdy, N. Glasgow, $\frac{1}{4}$ of Thank-offering.....	5 00
Miss Webster's S. S. Class for Trinidad Mission.....	0 75
Friend from Newport, Tithes.....	4 00
Thomas B. Reed, Maccan.....	1 50
P. Hastings, R. Denys and Malagawtch.....	11 23
Maitland, Juv. Miss. Society.....	17 64
Lower Selmah.....	8 63
Bequest of late Daniel Fisher, of Spring-side—Per Samuel Johnson.....	15 00
Prince Street Church, Pictou.....	70 00

DAYSPRING.

Tryon Section:

Col. by Annie Thomson...	£0 16 6
David H. Thomas.....	0 7 8
Cassie Morrison.....	0 4 6

£1 8 8 4 78

Bonshaw Section:

Col. by Ella A. Mos.....	1 3 6
John D. McLeod.....	0 3 11
Samuel Gillespie.....	0 10 2
Jas. H. Robertson.....	0 6 9
Isabel. Marchbank.....	0 18 2

£3 2 6 10 42

Shakspeare, Ont., S. S., per Dr.

Bayne.....	\$10 00
Hamilton, Ont., Central S. S.....	20 00

30 00

Harbour Grace:

Col. by Mary Rutherford.....	4 35
Lizzie Rutherford.....	6 10
Lizzie Strathie.....	4 20
Agnes Patterson.....	8 25
Naomi Munn.....	5 60
Sophie Thompson.....	5 80
John Muun.....	4 00
Willie H. Ross.....	1 70

40 00

Broad Cove:

Col. by Miss Euphem. A. McLeod.....	4 10
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Fredericton:

Col. by Miss Lizzie Howie.....	2 22
Dora Howie.....	3 62
Annie Loan.....	5 00
Janet Blair.....	2 78
Lizzie Thompson.....	0 86
Lizzie Dunlosp.....	0 49
Katie Stewart.....	0 24
Master Thos. Craig.....	1 79

N. B. 17 00 17 51

Little Glace Bay S. S.:

Col. by Miss Mary C. Macintosh.....	4 14
Cassie Stewart.....	1 13
Catharine Blackett.....	3 55
Mas'r J. R. Blackett.....	1 33
J. McKean.....	2 53

12 70

Big Glace Bay:

Col. by Miss Maggie Phelan.....	2 87
Cath. Robertson.....	1 63
Mary McAulay.....	2 72
Master M. McLellan.....	2 50
Master N. Robertson.....	1 25

10 97

Yarmouth:

Col. by H. G. Killam.....	3 60
Miss Annie L. Hilton.....	3 56
Misses B. & C. Robbins.....	3 00
Miss J. G. Byers.....	4 23
Nettie Rogers.....	3 05
Jeanie Fraser.....	7 00
Mrs. Christie's Infant Class.....	10 25

34 69

Less by... 00 23

34 45

Parrsboro':	
Col. by Miss Mary Kirkpatrick	.
Cross Roads, Parrsboro'	2 62
Col. by Miss Bessie F. Adams,	
Maccan	1 25
Fulton O'Brien, Noel	2 50
	6 37

HOME MISSIONS.

Crapaud, Tryon, and Cape Traverse:	
Col. by Miss J. Johnson	
and Miss C. Reid, Cra-	
paud	£1 2 0
Col. by Miss Mary Thomp-	
son, Tryon	0 11 1½
Col. by Miss M. B. Morris-	
son, Back Set., Tryon	0 5 3
Col. by Miss Susan Harris,	
Cape Traverse	0 3 3
P. E. I. Cy	£2 1 7½
	6 93

Bonshaw:

Col. by Kate Gordon, Alp-	
ine Road	0 13 6
Col. by Herbert B. Crosby,	
Bonshaw	0 13 3
Col. by Annie McKinnon,	
DeSable	1 0 9
P. E. I. Cy	£2 9 6
	8 25

Prince Street Church, Pictou	50 90
Hopewell	19 00
Albert Hilton, Yarmouth	2 00
Friend, Newport, Tithes	4 00
2 Cong., Maitland and Noel	22 00
Port Hastings, R. Dennis and Malaga-	
watch	11 23
Springfield, per Samuel Johnson	15 00
Prince Street Church, Pictou (add'l)	2 00

SUPPLEMENTARY FUND.

John Knox Church, New Glasgow	12 00
Hopewell	5 00
Albert Hilton, Yarmouth	2 00
Moncton	11 03
Port Hastings, R. Dennis and Malaga-	
watch	22 46

EDUCATION FUND.

Sharon Church, Albion Mines	22 00
Albert Hilton, Yarmouth	2 00
Mrs. R. S. McCurdy, New Glasgow, a	
fourth of Thank-offering	5 00
Interest of \$1200 for one year	72 00

ACADIA MISSION.

Charles Robson	5 00
Mrs. R. S. McCurdy, New Glasgow, a	
fourth of Thank-offering	5 00
A Friend	1 00

FOR CHINIQUEY MISSION AND BUILDINGS.

Charles Robson	5 00
Col. by Mrs. R. McGregor, N. Glasgow:	
From Ladies in Primitive Ch.,	58 00
Other two Friends	2 00
	60 00
Proceeds of Bazaar by six little	
girls in Truro	6 00
Hugh McLeod, Hopewell	2 00
Robert Hunter, Cape George	2 00

A Friend, Pictou, per Dr. Bayne	4 00
A Member of Poplar Grove Church	4 00
Per Rev. Wm. G. Forbes:	
Col. by Don. McFadden, Little Harbour:	
Malagawatch	8 25
Alexr. McLeod, Teacher, Mar-	
ble Mount	5 75
Donald McLean, Carpenter, Ma-	
lagawatch	4 48
John McKenzie, Malagawatch	2 37
Kenneth McIntosh, Big Hrbr.	2 17
Allan McLean, from self	1 00
	24 02
Church Col. from River Dennis	3 66
Angus Gunn, E. River, St. Mary's	1 00
J., Antigonish	5 00
Per Rev. J. J. Baxter:	
N. R. Dickson	1 00
James McCabe	1 00
Asa McCabe	0 50
Mrs. R. Dickson, Truro	1 00
A Friend	1 00
	4 50

The Treasurer acknowledges the following sums received during the year and credited in his accounts, but omitted in monthly acknowledgments in "Record":—

EDUCATION.

Hopewell \$25 00

FOREIGN MISSIONS.

Saltsprings, for Native Teacher 9 77
Boularderie 6 80

PAYMENTS FOR RECORD.

The Publisher acknowledges the receipt of the following sums:—

H. McNeill, S. River Lake	0 30
John F. Oliver, Westville, Pictou	3 33
Rev. J. Layton, Bermuda	20 00
Hugh McMillan, Glassville, N. B.	1 00
Lauchlan Patterson, Glassville, N. B.	1 00
Mrs. Henry Blair, Onslow	0 35
Henry Graham, New Glasgow	0 37½
John McDougall, Blue Mountain	0 50
Rev. J. D. Murray, Moncton, N.B.	9 00
Halifax	5 50

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.