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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVIII.

JANUARY, 1872.

No. 1.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—Ps. 137: 5.

ANOTHER year is added to the constantly increasing past, and we now enter upon the history of a new one. While the good wishes of friends are profuse, and at a season when every one bids every one else a "Happy New Year," we cannot do better, in wishing the compliments of the season to the readers of the *Record*, than to recall to their minds some of the prominent facts to which reference was made in our pages during the past twelve months. In the opening remarks of the January number of the past year, it was stated that the Rev. Dr. Donald of St. Andrew's, St. John, was then removed from active life by illness. That illness he bore with the patience which well becometh the Christian till at length he found rest in death.

But though some have been removed by death, we have great cause for thankfulness that the vacancies caused thus, and by translations, have been filled up by others, who, for a few years, are to bear the burdens in their stead. The vacancy thus sadly caused in St. Andrew's, St. John, has been filled by the Rev. Robert J. Cameron, who is now

labouring in this important charge. During the year we have had much satisfaction in recording from time to time the arrival of an additional missionary from Scotland. The Rev. Mr. Dunn cast in his lot amongst us, and is now settled and labouring with success at the Albion Mines and Westville. The Rev. Mr. Moffat is another accession to our ranks during the year. He is now labouring in New Brunswick. And our last arrival is that of the Rev. Mr. Pegg, who comes just at the time when there is crying need for help in the many important vacancies in the Presbytery of St. John.

We have had inductions during the year which promise great good to the church. Among others, we have had one in P. E. Island. The Rev. Peter Melville, M. A., B. D., was inducted to the charge of Georgetown, and the Rev. James F. Campbell to the new and interesting charge formerly under the supervision of the Rev. John R. Thompson, to whom is owing much that now bids fair to make this one of the most important congregations in the church.

New churches have been erected and

opened in several parts of the Synod bounds. Chief among these is new St. Andrew's, Halifax, which now stands an ornament to the city and a credit to all concerned in its erection.

Then, again, we were enabled, by the blessing of God, to send another missionary, the Rev. Mr. Robertson, to follow the Rev. Mr. Goodwill to the South Seas. He is now upon his outward voyage. May he be kept in safety for a long life in the service of his Master, the great King and Head of the Church.

Now the past is valueless if we do not learn from it as to the future. We would remind our readers in the Church of the principle, "Whosoever puteth his hand to the plough." In those congregations where the sacred tie of minister and people has been formed, there are duties devolving on the people as well as on the minister. And as we have gone as a church into the Foreign Mission field, our duties and responsibilities to our Foreign Missionaries should never be forgotten. Then there are waste places in the church in our midst. True things are wanted to fill these, men and money.

The Church has much to learn also in setting out on a new year from the progress of the Gospel. In Rome, during the past year, the Word of God is permitted to be read and preached. Oriental Paganism is, though slowly yet surely, crumbling to the dust, and 1871 has witnessed a wonderful advance in that tolerance of each other by which, above all things, we show forth the Spirit of Jesus Christ.

In regard to the *Record*, we hope that our agents and friends are busy endeavouring to increase our circulation. We shall not have accomplished the purposes for which we were placed in charge of the periodical, till there is a copy of the *Record* sent to each family

in the Church. Our young men in situations in the towns and cities in boarding houses, will find our monthly visit welcome and refreshing. We shall do all in our power to give the news of the Church and religious intelligence from other churches as interesting and correctly as possible. If each one made it a matter of duty, as all should do, to give us their support, we could in turn promise to increase our pages. Further, we invite ministers, elders, trustees, and all connected with churches, Church committees, and Church Courts, to give us from time to time, such contributions as shall be interesting to others within the Church to read.

THE GENERAL ASSEMBLY OF THE C. P. CHURCH ON THE UNION QUESTION.

(Continued.)

EVENING SEDERUNT.

The Assembly met again at half-past seven o'clock.

QUEEN'S COLLEGE.

The Assembly then proceeded to take up the subject of collegiate education.

Rev. Mr. PROUDFOOT submitted the following resolution, Rev. Mr. McLaren seconded:—

"That the negotiating churches shall enter into union with the theological and literary institutions which they now have, and that application be made to Parliament for such legislation as will bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morrin College and the Theological Hall, at Halifax, into relations to the United Church similar to those which they now hold to their respective churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist: That inasmuch as the Canada Presbyterian Church has resolved to make an effort to raise \$250,000 for the endowment of its theological institutions within three years, it is expected that the Synod of the Presbyterian Church, in

connection with the Church of Scotland, will complete during the same period the endowment of Queen's College, so that neither it nor the theological institutions referred to may be a burden to the United Church or interfere with the prosecution of its Home and Foreign Missions. Further, that it is understood that all the other matters pertaining to the Colleges be left for adjustment to the United Church." He said that unless the Assembly were prepared to receive the colleges of the sister church, there was no use in talking about union.

After a lengthy discussion the Assembly adjourned.

Thursday, 9th Nov., 10 a. m.

Place of meeting as before.

Discussion continued—after which Professor Young proposed the following motion:—

"That the Assembly disapprove of the resolutions on Collegiate Education, agreed to by the Joint Committee, particularly in so far as these provide for the reception of certain literary and scientific colleges, with the same relation to the United Church as they now hold to the Presbyterian Church of Canada in connection with the Church of Scotland."

Rev. Dr. WATERS seconded the motion.

Professor INGLIS moved the following motion:—

"That in view of the proposed efforts to endow the various colleges connected with two of the negotiating churches, and of the impossibility of completing the union satisfactorily to all parties, until the result of these efforts are ascertained, it is not expedient to come to any decision in reference to collegiate arrangements at the present state of the negotiations, nevertheless this Assembly desire to declare that inasmuch as a large number of the office-bearers and members of this Church are opposed, in the present circumstances of the country, to undertaking any general classical or philosophical teaching, as a part of the Church's work, it would therefore be greatly preferable that the faculties in arts of Queen's College and Morrin College should be placed on such a basis, as, while preserving them in all their efficiency, would, at the same time, re-

move them from under the direct control of the church; without its being implied that non-compliance with this suggestion will be a positive bar to union."

Rev. Prof. CAVEN informed the Assembly that he had just learnt that many of the largest subscribers to the endowment of Queen's College had subscribed, on the condition that there should be no further application to the Government for grants.

Rev. Dr. PROUDFOOT replied to the objections that had been made against his motion, claiming for it among other things that it would facilitate and not postpone union.

The vote was then taken.

The MODERATOR put the amendment of Rev. Mr. Gregg against that of Professor Ingles. Carried. 39 for; 33 against.

The amendment of Rev. Mr. Gregg as against that of Professor Young was also carried. It was then put against the motion of Rev. Dr. Proudfoot, but lost, by 36 for and 39 against.

The MODERATOR then put the motion of Rev. Dr. Proudfoot. It was carried. Yeas, 49; nays, 14.

The clerk called the roll for the same motion, and the vote stood—yeas, 64; nays, 11; no votes, 10.

The Assembly adjourned till 8 o'clock.

So that notwithstanding a very considerable amount of opposition, the action of the Joint Committee on union was sustained by the General Assembly of the C. P. Church by an overwhelming majority.

EVENING SEDERUNT.

On motion, it was resolved that no name for the united church be named at present.

Rev. Mr. MACPHERSON moved the next article:—"That with regard to the modes of worship, the practice presently followed by congregations in the matter of worship shall be allowed, and that further action in connection therewith be left to the legislation of the united churches." The matter had been fully discussed at Quebec, and he hoped it would now be adopted without discussion.

Rev. Mr. ROSS said this motion covered the toleration of instruments of music. This basis of union swept away the articles of the Headship of Christ

over the church, and over the nations. And the new basis of union spread its wings over a box of wood. He gave fair notice that if this article was adopted he was bound to resist union at all hazards. If the present article was inserted they would have broadly and squarely to face a disruption. He moved an amendment that the article be not adopted.

Mr. HERON seconded the motion.

Rev. Dr. WATERS explained the meaning of the clause, which he pointed out did not bind the church to any course after the union had been consummated.—Agreed.

MORNING SEDERUNT.

Friday, Nov. 10, 1871.

The Assembly resumed at 9 o'clock; Rev. Dr. Proudfoot acting as Moderator.

The question of the Temporalities Fund came before the Court.

Rev. Dr. TOPP thought that the manner in which the other church had offered to dispose of these moneys was wisely considered. He would remark, however, that the decision of the other church was not final.

And after further discussion on the Endowment question, the Assembly took up matters not directly connected with union, and thereafter was dismissed.

THE SYNOD OF THE CHURCH OF SCOTLAND IN CANADA.

The Commission of the Synod of the Church of Scotland in Canada met and resolved that there was no necessity for taking up the subject of union for discussion until the regular meeting of Synod in summer, owing, on the one hand, to the satisfactory issue of the discussion in the General Assembly of the "Canada Presbyterian Church" as given above; and, on the other hand, owing to the anticipated unanimity which prevails in the Church upon the subject.

JUST as we were going to press a letter was received from the Rev. Hugh A. Robertson, written on board as the Steamer was leaving Liverpool for Melbourne. All well. Mission goods and Missionaries' luggage safe on board.

Articles Contributed.

Astronomy.

THE SUN.

"His going forth is from the end of the heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof." Ps. xix. 6.

NO. II.

The Sun is the great centre of that section of the universe of which the earth forms a part. In its mighty and far-reaching grasp the earth and its sister planets are guided in their respective orbits, as with almost inconceivable velocity they pursue their ceaseless journeys. The surpassing splendour of this magnificent globe, as well as the numerous beneficent functions which it performs in relation to the world have led to its being put by many tribes and nations in the place of God. Under the name of Baal it was worshipped in Phœnicia, under Chemos in Moab, and under Moloch by the Ammonites. When Columbus and the Spaniards who accompanied him on his first great voyage landed on one of the Bahama islands the natives regarded them as children of the Sun, and in that capacity were disposed to worship them. In the Scriptures the Sun is frequently referred to metaphorically with great propriety and effect, as, for example, in the passage, "The Lord God is a Sun and shield." The element of light is employed in the same way—"God is light and in him is no darkness at all." It is remarkable that whilst in the writings of the ancient philosophers we have abundant evidence of the crude and contradictory notions they entertained regarding the constitution, distance, and magnitude of the Sun, in the Scriptures every allusion is as strictly appropriate—even to the present advanced state of scientific knowledge—as it was when first penned. Whilst the Bible is not intended to throw light on any department of physical science, never yet has any part of it been found in contradiction to genuine scientific principles or facts. In the case of geological discoveries, as to the antiquity of the earth, infidels hastily and unwarrantably concluded that Moses' ac-

count of the creation was proved a myth; but every candid reader must admit that in the first chapter of Genesis there is not a word inconsistent with the most remote antiquity of creation. On this subject the works of Hugh Miller, Pye Smith, and Harris may be consulted with advantage.

Till recently the distance of the Sun from the earth was put down at about 95 millions of miles. The usual mode of ascertaining that distance has been by observations made during the transits of Venus across the Sun's disc, which take place at regular intervals of 8, 122, 8, 105, 8, 122 &c., years. The process is too intricate for description here. Suffice it to say that when a transit is about to take place, observers usually station themselves at points far separate from each other. These observers, marking the planet in its transit at the same moment, must see it on the disc of the Sun in different positions, corresponding, according to a law of the transmission of light, with the actual distance by which the points of observation are separated. It is the angle thus obtained on which the calculation of the Sun's distance is based. The estimate of 95 millions of miles was mainly founded on a calculation made by Professor Encke, of Berlin, during the transit of Venus in 1769, and was regarded as the usual unit of astronomical measurement till 1861, when M. Le Verrier—a celebrated living French Astronomer, to whom in conjunction with Adams of England, we are indebted for the discovery of the splendid planet Neptune, which we will notice fully in its proper place—announced that he could only reconcile discrepancies in the theories of Venus, the earth, and Mars by assuming the Sun to be nearer than the position specified. Observations of Mars made at Victoria, New South Wales, in 1862, and at Greenwich in the same year, agreed closely with LeVerrier's calculation, and the space which separates the earth from the Sun is now admitted to be about 91,430,000 miles instead of 95,293,055, as formerly calculated. The next transit of Venus takes place in 1874. The result of the calculations then made will be regarded by scientific men with great interest as testing the accuracy of LeVerrier's estimate. As

the astronomical instruments now in use are of the most delicate character, and the transit will be observed simultaneously at so many different points, a most satisfactory result may be confidently expected.

Has the reader tried to form a correct idea of the distance of the Sun from the earth? If not, we may convey it by inviting him to accompany us thither by railway. Suppose we start on the first of January, 1872. Assuming that the train travels at the rate of 30 miles an hour night and day without stopping, and that we live long enough to come to the end of the journey, we cannot arrive at the Sun till the year 2218, or 346 years after starting! Yet light traverses the vast chasm in about eight minutes.

The distance of the Sun from the earth being determined, and its apparent diameter known, it is easy to ascertain its true diameter, which is estimated at present at 852,584 miles. Its surface therefore exceeds that of the earth 11,574 times, and the volume 1,245,130 times. Its mass is approximately 674 times the masses of all the planets. Within its surface the moon might revolve as it now does round the earth, being separated from the sun's centre by the same distance by which it is now separated from the earth! Travelling at the rate already mentioned by railway one could go round the world in 33 days, but to go round the sun nine years and a half would be required. Place a globe two feet in diameter on your table and a pea beside it, and you have an idea of the relative magnitude of the Sun, and this little world of ours.

But, what about the Sun's constitution? Well, the Astronomer can tell its mass, or in other words, its attractive power—he can tell its density as compared with that of the earth—he can put it in a scale and tell the number of tons it weighs—he can, as we have seen, estimate its distance and its bulk, but he is comparatively ignorant of its constitution, and entirely ignorant of the means by which its heat is generated and maintained. The density of the earth is a little more than five times that of water, and the density of the Sun is little more than a fifth of that of the earth.—Hence the lightness of the matter of

which the Sun is composed has led the late Sir John Herschel to think that it is highly probable an intense heat prevails in its interior by which its elasticity is reinforced, and rendered capable of resisting the almost inconceivable pressure due to its intrinsic gravitation, without collapsing into smaller dimensions.

The aggregate heat of the Sun exceeds human comprehension. The earth receives only a fraction of it. What a mighty conflagration must that be which throws its heat and light beyond the planet Neptune, or more than 2700 millions of miles. It has been calculated that our annual share of the heat would be sufficient to melt a layer of ice 38 yards in thickness all over the earth. The burning of Moscow in 1812, and that of Chicago recently, were regarded as sublime spectacles, and the intensity of the heat generated, was in both cases proved by its being felt a few miles from the scene of the fire; but how puny do all earthly conflagrations become when compared with a globe of fire more than 800,000 miles in diameter, and 2,400,000 miles in circumference! Where can fuel be found to maintain in full blast this mighty furnace? Were a world equal in size to that on which we live, whose ocean was pure oil, and the more solid matter pure coal, plunged into this mighty laboratory, it is questionable whether this augmentation of the combustible material would cause an additional visible flicker in the blaze, and it would assuredly cause no sensible elevation of the Sun's temperature, as felt on the surface of the earth.

It is scarcely necessary to say that the apparent motion of the Sun from east to west in the heavens is occasioned by the revolution of the earth on its axis from west to east, the illusion of the Sun's motion being precisely the same as that produced in the case of a passenger by railway who sees objects, when the train is going at full speed, apparently moving in a contrary direction. Although, in relation to the earth the Sun is absolutely stationary, yet it not only revolves like the earth on its axis, performing a complete revolution in about twenty-five days, but has also a rapid motion in space—to which latter circumstance we shall have occasion to refer in a future article.

When a telescope of moderate power is brought to bear on the Sun it is found to have dark spots on its surface, or what astronomers call *macule*—a latin term signifying blemishes. These are almost invariably surrounded with a fringe, called a *penumbra*—from *pene* almost, and *umbra* a shadow. These spots are variable in their form and duration. It was by marking their position and their progress on the disc of the sun, that its motion on its axis was discovered, as well as the precise time occupied in its axial revolution. The spots occur generally near the equator of the Sun, or a line drawn round its centre. They sometimes remain for weeks, and not unfrequently, only for a few days. They are of all sizes—some of them being four times the area of the earth. Schwabe observed one in 1843 which was 74,816 miles in diameter. The rapidity of the changes which take place in the spots is remarkable. Dr. Wallaston saw one spot burst in pieces while he was looking at it, the appearance being like that of a piece of ice when dashed on a frozen pond—the pieces sliding on the surface in all directions. Schwabe has made a wonderful discovery—namely, the periodicity of the solar spots, or in other words, he has proved that the spots are subject to a periodical variation in prevalence, to the amount of about ten years, during which time they pass habitually between the extremes of a maximum and a minimum number. A wonderful connection has also been found to exist betwixt the spots and the compass, or magnetic needle—the epoch of maximum variation corresponding to the epoch of the maximum prevalence of the spots on the Sun, and *vice versa*. It has been discovered that the electric earth currents which frequently interfere with telegraphic operations have likewise a ten-yearly period. These are mysterious links which connect phenomena in the solar system, and which, however inexplicable to us have their origin in the infinite wisdom and benevolence of God.

But what is the physical nature of the solar spots? This is a point which has not been satisfactorily determined. The generally received opinion is that the Sun has two atmospheres—the one luminous and the other non-luminous, the spots being rents through which the

solid body of the Sun is seen. The rents or openings are supposed to be occasioned by atmospheric currents produced by some unknown cause. That the outer atmosphere or *photosphere* of the Sun is a kind of gas, is regarded as proved by experiments made by M. Arago. But as to its precise nature and the process of its generation, the most learned men are in profound ignorance. "Till we are acquainted"—says an eminent writer—"with the nature of light, fire and heat, and have attained to the knowledge of every possible mode in which these elements can be produced and propagated, all hypotheses respecting the constitution of the Sun can only be gratuitous and conjectural."

The writer has heard infidels sneering at the passage, "Sun stand thou still upon Gibeon, and thou Moon in the valley of Ajalon," as if there was something incredible in the course of the Sun being suddenly arrested without a fatal disturbance of the whole solar system. If any valid objection could be urged against the miracle recorded in the book of Joshua, equally valid objections could be urged in the case of every other miracle recorded in the Old or New Testament. When the Prophet of old caused a piece of iron to float on the surface of the water there was a suspension of the law of gravitation,—a law which seems to extend to the remotest bounds of the material universe, but the general economy of nature was not affected by that manifestation of Divine power, any more than in the continuance of sunshine whilst the Israelites fought with the Amorites. Apart from the exercise of infinite Divine power, the restoration of a dead man to life is quite as remarkable as either of the two miracles specified. He who said "Let there be light, and there was light," and who has endowed matter with gravitating power, can surely regulate the distribution of his forces in the beneficent exercise of His unerring wisdom. If Christians could, in compliance with the desire of infidels, explain on known natural principles the nature of Bible miracles, they would not be miracles at all, and would therefore be totally unfitted for the purposes for which they were intended by the Creator.

It is only when the blessings which

the Almighty confers on us are withdrawn that we fully appreciate their value. What would be the effect on the world were the chain which binds it to the Sun severed, or in other words were the gravitating energy of the Sun suspended? It would immediately move in a straight line, speeding its way into unfathomable space at the rate at which it is now revolving round the Sun—about 1100 miles a minute. The Sun would in a comparatively short period cease to impart heat and light to the earth, the ocean would become a solid mass of ice, the surface of the earth would become bound in fetters of iron, man and every moving thing would perish miserably, and on the assumption that the earth moved towards the nearest sun to our system, thousands of years would elapse before it could reach its genial rays, so as to derive perceptible heat from them. And on the other hand, were the centrifugal force of the earth to cease the Sun would immediately draw it with irresistible energy towards its centre, every second of time adding immensely to its career—the increasing heat would soon prove destructive to all animal and vegetable life, the elements would melt with fervent heat, till after a journey of sixty-four days and a few hours the earth would plunge into the Sun making no perceptible difference in the magnitude of that stupendous luminary as seen from the other planets!

To the Sun we owe every breeze that blows, every shower that falls, the charms of spring, the glowing splendour of summer, and the quiet beauty of autumn. He generates the clouds, and fringes their fleecy skirts with gold. By his potent agency ample stores of fuel are accumulated in the bowels of the earth, so that when gloomy winter with its storms and cold arrives man may rejoice in the warmth thus wisely and beneficently provided. Yet *our* Sun is only one of countless millions of equal or surpassing splendour which the telescope reveals, and which are doubtless surrounded by myriads of worlds teeming with life like our own. "When I consider thy heavens, the work of thy fingers, the moon and stars, which thou hast ordained; what is man that thou art mindful of him? and the Son of Man that thou visitest him? For thou

hast made him a little lower than the angels, and hast crowned him with glory and honour."

In our next article we shall deal with some of the Planets.

ERRATA.—In the 13th line from bottom of second column of last article, for *solar*, read *lunar*.

In the 12th line from the top of fourth column for—*and in an orbit nearer to the sun than to the earth*, read, and in an orbit nearer to the sun than *that* of the earth.

St. Paul in Rome.

This is the title of another book from the well-known Author of "Memories of Genesant;" "Memories of Bethany;" "The footsteps of Paul," &c. Dr. McDuff has thrown into the volume under review, all the poetry and pathos, though perhaps not the care in preparation, of his former volumes. Nevertheless, the reader is refreshed in catching up the ring of the sentence, the elevated tone of sentiment, and the intimate and familiar acquaintance with the sacred Scriptures, so specially evident in the former volumes by the same author. Dr. McDuff has again conferred a boon upon the reading community, by bringing before the public the result of a short sojourn to Rome; and he has succeeded in bringing to bear upon the doings of the Apostle Paul and other early Roman Christians, the many late discoveries in different parts of the city, which cannot fail to instruct as well as delight the reader.

The book comprises an introductory chapter of 100 pages, on what he ascertained of interest within and around Rome from personal observation. In this he brings before the reader many interesting and instructive facts connected with the city of the Cæsars. To follow Eight sermons, delivered in the Church of Scotland's Chapel outside the Walls of Rome, "bearing on St. Paul's residence in the Imperial city." Of the sermons themselves no review, so abstract can do them justice. They are the earnest utterances of an earnest and vigorous minded man. In these, as in all his other published discourses, the author has exhibited, in his usual marked degree, his appreciation of the different

shades and beauties of meaning in passages of holy writ. His application of texts of Scripture in illustration of the subject with which he deals is of a very high order indeed. In "St. Paul in Rome," as in his other works, he has brought a store of illustrations from the antiquities of the city in illustration of Revelation; and he brings Revelation to explain much of the city. Christians of all branches of the Church of Christ will read this book.

It is published by Nisbet & Co., and is sold at the Book & Tract Depository, Granville Street, Halifax. C.

Pictou Presbytery Lay Association for year ending June 15th, 1871.

The Pictou Presbytery Lay Association has been in existence for many years, and, for some time, it did great things. But as it did not print reports, we cannot refer to the past. What it is now doing is before us in a report, printed under the direction of a committee appointed by the Presbytery. We believe that the appointment of such a committee, and their action in printing a report for the past year, were steps in the right direction, which, if followed energetically up, will result in good. Some courage was needed to begin printing at this time, because less in reality was raised by the Lay Association last year than ever before. But there is nothing like looking the worst in the case. The Committee is now, as it were, at the bottom of the hill. Every step hereafter will be upwards. And next year's report ought to show that a good many steps upward have been made.

As we have some experience in this work, we make no apology for offering a few suggestions to the Committee, the members of Presbytery and the people generally on the report. First, however, we must give the substance of it to our readers. Here comes in the first suggestion for the future:—We beseech the Committee not to send out another report without the columns added up; also a list of the congregations contributing and their respective amounts, and the Treasurer's account showing his receipts and disbursements. We give

the following list, but have had to add up more than half of the columns:—

West Branch, East River.....	\$27 05
McLennan's Mountain.....	14 56
Roger's Hill and Cape John.....	30 50}
River John and Tutamagouche.....	26 30}
W. B. River John.....	3 82}
River Inhabitants, West Bay &c., C. B.	17 25

Total..... 120 38}

There is a further sum of \$56.94 } contributed by Wallace and Pugwash; but as that was sent in to the Synod's Home Mission, it ought not to appear in both accounts. If collected for the Pres. Lay Association, it should have been sent in to the Treasurer. Congregations are expected to contribute to both funds however, and they generally do to the Synod's by church-door collections, and to the Presbytery's by schedules.

In the above list, we do not see Pictou or New Glasgow, two congregations that have, we believe, often raised over \$100 each in the year, and that perhaps never failed except last year in this department of church work. Doubtless there were special reasons, but they ought to make up for it handsomely this year. And besides those two, there are several others, some large and wealthy, some small and scattered, but surely willing, whose names ought to be on such a list. Pictou Presbytery leads us all in numbers. It is able to lead us in contributions also. Let it and St. John, N. B., do their duty in this matter, and we shall be a self-supporting church.

We notice that the subscriptions generally are very small; and that, with the exception of two or three of 62½ cents, none are higher than 50 cents. Probably the reason is that in the old constitution of the Lay Association, 50 cents was the highest sum taken each time; but then the collectors went round every three months. Now, when they go only once a year, there ought to be larger contributions. At the same time, it is not so much large sums that our scheme looks for, as a great many small ones. There ought surely to be a thousand half-dollar contributors in Pictou Presbytery. If there are so many this year, we would advise the committee to print the names in smaller type, closer together, and to have more columns thus on each page.

We shall look with great interest for the Report up to next June 15th.

C. H. M.

Obituary.

It is with deep sorrow that we record the death of Mr. KENNETH NICOLSON, who, after three weeks' illness, died at the age of 52 years, on the evening of Friday, the 1st Dec., at his residence, Fox Harbour. His family, relatives and friends have thus suddenly been called on to mourn the death of one for whom they anticipated many years of life and usefulness. He has left a widow, two daughters and an aged mother to mourn the loss of a loving husband, a kind father and a dutiful son. But the death of Kenneth Nicolson leaves not only a vacant chair at his own fireside, but is also a deeply felt loss to the settlement in which he lived, and to the Wallace congregation with which he was connected all his life-time. The settlement of Fox Harbour mourns the loss of an obliging and peaceable man. His character was briefly but truly described by a remark made to us at his funeral:—"Kenneth Nicolson was a man of peace." The Wallace congregation mourn the early removal of one who, as a member and a trustee, took a deep and active interest in its welfare, sacred and secular; and who was always ready to respond liberally and unobtrusively to every demand it made on his time and means. At all congregational meetings, convened for civil or religious purposes, we were sure to find him in his seat, making other engagements and calls subordinate to his beloved Zion. The Sabbath day services, the Sabbath school and the prayer meeting had his presence and encouragement. It was when returning home, on one of the evenings of the monthly prayer meetings, at Fox Harbour, that, overtaken by the severest storm of last fall, he caught a cold which ended so fatally.

The respect in which he was held was fully manifested by the long procession which, in silence and tears, followed his mortal remains to their last resting place. The services at the grave were conducted in accordance with the Ritual of the Orange Society, of which the deceased was a member.

There has, then, passed from our midst into his rest and reward, one of the many to be found in our congregation, who are the bone and sinew of our church, but whose Christian faith and works are only known to a limited circle. They work on without having their zeal fanned by the breath of applause, or quickened by the prospect of the seat of honour among their fellow-laborers. Their Christian activity spring from a realization of the claims of the Redeemer on their time and talents, and from a trust in His promise that the giving of a cup of cold water, in His name, shall be rewarded. To this worthy band of labourers in the vineyard of the Lord belonged Kenneth Nicolson. And while dropping a tear over his early grave, we can say, "Well done good and faithful servant, enter thou into the joy of thy Lord." J. A.

Wallace, 1st January, 1872.

Articles Selected.

(From the Home and Foreign Record,
P. C. L. P.)

Letter from Rev. Dr. Geddie.

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

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

FUTUNA.

Our devoted missionaries, Mr. and Mrs. Copeland, were well. The work, under their judicious management, advances steadily and surely. A marked change is visible in the external appearance of the people. Many are now clothed, and, we hope, sit at the feet of Jesus in their right minds. The great obstacle to the progress of Christianity at present is the deportation of natives. Many are already at work on the plantations in Queensland and the Fiji Islands. The last party of natives was taken away only a few weeks ago. A small schooner called at Tana, and engaged

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

TANA.

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

At the time of our arrival at Port Resolution there were no less than four vessels in search of natives. The missionaries estimate that about 1200 have been taken from the Island to Queensland and the Fijis. The most of these are married and

able-bodied men. The usual desolations of slavery are very visible on this productive island. The eye meets in every quarter with abandoned homes, neglected plantations, and a great scarcity of food. A few years ago, Tana supplied nearly all the trading vessels on this group with their yams and pigs; but on our late voyage, it was impossible to purchase food of any kind. Famine brings pestilence in its train, and the mortality is greater than in former years. Society is in a completely disorganized state at the present time, by the removal of so many natives from their own island. More sad still, many of these poor slaves will see their homes no more. It is reported that some of the Taneese have stolen boats on the Fijis, and put to sea in them, vainly hoping to reach their own island; but, as they have in no case succeeded, they have no doubt met with a watery grave.

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

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

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

under Christian influence. "The dark places of the earth are full of the habitations of cruelty."

Since this letter was commenced, the mission at Port Resolution has met with a severe trial. A severe and fatal epidemic broke out among the natives, from which many of the natives died, and, among others, Nauka, the principal chief. He has been for many years the warm friend of the mission. He had not given up many of his heathen customs, but he was a straightforward and honest man. Mr. Neilson, writing of the sickness, says—"It has not occasioned any ill-feeling towards us; the people, on the contrary, seem rather subdued and more willing to listen to the Word."

ANĪWA.

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

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

IFATE.

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

The small islands of Fill and Mel are still closed against the Gospel. The people are, however, becoming more friendly. The chief sacred man on the former island acknowledges that heathenism is doomed, and says that the rising generation will be

Christians. Superstition is fast losing its power over the natives. We had an example of this at the time of our visit. We were greatly in need of yams, which were all under *tabu*. An application was made to the chief priest to know if anything could be done for us. After much hesitation, he agreed to remove the *tabu* for one day on the receipt of a certain amount of property, which we were glad to give. The time is not far distant when any breach of the *tabu* would have cost a man his life. The time to favour this dark-hearted people draws nigh.

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

As we were leaving Havannah harbour, on 29th June, we were met by the "Jason" coming in. The wind was light, and both vessels were within speaking distance of each other for some time. She had 98 natives on board for the Queensland market. As we were passing, a number of the natives climbed up the rigging of the "Jason" and sang a plaintive song of their own island. There was a native of Ambrym on board of the "Dayspring," and he told me, after we parted, that these men were his countrymen, and had sung to attract his attention, as they espied him on board of our ship. They had a sad story to tell him, but by no means uncommon in these islands. A party had gone from Ambrym on a visit to the neighbouring island of Mollicolo. On their voyage home in a canoe, they were overtaken by the "Jason," which lowered a boat and captured the canoe and those on board. The canoe was then broken in order to make it unserviceable. The following are the names of the stolen natives—Wamille, Paragkatis, Paragtagkau, Perper, married men; the unmarried men were Saksok, Urunpatik, Tapi, Kailog, Masengpu, Napog, Babg. There were two others,

married men, who made their escape at the island of Apee. The natives were all from the same part of Ambrym as my informant, and one of them was a younger brother. From the unsophisticated and circumstantial manner in which the case was told, as well as from the previous character of the vessel, I have no doubt of its accuracy. The days of piracy and outrage are not yet ended in these seas.

Before leaving Ifate, I may mention that during the present month Captain Wash, of the "Maria Douglas," died at Havannah Harbour, of arrow wounds received at Bank's group; Captain Robinson, of the "Marion Rennie," died there also, of a spear wound received at Santo; and Captain Bradley, of the "Swallow," died in his vessel at sea, of arrow wounds received at Lepers' Island.

NGUNA.

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

During our visit to Nguna I investigated a story which, a few months ago, went the round of the Australian papers. The Rev. Mr. Milne was charged by a man named William Irving, mate of the "Jason," with

instigating the natives to fire on him. To make the matter probable, it was confirmed by the solemnity of an oath. The whole statement, as far as Mr. Milne is concerned, is a pure fabrication. The first intimation that the missionary had of the grave charge against him was from Irving himself, four months after the event took place. It is true that two shots were fired at a boat in which Irving was, one by an enraged husband whose wife he was carrying off to ship for Queensland, and the other no doubt for some similar reason. It is doubtful if Irving would have fared better in Australia under similar circumstances. White men can point to cases on these islands where missionaries have interfered to protect them, but there is certainly no instance on record in which their influence has been employed to injure them. The avidity with which Irving's falsehood has been circulated, and the undignified and scurrilous remarks made on it, with a view to damage a Christian mission, is by no means creditable to some of the Australian periodicals. It is reported that the Queensland Government have taken up the matter in Irving's defence, and that a man-of-war is to be sent to the islands. It is to be hoped that the zeal of the Government officials will not evaporate until they have given this matter the fullest investigation. It is high time that some check should be placed on the falsehoods of the Queensland press against Christian missionaries.

Since the above was written, we have received painful tidings from the island of Nguna. A schooner called the "Fanny," was captured, and five men were killed. Mr. Milne was absent at the time attending a missionary meeting, but there were three Rarotongan teachers at the station. The "Fanny," had brought home some natives from Fiji, intending to procure others. They failed, however, to bring back two women, one of them the favorite wife of a chief, who had been taken away against the consent of her husband. The tribe of the chief decided on revenge for that and other wrongs. They boarded the vessel, killed all except the captain and mate, who escaped to the cabin, and protected themselves there by weapons. The mate, however, was severely wounded, his chin being cut off. The natives in the meantime cut the cable of the vessel, which drifted on land. The captain and mate, under cover of night, left the vessel and went in search of the mission station, which they found at last. In the absence of the missionary, the teachers gave them a welcome reception, but were obliged to conceal them. The captain was hid for seven days, most of the time in Mr. Milne's cellar, and the mate was

concealed for six days in the bush. At the end of that time, he became delirious and exposed himself to the natives, who shot him. On the seventh day, a vessel called at the place, and the teachers delivered the captain to those on board. The teachers saved him at the risk of their own lives; and had they not afterwards suffered so much in connection with this affair, the probability is that they would have been obliged to leave the island for safety. The person who rescued the captain was Mr. Thomas Thurston, formerly English Consul at the Fiji Islands, who has written a fair and impartial account of the tragedy, and appears to have done his duty in a humane and prudent manner. A few days after Mr. Thurston left, there were three slavers in Havanah harbour—viz., "Daphne," "Marion Rennie," and "Lismore." The crews of these vessels formed an expedition to revenge the Nguna massacre. They set out on a Sabbath morning, but instead of going to the guilty district, they went to the mission premises. The teachers were conducting worship with some natives at the time of their arrival. The meeting was broken up, all the teachers were put in irons, and one young man was shot dead at the door of the teachers' house. The party then called for fire to burn the missionary's house, but providentially none could be procured, and they contented themselves with breaking a new cooking-stove which they saw in the cook-house. The teachers and the wives were taken in irons to Havannah Harbour, and kept prisoners in the slavers. Loaded guns and knives were held to their breasts, and they were threatened with death if they did not confess that the crew of the "Fanny" were massacred by Mr. Milne's orders; but all efforts to extort a confession was vain. Mr. Milne returned home to a desolate station, but found the teachers at Havanah Harbour, much dispirited after the infamous treatment they had received.

TONGOA.

We met with a welcome reception at this island. When we landed, the natives knew us and ran, calling out, Missionary! Missionary! The word of our arrival soon spread, and in a short time a large crowd of unarmed natives were assembled on shore. We went to the village, which is about half-a-mile from the landing-place. I had two Rarotongan teachers and their wives with me, whom I intended to leave here; but the chief was absent, and nothing could be done until his return. He was shooting pigeons on the mountain, and we sent after him. A meeting was held after the return of the chief, and the question of

receiving teachers talked over. He told us that war was raging on the island at the time, and the teachers would not be safe. Only a few days before we arrived, ten men had been killed fighting, and a renewal of hostilities was daily expected. Under those circumstances, we abandoned the idea of leaving teachers for the present. We parted good friends, and hope that we may be able, at no distant time, to settle teachers on this interesting island.

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

At the time of my visit, about twenty natives were stolen from their island by the schooner "Flirt," and carried off to the Fijis. The captain had engaged to take them to the neighbouring island of Apee, and bring them home in three days, for which he was to be paid in pigs. Twenty natives were too strong a temptation for the cupidity of the captain, and, instead of bringing them back to their own island, he carried them into bondage. I was an eyewitness of this outrage myself.

SANTO.

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

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

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

During our visit, I made inquiries about a village on the opposite side of the bay, where I had been well received on a former occasion. I was warned against going to the place. The natives say that a slaver

called last year, and employed a native man known as "Santo Jack" to bring off six women for licentious purposes, which he did. When the women were on board, the vessel got under way, and carried them off, as well as the man who had been the instrument of their degradation. They are now labouring on the plantations in Fiji. The enraged husbands now seek revenge, and are on the lookout for the first white man who may fall into their hands.

The natives of Cape Lisburn gave us a letter addressed to the resident missionary. It had been left in their charge, shortly before, by the schooner "Stormbird," of Queensland. The letter was written by Mr. Watson, the agent on board. He wished to inform us that the "Stormbird" had lost her mate, a seaman, and native at Coha or Lepers' Island. The three men were fired on with poisoned arrows, and mortally wounded. They were taken to Cape Lisburn, and died there within twenty-four hours of each other. Mr. Watson requested that the word should be extensively circulated, that the character of these islanders should be known. A gentleman from Queensland met with a similar fate at Aurora, not long before. He had taken a voyage in a slaver for the benefit of his health. In one of his trips ashore, he was wounded by a poisoned arrow, and died soon after.

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

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

I remain, yours, &c.,

JOHN GEDDIE.

Christmas at the Industrial School, Halifax.

A LOOK AT THE BOYS.

The Industrial School is, perhaps the charitable institution that is most popular in Halifax. It has succeeded so well during the last five or six years that it has inspired public confidence in its management, and now it is easier to raise money for it than for almost anything else.

I invited a friend to take a walk out to the institution on Christmas day, as the committee had provided a good dinner and were expected to be there to serve it, and then to say a few words to the boys. The new home is two or three miles out of town, near the head of the North-West arm, and is well worth a visit from every sensible and kind-hearted stranger who may have an hour or two to spare while in Halifax. The building is plain and substantial, but quite imposing in appearance, and as it crowns a rising ground, a capital view of the whole peninsula can be had from its roof. There is a fine grove of sombre pines and spruce at the back, that shelters not only the house and the large workshop, but also the den of a black, glossy-coated young bear that is a great pet of the boys. Other pets abound; hens and ducks, guinea pigs and rabbits in boxes, a solemn crow domesticated by the combined influence of clipped wings, and human petting, horses, cows, and—for aught I know—fowl and “bestial” of other kinds. The Superintendent wisely thinks that gardening and the care of animals are two of the best means of education. Boys who love flowers or pet animals are not apt to be brutal. They learn, too, a good deal of natural history almost without knowing that they are learning.

We got out to the institution between 2 and 3 o'clock. The school room was prettily decked with festoons of spruce, but hearing a mild clatter of knives and forks and spoons from below, we at once went down stairs, and saw Mr Grierson's large family just beginning to be exhausted with as hard work as ever they had had. Fifty-five boys, varying from nine to eighteen years of age, were seated round eight tables. The bare skeletons of many geese were being

carried out to the kitchen, while here and there amid the groups was a boy with sufficient energy left to toy with a “marriage bone.” A huge plum-pudding had just been placed at the head of each table, and a member of committee was cutting it up and serving it out in such enormous slices that it was quite evident he had not forgotten his own keen appetite when he was a boy. No word was spoken as the boys girded at the pudding. Plates were emptied, and handed back again for “more;” and “more” was given. How long it might have lasted I know not; but at length the Superintendent took compassion on them, sounded a bell, and the whole corps rose and sang a thanksgiving. They had breakfasted early, had marched in to church and out again; the dinner was an hour or two later than usual; and it was Christmas. What wonder if the notes of the blessing were languid, with just an occasional spasm of energy, indicating that the languor was only that of repletion.

Take a look at the boys. Who are they and whence do they come? They are the lost shipwrecked children of our city, the poor flotsam and jetsam on our sea of life. They are the Arabs of the street, born under evil stars, cradled in want, surrounded by vice, predestinated to crime. Some have no parents; others would have been better off had they too lost theirs early. Some are direct from the Police Court, some from Rockhead, some only from the highways that lead to prison and the penitentiary. Some had good parents, but bad companions led them astray, and weak widowed mothers could no longer control them. Let the priests and Levites pass them by, let the modern Cains say ‘we are not their keepers,’ and what will these spoiled ill-used children turn into? The ‘dangerous classes,’ the costly criminals, the sores and plagues of society. Well for our civilization that there is still sufficient Christian life pervading it to seek out and save those straying and lost ones.

Let us look at them: not bad faces and forms on an average; some ugly enough, with low foreheads and back of the head correspondingly large, or thick lips and heavy look, or with cunning averted eyes. But to make up for this,

Committee Minutes.

Home Mission Board.

ST. ANDREW'S CHURCH, HALIFAX,
Dec 13th, 1871.

others are nice plump faced little fellows or real fine manly lads. Just after a Christmas dinner they don't look as intelligent as when at work or on the cricket ground. But as far as looks go, they'll do; and those who have been longest in the school, are, as a rule, the frankest and manliest looking.

But dinner is over, and the boys take seats. The afternoon is a holiday, but they are not inclined for exertion immediately, and so two or three short speeches come in not amiss. The chairman of the committee, P. C. Hill, wishes them a merry Christmas, and addresses them in a simple, earnest, affectionate way just suited to them, and then calls on me. I have nothing to say, for I hate to give advice; but looking round I see the Mayor present, I take him for a text. "Boys! there's his worship, the head man of the city! What's to hinder one or more of you from becoming Mayor." Great applause at this sop, and then the Mayor steps forward, and makes a capital practical speech. He tells them that he began life with nothing; that he hadn't half as many advantages as they; that he had far to go to school; and that as he had risen in the world, so might they. He told them the good he had got from Sunday School, and that he never missed going to church; no "half-day heaven" either at that. He told the trades boys how to learn their trades and how to practice them, and how to deal with the public; the advantages of industry and honesty, and the disadvantages of dram-drinking, or of using tobacco. He warned them that if any Industrial School boy was ever brought before him in his magisterial capacity, he would show him no mercy; but that if they behaved themselves, he would do all in his power for them.

So ended the speaking; and the assembly broke up, and we drove back to town, thankful to God that there was such a haven of refuge for our castaways; as the Protestant Industrial School.

G. M. G.

San Francisco.

A Chinese Young Men's Christian Association has been organized in San Francisco. It now numbers upwards of 40 members.

At which place and time the Board met by special citation from the Convener; present, Rev. George M. Grant, Convener, Rev. John McMillan, Rev. Geo. J. Caie, Rev. John Campbell and James Thomson, Esq.

The Rev. John Campbell was appointed Clerk *pro tempore*.

The Minutes of last meeting were read, and sustained as correct.

The conduct of the Convener in calling the present meeting was sustained. He then read a letter which he had written to the Colonial Committee since last meeting—the contents of which letter were cordially approved of and a copy of the same retained.

The Convener thereafter stated that the Rev. Mr. Moffat, a minister of the Church of Scotland, had arrived, but not under the guarantee of the Colonial Committee, and had been sent to labour within the bounds of the Presbytery of St. John till the 1st of February next, the people and Presbytery to provide two-thirds of his salary. He further stated that another missionary, the Rev. Mr. Begg, was expected to arrive within the course of a month.

The supplements for the half year were then taken up in the following order:—

I. In the Presbytery of St. John:—

The Rev. Geo. J. Caie made a statement to the Board as to the condition of this Presbytery. He said that Presbytery Home Mission organizations were set agoing, and that the result would no doubt be very satisfactory. He hoped that the sum to be drawn from the Board would be much less than heretofore.

The following charges were then taken up in order:

(a.) *Woodstock*.—In Woodstock the people are making endeavours to complete their church and the prospects of the charge are very good.

Mr. Caie applied for Mr. Begg, on his arrival to be sent to Woodstock and Northampton.

It was resolved to grant the request.

(b.) *Nashwaak and Stanley, and St. Andrew's.*—With regard to both these congregations—It was agreed to vote \$120 each for the first half year ending 1st Feb. 1872, and \$80 each for the next half year, the Board considering that the \$43 in addition formerly given should be raised by the people or Presbytery.

II. *The Presbytery of Restigouche* is entirely self-supporting.

III. *In the Presbytery of Miramichi:*—

(a.) The Convener reported that he had been verbally applied to by members of Presbytery for \$100 supplement to Rev. Mr. Russel, Licentiate, at present labouring as missionary at Red Bank and Black River, the people and Presbytery to raise \$500. Granted.

(b.) *Tabusintac.* The Rev. Mr. Robertson applied for supplement of £50 sterling. Agreed to grant \$120 for the first half year ending 1st Feb., and \$80 for the succeeding half year, the remaining \$43 to be raised by the Presbytery or people.

The Board then separated to meet again in St. Matthew's Manse on the 14th.

At which time and place it accordingly met, and the business was resumed.

IV. *Presbytery of Halifax:*—

(a.) *Truro and Folly Mountain.*—Application was made for £10 for the half year ending 1st February. The application was granted, the Board expressing the hope that such supplement from the Colonial Committee would not be required after that date, as the Presbytery was supplementing the charge liberally.

(b.) *Richmond and N. W. Arm.*—

The Presbytery of Halifax in inducting the Rev. James F. Campbell promised to apply to the Board for £20 sterling for this charge for the current year, with the anticipation that it will only be needed for one year. The application of the Presbytery was granted.

In consideration of a meeting of the Board having been appointed to be held in New Glasgow on the 19th inst., it was agreed to defer the consideration of the other supplemented congregations.

JOHN CAMPBELL, *Clerk, pro tem.*

ST. ANDREW'S CHURCH, NEW }
GLASGOW, 19th Dec., 1871. }

Which day met Home Mission Board. Present, Rev. Messrs. Grant, McRae and McMillan, and John McKay, Esq. Rev. A. Pollok was requested to act as Clerk *pro tem.* Chairman read copy of letter sent Colonial Committee, dated July 14th. Business having been resumed at the point where it was left off at the meeting of the Board on the 14th current, the application from Albion Mines and Westville for supplement was presented by Mr. McRae; it was agreed that £18 10s. sterling for year ending 1st August, 1871, to Albion Mines and Westville be granted; also, that supplement of £15 sterling be granted for half year ending 1st Feb. 1872. Application for Wallace and Pugwash made and granted for £15 sterling. The Board is glad to learn that the congregation of Albion Mines and Westville is to undertake the whole support of their minister from 1st Feb., and considers that the congregations of Wallace and Pugwash should immediately follow their example. Application for McLennan's Mountain supplement having been made, the Board, in view particularly of Mr. Stewart's arduous missionary labour in St. Mary's, grant the same. Application of Mr. McCunn for £8 sterling for half year, and a special grant of £8, granted; but recommended that Presbytery should take measures to prevent recurrence of such special applications. No application had come from St. Peter's Road and Brackly Point Road, P. E. I., but having ascertained from Presbytery report in *Record* that application to Presbytery had been made and granted, Board renewed usual supplement to Mr. Stewart. Meeting adjourned.

ALLAN POLLOK, *Clerk, pro tem.*

Presbytery Minutes.

Abstract Minutes of Presbytery of
Halifax.

ST. ANDREW'S CHURCH,
19th Dec., 1871, at 3 o'clock, p. m.

At which place and time the Presbytery met and was constituted by the Moderator, Rev. John Campbell. Sede-

runt, with the Moderator, the Revds. G. M. Grant, John McMillan, W. T. Wilkins, J. F. Campbell and the Clerk. Rev. G. J. Caie, of St. John, N. B., and Rev. Hugh McMillan, being present during part of the session, were invited to sit and deliberate.

The Minutes of the last regular meeting in St. Matthew's Church, were read, and as slightly amended, were sustained. The Minutes of *pro re nata* meetings held at Richmond on the 9th and 19th of October, were also read and approved.

The Clerk called attention to an account presented on request of the Presbytery, by Rev. Hugh McMillan at the meeting at Richmond on the 19th Oct., being for supply given by him to Richmond, North West Arm and Goodwood; and claiming a balance due to him of \$246. After conversation it was agreed that the matter be referred to the Committee appointed for the purpose at the last regular meeting.

Mr. Wilkins handed in an account with the Presbytery for a balance of supplement due in the sum of \$123.33 up to Dec. 1st, 1871. The Clerk was instructed to give Mr. Wilkins an order for the same, (\$123.33), on the Treasurer of the P. H. M. Fund, and also to write to the Trustees of St. Paul's Church, Truro, stating that in the opinion of the Presbytery, that congregation should, after the first February, 1872, increase the stipend paid by them to their minister, by \$100, and thus become self-supporting so far as the Colonial Committee is concerned; the Presbytery having taken on itself the rest of the supplement required.

It was agreed, on motion of Mr. Grant, seconded by Mr. McMillan, that, hereafter, supplemented congregations be instructed to apply quarterly for the amount of supplement granted to them by the Presbytery; and that the Clerk shall keep on file such written applications for sums paid and orders given.

"The institution of Minister's Widows' and Orphans' fund," as per minutes of last meeting of Synod in supplement of the August No. of *Record*, was taken up. After conversation, it was agreed, that the matter be deferred till next meeting of Presbytery.

Attention was called to the practice of publishing the proceedings of Presby-

tery, under the heading "Minutes of Presbytery," before being read and sustained at the next meeting. Opinions of members were expressed chiefly in regard to the propriety or impropriety of the usual heading of published "Minutes" so called, it being well understood that these were not the official minutes, but merely abstracts from the Clerk's draft minutes, to be thereafter submitted for approval. It was felt to be important to obviate the delay of publication and to prevent misunderstandings as well; and it was resolved, that as only abstracts from Minutes of Presbytery are published, they be in future published under the heading "Abstract Minutes of Presbytery of Halifax." It was further resolved, on motion of Mr. McMillan, seconded by Mr. Wilkins, that Mr. J. F. Campbell and the Clerk be a Committee to revise the draft Minutes and select abstracts for publication.

The Rev. John Campbell having tendered his resignation as Moderator here pressed on the Presbytery for its acceptance. For reasons given by him, but with much regret on the part of Presbytery, Mr. Campbell's resignation was accepted. It was then moved, seconded, and unanimously agreed to appoint Rev. W. T. Wilkins as Moderator for the remainder of the Synodical year. Mr. Wilkins took the chair accordingly; and the next meeting was appointed to be held in St. Andrew's Church, Halifax, on the second Wednesday of March, 1872, at the hour of 4 o'clock p. m.

Closed with the benediction.

DANIEL McCURDY,

Pres. Clerk.

Letter to the Editor.

REV. AND DEAR SIR,—

We at Loch Lomond, C. B., are not numerous. There are about twenty families of us who are able to contribute towards the support of the ordinances of religion. There are some more, but they are poor and unable to do anything in the way of payment, but they are very faithful to the Church of Scotland. We expect to have our new church finished outside by next

summer; the winter came in so early this season that the joiners had to stop work earlier than they expected. Next summer we hope to have a missionary labouring among us, and that some of the Presbytery of Pictou will come down and open the church for us. We rejoiced very much to see the delegates, Messrs. Fraser and McMillan, visiting Cape Breton last harvest. We hope that the Committee will be pleased to grant us one hundred dollars towards finishing the church.

I am, yours, very truly,
DOUGALD McDUGGALL.

Loch Lomond, Dec. 8th, 1871.

(We publish this letter willingly, and in reply may say that if Mr. McDougall will forward to the Rev. Mr. Fraser a copy of the deed of the church to be forwarded to the Colonial Committee, and will give an assurance that the \$100 grant now asked for will be sufficient to finish the church and leave it free of debt, Mr. Fraser will bring their application before the Home Mission Board at its first meeting with every assurance of success. The two conditions we have mentioned are insisted on by the Colonial Committee in making any grant.
—ED. M. R.

News of the Church.

Arrival of Another Missionary.

The Rev. Mr. Begg, whose arrival was expected, as may be seen from the minutes of the Home Mission Board published this month, landed in Halifax on Dec. 20th, and proceeded the week after to the Presbytery of St. John, N.B.

Mr. Begg is a great acquisition to our ranks. He was the first student of his year in the Glasgow University Divinity Hall. Last session he took all the three first-prizes of the year. And he brings letters from several of the leading ministers of the church commending him to us in the highest terms. His elder brother was that missionary to India, whose early death was so much lamented a few years ago. And nothing but a similar spirit of devotedness and missionary zeal would have brought to the Colonial field one whose rare talents would have ensured him speedy prefer-

ment in the Church at home. We trust that Mr. Begg will be duly appreciated and aided in the field in which he is to labour, and that the Lord of the vineyard will bless his labours abundantly.

Notice

The following supplements may be drawn for on Feb. 1st for the half-year then ending, from the Treasurer, Alex. Jardine, Esq., St. John, N. B., the Presbytery certificates and receipts being at the same time forwarded:—

Nashwaak and Stanley.....	\$120 00
St. Andrew's, N. B.....	120 00
Tabusintac.....	120 00
Black River and Red Bank.....	50 00
Truro and Folly Mountain, N. S.....	50 00
Richmond and N. W. Arm.....	50 00
Albion Mines and Westville.....	186 00
Wallace and Pugwash.....	75 00
River John.....	80 00
McLennan's Mountain.....	75 00
St. Peter's and B. Point Roads.....	50 00
Rev. D. McCurdy.....	50 00

Extracted from Minutes of H. M. Board. G. M. GRANT, *Convener*.

Halifax Sabbath School New Year's Day Fete.

One of the pleasantest gatherings of the year is that held usually on the first day of the year by the Sunday Schools in connection with the Church of Scotland, in Halifax. They mustered in new St. Andrew's this year, and the Church was well filled with them. Bright, radiant faces met you everywhere; and dull care was dispelled from the longest faces as they gazed on the happy scene. W. H. Neal, President of our S. S. Association, was in the chair, and our three Halifax ministers, Revs. J. F. Campbell, John Campbell and G. M. Grant were present, and gave short and appropriate addresses. Hymns were sung under the leadership of Mr. Thos. Mitchell and a choir of St. Andrew's scholars; presentations were made, and prizes and certificates awarded; and Christmas trees stripped of their hundreds of prizes; and apples and sugar plums distributed.

The proceedings lasted from 9.30 A. M. to 12, noon; and every one went away delighted, instead of thinking them long. About seven hundred teachers and scholars were present, and

a number of parents and friends looked down on them from the end gallery, and shared in the universal joy. M. M. Lindsay, Esq., Superintendent of St. Matthew's and Richmond S. Schools, presented the prizes to the best Richmond scholars. This School is now in a most flourishing state. It numbers about 100, and, as the minister of the district takes a special interest in schools of all kinds, wisely judging that "the child is father to the man," it is sure to grow, not only in numbers, but in all that makes Sunday School teaching really useful. Seventy-one book prizes and thirty certificates of honor were awarded to the best St. Matthew's scholars, and about half as many to the St. Andrew's boys and girls. Mr. A. Campbell, Superintendent of Tower Road School, presented to his "best" similar prizes; but the North West Arm School did not put in an appearance, as it is to have a special celebration of its own.

The advantages of these Christmas and New Year reunions are very great. To give pleasure to so many is in itself no small good. A valuable church feeling is also cultivated. Rich and poor meet on the one platform, and nothing is recognized but the merits of regularity, punctuality and good conduct. This may be considered a great evil, and may therefore be shunned by snobs: but every sensible, not to say Christian, man or woman must see that it is a great blessing to both classes. We wish "a happy New Year" to all the young folks, without exception. CHURCHMAN.

WE have before us the Minutes of the Annual Conference of Missionaries. The business was chiefly of a routine nature.—The "Dayspring" is to be repaired to the extent of \$16,000. To accomplish these extensive repairs, consisting of new decks, new sails, new copper, &c., notwithstanding the present flourishing condition of the "Dayspring" Fund, there will be a deficiency of \$7,000 to be met by the churches at present supporting the mission.

Captain Fraser, who commanded the "Dayspring" for eight years, has resigned on account of "his rising family and the expenses connected with their

education." They return home by Melbourne and Halifax.

The good work of the mission goes on with vigour and success. Mr. Goodwill being at his own station, on Santo, was not present at the meeting.

Mr. Robertson, after enjoying his visit to Edinburgh and Glasgow, is now on his way to the sphere of his future labours.

Letter from the Colonial Committee.

The following letter has been received by the Convener of the Home Mission Board:—

NOVEMBER 24, 1871.

My Dear Sir,—The Committee were much gratified by your last letter, and by the evidence it gave of great activity on the part of your Board and of a satisfactory response from the people to your requirements.

They of course approved of your Draft on them. Should any special claim arise, as in the case of Cape Breton, they will be ready to consider it.

They are anxious to find one or two missionaries to send to the Maritime Provinces. One now in this country studying, has not yet applied.

I remain yours truly,

S. S. LAURIE.

Erratum.

The \$34.48 acknowledged in the *Record* of August last as collection for Foreign Mission from DeSable was, we are informed, raised chiefly by the Eastern Section of Mr. McColl's charge, about Orwell Head.

Praiseworthy.

In the Port Philip section of the Wallace congregation there is a *Record* taken by each family. This is no doubt owing to the faithful and energetic action of the minister, the Rev. James Anderson, on our behalf. We feel it due alike to people and minister, to make this acknowledgement, so that others may "go and do likewise."

Notes of the Month.

FRANCE is still in a most unsettled state politically. There is a vast amount of discontent at the present state both of their Home and Foreign affairs. After their great defeat by the Prussians a civil war was commenced and raged with awful violence till it was crushed by the overwhelming power of the Government. The ruling powers however have not got the confidence of the people. The difficulty is to find a man and a government who can and will under present difficulties give satisfaction to the nation. At present there is a German army encamped on their soil, and maintained largely at the expense of the country. Much trouble has arisen between this army and the citizens in the Provinces where they are. Many soldiers have been murdered, and daily reports of outrages against others have come to us. Bismark has notified the Government of France that the perpetrators of these murders and outrages must be delivered up to the German officers for trial, or that their army of occupation would be increased, and would preserve order by force. By a recent despatch we find that a number of prominent citizens in the town of Revin have been seized as hostages, in consequence of a quarrel between the French people and the Bavarian troops. This notification and action on the part of the Germans must be most galling to the French. With this state of feeling the nation will never be satisfied, and what is wanted but cannot be found, is a man who can form a government and unite the people, that they may be able to drive these proud invaders from their borders, and show the Germans that they can still maintain the dignity and position of one of the first nations of Europe. The present republican form of government we can scarcely expect to last. The people have an end in view, and it will matter very little to them what may be the form or character of the government which will offer to aid them in accomplishing it. They have been defeated by the Germans; the glory of their nation has departed with their defeat; they have since been subject to the most tantalising insults and threats on the

part of Bismark; the strongest and most bitter feelings of hate and revenge have taken root in the heart of the nation, and nothing will ever satisfy them but a government of whatever name or character which will seek an alliance with other powers against Prussia. There is a growing feeling for war and we fear that they will not be satisfied till they have it.

GREAT BRITAIN has been greatly excited over the severe illness of the Prince of Wales. The first account received by us of him was not by any means alarming. It was that he had typhoid fever, but that the symptoms were not dangerous. Then came more alarming accounts, but with the assurance that the fever had been at no time beyond the control of his physicians. After two weeks the public learned that the Prince up to that time had been delirious, and that his insensibility continued. It was further stated that brief snatches of sleep alone gave him any relief, and that no hope of his recovery was entertained. For over two weeks he was at the point of death. All the members of the Royal family in the meantime were summoned to his bedside. Daily with them and with his physicians who were in constant attendance on him, hopes and fears alternated as to the issue of his illness. The telegraph lines and cables throughout the world were occupied in sending hourly intelligence regarding him. It was when the worst of news was expected that the most gratifying intelligence came of visible improvement in his condition. Hope was revived, and now we are happy to record that he is progressing favourably toward recovery. The intense excitement of the people, which is said to have been greater than during the Crimean war, is gradually subsiding. The sympathy manifested for the Prince and the members of the Royal family, shows how near and dear the throne is to the British nation. Lately we have heard much from stump orators regarding a growing republican spirit among the people. We could scarcely credit the truth of the statement. We remembered that those who were dissatisfied with the existing state of affairs in a country are generally apt to magnify the strength which they have to back

them in their opinions. We are glad to find with reference to the British nation, when an opportunity as in the case of the Prince of Wales occurs to show the real sentiments of the people, that those who clamour against the present existing institutions of the country and in favour of republicanism show themselves to be a small and insignificant party. Mr. Gladstone, who is representative member in Parliament for Greenwich, lately addressed his constituents. The meeting was held in the open air, and as it numbered from 15,000 to 20,000, it is not surprising that there was considerable rowdiness on the part of those who were not able to hear distinctly. Mr. Gladstone however proceeded as best he could, making the best possible excuse for the barrenness in results of the last Session of Parliament, and making good promises for the future. With reference to a republican spirit among the people, he said that Englishmen even of the most democratic type had a sneaking tenderness for a man with a title. This statement with late expressions of sympathy for the Prince of Wales and the Royal family shows that the monarchical institutions of Britain are safe for many a day from the attacks of the mobocracy. Mr. Gladstone further noticed that in eighteen years £20,000,000 sterling of annual taxation had been remitted, that the working people had been put in possession of the franchise, that their children had free schools where they could receive a good primary education. These were almost the only facts of importance which he had for the people.

The Hon. Robert Lowe, Chancellor of the Exchequer, in a lecture which he recently delivered in Halifax, England, took the opportunity of making an appeal in favor of monarchy in Great Britain. He also warmly defended the Queen against the charges which had been made against her by Sir Charles Dilke.

There is at present in Ireland considerable agitation over the education question. The Roman Catholics did not get their own way when the present national and non-sectarian system of education was adopted for the country. At the time they agitated strongly against it, and now again we hear of them clamouring for denominational schools

with government grants of money. The Presbyterians, Episcopalians and Wesleyans are united in the determination to preserve their present system of national and non-sectarian schools. The Roman Catholics will not be satisfied either in Ireland or in any other country with anything in which they will not have the advantage over protestants. Now and again we hear of other indications of discontent in Ireland. Things are not by any means as bad as they were, and we trust that they may steadily continue to improve. R. S. C.

Intelligence.

The Murder of Bishop Patteson in the South Sea Islands.

Sydney Smith used to say that Railway directors in England would never be impressed with the duty of providing for the safety of travellers till a Bishop or a Peer, or one of themselves was killed in some frightful railway catastrophe. If such is English nature, it is to be hoped that the shocking murder of Bishop Patteson will awaken the British Government to do at length what the missionaries to the South Seas have long been memorializing it to do. For there can be no doubt that the abominable practice of kidnapping the natives, against which Dr. Geddie and his brethren have so often protested, is the real cause of the death of Bishop Patteson, and of several of his murders that we have lately been hearing of, as well as of most of the coldness, and the downright hostility of the natives in many islands to every approach to them of white men.

Bishop Patteson was one of the noblest of modern missionaries. He was highly connected in England, and had abandoned the brightest prospects of preferment to go out to New Zealand to labor as an humble missionary under Bishop Selwyn. He was Selwyn's favourite, and generally accompanied him in his voyagings among the Islands of the Southern Seas. They visited Aneityum several times, and were entertained by Dr. Geddie, whose household always

enjoyed such visits. When Selwyn was raised to the Episcopate of Lichfield, Patteson succeeded him as the missionary Bishop, and his name is now added to the honoured list of the martyrs of the South Seas.

It is somewhat singular that he had a kind of presentiment that he would suffer from the lawless and inhuman doings of the kidnappers. He was unable to attend the Synod of his church in New Zealand that met last autumn, and therefore sent a paper to be read at the meeting of the Court on the chief hindrance to mission work in the South Seas, viz.,—the stealing of the natives to be sent to the plantations of Queensland and Fiji, under the pretence that only 'emigration' was encouraged. This was probably the last document of importance written by him, and it is given in full in the *New Zealand Church News* of October. He declares in it that the traffic is carried on to a great extent in the Northern New Hebrides; and we are especially concerned in this, as it is there that Mr. and Mrs. Goodwill are labouring. May God preserve them! We give an extract from the Bishop's paper that shows how the milk of the poor natives has been turned into gall by the treachery and brutality of the kidnappers. He says:—

"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, fishhooks, &c. They thanked us and we thanked 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 native comes on board the whale ship, and we, in our turn, dare not land. Again, we used to carry people from one island to another, when they wished it, and they would give us hogs and other articles. This also had been taken advantage of, and the natives carried into slavery instead of home. Should we be shipwrecked, our lives must go for those that have been stolen, and the natives will be condemned, and called blood-thirsty, &c.; and yet what will the natives have done? Not certainly right, but no more than civilized people have done in many cases. I hear that they use your (Bishop Patteson's) name to decoy natives from their islands, and I also hear from good

authority that they inquire very particularly of the whereabouts of the Southern Cross' (the mission schooner)? We experience to some extent the evil effects of this traffic which has been described in this last extract. In many islands where we were already on more intimate terms with the people we are now obliged to be very 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 minds of the natural suspicion and distrust which these 'nefarious practices' excite. . . . In conclusion, I desire to protest, by anticipation, against any punishment being inflicted upon natives of these islands who may cut off vessels or boats' crews until it is clearly shown that these acts are not done in the way of retribution for outrages first committed by white men. 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 these things. It is the white man's fault, and it is unjust to punish the coloured man for doing what under such circumstances he may naturally be expected to do. People speak and write inconsiderately about the treachery of these islanders. *I have experienced no instance of anything of the kind during 14 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 insures 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 fro 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, and re-conveyance to their homes. Two small men-of-war ought to cruise constantly off 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."

Those are exactly the sentiments that we have heard from Dr. Geddie's own lips, and that he has again and again urged with his pen. And indeed how can anyone wonder at such acts of retaliation! As the *London Times* puts

it:—"These islanders had once been friendly, communicative and docile: they became resentful and bloodthirsty under the infliction of wrongs at the hands of those whose duty it rather was to instruct and improve them. The murderers of Captain Cook (a century ago) had the excuse of ignorance and savagery; the murderers of Bishop Patteson, if they had any excuse, had the excuse of a provocation which their victim had been one of the first to acknowledge and deplore." And no doubt those traders are the men who would tell us that 'missions are a failure—that they had been there and knew all about them, &c.'

It will not be to the credit of England if she allows this species of slave-trade to exist longer. What she has put down on the coast of Africa, she cannot tolerate in the Pacific. And if the death of the good Bishop shall prove to be the trumpet-call that awakes her to the duty, not in vain will he have given his life. He will have given it for the people whose souls he loved and laboured for. And as it was said of his Master, so it shall be said of him, "it was expedient that one man should die for the people, and that the whole nation perish not." HALIFAX.

The Church of England in Australia.

At the meeting of the Church of England Assembly in Melbourne, Australia, last October, an important step was taken in the direction of fraternizing with other denominations. In a new "Trustees and Vestries" Bill which they passed, a clause was carried by 38 to 18 which provides that the Bishop may, with the consent of the incumbent and vestry of any parish, allow the church of that Parish to be used for other purposes than divine worship, according to the forms of the Church of England. The Bishop supported the clause. The Dean of Melbourne moved, in amendment, that the bishop, incumbent and vestry should be allowed to grant the use of the church only to Presbyterians. The reason he made the exception in their favour was that they had a Confession of Faith. Dr. Boake supported the Dean's proposal. The Confession of Faith was identical on all

important points with the tenets of the Church of England; but Wesleyans held some dangerous doctrines, for instance, that of perfectibility. Other speakers wished a preference to be given to the Wesleyans; but the clause, as originally proposed, passed.

Father Gavazzi on Italy.

He was glad to say that Italy at last was open to receive the Gospel of Jesus Christ. In 1847, there was not a single public place of Protestant worship in Italy. From 1847 to 1859, five congregations were established, consisting of 400 communicants and 1,000 constant hearers. At this present moment, they had 100 regular Evangelical congregations, and, on an average, 10,000 communicants and 30,000 constant hearers, and everything looked bright for the future. They had week-day and Lord's-day schools for boys, girls, and adults, and they were generally, well attended almost everywhere, and more than half were Roman Catholic children. Then, again, the Word of God has been circulated. When he left Piedmont first, there was not a single Bible in the whole country. It was an offence to possess a Bible, to read it to others, or to sell it. It was a crime punishable by the Italian laws with five years' imprisonment. There was not then a single Christian Bible in circulation. They had now in Italy scores of colporteurs about the country, who went forth boldly with their little sacks filled with Bibles without hindrance. Since 1868, they had circulated not less than 300,000 copies of the Word of God in Italy, and that book, humbly and prayerfully read, would work out its spiritual regeneration. Even Rome, which had been hermetically sealed against the Gospel, was now opened. Forty months ago the Evangelical Christians would have been imprisoned within the walls of the Inquisition; now they could preach the Gospel almost within the bearing of the Pope himself. They had already established in Rome five regular congregations. They had several communicants, and before he left Rome as many as 207 catechumens presented themselves for examination previous to joining the Church. There were eight colporteurs

now in Rome, selling copies of the Bible, which was well accepted everywhere. Upwards of 10,000 copies had been sold in a very few months, and he calculated there were now 20,000 copies of the Word of God in Rome. 2,000 copies of the New Testament alone had been sold in the Ghetto to the Jews. Father Gavazzi described his own Evangelistic work in Rome, and stated that he had preached there nine times in a week to large and enthusiastic audiences.

Damascus.

Within a short period a wonderful movement has taken place among the Mohammedans of Damascus. According to the old law of this Empire, the Mohammedan who renounces his faith and becomes a Christian is instantly put to death. A few weeks ago one convert actually suffered this penalty, and afterwards Hassan, another convert, was arrested at Beyrout and doubtless would have met with the same fate, had not the missionaries interfered in his behalf. At once the American Presbyterian Missionaries applied to the British Consul at Beyrout, who promptly telegraphed to the British Ambassador at Constantinople for instructions. After much suffering, through the intercession of the British Consul, he was released from prison, and has passed over with his family into Egypt, where he will be cared for. It is more than probable that the following extract from a letter of one of the Abyssinian Missionaries referring to the great movement now going on in Damascus, may be attributed, under God, to the confidence which the rescue of Hassan, through the influence of the British Government, has inspired:

"It is truly an exceedingly great privilege for England to have so noble a work in this old city, so interesting, and the Lord God will bless every one who will help for its extension. The kingdom of God makes great progress in the East. There are no sects, confessions or denominations which are not affected by a very deep anxiety for salvation; and no doubt you will be astonished to hear that there is at Aramoun, in our English School-house every Sunday, a meeting of more than one hundred souls, belonging to the Greek Orthodox

Church, hearing the word of God preached to them, and a good number of them have already become regular members of the Protestant Church at Abeih. But you will be more astonished and surprised when I tell you that here, in Damascus, is a wonderful movement among the Mohammedans, so that not less than 3000 of them desire to become Christians. They have regular prayer meetings and they pray to our Lord Jesus Christ that He might reveal Himself to them as their Saviour, and lead them out of darkness into light and truth."

"The old law of this Empire pronounces death to every one who becomes a Christian, and this might be executed on individuals, but how can it be executed on three thousand? The Missionaries tell me that the number increases every day. That may be the end of such surprising things."

The following extract from the reply of the British Consul at Damascus to the address presented to him by the Missionaries, thanking him for his efforts in rescuing Hassan, are of interest:—"I feel assured that we may look forward to happier days at Damascus, when peace and security shall take the place of anxiety and depression. Meanwhile I take the liberty of recommending to your prudent consideration the critical state of affairs in Syria. A movement which cannot but be characterized as a revival of Christianity in the land of its birth, seems to have resulted from the measures adopted by the authorities, and from the spirit of enquiry which your Missions have awakened in the hearts of the people. The new converts are now numbered by thousands. Men of rank are enrolling themselves on the list, and proselytizing has extended to the Turkish soldiery."

What a wonderful movement is taking place in this old city, Is it not the doing of the Lord, and marvellous in our eyes? Should not such wonderful revolutions, opening up the way for the free access of the Gospel, impress us all. God is working in the dark corners of the earth, and is overruling what seems to be trying dispensations for the furtherance and promotion of His kingdom and glory. Such great movements as

the above favors the spread of truth, and should lead all to take a still deeper interest in the cause of Missions.

Japan.

A Japanese student, now in America, has lately embraced the Gospel and notified his Government of the fact, informing them that they need no longer provide for his support. Instead of repudiating him, the Government authorized him to continue his studies, and increased the allowance for his sustentation. This fact shows to us that a marked change is being effected in this benighted land.

Madagascar.

Thirty-four years ago martyrs were found willingly laying down their lives for Christ on this heathen island. On the spot where the first martyr's blood was spilt now stands a handsome church with a beautiful spire. Other churches have also been built to the number of 90, with 5000 members, and there are about 20,000 nominal Christians. Within the past five years the people have erected, at their own cost, nearly 100 chapels. The Government works are also stopped on the Lord's Day, and places of worship are crowded to excess. What hath God wrought?

Smyrna.

It is stated that, of the 4,000 Jewish married women in Smyrna, scarcely one is able to read. According to Talmud it is accounted a sin to have girls instructed.

Salt Lake City.

A Presbyterian Congregation has been organized among the Mormons under very favourable auspices. The American Government having raised the strong hand of its power against the criminal polygamy of this land, evangelical denominations are fast gaining a foothold.

West Indies.

A terrible hurricane has of late swept over these Islands, doing a vast amount of damage among the Mission stations, as well as to towns and villages. A large number of the population on these

Islands are Wesleyans, and hence the members of that body have endured much suffering.

Mexico.

The first native Methodist Church was recently organized in Mexico with eleven members, and a native Mexican is now studying for the ministry.

Malta.

Quite a religious revival has of late taken place among the man-of-war sailors at Malta. Last July 486 soldiers and seamen, of their own accord, attend the Bible Classes and other meetings held by the Scripture-readers on the shore. A great interest seems to have been awakened among them, which, we trust, may long continue.

Arkansas, U. S.

A minister in Arkansas says:—I must, with sorrow, say there are many destitute places here with neither preaching nor Sabbath schools, and few religious books of any kind. Within a distance of 40 miles there is but one Sabbath School, and day schools are few and far between. The labours of Missionaries are much needed in this locality.

Texas.

Much spiritual destitution prevails in this land. In one settlement, forty years old, a sermon had never been preached. A Sabbath School had been organized by a lady with three scholars, which, however, increased to forty. Texas seems to present many fields for usefulness.

Kansas.

Presbyterianism seems to have made considerable progress within a short period in Kansas. Four years ago, in thirteen counties, there were three Presbyterian ministers and five churches; now, there are 34 ministers and 38 churches.

Italy.

Mr. Fernly, of South Port, has given £5000 to the Presbyterian Missionary Society for the erection of a chapel at Rome.

Do Missions Pay ?

A seaman, in returning home to Scotland after a cruise in the Pacific, was asked, Do you think Missionaries have done any good in the South Sea Islands? I will tell you a fact, which speaks for itself, said the sailor. Last year I was wrecked on one of these Islands, where I knew that eight years before a ship was wrecked and the crew murdered; and you may judge how I felt at the prospect before me,—if not dashed to pieces on the rocks to survive for only a more cruel death. When day broke we saw a number of canoes pulling for our poor ship, and we prepared for the worst. Think of our joy and wonder when we saw the natives in English dress and beard, some of them speak in the English language. On that very Island, the next Sabbath, we heard the gospel preached. I do not know what you think of missions, but I know what I do.

Family Worship.

There ought to be no sweeter hour in the day than that in which comes the morning meal and the family worship. Yet it is sorrowful to see what sometimes passes for the latter. A chapter of the Bible hurried through, a rambling stereotyped prayer mumbled over, and the participants rush off to the work which they have been meanwhile thinking about, and which they enjoy a great deal better. The exercise is wrapped in fog instead of being crowned in Heaven's light. It is a mistake to suppose that fluency or education are specially needed in conducting family worship. It wants a heart most of all. Let there not be a single petition that is not born of real desire—even if the prayer be not two minutes long. Blessed be the home where the spirit of song dwells and adds its charm to the morning worship. The exercise need not be long, but it should not be crowded. Break up the formality, carry all the soul and life you have into it, and its savor shall not go through the day alone, but among all the home memories none shall be stronger to hold the grown up children to the faith of their fathers.—*Christian Banner.*

To a Beloved Sister in Heaven.

(Said to have been written by a lady of St. Andrew's, Pictou, on the death of a friend.)

Hail! happy Spirit, hail!
 Celestial heaven-born guest!
 Sharp, sudden, was the gale,
 That wafted thee to rest:
 Awhile the waves impetuous rushed—
 A moment's tossing,—all was hushed!

Hail! happy Spirit, hail!
 To the all-peaceful shore
 Where sin can ne'er assail,
 Nor sickness waste thee more:
 No sadness now shall cloud thy brow,
 No pain, no sorrow, try thee now!

Oh! could I pierce the veil,
 And see thee as thou art,
 My spirit would not fail
 With thine to bear a part:
 Methinks, I hear thee sweetly tell
 That Jesus "hath done all things well."

Methinks, I see thee now
 In yonder ransomed throng,
 Amidst the Seraphs bow,
 And join the sacred song,
 See thee approach Immanuel's throne
 Before His feet to cast thy crown.

The interview,—how sweet,
 To see Him face to face,
 To fall before His feet,
 Transported with His grace:
 Language must fail to speak thy bliss,
 For thou art now where Jesus is!

And shall I grieve for thee,
 And wish (however vain),
 To fill the vacancy,
 And bring thee back again?
 Oh! no.—I feel, I mourn, my loss;
 But, for thy sake, I'll bear the cross.

I would not have thee hear,
 I would not spoil thy rest,
 To dry my mournful tear,
 Or ease my troubled breast;
 No! dearly as I loved thee,—still,
 I yield thee, at thy Father's will.

As thy dear frame decayed,
 Thy beauties ripened fast,
 Shone brighter through the shade,
 And richer lustre cast:
 Yet, thou wast all humility,
 And Jesus was thine only plea!

Oh! Memory! thy powers,
Revive my pleasures gone,
Bring back the happy hours,
Spent with herself alone:
Bright blissful moments,—mine no more,
But, Oh! I love to think them o'er.

Yet, 'tis a bitter sweet,
A sadly pleasing pain,
A momentary cheat.
That yields my bliss again:
But, Oh! I trust,—life's voyage o'er,—
To meet thee on the peaceful shore!

I long to join thee there,
To wing my flight away,—
Thine ecstasy to share,
In realms of endless day,—
That, freed from sin, I may fulfil
Unweariedly my Saviour's will!

I long with thee to trace,
The dealings of our God,
And sing his sovereign grace,
In yonder bright abode.
Oh! how I long to soar above,
To regions of celestial love!

Hail! happy Sister, hail!
The pangs of death are o'er,—
I too dare cross the vale,
If Jesus go before:
Yes, with my Saviour there to save,
I too will trust the heaven-bound wave!

Till then, farewell! blest Soul,
In Jesus's presence blest:
A few more suns shall roll,
And I shall be at rest,—
Then I shall join thee in the sky,
And with thee spend Eternity!

The following overture, presented by a Session to the Presbytery of Marion, was answered in the negative: "Should a member of a church who has removed without the bounds of the church receive a letter of dismission to another church, who refused to pay his dues to the minister."

All payments are hereafter to be made in Dominion Currency, and all sums paid in old currency will be reckoned accordingly.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Amount received from Gairloch, including \$10 N. S. Cy. from the Hero of Kurs Orange Lodge, and from J. Hart, Esq., Baddeck, 5s. 1½d. N. S. Cy., being sum collected by Mr. Thos. McLennan, Middle River, C. B., and appropriated by Mr. Brodie to Foreign Mission.....	\$30 00
Col. St. Paul's Church, East Branch, East River.....	13 00
Collection at Earltown, per A. A. McLean, viz:	
British silver \$6.87½, less 2 2-3 per cent.....	\$6.20½
Can. Cy., (20c., 10c. and 5c)....	1.30
Dimes and half dimes, at 8c. and 4c.....	0.44
U. S. Cy., 3c.....	0.02½
Col. at Earltown per Rev. D. MacLae, \$16.25 and \$4.75.....	21 00
Col. at Musquodoboit, per Rev. Mr. McMillan.....	28 71
Col. at St. Matthew's Church, Halifax	240 41
	<hr/>
	\$341 09

JAS. J. BREMNER, *Treas.*
Halifax, N. S., 6th Jan., 1872.

YOUNG MEN'S BURSARY FUND.

Rec'd from Cape John Congregation..	\$6 05
JAMES HISLOP, <i>Treas.</i> Pictou, Dec. 30th, 1871.	

PICTOU PRESBYTERY HOME MISSION FUND.

Paid Rev. Mr. McCunn.....	\$40 00
JAMES HISLOP, <i>Treas.</i> Pictou, Dec. 30th, 1871.	

CASH RECEIVED FOR "RECORD:"

Rev. J. Robertson, Tabusintac.....	\$ 8 00
Allan McQuarry, Toney River.....	4 00
A. Robertson, St. John, N. B.....	20 00
D. W. Fraser, Middle River Pictou....	1 00
Concord, New Lairg and Glengarry...	6 50
Donald Stewart, Dalhousie.....	10 00
D. Morrison, Carleton, N. B.....	0 60
Rev. F. Home, Bathurst, N. B.....	5 00
A. Campbell, Broad Cove.....	0 60
James A. Young, Upper Nashwaak...	5 00
D. Munro, Upper Woodstock.....	1 50
Wm. McLean, St. Andrew's, N. B....	4 00
Rev. J. Layton, Teviotdale.....	3 50
James Craig, Kingston.....	1 89
Alex. Ross, Londonderry.....	0 63
Rev. D. McRae, Hopewell.....	2 50
Alex. McKenzie, Wallace.....	6 00
John McKay, Millville, Pictou.....	5 00
Alex. McLean, W. B., River John....	5 00
Rev. Peter Melville, Georgetown, P.E.I.	24 00
Wm. McLeod, North River, Onslow .	5 00
Peter McDougall, Loch Lomond, C.B.	5 00
Halifax:—Capt. John Taylor, J. S. Cunnabell and Mrs Cameron, 63 cts. each.	