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THE

# Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JULY, 1872.

## NOTICE.

The Reports published in this number of the *Record* are printed as prepared or the Synod by the Boards and Committees of Synod. The action taken by Synod with regard to these Reports will be recorded in our next issue.

## REPORT OF THE BOARD OF FOREIGN MISSIONS, 1871-72.

Immediately after the close of Synod the Board considered carefully the questions, How many missionaries are we prepared to send forth this year? and who should they be? and soon arrived at a decision to send two, and that these should be Rev. J. D. Murray, lately of Antigonish, and Mr. J. W. McKenzie. Mr. Murray had already in anticipation of going forth, been separated from his charge, and the Pictou Presbytery, at the Board's request, immediately took Mr. McKenzie on trials for Ordination; and these proving satisfactory, he was duly ordained and designated. To Mr. Joseph Annand time was given to complete his Theological studies, and Mr. Thomas Christie was encouraged to prosecute Medical studies, as well as to attend Divinity Classes, in preparation for medical graduation and employment in mission work.

### THE OUTGOING MISSIONARIES.

The Board further decided at an early period that Messrs. Murray and McKenzie should not be required to visit the churches, as the demands on their time would be great, should they as the Board wished, place themselves under the direction of some Medical Practitioner and engage in gaining practical acquaintance with the compounding of drugs and the use of the more common medicines. The two brethren accordingly spent the summer or rather

what remained of it in Halifax, and under direction of Dr. Gordon, and in connection with the Dispensary and a drug store, gained as much useful information as the time would admit of.

After careful enquiry, the Board decided in compliance with their own wishes, that they should go by Great Britain, and thence by sailing vessel or steamer, as they might deem most eligible, to Melbourne. It was agreed between this Board and the Board of the Synod of the Maritime Provinces to hold a series of union farewell meetings, during the last two weeks of their stay among us, and these were held in St. John, Moncton, Charlottetown, Pictou, New Glasgow, Truro and Halifax. It was not found convenient for Mr. Robertson to go to St. John or Charlottetown, but the meetings were all carried out, and were well attended. From the meeting in Pictou to the last in Halifax, the three Brethren with their wives were all present; the meetings were effective demonstrations in favor of missions; prayers were solemn and earnest, speeches impressive, and good effects seemed to manifest themselves in various directions. The people seemed united and hearty, and their gifts and greetings to the missionaries and their wives, as well as the mission goods which they sent in, gave our departing friends abundant evidence that the hearts of our people were with them, and that their prayers would follow them.

Having sailed from Halifax on the 24th October they had a good voyage to Liverpool, where they received a cordial welcome from Rev. Dr. Graham, and kindness from the Agents of the Messrs. Allan, who took charge of their boxes of goods during their stay in Britain, so that from the wharf in Halifax till shipped for Australia the boxes of the three missionaries, probably 50 in number passed entirely free of charge.

### NEW HEBRIDES MISSION.

The information which the Board has to lay before the Church respecting missionary

effort and progress during the past year is limited, partly because the agents of this Church in the mission have been reduced to a minimum for we have been brought back numerically to where we were 20 years ago, but chiefly because the slave traffic, to be subsequently referred to, has actually arrested progress and in some cases all but paralyzed the hands of the missionaries.

To mention one or two general features. It may be noted that the Mission Council held their annual Conference meeting at Aniwa, all being present except Rev. Messrs. Cosh and Goodwill, (Mr. Gordon too, was not present having on the previous year retired from the Conference), and adopted the following Minute, "The Reports from the different Stations being given in and found on the whole of an encouraging character, the meeting expresses its gratitude to God for the state and prospects of the mission and exhorts all the members to continued diligence in labour, and increased earnestness in prayer for the Divine blessing to rest upon their labours."

Six teachers with their wives from Rarotonga and two from Niwe or Savage Island had been procured by Dr. Geddie, brought in the *Dayspring* and settled at points where their services were thought to be specially required, on Aniwa to aid Mr. Paton, on Futuna to assist Mr. Copeland, on both sides of Havannah Harbour in Efate and in Nguna to assist Mr. Milne.

Dr. Geddie's latest statement respecting the Aneiteumese is that "the state of religion is on the whole encouraging. Among a large proportion of the young people there has been of late a more than usual attention to religion."

Respecting several of the other islands we have distinct reports from Dr. Geddie and Mr. Inglis\* who made separate visits to them in the *Dayspring*, Mr. Inglis before the Mission Conference and Dr. Geddie some time afterward. The former says, "It is three years since I was round the mission, and I felt very much gratified and cheered by what I saw during this voyage. I have at this time seen ten out of our twelve stations that are or have been occupied by missionaries, and everywhere there is a steady healthful progress, a great advance on what I saw three years ago. Our Brethren are all labouring with earnest unremitting diligence, and grappling with formidable difficulties in the spirit of men who have resolved to conquer them."

By both of these Brethren we have reported in Futuna under the labours of Mr. and Mrs. Copeland a marked change in the external appearance of the people, the wearing of clothing and similar indications

\* Mr. Copeland's Report had not been accepted when this was written.

of missionary influence. In Tana, mission work is not only tolerated but gradually extending among the people, through the persevering labours of Messrs. Neilson and Watt. At Aniwa Mr. Paton has under his charge 30 church members, and the people of that isle are professedly Christian rather than heathen. On Efate, both Pango and Erakor are vacant, one by the removal of Mr. Cosh, and the other by the death of Mr. Morrison, and yet their people meet and read, and pray and exhort. They received during the year the Gospel by John in their own tongue, and the Elders applied for a missionary to come and dispense among them the Lord's Supper. Mr. Inglis says of the people of Epang that they seem a different race of people from what they were when visited by him seven years ago, and an Aneiteum teacher after spending some time at these stations bears this honourable testimony to their credit. "The people here are all strong in their hearts and all attend church every Sabbath, the second service as well as the first. When the young men of Aneiteum go away in vessels and then come back they are unwilling to attend church and school, but it is quite different here. Some of them came back the other week, but they all come to church and school and the house is full. The three elders are striving to conduct worship in the church and everything is going on well." Receiving this statement with some abatement it still appears that if they are not more honorable than their brethren, they are at least joint participants in that higher life which, replenished from a Divine fountain, makes them green and fruitful even in a time of drought.

#### KIDNAPPING.

Mr. and Mrs. Milne at Nguna, and Mr. and Mrs. Goodwill at Santo, have been called to contend not only with heathenism but with hostility which the missionaries regard as more to be dreaded and more to be deplored than the opposition of savages. We refer of course to the proceedings of men bearing the Christian name, but who are engaged in a business which places them in opposition to truth, justice, the rights of man and the commands of God.

This business is spoken of by its conductors as a traffic in labour, but by those who call things by their true name, it is called kidnapping and slave trade. From nearly all the islands there comes a cry of blood and vengeance! The lives and liberties of natives have been wantonly sacrificed first, and the lives of traders have paid the penalty next, and very largely during the past year sailors, traders, mates and captains have fallen by clubs, or poisoned arrows, and while some were guilty, others were innocent and suffered under the influence of a

blind revenge for the crimes of their predecessors. Finally the last and worst of a series of horrors was reached when the devoted, the heroic Bishop Patteson, with Rev. Mr. Aitkin, his assistant and a native teacher fell in one day, the victims of revenge and of a devilish traffic, which though faithfully exposed and denounced by the missionaries of all the churches had been defended and protected by men in high places under the controlling influence of mammon.

This kidnapping business with its terrible results, and the means adopted for its repression, constitutes the prominent feature of the mission during the year past. It was the great subject of deliberation at the Mission Council. For years the brethren had struggled to awaken the indignation of Christendom against its atrocities, and to secure the effective intervention of British power, but with very partial success. At last meeting they invoked the immediate aid of all the churches interested, in calling on the British Parliament for the repression of the traffic. Whether their appeals would have succeeded had nothing occurred beyond an increased amount of violence and murder it is impossible to say; but the violent death of a man so widely known, so high in rank and social position, so blameless in demeanour, and so heroic and devoted in his life and public labours, as the martyred Bishop of Melanesia electrified the public, and aroused the nation, so that the petitions forwarded to Government and Parliament have met with prompt attention and a careful consideration. This Board carried out the instructions of Synod by sending a petition to the foot of the Throne which Her Majesty has graciously acknowledged, and a memorial to the Earl of Mulgrave, Governor of Queensland. The Board went further and forwarded petitions on the same subject to both Houses of Parliament, which have been duly presented.

#### BRITISH PARLIAMENT.

The Bill submitted and now under consideration of Parliament is for the prevention and punishment of criminal outrages on the natives of Polynesia; and empowers Colonial Courts to try and punish British subjects for kidnapping, and to issue commissions for the examination of witnesses; authorizes the Commanders of Her Majesty's ships to obtain the attendance of native witnesses and to remunerate them; authorizes the seizure of suspected vessels; and British Vice Admiralty Courts are to have full power to try them on such charges, and when proved to condemn vessel and cargo as forfeited to Her Majesty.

Most important suggestions for the improvement of the Bill have been made to

Lord Kimberley by the Foreign Mission Committee of the Reformed Presbyterian Church of Scotland, such as the appointment of a Public Prosecutor, the more thoroughly to carry out the Act, the rendering null and void of all agreements between the natives and traders unless it can be shewn that the terms of contract were understood by the natives, and requiring on islands occupied by missionaries the signature of the missionary as a guarantee that the contract had been sufficiently explained to, and comprehended by the natives. Should the Bill pass with these amendments the great aim of the missionaries would be secured, the depredations of lawless men checked, and the greatest hindrance to Polynesian missions abated if not removed. And, should these happy results be realized to no body of men will such gratitude be due for the change from the friends of religion and humanity, as to the New Hebridean missionaries who have contended nobly and at great sacrifices for the poor defenceless islanders against unscrupulous and powerful adversaries.

#### OUR RESPONSIBILITY.

The responsibility of sending the Gospel to the whole population of the New Hebrides rests chiefly on the Presbyterian churches engaged in evangelizing the group. The London Missionary Society it was expected would take part in the work by occupying some of the northern islands, but the Agents of that Society have been directed to occupy New Guinea, which will engross all their spare force, and accordingly earnest appeals from some of the islands of the New Hebrides for help have been transmitted by them to our missionaries. We rejoice in the fact that they will have four new men, three from these Provinces and one from Victoria, by the *Dayspring*, and pray that they may have opened before them a wide door and effectual, and may all be strengthened to enter and to occupy.

The Board feel thankful in being in a position to report to Synod that Mr. Joseph Annand having completed his Theological studies, and having been licensed by the Presbytery of Halifax met the Board, and expressed his continued desire to be engaged in the work of Foreign Missions, and his readiness to proceed to the New Hebrides at whatever time the Board choose to appoint. His services were accepted with perfect unanimity, and it was decided that he should be sent so as to be in Australia to meet the *Dayspring* early next year. Mr. Annand had a short time given him to renew his medical studies, with notice that he would be expected to spend some months in visiting the churches, commencing soon after the meeting of Synod; and in the meantime the Presbytery of

Lunenburg and Yarmouth within the bounds of which he was for a time to reside, was requested to take him on trials for ordination.

#### THE DAYSPRING.

The eighth Annual Report of the *Dayspring* has been issued, furnishing the following statement which the Board would submit not only to Synod, but to the juvenile members of the Church of the Lower Provinces, to whom they would again express thanks for their prompt and whole hearted liberality in furnishing all the money which they required and more than they asked.

#### ANNUAL REPORT.

"After visiting several other places in Victoria, the *Dayspring* left Portland, April 22nd, 1871, with the following passengers: Dr. Geddie, Mrs. Paton and three children, and Mrs. Fraser, three children and a white servant. She reached the New Hebrides May 17th. During the season she made several trips among the islands. In the first she landed stores and mails at all the mission stations, and took Mr and Mrs. Goodwill from Aneityum, where they had been during the summer, to their station on Santo. On her way south she settled in the vicinity of Fate some of the Eastern teachers, brought to the group in the end of 1870. That done, beginning at Nguna, she took up the missionaries on her way south for the annual meeting, and landed them at Aniwa on the 1st July. In the second trip, beginning July 11th, she first of all returned the missionaries to their stations, calling at Tanna, Futuna, Aneityum, Loyalty Islands (to send away a mail), and Nguna. After that she visited Havannah Harbour, Fate and Eromanga, and returned to Aniwa August 20th. The following day her third trip began, in which she took a number of Aniwans to Futuna, and a number of Futunese over to Aniwa for a friendly visit. Having taken them back to their respective islands she went to Tanna, to enable the missionaries there to visit some parts of that island. That done, she took a party of Tannese and some Aneityum teachers across to Aneityum. After a few days she took them home, and returned to Aneityum Sept. 23rd. After lying in harbour for repairs she started on her fourth and last trip, October 25th, called at all the islands occupied by missionaries and teachers, and took to the several islands the annual supplies for the teachers. On her way south she took up the letters and orders of the missionaries, her passengers, and the arrowroot prepared by the natives to pay for the printing of the Scriptures. Taking her departure from Port Resolution, Tanna, on the 14th of

December, she arrived in Melbourne, Jan. 4th, 1872."

#### HER GREAT USE.

"We must again mention here what has often been stated in these annual reports, viz.—that the *Dayspring* is indispensable to the comfortable and successful prosecution of the mission work on the group. To some of the islands she is of far more service than to others. Some of the missionaries might get along after a sort by means of the occasional visits of trading vessels, but there is no island and no department of the work that would not suffer materially were she withdrawn. On some the work would have to be abandoned. The last cannot be regarded as her busiest year, as she did not during the sailing season either visit any of the Australian colonies, or the Eastern Islands, or New Caledonia. Her services were not required at the Loyalty Islands, and she settled no new missionary, and visited no new island. Still the summary shows that she was not idle, always in harbour and always in ballast. From the colonies she brought down passengers and stores of every kind for fourteen months' use for nine families, say between thirty and forty persons, with letters, papers, and books, supplies of clothing, barter, and food for the native teachers; and mission-boxes, books, and other requisites for the work among the natives. When she had landed her passengers and cargo her work was not done; passengers and cargo, European and native, were going to and fro every month. She brought the missionaries together for the annual meeting, and when their deliberations were over she was ready to take them on board and return thence to their stations. She enabled the most of the members of the mission to have a little change from the monotony of island life to visit one another for a time, and some to take a trip for the benefit of their health. She carried the inter-island letters, and took a mail to the Loyalty Islands, whence it could be forwarded to Sydney. She carried cattle, pigs, goats, and fowls to islands where these were wanted, as also yams and beans to islands where native food is scarce. She took house-building materials, workmen to assist the missionary in their erection, and servants for some of the mission families. For a short time she afforded shelter to a shipwrecked crew. She settled some native teachers, took home others after a period of service, and enabled others to take a holiday and visit their relations. She carried a great many natives from their own islands to some other, and returned them with the hope that the gospel would be regarded more favourably by them. And when she left at the close of the year, she took away the letters and orders of the missionaries,

the contributions of the natives for the printing of the Scriptures, and passengers leaving for health or to superintend the press.

What ships from other countries are; what steamers and coasters are; what railways, canals, and roads are; what cabs and Cobb's coaches are; what drays and horses are; what post-offices, postmen, and telegraphs are, to you in Australia, New Zealand, Great Britain, and Nova Scotia—all these the *Dayspring* is to us, the missionaries and teachers in the New Hebrides. Were all these means of communication to be withdrawn suddenly, what would you do? Your respective countries would be brought to ruin in a day; such a state of things you could not tolerate; indignation meetings would be held everywhere. I hope you will never suppose that it matters little to us should you cease to support the *Dayspring*. Let all who contributed to the building fund, though many of them have grown to be men and women, remember their own vessel still; let them train their children to maintain what they initiated; let all the youth occupying the various Sunday-schools interested in the mission, and all who desire the evangelisation of the heathen, take the vessel into their affectionate support."

#### REPAIRS.

The *Dayspring* has been afloat for more than eight years, and though she has not, during all that time, met with any serious accident nor sustained any severe damage, yet as might be expected, it was found on examination that she required a thorough repair and outfit. Had she been sold as was proposed, kidnappers would probably have gained possession of her, only to trade upon her reputation, and hence it was determined to repair. Had she been sent to Scotland for this purpose as was also proposed, another would have had to be chartered for the season, and so it was determined to go on with the repairs at Melbourne during the first months of 1872. These have been effected and the *Dayspring* has doubtless sailed and may be regarded as re-established and for several years as good as new.

To meet the anticipated expenditure Rev. D. McDonald, of Melbourne, promptly and earnestly appealed to the children of the different churches by whom she is owned, to provide a double contribution for 1872, and to do so quickly. The request has been nobly responded to all round, and nowhere more liberally than by the youth of our own church. In the December No. of the *Record* Mr. McDonald's appeal was published, the whole sum required was remitted in February, in part it is true by anticipation, but now the balance in hand

is greater than it ever was on any previous year.

#### CHANGE OF CAPTAIN.

Another event in the *Dayspring's* history for 1872 is the loss of one captain and the gaining of another. Captain Fraser who watched over the vessel during her equipment for sea, and who has commanded her during all these years retires, and it is due to him, says the Editor of the *Christian Review*, to say that no commander could care for a vessel more than Captain Fraser cared for the *Dayspring*. A life has not been lost nor has a spar gone overboard, since the day she was launched, and it is well earned gratification to Captain Fraser to feel that after sailing his vessel over very dangerous seas during the whole period of her first classification she is still in as sound a condition as she well could be in the circumstances.

It is well known that our vessel could attend to the wants of a larger mission band than that which occupies the New Hebrides, to twenty as well as to ten. For the present number however she is indispensable, for any increase she is ready, and for her safety and usefulness we may well cherish profound gratitude.

The Board have some expectation that Captain Fraser may arrive before or during the meeting of Synod. They would close this narrative by expressing their earnest wish for his safe arrival among us with his family; and that his successor may prove himself worthy of the important and honorable post to which he has been appointed.

#### TRINIDAD MISSION.

After a statement of facts given in the Report of last year the Board appended these general remarks. "To all then it must be evident that our Trinidad mission presents this year many phases of interest and many signs of life. It has been strengthened and our two missionaries are mutual supports."

The events of another year fully bear out these statements, the evidences of vitality have increased and interest in the mission has deepened in Trinidad and in the Lower Provinces. Our missionaries have wrought together, not only in the same work but locally, to a much greater extent than was anticipated or arranged, and God has blessed the work of their hands and the counsels of their hearts.

One year ago Mrs. Morton in sickness was removed to San Fernando, and her return to Iere was considered by medical advisers very unadvisable. This rendered Mr. Morton's residence in that city for a season at least unavoidable. Notwithstanding his removal Mr. Morton continued his

superintendence over the different Stations and Estates which he formerly and regularly visited. Mr. Grant also continued his work as formerly, but the two brethren had better opportunities for mutual consultation and joint action in their work than previously. The result was an invitation addressed to Mr. Morton by Mr. Grant after much thought and prayer that, provided the Board should approve, Mr. Morton should continue to reside in San Fernando, and that this town to a greater extent should become a centre from which mission work might be prosecuted among the Coolies to greater advantage. The proposal commended itself to the judgment of Mr. Morton, who had always regarded San Fernando as the proper Head Quarters for mission work in that part of the island. Without however deciding anything the brethren referred the matter to the Board for advice. The Board feeling that they had not sufficient local information to decide the question, and being desirous of farther light and of marking the leadings of Providence, sanctioned the arrangement as a temporary measure, leaving a final decision to be made at some future time. The following resolution was transmitted to the missionaries: "After consideration the Board agreed to the proposed arrangement as a temporary measure, but required further information before deciding on any permanent change in the location of the missionaries." With this answer both the missionaries were perfectly satisfied, and with the help of God have wrought together during the year with what results will now be briefly shewn. As all the information furnished respecting the year's work, has been fully published either in letters or in the Annual Reports. All that we aim at is the presentation of a condensed summary.

#### I. EDUCATION.

A most important work in the instruction of youth has been going on during the past year under direction and superintendence of the missionaries. Seven schools for the instruction of young Coolies and Creoles have been in operation, of which six have commenced since the beginning of 1871. Two hundred and seventy Coolie children and sixty-one Creoles have attended these, in all 331, with an average daily attendance of 131 Coolies and 28 Creoles, in all 159. The oldest of these schools is the mission school at Iere, the largest is the public school at San Fernando with its 120 scholars enrolled, its staff of teachers, and its government support and superintendence. It owes its existence however to our mission, and by educating the young Coolies is doing an important work alike for the State and for the Mission. The other schools are chiefly supported by the Proprietors of

Estates, who place them under control of the missionaries by whom they are superintended.

The schools of San Fernando, Marabella, Union and Picton, have been chiefly attended to by Mr. Grant; while those of Iere, Esperanza and Palmyra have had chiefly if not exclusively the attention of Mr. Morton.

In these schools the first fruits of the mission are being employed and made useful. Soodeen and Thomas W. Cockey, Joseph Amajee, are teachers in schools under Mr. Morton's charge, and Aziz Ahmud and Thomas Vishnu in those under Mr. Grant's inspection.

#### II. PREACHING THE GOSPEL.

Though the time and attention of our missionaries have been occupied, and especially of Mr. Grant, with the management of schools, yet they are not mere teachers. Mr. Morton, being able to address the Coolies in their own tongue, has been enabled to preach Christ during every Sabbath of the year, and several times on each Sabbath. At Iere he conducts an English and Coolie service. The Lothians, Palmyra and Malgretoute have a service on an average once a fortnight; while the San Fernando school often receives attention on the afternoon of the Lord's day. It will thus be seen that no minister in the Synod has a busier Sabbath than Mr. Morton.

Mr. Grant also preaches by the aid of Aziz Ahmud as Interpreter, and in reading the Scriptures in Hindustani gives brief explanations without an interpreter, in which he finds increasing familiarity. It may be added that during the past year the two brethren have supplied the pulpit of the U. P. Congregation in San Fernando.

For what they have both been enabled to do the whole church should feel profoundly thankful.

#### III. CONVERTS.

Last Report contained an account of the conversion of Aziz Ahmud, and of the reception of himself and Thomas W. Cockey as members of the Church. The following additions have been made during the year, Joseph Amajee, Benjamin Balaran, John Kanyapa, Margaret T. Kanyapa, and — Kantoo; who have all been publicly baptized, and seem to have retained their standing in grace. Truly this is the Lord's doing and wonderful in our eyes.

#### IV. CHURCH BUILDING.

Had an enthusiastic member of Synod last year stated his conviction that before we again assembled a church for Coolies to be occupied by our missionaries, should be finished and opened, he would have been certainly regarded as a fanatic or a false

prophet. To the missionaries themselves this at first appeared visionary, but the vision has become a reality. The building has been erected 50 feet long by 25 wide, with post 16 feet high, with gallery 10 feet in height and 10 feet in breadth on either side running the full length of the building, and making it in breadth practically 45 feet, ornamented toward the street, and occupying a central and public position. That such a building should have been erected and paid for with the exception of \$400 or \$500, without drawing a cent from the funds of the Board is a memorable fact, and unquestionably marks an epoch in the history of the mission. Full statements respecting the inception, prosecution and completion of the work have been so recently published that further details in this report are considered unnecessary.

#### V. LIBERALITY AND SELF-SUPPORT.

The whole expense of the building may be stated at \$2100, of which about one-fourth has been contributed by the Coolies themselves, one-fourth by friends in Trinidad, and one-fourth by friends in the Lower Provinces, leaving one-fourth yet to be provided for. Of course this statement is too general for strict accuracy, but the facts thus brought out are striking. The good will shewn by the contributors of sums from \$1 to \$30 from persons in San Fernando, in Naparimas, Couva and Port of Spain, is exceedingly gratifying, the liberality of Mr. Grant in handing over the fruit of his labours in supplying the church in San Fernando most exemplary, but most surprizing is the fact that the Coolies themselves have paid over the fourth of the full cost of the site and building.

In the Iere school and church accounts we have also a similar display of liberality. The upholding of the school for the year cost \$188, about one-third provided by St. John's Church Halifax Juvenile Missionary Association, another third by Gregor Tarnbull, Esq., Glasgow, H. B. Darling, of the Lothians, Messrs. Liddle of Port of Spain, and a friend; the remainder by Mr. Morton in part from his own salary, and chiefly by donation of remuneration from San Fernando U. P. Congregation for services during the year. There were also \$63 incidental expenses in connection with Iere church which were met by the Coolies and Creoles in attendance. It will thus be seen that we are receiving valuable aid from Christian friends in Trinidad, that the missionaries are setting an example of liberality, and that a spirit of self-reliance and support is being developed among those for whose special benefit the mission has been instituted.

The enquiry may be suggested by these facts, has anything similar been developed

among the Aneiteumese, and in reply it may be said that although they have not anything like the same opportunities of engaging in remunerative labour, and therefore cannot furnish contributions in dollars, yet the principle and duty of self-support have not been overlooked. They have built large churches on both parts of the island, they have provided their school houses, and in part at least supported their teachers, they have provided native missionaries in larger proportions than we have yet done, and they have by contributions chiefly in oil paid for the publication of various portions of the Scriptures, including the whole New Testament and the Book of Psalms, (a small sum excepted which was sent from the Lower Provinces), and Dr. Geddie will report ere long respecting the feasibility of their providing in future part of the support of the missionary who may be located as his successor at Anelicauhat.

#### OUR DUTY.

Our story is told. Our narrative is before the church. Our missionaries are among the heathen. They are labouring in faith and hope and not without encouragement. It remains that we strengthen their hands by our counsels, our pecuniary support, and by our prayers for the Spirit of God. It remains, too, that we prosecute the work with no slack hand, and in no coward spirit. Our funds have been less flourishing of late, not indeed that less was given, but that our missions have expanded and therefore more was required, but we are persuaded that this depression is temporary. In some portions of the church there is a manifest rise in the scale of liberality. Only let this become general, only let a sense of personal responsibility for the spread of the Gospel and of obligation to Christ pervade the body of the people, and all the funds required, not only for the support of the mission on its present scale, but for its steady enlargement will be forthcoming. We have but to go forward responsive to the Divine command, and in a spirit of faith in our Heavenly Guide and Guardian, and He will make our way prosperous and give us good success; "Have not I commanded thee? Be strong and of good courage; be not afraid neither be thou dismayed; for the Lord thy God is with thee wheresoever thou goest."

By authority of the Board,

P. G. MCGREGOR, Secretary.

New Glasgow, May 7th, 1872.

The Synod of the Church of Scotland in Canada met at Kingston on the 6th June. Rev. J. Hogg was elected Moderator.

## REPORT OF THE BOARD OF HOME MISSION, 1871-72.

John Angell James of England said, a little before his death: "If American Christians see their duty aright, they will, for some years to come, give their main strength to the cause of Home Missions." If that eminent and devoted servant of God read correctly the signs of the times, and saw correctly the great duty of the American Churches, the department of missionary work, under charge of this Board, is not inferior to any other in intrinsic magnitude and importance. It claims the prayers and support of our whole people. It claims the fostering care and watchful superintendence of the Synod.

### REVIEW.

The close of another ecclesiastical year calls for a review of our position and progress. At one time, in truth, the Board thought that they must needs report the very opposite of progress, but now, by the good hand of our God upon us, we feel that we can meet the Synod with a statement which will show cause for gratitude to the Head of the church in sending labourers into the field, and for increased faith and activity in prosecuting farther the work of Home Evangelization.

A year ago we had, besides our Gaelic Catechists, to whom reference will subsequently be made, fourteen Home Missionaries, including ordained Ministers, Probationers, and Theological Students, acting as Catechists or unlicensed Evangelists: but this number was soon reduced by the call and settlement of Messrs. Stirling, E. Smith, Carr and A. McKay, and yet again of Messrs. Nelson, Grant, and K. McKay, by which changes Scotsburn, Middle Steviacke, Alberton, Middle River in Cape Breton, Baillie, Lake Ainslie in Cape Breton, and Richmond, N. B., attained settled Pastors.

Our labourers were still farther reduced in number by the return of the Theological Students to prosecute their studies, and by Mr. J. Allan's return to Edinburgh: and for a time, we were reduced to a minimum of four active Agents, so that, for a short time, no Presbytery, however great the urgency of its demands, could have more than a single agent, and the majority of Presbyteries had none at all.

With feelings of gratitude and joy we record the gradual change from four to not less than eighteen agents, all told. From abroad we received two ministers in the fall of last year—Mr. David Drummond from the Colonial Committee of the Free Church of Scotland, and Rev. John A. F. Sutherland from New Zealand, known to most members of Synod, as formerly one of our own ministers; and these brethren,

cordially welcomed, entered at once on the work, and have continued giving good service ever since. More lately, Rev. Mr. Allan of the Presbytery of Massachusetts, and Rev. D. W. Cameron of the Presbyterian Church of the United States and formerly of West St. Peters, and Mt. Stewart, have given us aid, but whether to continue long in this field we cannot yet tell.

The Spring season brought us, not only the two brethren last named, but quite a reinforcement of Probationers from various quarters. Mr. John Allan returned from Edinburgh and accepted appointments. Messrs. Thompson, Meek and Leishman, from our own Theological Hall, were licensed and sent to different Presbyteries. Messrs. Simpson, McNeill and Rosborough have returned with License from Princeton and are also at work. Besides these, we have five Theological Students from Princeton and New York Theological Seminaries, engaged in our home field. Two of these, Mr. Gillis and Mr. Richards, are natives of our own Provinces: the other three, Mr. Pollock from Princeton, and Messrs. Hale, and Gerhard from New York, are American Students, who have responded to an invitation from the Board to come down and take part with us in doing the Lord's work in the Lower Provinces. That many members of Synod would prefer Probationers we know, but being unable to obtain them, we felt constrained to send a cordial invitation to these earnest young men, to come as they were to our help; and while we are persuaded that they will prove a valuable accession for the summer, we believe that, having seen our need, and made acquaintance with our ministers and people, some proportion of them will return and cast in their lot with us.

Let us now look at the year's work in its bearing on different portions of the church.

### CAPE BRETON.

Last year we were able to report to Synod that two Gaelic Missionaries, Rev. Adam McKay from Ontario and Mr. Alex. Grant from Scotland, were supplying vacant congregations in the Presbytery of Victoria and Richmond. Both of these brethren, as already noticed, accepted calls, and are now Pastors of large congregations with good prospects of usefulness and support.

Having already referred to the arrival of Mr. Drummond, the gratifying fact remains to be added, that he can preach in the Gaelic language, and he has been engaged ever since his arrival in supplying vacant congregations in both the Presbyteries of the island of Cape Breton. From an early date in September till near the 1st of March, he preached in West Bay, St.

Peters, Mabou, Port Hood, and Broad Cove, in the one Presbytery; and from then till now in the neighbourhood of Sydney, and in the congregation of Gabarus and Framboise. From the congregation last named he has received an harmonious call, and will probably be present at Synod as its ordained pastor.

Mr. Drummond's removal from Victoria and Richmond Presbytery left Mabou for a considerable time without any supply; but Mr. Gillis has laboured there for the last two months, and Mr. Pollock will be forward immediately, so that there will be at least one Missionary between that congregation and North-East Margaree.

For Cape North, the Board has not been able to do anything since the departure of Mr. J. Murray to Scotland in October; and now that he is expected to return within a few weeks, three Presbyteries are asking for his services, so that we know not definitely when that distant but interesting congregation can be supplied. We do know, however, that they are not destitute of means of grace, for they have not only their Bibles and their family altars, but they meet regularly on the Lord's day and at the weekly prayer meeting, and their religious gatherings are presided over and led by a zealous Catechist whom they highly esteem.

This may be the most appropriate point at which to notice in passing, that reports have been received of the labours of other Gaelic Catechists: and, even where formal reports have not been given in, the Board has reason to believe that they are faithfully carrying out the objects of their appointment, in the visitation of the sick, in the catechising of the young, and in the conducting of prayer and fellowship meetings.

#### PRINCE EDWARD ISLAND.

This large Presbytery, covering the whole Island, was left without a Probationer during the winter, notwithstanding the existence of three vacancies. This was the occasion of deep regret to the Board, but it occurred when the number of our Missionaries was at the lowest, and when, consequently, some portion of the church must be left to feel the dearth. The Board felt relief in the knowledge of the fact that the vacancies were contiguous to congregations having generally young and active Pastors, and that their interests would be well cared for by a vigilant Presbytery. And their expectation in this respect was fully realized, though at mid-winter another vacancy occurred by the removal of Rev. Robert Cumming from Richmond Bay, West, to New Glasgow, Nova Scotia—thus leaving three contiguous charges without one Pastor.

In the month of May, however, the Pres-

bytery were gladdened and relieved by the return of two preachers to their native land; and, in addition, the Board has appointed a third Missionary, who can preach in Gaelic, so that the Highlanders of New London South, and Grenville more especially, may hear the joyful message in their own ancient and almost sacred language.

#### NEW BRUNSWICK.

The large Presbytery of St. John, covering the greater portion of this Province, has had three congregations supplied with Pastors within the year—Baillie, Richmond and St. Stephen, and has been able to provide considerable supply for Glassville and Florenceville, Jerusalem and Nerepis, Buctouche and Cocagne, and Pisarinee; but the most interesting mission of the year has been one of five or six weeks by Rev. T. Cumming to Tobique and River settlements, Arthurette, Three Brooks, Long Island and Rocky Brook, extending to a distance of at least 50 miles from the mouth of the river. Some of these settlements are new, and all flourishing and giving promise of growing prosperity. Some forty families in all, but considerably dispersed in groups, welcomed the missionary, heard with deepest attention his message, and urged his return. The Hon. Benjamin Beveridge has offered \$200 per annum, his brother, Dr. Beveridge, \$100, and others will give according to their means, for the support of a Pastor: and all concur in requesting that Mr. Cumming or some other suitable Missionary should be sent thither without delay. The Presbytery of St. John has seconded this appeal, and as Mr. Cumming declines, the Board are engaged in seeking for the right man for the place: and if they succeed, will have no hesitation in complying with the wishes of the people and Presbytery.

The Presbytery of Miramichi has been aided by the services of a Catechist last autumn for Black River and Kouchibouquack, and this spring by licensed and ordained Missionaries, for the supply of the vacant congregation of Chatham.

#### NOVA SCOTIA.

In the three central Presbyteries of Pictou, Truro and Halifax, nearly all that has been attempted has been to give supply as regularly as possible to the vacant congregations, of which there were four in Pictou Presbytery, besides Goldenville and Wine Harbour—three in Truro Presbytery, and two, and part of the time three and four, in Halifax. Tatamagouche Presbytery received no Missionary within the year; but the Board had much satisfaction in meeting a long standing request of the Presbytery of Lunenburg and Yarmouth by procuring the services of a promising young man,

who is located at Northfield, in the Northern part of Queen's County, in a district where there is truly a field for Christian work, and a loud call and some encouragement to engage in it with ardour.

Some provision has also been made for the Eastern Shore, between the limits of Musquodoboit Harbour and Sheet Harbour congregations, by sending thither a Catechist, who is engaged under direction of Rev. A. B. Dickie in visiting different Harbours and fishing settlements, and doing the work of an Evangelist.

We have again to acknowledge the christian liberality which has enabled us, besides paying from our own funds, by direction of Synod, \$450 for the supplementing of weaker congregations, promptly to meet all claims, deal liberally with all Presbyterial applications, and to grant some small sums to aid Church Building in new and weak settlements, while a good balance remains on hand with which to continue our work.

We have also to inform the Synod that the late George Kerr, Esq., of Chatham, generously bequeathed to the Home Mission enterprise of this Church, of which he was not himself a member, for he belonged to the Church of Scotland, the sum of \$1,000, to be invested on good security and the interest to be applied annually for the furtherance of this work.

#### MEANS PROVIDED—MEN WANTED.

Our people evidently have faith to provide the means. We have what has been called the "sinews of war," but where are the men? For the forthcoming of these, it is evident that more self-denial and a higher faith are demanded. We do need men. We urgently need and we earnestly cry for men; and in closing this report, feel constrained to appeal to our young men at college, and especially to the young men who have completed their Collegiate course, to prepare to take part in this great work. Other Professions are supplied, and some of them filled to overflowing, but the noblest of all Professions is unappreciated and inadequately supplied. The harvest truly is great—the labourers are few. Willing-hearted men, yielding themselves up to work for Christ and for souls, are greatly needed in these Lower Provinces, and farther they will continue in demand. Young men need not fear that the demand will be speedily met, and they left without employment. The cry for men becomes more urgent and piercing year after year.

That there are discouragements on the way to the Christian ministry, and hardships in it, we know—that there are responsibilities which young men fear much more in prospect than the hard work, we admit. But we also know that "He that desireth the office of a Bishop desireth a

good work"; and we are persuaded that a life of responsibility and labour, cheered by tokens of Divine Presence and approval, is not only the most useful, but the most satisfactory, and every way the best for man, alike in its course and in its close; and therefore, without any misgiving, we press the claims of Christ, and the urgent calls of His church and of the perishing, on the earnest consideration of all young men to whom the Lord has given education and talents.

We need scarcely add that the men required are men such as have a "mind to work," and will give themselves to prayer and to the ministry of the Word, in the spirit of the Great Master, and of those whom He commissioned. The Board would not wish to lecture their Home Missionaries, and far less the Synod; but they claim to express their desire and prayer that all our ministers and people were pervaded with the deep inwrought conviction that the evangelization of the present population of these young and rising Provinces is our special work, our great, grand, life work—and that while a great part of the work is possible by us, and actually committed to us, our time for work is limited. The present population will soon be gone, and we as workers or idlers will soon have disappeared from the scene, but effects and consequences will remain, and will tell on generations yet to come. And therefore, what our hands find to do, we should do with our might, calling in the mightiest agencies, and to the largest possible extent. What the grand source of success is we all know—the Spirit of the Lord poured out graciously and gloriously. So that if we would see these fields ripe and reaped, and the golden grain gathered in, it behoves us all, filled with the love of Christ and of souls, in faith and prayer, to wait upon the Lord "until the Spirit be poured out from on high, and the wilderness be a fruitful field and the fruitful field be counted for a forest."

By authority of the Board,

P. G. McGROR, Sec'y.

Halifax, May 28th, 1872.

#### REPORT OF THE BOARD OF SUPERINTENDENCE OF THE THEOLOGICAL HALL, 1872.

In presenting its Annual Report, the Board would submit first a brief account of its own proceedings—secondly, some account of the Session of the Hall recently concluded, and close by stating their views on the present condition and prospects of our school of divinity, and of the duty of the church in relation to it.

About two months after the last meeting

of Synod, the Board met with the Professors elect, and fixed the day for the opening of the Classes, for the first Wednesday of November, and determined that the Inaugural services, which the Presbytery of Halifax were requested to conduct, should, for the present year, take the place of an Introductory Lecture.

After conference with the Professors respecting their respective departments of labour, and the line of division between them, it was agreed that the subject of Homiletics should go with Systematic Theology and Church History, and should therefore be allotted to Professor McKnight; and that Professor Currie's classes should embrace Hebrew, Exegesis, and Biblical Literature.

A small Committee was directed to prepare and publish a Prize or Bursary List in the *Record*, as quickly as possible, as an encouragement and stimulus to Students, and as a means of aiding them to meet the expenses, necessarily involved in prosecuting their studies for the ministry; and a list was published in the October *Record*.

#### PROPOSED ENDOWMENT.

Thus early, too, the Board entered on the consideration of the resolution of Synod by which they were empowered and directed to have the church visited, so as to raise the endowment fund to such a sum as would afford interest sufficient to meet or nearly meet the Salaries of our Professors, both in arts and theology.

The Board were well aware that their functions were executive and not legislative; and that in ordinary circumstances their duty was not to inquire into the wisdom of the Synod's determination, but simply to obey it. It seemed to the Board, however, that the circumstances, both of the Hall and of the church, were peculiar and exceptional, and such as did not give promise of success should they proceed.

As respects the church, they found—First, That the Synod had previously given directions that the congregations generally should be canvassed in favour of the Aged and Infirm Ministers' Fund, an order which, if carried out as was expected, would seriously interfere with the raising of a Ministerial Education endowment.

Secondly, they found various opinions prevailing respecting the effect which the union negotiations going on, if successful, would have on our Theological School, on its character and locality, and they had reason to know that there were persons, in considerable numbers, who would decline contributing largely, till they knew whether the Hall was likely to be continued in the Lower Provinces or merged in that of Montreal.

Thirdly, They knew that in Halifax, Dartmouth and St. John, some of our most

liberal people had heavy pecuniary responsibilities from church Building and payment of church debt, which made the time unfavourable, so far as these places were concerned.

And then as respects the Hall itself, the Students were at a minimum, and it was felt that we ought to be able to show that there were at least a considerable number of young men to be taught, before asking the people to provide largely for farther means of Instruction.

Weighing these considerations, the Board gave notice to its absent members of these difficulties, inviting them to attend or give counsel by letter; and the result of the next meeting, held on the 1st of November, was the adoption of a resolution—to pause for the present year, and to lay before Synod a plain statement of the grounds of delay.

The Board would now submit their action to the review of Synod, simply adding that they assumed the responsibility of acting as they did, under the full persuasion that the Synod, had it met then, and had full time to weigh all the circumstances alluded to, would have arrived at a similar conclusion.

#### ANNUAL INCOME.

All the more did the Board feel it incumbent on them to attend at once to the second part of the Synod's resolution, and therefore issued a circular showing that the maintenance of our Professorial Staff in Dalhousie College and in the Theological Hall, with other necessary expenses, would require \$2,500 in voluntary contributions from the people, being an average at the least of \$20 per congregation, and requesting a liberal collection as soon as possible from all congregations that had not contributed within the year. They also solicited the co-operation of all the Presbyteries in the church, that the direction of Synod might be fully carried out respecting support for the current year. The results have not been all that could have been desired. Instead of \$2,500, the Treasurer has received \$1,640.31, a larger sum, however, and from a larger number of congregations than ever contributed before. Ninety-nine congregations have contributed, and the sums given vary from a very few dollars up to \$60, the highest being \$61.24; but so many flourishing congregations have fallen below the average of \$20 that all the efforts of the more liberal have failed to bring the contributions, as a whole, up to or very near the mark.

#### THE SESSION.

On the first Wednesday of November, the Professors were inducted by the Presbytery of Halifax in Chalmers' Church. Rev. J. B. Logan preached; Rev. A. Falconer,

Moderator, offered the Induction prayer; after which the Professors, being welcomed by the members of Presbytery, were addressed on the duties of their office by Rev. R. Sedgwick, and the people on their duty toward Professors and Students by the Secretary of the Board. The Students then met the Professors and the Class hours were arranged.

The following reports, furnished by the Professors, will afford full information respecting the number of Students in attendance, their standing, proficiency, and the course of study pursued:—

DARTMOUTH, 29TH MAY, 1872.

*My Dear Sir,*—The Session closed on the 11th April. We had only five theological students—four of whom completed their curriculum. In both Theology and Church History, I took up the work of instruction where Dr. King had left it. In the class of Theology, three days a-week were occupied with lectures, one with examination on Hodge's Text-book, with Confession of Faith, and one with notices of books, and hearing essays and discourses. The subject of lecture was Practical Theology, or Theological Ethics; the mode of treatment, historical—my plan being to trace, as far as possible, the successive stages in the revelation of human duty, from the creation of man to the close of the New Testament Canon. In the way of Catechetical exercise on Hodge's Text-book, we went over the latter part of the Confession, from Chapter XIV. to the end. The Essays read and Discourses delivered in the class amounted to three from each of the Senior students and two from the one Junior student. Instead of monopolizing the critical functions myself, I continued the course I have taken for 2 or 3 years past, of inviting the students to criticise each other—thus relieving the monotonousness of passive listening, and affording a useful exercise in the art of speaking. With Church History I dealt after the tutorial, rather than the professorial method. A course of this kind was inevitable in the circumstances; and it commended itself to my judgment on general grounds. I thought it might be advisable to incorporate the History of Doctrine in the Theological course:—the history of the church's apprehension and appreciation of any particular department of revealed truth, forming a natural appendix at sundry times and in successive portions. But the multifarious details of general Church History admit of being taught, I think most conveniently, by the use of a text-book. Accordingly, our review of the ethical teaching of Scripture was followed up by some account of the ethical teaching of the church—especially on the subject of asceticism. The

text-book we made use of was D'Aubigne's History of the Reformation. As to the mode of using it, instead of catechising, I adopted the method of calling on a student to give a continuous account of the contents of a whole chapter at a time. Our review of the text-book was thus at the same time a useful exercise in public speaking. We went over the whole five volumes in this way in the course of the Session.

I have, in conclusion, to express my satisfaction with the diligence and deportment of the students, and hope they may be found faithful workmen in the field of ministration, on which most of them have now entered.

Yours most respectfully,

A. MCKNIGHT.

REV. P. G. MCGREGOR, Sec'y B. of S.

P. S.—I do not know whether it is worth while to mention that I preached 82 times in the 12 months ending 11th April.

*To the Board of Superintendence of the Theological Hall of the Presbyterian Church of the Lower Provinces:*

During the Session which has just closed I conducted three classes—a Junior Hebrew, a Senior Hebrew, and an Exegetical. The Junior Hebrew, which met for half an hour every day, was attended by only one regular student of the first year; but four Dalhousie College students, all of whom contemplate entering the Hall, joined the class at the commencement of the Session, and attended so long as their other studies would allow—three attended for five or six weeks, and one remained till the close. This class mastered an outline of Hebrew Grammar, committing to memory the paradigms of nouns and verbs—and read eight chapters of Genesis, carefully analyzing every word. The Senior Hebrew class, consisting of four students of the third year, which met for one hour every day, reviewed the whole of Green's Grammar, and read the following portions of the Hebrew Bible:—Psalms 27-50 inclusive; Isaiah, chapters 44-50 inclusive; and the prophecies of Obadiah, Naham and Habakkuk. All the Chaldee portions of Ezra (about four chapters), and three of the Chaldee chapters of Daniel were also read. Towards the close of the term a few weeks were devoted to the study of Syriac, during which time an outline of the Grammar was overtaken, and a few passages were translated and analyzed. . . . In the Exegetical class, which was attended by all the students, and which also met for an hour every day, the Greek Testament was used twice a week. The 2nd Epistle to the Corinthians and the Epistle to the Ephesians were critically read—the hermenetical canons being constantly employed in the exegesis. Once every week,

in this class, the subject of Biblical Antiquities was taken up—Jahn's work on this topic being used as a text-book. I also lectured once a week to this class. After a few introductory lectures, which discussed the Shemitic Languages and the place the Hebrew holds among them, I took up the subject of Biblical criticism, tracing the history of the Hebrew Text down to the present time, and describing the various sources of critical emendation. The Text of the New Testament will be dealt with in a similar manner during the first part of next Session.

During the term, the students of the third year, besides preparing two exercises in the translation of English into Hebrew, wrote two essayson subjects connected with class-work—one on the Shemitic Languages, and the other on the History of the Transmission of the Hebrew Text. They also gave in a Hebrew and a Greek critical exercise on subjects prescribed at the close of the preceding session. The student of the first year also wrote the two above named essays.

I have pleasure in testifying to the correct deportment, commendable diligence, and good progress of the students.

Respectfully submitted,  
JOHN CURRIE.

Halifax, April 11th, 1872.

#### NO. OF STUDENTS. \*

Besides the five students who attended our own Hall, four attended Free College, Edinburgh; three attended Union Theological Seminary, New York; and four at Princeton. The following list will shew the whole number, their degree of advancement as determined by time, and their place of study. It should be remembered, however, that the term in Princeton and New York is fully one-third longer than in Halifax.

*First Year*—Halifax—Mr. C. McNaughton. Princeton—Mr. J. Richards.

*Second Year*—Halifax—(None.) Edinburgh, Messrs. E. A. Miller, H. McD. Scott, and John Wallace. New York—Messrs. P. Christie, I. Baird and John Gillis. Princeton—L. G. McNeill and J. Rosborough.

*Third Year*.—Halifax—Messrs. J. Annand, A. F. Thompson, J. C. Meek, and J. Leishman. Edinburgh—Mr. John Murray. Princeton—Mr. Isaac Simpson.

It will thus be seen that sixteen young men from the Lower Provinces have prosecuted their Theological studies during the past winter. Of these, Messrs. Annand, Thompson and Meek have been licensed by the Halifax Presbytery, Mr. Leishman by the Presbytery of St. John, Messrs. Simpson, McNeill and Rosborough by the Presbytery of New Brunswick, New Jersey,

and Mr. John Murray has received trials and will probably be licensed by Halifax Presbytery about the 1st July.

The Session closed on the 11th of April, the Board meeting the Students and Professors, and spending some time in devotional exercises, with appropriate addresses to the Students.

#### PRIZES.

Prizes and Bursaries had previously been adjudicated and given as follows:

*I. For the Best Examination in Barrow's Introduction to the Bible.*

*Senior Class*.—First Prize by Professor McKnight, \$40, to Mr. J. Annand. Second Prize by Mr. Thos. Bayne, \$15, to Mr. J. C. Meek.

*Junior Class*.—First Prize by C. D. Hunter, Esq., \$40, to Mr. S. McNaughton.

*II. For Best Examination in New Testament Greek.*

By Mr Thos. Bayne, Mr S. McNaughton, \$25.

*III. For Best Examination in Hebrew.*

*Senior Class*—By mutual agreement, no Competition.

*Junior Class*.—By R. S. McCurdy, Esq., \$15, equally divided between Messrs. S. McNaughton and Thomas Murray.

*IV. Gaelic Bursaries.*

By Home Mission Board—Forty dollars each to Mr. John Murray, Free College, Edinburgh, and attending Dr. McLaughlin's Gaelic Class, and Mr. Charles McLean, Student of Dalhousie College.

*V. The Matheson Bursary.*

Divided between three Students—two Theological and one at Dalhousie, the last \$ not yet drawn.

#### LEGACIES.

The Board has been notified of two legacies bequeathed by friends of education and religion, to encourage deserving young men of limited means, and to be given as Bursaries, the first by George Kerr, Esq., of Chatham, a man of public spirit and a member of the Church of Scotland, consisting of \$1000, to be invested and the annual interest to constitute the Bursary.

The other consists of about the same sum, bequeathed by the late Isaac Logan, Esq., of Truro, formerly of Onslow, and well known as a faithful friend of our church and schemes, who, by his contributions and by his pen, under the signature of Prompter, aided ministerial education in the Presbyterian Church of Nova Scotia many years ago. The Bequest is similar to the one already referred to in object and conditions; and when available, will be accompanied by a sum nearly equal, the interest of which will be devoted to the annual improvement of the Library.

## LIBRARY.

The Library of Rev. Dr. King, which was received soon after the last meeting of Synod, has been shelved, arranged and catalogued, making a very large and valuable addition, the whole No. of volumes in the library now being about 5,000. Some of the more recently published works in various departments are still needed, in order that the Collection may meet all the requirements of the church and of the age.

## DALHOUSIE COLLEGE.

The Synod will already have learned that the last Session of Dalhousie College has proved very successful. About 100 students were in attendance, three-fourths of the number in arts and the other fourth studying medicine. Ten young men graduated, and a few general students completed their course. Four graduates received the degree of A. M. The Board have information that a good proportion of the graduates intend entering our Theological Hall and studying for the ministry in this church.

## PROSPECTS.

The Board has no wish to conceal the fact that the attendance in the Hall during the past Session has been so small as to prove discouraging to its Professors and friends; and though confident of some increase during the present year, still the accessions will not be so numerous as to produce a great change. While limitation of income is felt as a hindrance to progress, much more discouraging to the lovers of Zion is the fact that the number studying for the ministry in our Provinces is not sufficient to meet the wants of the church at home and abroad. And when the whole number is small, and the full half inclined to travel and study in the larger Institutions of Britain and the United States, the limited attendance leads many, on economical and other grounds, to agitate the question whether we are warranted and wise in maintaining our Divinity School.

On this question the Board is of one mind, that notwithstanding the present dearth of students, which will probably be found to be temporary and exceptional, the duty of the church is to conserve and, as soon as practicable, extend and improve her Theological School. First, because no church can be regarded as aggressive or progressive, unless she is furnished with a succession of qualified Pastors, and ample means of supplying all vacancies caused by death and missionary calls; and, secondly, because no church can be regarded as independent, or in a satisfactory condition, unless her Pastors are drawn from the families of her own members: and this question of the providing of ministers from our own youth has been determined in the

same way among the Presbyterians in the old American, and in the new Australian Colonies. It was determined half a century ago by our fathers in Nova Scotia and more recently, but still in the same way, by the Presbyterian Church in Canada.

And if our young men are to be trained for God's work in the Gospel ministry, is this the time, after a successful trial for nearly half a century, to relinquish the effort, on account of temporary difficulties and deficiency of students, which may continue only for a short time?

## FINANCE.

While we would shrink from such a resolution, we would not conceal or diminish the greatness of the work before this church. The British, American, Canadian and Australian Churches have Universities and Colleges endowed, either by the State or by wealthy men and corporations, so that all they have to provide is the Theological training. But our smaller church in the Lower Provinces has to provide wholly for the latter, and partly for the former. Looking at the subject in this aspect, we have no word of reproach against our people for want of support: for, though some may not have contributed worthily, the main body has done well. We are now probably doing as much for Ministerial Education as any other religious body on either Continent, in proportion to our wealth and numbers. Still we must do more or be overshadowed by Institutions, having the favour of merchant princes, who delight in associating their names with Chairs and Bursaries, founded and upheld by their liberality. The American Seminaries are thus richly endowed by the voluntary contributions of the wealthy members of the church, and Melbourne and Montreal, Australia and Canada, are engaged by an effort, extending over several years, to provide for the permanent support of their Theological Institutions on a large and liberal scale. If this Synod should resolve to follow their example, they should resolve after full consideration, and with the greatest unanimity and, if possible, enthusiasm on the part of ministers and people.

## WANT OF MEN.

But a greater want than that of funds is the want of men willing and anxious to become preachers of the Gospel. The fact is undeniable, that the ministry does not, in these Provinces, attract young men or promise as it does, or as it once did, in Scotland. Trade and Commerce, the arts, and even science and education present rival fields, which are more remunerative and, by the world accounted, more independent and honourable, and quite as in-

fluent and useful. Other openings have increased in number and attractiveness, and are drawing off young men of talent, energy and piety, to such an extent that the Schools of the Prophets, the world over, are feeling the consequences.

For the cure of this evil, we know of no effective remedy, but earnest supplication to the Lord of the Harvest for His Spirit in double measure, to call forth disinterested and devoted young men for the work in increasing numbers, and to draw forth from a revived and free-hearted people, a more cheerful and an ampler support.

Having noticed the dispersion of our Students, it is but right to add that, to some extent, this has been the effect of our own variable and irresolute proceedings respecting the Hall for the last few years. The desire of travel, too, seems to pervade our whole population, and even ministers, as well as students, have been seized and carried off by the Emigration fever; but the disease has probably reached its crisis, and indications of reaction begin to appear. We have seen the worst. If we have faith and patience, we will soon see increased numbers and prosperity. But we must not idly wait to see what may turn up. If Union in this Province, or with Presbyterians of other Provinces, should come, let us be prepared to welcome it, and to shape our course with the course of events. If the finger of Providence should point to an amalgamation of the Divinity Halls in the Dominion, we should, and we trust will, be found ready to keep step with the march of events; but until such indications are clear, we would hold fast what we have, and strive to make it more prosperous.

#### VOICE FROM VICTORIA.

We adopt, as our own, the subjoined closing appeal to the Victoria Church, issued two years ago, on the same subject, designed to awaken the people to *provide*, and young men of piety to *use*, the means of educational training for the work of the ministry:—

“The scheme now proposed by the Church is, that during the ensuing five years subscriptions should be raised throughout its bounds for setting on foot and equipping such a Hall as that for whose desirableness and necessity I have sought to show cause. Some may suppose that a general scheme of this sort tends to diminish support to local objects. The history of the Free Church of Scotland, honourably referred to lately by leading men of distinction in both Houses of the British Parliament, as revealing what can be done by a people once in earnest in giving to God and His cause, demonstrates that a general scheme does not necessarily, and did not, in fact, there, interfere with local

objects. When the Free Church was formed, important home and foreign missions were on hand; and the interests of these, it was much feared, would suffer when, in addition, the people had thrown on them the building of new churches and manses, and the entire support of the Gospel ministry. What was the result? The churches and manses were built; the ministry was provided for in a great central fund, such as may by-and-by be had in Victoria; and missions, home and foreign, received an impetus and a stimulus the like of which had never previously been lent them in Great Britain. The truth is, the Christian conscience out here needs to be educated on giving to the support of religion. In His two dispensations, God has left room for giving. He has asked, and pronounced it blessed to respond. Is not this a fact: that many, who will consider and pause ere they put their names to a subscription for a religious object to the extent of two or three pounds, have often little hesitation in spending as much, perhaps more, on mere trifles? The consciences of whole multitudes are dead as to God's claims upon them. But the Almighty exacts what is not given. Judgment follows rightful demand when that demand is refused. That God in whose hand is our breath, whose is the health to work, the work to do, who controls the seasons and gives the rain, can dry up resources when men are close-fisted in respect of the support of our holy religion. The universe to its inmost depths answers to the will of God, as the nerves and muscles of our body answer to our will, and a selfish people have consequently never been long a happy people.

“But money is not all. Men are needed, men of parts and piety. In Israel of old every first-born son was the Lord's. One tribe out of twelve was called to minister at His altar, and in His services. The ministerial profession just now is perhaps not so honoured as it might be. So much the worse. It is also destitute of the possibilities of wealth in other lines of life. Nevertheless—1. It is God's service and work that a minister is engaged in; 2. There is another sphere of reward; and 3. Even in this Christ said, alluding to ministers first and chiefly: ‘There is no man who will come after Me,’ that is, to public service, ‘who shall not receive an hundredfold in this present, and in the world to come life everlasting.’

“Lastly, the prayers of God's people are wanted in this business. ‘The harvest truly is great [in this epoch of history], but the labourers are few; pray ye therefore the Lord of the harvest that He may thrust forth labourers into His harvest’—that he may thrust them forth out of your midst, and out of this great and growing com-

munity, where our charges are for the most part double or treble, each of which in 10 or 20 years will require separate clergymen. It is a great and glorious work that we are engaged in, laying the foundations of a new country; let us see that we lay those foundations broad, and deep, and strong in that imperishable religion of JESUS which has ever been inseparably connected with the great and progressive in humanity, with material progress no less than spiritual prosperity. Let us, then, go on sowing in faith, and good works, and good cheer, even amid occasional sorrow; and while we sow let us provide for reaping, so that when the harvest comes, as it has not come yet, our fields of ripe grain be not lost through lack of forethought to provide a supply of suitable reapers, as India and China were lost at the inauguration of Christianity, when they were ripe to receive it, as they are for the present no longer. 'Pray for the peace of Jerusalem; they shall prosper that love thee.'

By authority of the Board,

P. G. MCGREGOR, Sec'y.

Halifax, May 30th, 1872.

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#### REPORT OF ACADIAN MISSION COMMITTEE.

In presenting to Synod their Annual Report, your Committee find causes of humiliation and regret, mingled with sources of encouragement, and reasons for thankfulness. They regret the comparatively little interest which many members of our church have evinced in the Acadian Mission; and they are moved by thankfulness and hope, by many pointed facts in the progress of last year's work.

It is right no doubt, that our hearts should be moved in view of degrading and revolting forms of superstition on the other side of the globe; and it is natural that our interest should unceasingly centre upon Missions in which our earnest efforts have been expended; and which have been rendered sacred by the prayers of the Church, by the patient toil and precious blood of beloved Missionaries, and above all, by the acknowledgement and blessing of the Head of the Church. But it is not right that in our earnest and affectionate care for those who are struggling into the light in those far off lands, we should be indifferent to forms of superstition, scarcely less noxious, at our very doors. Our own countrymen have special claims upon us which cannot be merged into even the most pious care for the people of other lands.

If this Report were intended simply for the members of Synod, it would be unnecessary and unseemly to enter into any length-

ened declarations of the bitter evils which are chargeable to Romanism. Upon these points it may reasonably be presumed that they at least, are, already, well informed. But as the Report is intended for circulation among our people, and as this Committee is, in a measure, a Committee on Popery, a few facts may be stated in regard to the general subject before giving a Synopsis of Acadian Mission work.

There is reason to believe that many of our people are not very deeply impressed with the necessity of missions to Roman Catholics. This is greatly to be regretted. It is not necessary to indulge in extravagant denunciations of Popery, in the bitterness of which the spirit of that system is, not unfrequently, displayed by those who denounce it. It is enough to say that Romanism withholds from its followers the word of God—that it mocks the soul with the ministration of creature Mediators, and that it misrepresents the Gospel of a free and complete salvation, through our Lord and Saviour Jesus Christ. It is not for us to say that God may not have his people within the pale of the Church of Rome; but assuredly we are entitled to say that hers are not good pastures whereon to feed the flocks of the good Shepherd; and we owe it to our fellow-mortals, who dwell beneath her shadow, that we should honestly endeavour to lead them forth to the clearer light which we ourselves enjoy.

It is true that Romanism bears the Christian name, and that many precious truths are known to Roman Catholics of which the Pagan world is ignorant, but it is also true that it constitutes at this moment one of the chief obstacles in the way of the diffusion of a pure and Scriptural Christianity. It locks up within its own dark folds many millions of our fellow-men, and in heathen lands the very name of Christianity has in some instances been rendered hateful by the intrigues and craftiness of Missionary priests who abounded in zeal and self-sacrifice, but lacked straightforwardness and discretion. Such was the case especially in China and Japan. It was necessary to teach these peoples, by years of patient toil, that Romanism and Christianity are not the same, but distinct things ere we could get even a patient hearing for the Gospel of Peace.

In lands already nominally Christian we may justly impeach Romanism as the enemy of Social and Moral progress. We need not, in establishing this charge, appeal to Protestant testimony. Out of its own mouth we may judge it. Its own avowals,—its intolerant declarations, its harmless but disgusting Anathemas, are more damaging to it than any thing we can say. It strives to perpetuate darkness; and if frustrated in its efforts as it has often been, it drives

the more intelligent of its votaries into Schism, or disgusts them into Infidelity. The rapid growth of Infidelity in Roman Catholic Countries is a startling, but intelligible fact. It is chargeable upon the System called Christianity with which these unhappy persons are acquainted. If we, ourselves, knew nothing of Christianity, but as it is taught in the legends of so-called Saints, and attested by childish tricks miscalled miracles, and embodied in dogmas outraging common sense, such as papal Infallibility, we would not be slow in concluding that Christianity was nothing better than the fancies of Islam or Confucius. It is not too much to say that the conclusions of many learned German and French Sceptics would have been materially different had they drawn their knowledge of Christianity from the teachings of the Bible instead of the teachings of the church.

We stand confessedly on the defensive before Romanism and its insidious attacks upon our Civil Institutions. In the Old world Dynasties have fallen in the frantic efforts of nations to shake of the galling yoke of Priestly rule, which rendered them internally weak and externally contemptible. What a gratifying spectacle it is to witness United Italy again taking rank among the nations worthy of its ancient traditions; and coming into line with the foremost of its neighbours in Social and Educational affairs. The struggle which Prussia so honourably concluded on the soil of France was not more important in results bearing upon her own future than that other struggle in which she is now engaged with the Ultramontanes on her own soil. To make those who minister at the altars of Religion independent of the dictation of a hostile foreign ecclesiastic; and to secure for her rising youth an enlightened Education free from Sectarian bias is a work requiring more wisdom and more courage than the reduction of an Empire or the transfer of an imperial crown.

In this respect the case of Prussia is unfortunately not an exceptional one. The undisguised aim of Romanism is to seize and control popular Education in every country of Christendom. Within the last few weeks this fact was brought home to us in the Dominion of Canada in a very striking manner. Not only are compacts formed and pliant politicians manipulated to suit the designers of this scheme of aggression, but when the constitution itself stands in the way, an attempt is made to lay unholy hands upon its provisions. We are startled with the fact that the stability of our political institutions is endangered by the tactics of a comparatively small minority, which is the more serviceable to its designing leaders because of the gross ignorance of the masses who comprise it. Considerations of self-def-

fence call upon us to shed the light of truth on this mass of ignorance if we can.

And lastly, the present aspects of Popery itself abound with indications of promise. Notwithstanding its vigorous efforts at aggression, the Church of Rome is torn with internal dissensions as it never has been since the period of the Reformation. The proceedings at the Council of Rome and especially the promulgation of Papal Infallibility have done irreparable injury to Romanism. It has stirred up within her own pale a most inconvenient spirit of inquiry. It has shocked thousands of earnest and honest men, and thrown many of them into revolt. It has revealed the dishonesty of cringing ecclesiastics, who could eloquently denounce in the Council a dogma which they can swallow without a grimace in their own Dioceses; and it is very evident that it has grieved and perplexed multitudes who still remain within the pale of the Romish Church. The result, as testified by Missionaries in almost every part of the world, is that Roman Catholics at the present time are unusually accessible, and willing to speak on questions of religion, and unusually willing to buy and read Evangelical books.

We recognise the present therefore as our opportunity and while we rejoice to learn the progress of the Gospel among Roman Catholics in other lands our own business is vigorously to prosecute our Acadian Mission, the only Mission of our Church which directly seeks the conversion of Roman Catholics. We shall let the facts connected with the work of the Mission speak for themselves.

Messrs. Paradis and Pelletier, the Missionaries of last year, continued their operations until their attendance was required at the opening classes at Montreal. A full and very interesting Report of their labors was published in the *Record* for March. It is unnecessary, therefore, to recapitulate the facts here. Suffice it to say that the sale of 282 copies of the Word of God among French Roman Catholics is itself a most gratifying fact. Who can estimate the result? This is the seed time, the harvest will surely come in its turn.

The operations of the present year began early in the month of April. The French Canadian Missionary Society kindly allotted to us again our esteemed young friend Mr. Paradis, and together with him they sent an equally amiable and well qualified young man, M. Brouillette. They arrived in St. John on the 5th April, and at a meeting of Committee convened on the following day, it was decided that M. Brouillette should proceed up the St. John River, and begin work in Victoria County; when Paradis should join him after he had paid a short visit to Buctouche,—the scene of some very interesting incidents last year.

That week was one of the stormiest of all the spring. M. Brouillette was obliged to abandon Railway travelling, and after a whole week of fatigue and exposure he succeeded in reaching Andover Village, near the mouth of the Tobique, where he received a kind welcome from Hon. B. Beverige. M. Paradis reached Shediac; but found every effort to proceed further ineffectual. He had the pleasure, however, of meeting in the street at Shediac the very person whom he was most anxious to visit at Buctouche,—the young man who last year had expressed so much joy and surprise at seeing a Frenchman who was not a Roman Catholic. This poor lad belongs to a large and respectable family who are tolerably well off. He had avowed Protestant sentiments last year; but the entreaties of friends, and other less gentle influences had somewhat shaken his confidence in the new way. And yet he was happy. He had left home with the intention of going to the United States and was so far on his way when almost with tears of joy he grasped the hand of his friend M. Paradis. The interview was affecting on both sides, and led to many subsequent meetings, and the young men conversed and prayed, and wept together over the living oracles. Poor L—eventually declared his resolution to follow Christ at all hazards, and his desire to devote his life to the work of making the Bible and its Story of Redeeming love known to his fellow countrymen.

While these things were in progress M. Paradis and the people of Shediac had made arrangements for an English Service on the Lord's day.

A rumour had been circulated that the young preacher could speak French, and the result was that at the meeting there were present thirty or forty French people. At the close of the service which the greater number of them understood, M. Paradis addressed them in their own language and invited them to call at his lodgings.—We will let himself tell the sequel.

"The following evening four of them called and had quite a conversation. Questions about Apostolic succession were put to me, they seemed to be satisfied with my explanations. They decided to try and have a meeting expressly for the French on Wednesday evening. Over 150 French were present. Gave them a French sermon, prayed, then gave the opportunity to any one to ask questions. Managed to bring the following subjects for discussion; viz: Confession, Peter's primacy (Keys)—and transubstantiation. Many questions on those subjects were asked by the French. Spoke almost two hours, and created quite an excitement. Some seem to be quite pleased with the meeting. Invited them to come and see me again, and gave out that

I would meet them again on Friday evening in the Hall.

The Friday evening meeting was equally successful, the greater part of the time being occupied by a friendly but animated discussion upon the distinctive points of Romanism. M. Paradis continued to labor at Shediac till the end of April, visiting the Acadians from house to house, receiving many of them at the residence of A. Steward, Esq., by whom he was hospitably entertained, and ministering to the English speaking people as he had opportunity. Towards the end of April, excitement began to run high. An attack was made upon the Missionary in the local French paper, and threats of violence were made against himself and his young convert, who through the kindness of Mr. Steward had obtained remunerative employment. It was deemed prudent therefore to withdraw the Missionary for a time. With a thankful heart for the opportunities he had enjoyed of making the Gospel known to the French Acadians, and accompanied by his young convert he returned to St. John, where the latter still remains in a comfortable situation. He is diligently studying the Scriptures, and increasing his knowledge of the truth. Your Committee regret that there are no funds at their disposal by which he might be relieved from the necessity of manual labor, in order that he might press forward his studies with all possible dispatch. He is a fine common Scholar and writes French and English in an excellent hand. M. Paradis proceeded to join his co-laborer on the Upper St. John.

Meanwhile M. Bruillette had also been preaching English at Andover Village, and he had succeeded, after a little canvas, in finding a small number of French Acadians there. After conversing with them separately, he invited them to come together that he might preach Christ to them. We will give the result in his own words. He invited them to come together "which they did with the exception of one—the priests' right hand man. And sir, you would have been delighted to see the true respect which characterised our meeting, and the marked attention with which they listened to the very last word I spoke to them. After the meeting several of them remained to converse with me, five bought Testaments and asked me to hold another meeting, to which they would surely all come. Of course I was only too glad to grant their requests, we met—but it would take me too much time to tell you all; suffice it to say that we had a delightful time, and that, as far as I could see, my hearers went away a happy lot."

These meetings were followed by a challenge from "the Priest's right-hand man" who had declined coming to the meetings.

The challenge was promptly accepted, and the result was a four hours discussion, at the close of which three persons, one of them the father of a family, avowed their resolution to accept the Word of God as their only rule of faith. M. Paradis visited Andover on his way to the Grand Falls, some weeks after M. Brouillette had left. He saw some of those persons and found them making satisfactory progress in the knowledge of the truth.

Since the middle of May our Missionaries have been labouring together at Grand Falls. M. Brouillette had exhausted his stock of Bibles before M. Paradis had reached him with fresh supplies. Since that time they have been labouring amidst the most abundant encouragements. On the Lord's day, one of them usually preaches in English, for the benefit of our own people; but their chief aim is the Evangelization of the French. They find that they are more popular with the French if they have friends among the leading Protestants.

Under date of May 27, M. Paradis writes, "I convinced a very intelligent young man on a few points and sold him books on controversy; but he told me he wanted to study some more before declaring himself a Protestant; and if he found nothing that would oblige him to leave his church he would remain faithful. He asked me to correspond with him and said he would ask all the questions that would puzzle him.

"I have been (at Grand Falls) since last Wednesday. We have not been able to go out every day on account of the bad weather; but I may say that I never was more pleased with conversations I had with R. C. than since I came here. I may add that I never saw or heard of any better opening, with exception of one difficulty, that is, very few can even read \* \* \* \* we have already had quite a number of conversations, and we can speak with them just as freely as with Protestants. We must admit that there are exceptions, but as a general rule the harvest is ripe. I wish I could be with you for a couple of hours to speak about this field. No doubt that one of us should remain here the most of the time, and both till the meeting of Synod." Farther on in the same letter he says, "We spent the whole afternoon yesterday in reading and explaining the Scriptures to about twenty persons; and we would hear them say, 'We never passed an afternoon more agreeably than this,' and they very warmly invited us to visit them again."

These extracts will give the Synod an idea of the work that is now in progress, in connection with the Mission. The chief thing to be regretted is that so large a proportion of the expense should fall upon the Home Mission Funds. The Mission is be-

hind question one of the most promising now in connection with the Church.

It is greatly to be regretted that our operations are of so spasmodic a character. We are under very great obligations to the French Canadian Missionary Society for the services of our very efficient Missionaries for whose labors there is abundant call in the Upper Provinces. In addition to the present agency it appears to the Committee that an effort should be made to secure the services of an Ordained French Evangelist, whose labors might be available during the whole year, who might preach English in convenient Stations as he had opportunity, and who might cultivate to greater maturity those hopeful fields opened up by the Bible and the Colporteur. Our present agents must return to college early in the Fall, then what are we to do with the scattered sheep who will be left, so far as we are concerned without a shepherd!

The further direction of the Missionaries for the present Season will depend, of course, upon providential indication; but it is the desire of the Committee that the French Settlements in Cape Breton should be visited as well as those on the West end of P. E. Island.

In closing this Report, which is already too long, the Committee would earnestly appeal to the membership of our church for their sympathies, their prayers and more liberal response to the call for funds. The operations of the Mission must be extended, or they may as well be abandoned. We are satisfied that if our people consider the claims of this Mission, they will deal with it with the same prompt and praiseworthy liberality with which they deal with the other Missions under the care of the church.

By order of Committee.

N. MCKAY, Con.

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## REPORT OF THE COMMITTEE ON SABBATH SCHOOLS.

Your Committee have endeavoured during the past year, to attend as faithfully to the work entrusted to them as their time and circumstances would permit. They feel that a most important department of the church's work is committed to their supervision, and regret that they have not been able to do more towards its advancement.

From the published statistics of the church your Committee are pleased to find that there are 374 Sabbath schools in existence this year as against 325 last year, an increase of 49. And in these schools there are 1608 teachers, and 13,108 pupils.

The principal work that your Committee has been able to accomplish, has been the

providing of a series of lessons for the schools of the church, with such explanations and illustrations of them as they could get printed in the *Record* month by month. After mature deliberation as to the best course of lessons for the year, your Committee agreed to adopt the "National Series," published by the Sunday School Union of America, the series used by nearly all evangelical churches in all parts of the United States. Half the lessons for the year are from the Old Testament and half from the New. And they have reason to believe that these lessons are generally acceptable, and are very largely taught in our Sabbath schools. In proof of this we may state that of the 5000 copies struck off at the first of the year not one now remains, and admitting that all the schools took them that would be an average of 14 for every school in the church.

Your Committee hope too that the notes printed month by month in the *Record* are of service to teachers who may not have access to good Sunday school papers—such as the *Sunday School World*, nor to Commentaries. A page or two of every *Record* has also been devoted to illustrations of the lessons, and your Committee feel that did space permit they would like to give more prominence to this feature of the work, for they believe that illustration is indispensable to successful Sabbath school instruction.

To accomplish their work with anything like satisfaction to themselves, and to promote the interests of the Sabbath Schools of the Church as they would like to do. Your Committee feel that they should be able to meet now and again with leading Sabbath School men from different sections of the Church, to talk over the best and most approved methods of teaching, to compare the results of experience and to discuss the whole subject of Sabbath School work.

We may be permitted to say that the Sabbath School Associations of Halifax and Dartmouth, held such a gathering in Poplar Grove Church in March last, what was very well attended by the leading Sabbath School workers in the city. Practical questions were discussed, and classes were conducted, one consisting of teachers to illustrate how a teachers' meeting should be sustained, the other an ordinary class of boys, to show how a Bible lesson should be taught. All who were present enjoyed the exercises, and doubtless profited by them.

Your Committee would recommend that as far as possible, Sabbath Schools throughout the Church should keep up teachers' meetings. In not a few Schools they are regularly sustained, and the teachers in those Schools, so far as Your Committee are aware, all bear testimony to the advantage they derive from them.

It is not always easy to obtain men and

women for the work of Sabbath School instruction, who are as well qualified as could be desired, and until we have something like a Model School in which to train our teachers, (which it is feared is a long way off) Superintendents and teachers cannot do better than meet together weekly, if possible, to exchange thoughts in the lesson to be taught, to give each other the benefit of their experience, and to consult as to the best means of promoting the good of the School generally, the Pastor being present, if he possibly can be.

Your Committee fear that in too many instances, Sabbath School work is regarded as work extraneous to the church, with which the Pastor has little to do, and with which he does little. There could be no greater mistake. Every Pastor who desires to fulfill the injunction of his Lord and Master "feed my lambs" will take special interest in the Sabbath School, and be present at its meetings just as often as he can. Moreover your Committee would suggest that Pastors throughout the church pay more attention to the matter of sermons to children. Once a quarter cannot be too often to preach to the young of the Congregation.

More care too, your Committee feel should be given to the selection of the books and papers that the children of the church read. Much of the current Sabbath School literature is positively trashy, and it is to be feared that not a few young persons acquire a taste and a love for noval reading by perusing the books that they obtain from the Sabbath School. Indeed so far has this evil gone that some Schools have dispersed with libraries altogether. It becomes every Pastor, therefore to examine as far as he can the books that are placed on the shelves of the libraries of the School under his charge.

All which is respectfully submitted.

ALLAN SIMPSON, *Con. Com., ou S. S.*

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## Our Foreign Missions.

### NEW HEBRIDES MISSION.

Presentation to Captain W. A. Fraser.

BY REV. H. A. ROBERTSON.

A public meeting was held at the Presbyterian Assembly Hall, Collins street, Melbourne, on the evening of Monday, March 4th, for the purpose of presenting a testimonial to Captain W. A. Fraser, late of the mission vessel *Dayspring*, on the occasion of his return to Nova Scotia. There was a very large attendance. Dr. McMillan, in the absence of the Rev. Dr. McDonald,

(who was ill), was voted to the Chair. The Rev. W. Mercer then offered up a short prayer. The Chairman briefly referred to the service Capt. Fraser had rendered to the mission cause. He pointed out that popularity was not gained by such a course of life as he had chosen, but that he was endowed with the true missionary spirit, and so he navigated the little barque in the dangerous seas and had not lost a spar and but few sails. Never on any occasion during the time of his command had any difference arisen between him and the ladies and gentlemen who had come in contact with him, but by gentleness he had secured the affection even of the savages amongst whom he had mixed. The zeal with which Mrs. Fraser has assisted her husband in the mission work was referred to, and in conclusion, the Chairman called upon the Secretary to read the address to Captain Fraser. It was a very well executed piece of illuminated writing, expressive of the regret felt at losing the services of Captain Fraser, and recognizing the disinterested services he had rendered to the mission cause. The address was the gift of Mr. James Ferguson, of Ferguson and Mitchell. Two palm trees, with flowers about the roots, formed the side borders, and at the top was a sketch of the *Dayspring*. The whole was neatly endorsed in a gilt frame. The purse was the work of a lady teacher of St. Andrew's Church school, Carlton. We give the address :

"To Captain W. A. Fraser, late of the mission vessel *Dayspring*."

It is with much regret, that we, the Sabbath school teachers of the Presbyterian Church of Victoria, have learned that you have resigned the command of the *Dayspring*, and that you are about to return with your family to your native country.

We have always taken a deep interest in the New Hebrides mission and the mission vessel, and it is with heartfelt gratitude to Him who is God of the sea as well as of the land that we are able to say that after eight years navigation in most dangerous seas the *Dayspring* has never had a serious mishap, and that she has always done her work with satisfaction to all concerned. This was due, under God, to the skill and zeal of her commander.

Further, we beg to recognize your disinterested efforts for and on behalf of every work which was calculated to render the *Dayspring* and the mission a success.

It has always been a great pleasure to us and our schools to see our mission vessel in Colonial ports, and we bear ready testimony to the high character which you have always maintained for yourself and the vessel on your visits to Australia, as well as to your invariable kindness and attention to

the multitudes of children and adults who have flocked on board the *Dayspring* to gratify their felt interest in the mission vessel.

Along with this address we beg your acceptance of the accompanying purse of sovereigns as a small token of our esteem for yourself and Mrs. Fraser, and praying the Father of all mercies to be your God and Guide even until death.

We are, Dear Sir,  
On behalf of the Sabbath School Teachers  
of the Presbyterian Church of Victoria,  
(Sgd.) THOS. L. McMILLAN, M.D.,  
Chairman.

DAVID WOMURTRIE,  
DAVID H. VALENTINE,  
JAMES BALFOUR,  
WM. IRELAND,  
JAS. W. SMITH, *Hon. Treas.*  
MALCOLM MCGILVARY,  
*Hon. Secretary.*

Captain Fraser made the following reply :  
*To the Sabbath School Teachers of the Presbyterian Church of Victoria.*

*My Christian Friends*,—Though looking forward with much delight to revisiting my native land, yet it is with sincere regret that I say farewell to my friends in this Colony. During seasons of care and anxiety, with my little vessel amongst the islands, I have always looked forward to my visit to Victoria, sure to meet here with warm welcome and encouragement. You speak of the pleasure it has always been to you to visit the *Dayspring*, I can assure you the pleasure has been mutual. To anyone feeling the deep interest in the mission that I have felt, it could not but be delightful to see the crowds of young people, with their earnest, devoted teachers, swarm the deck of the little craft which I have commanded with, I confess it, more pride than if she had been one of Her Majesty's finest ships, for what can be nobler than her work engaged in the service of the King of Kings. It was not without a pang that I severed myself from the *Dayspring*. I superintended her building nearly nine years ago, and since that time she has scarcely been out of my sight, much less my thoughts, and it is with deep thankfulness that I now record my gratitude to the Father of Mercies who has watched over, guided, and enabled me to sail her successfully all these years, and though compelled for the sake of my family to resign my command, her every movement will still be full of interest to me, and my prayers will ever follow her, that she may be more and more useful in carrying the glad tidings of the Gospel to islands still sunk in heathen darkness. And it is to you Sabbath School teachers she must look for her principal support. You have done nobly in the past. By your zeal

and devotion you have sent her down year after year well equipped for her important work. The kind feelings towards myself expressed in your address touch me deeply, and I feel proud to number amongst my friends such disinterested ones as the Sabbath school teachers of the Presbyterian Church of Victoria. Now thanking you for your generous gift, a tangible proof of your regard for Mrs. Fraser and myself, I can only add my best wishes and prayers, will continue with you in your noble work of training the young for Jesus.

At the opening of the meeting the large number of Sabbath school children assembled sung that beautiful hymn commencing with the words,

"In the Christian's home in glory," &c.

and after Captain Fraser's reply to the address, the whole assembly sung,

"Shall we meet beyond the river," &c.

The Rev. J. W. McKenzie, missionary from Nova Scotia to the New Hebrides, was then called upon to address the meeting. He (Mr. McK.) spoke of the interest he felt in the meeting, said the work in which Captain Fraser had been engaged was a noble one, mentioned that he felt proud of such a fellow-countryman as Captain Fraser, and concluded a short but pointed speech by calling upon all to be encouraged by the past and help on the good work.

James Balfour, Esq., was the next speaker. He spoke at considerable length upon the slave traffic in the South seas, and said it was a conversation with Captain Fraser that first opened his eyes to the outrages of this unmanly trade. His speech was eloquent, pointed, and courageous, and was heard with the utmost interest and acceptance.

Lathella, High Chief of Anilcauhat (Dr. Geddie's station), being present, was asked to address the meeting. His speech, though quite unprepared was nevertheless quite orderly and well and calmly delivered. He spoke in his own (Aneityumese) language, and H. A. Robertson interpreted. Lathella commenced by addressing the assembly as his good friends, said his speech would only be a few words, said he was not fit to address such "great people" in this "light land." He was but a humble man from a "dark land," but he wished to tell them about the "nedo upene" (good conduct) of Captain Fraser during all the years he was chief of the praying ship. He said the natives were afraid to go alongside or fasten their canoes to most ships, but they soon found they need not fear Captain Fraser or any of his crew. Their conduct was peace. He said the natives of the lands he had come from were very ignorant, unreasonable, and oftentimes very stupid, yet Captain Fraser was never seen angry with

them. On board the *Dayspring* as sailors they frequently pulled the wrong rope, and instead of getting put out Captain Fraser would only laugh at them, and that during all the time he was sailing among their lands he had never said worse than "how are you my friend." He said when the natives were told he was going to leave the *Dayspring* great was their lamentation. He trusted when Captain Fraser saw his friends and rested in his own land he would return to their land again, but if not he hoped that they would meet in the good land (heaven). He concluded his neat little speech by bowing to the audience and saying my words are ended.

The Chairman then introduced the Rev. Daniel McDonald, the first Victorian missionary to the New Hebrides, educated in the Colony. Mr. McDonald expressed his delight at being present at such a meeting, said whilst they were honoring Captain Fraser they were honoring themselves as Sabbath Schools and Christians. He spoke of his great desire to go as a missionary to the poor heathen and believed he would be honored in doing much in his Master's cause. He closed his happy speech by publicly affirming that to their worthy Chairman, Dr. McMillan, he owed nearly all his knowledge and skill in medicine, and believed this knowledge would greatly increase his usefulness in the mission.

Votes of thanks were then tendered to the Committee and to Dr. McMillan, the Chairman, and thus closed one of the most interesting, hearty and deeply impressive meetings we have ever had the pleasure of attending.

### New Hebrides Mission, Melbourne

On the evening of the 13th March, the Presbytery of Melbourne met in the Assembly Hall, for the purpose of ordaining Mr. D. McDonald as a missionary to the New Hebrides. The Rev. Dr. Macdonald, Convener of the Assembly's Foreign Mission Committee, preached the ordination sermon from Mat. xiii. 38, "The field is the world," put the questions in the formula, and offered the ordination prayer. The Rev. John Inglis, of Aneityum, delivered the charge to the missionary, and the Rev. Dr. Geddie gave an account of the New Hebrides Mission, and urged its claims on the audience.

The Hall was crowded with a deeply interested congregation, and from twenty to thirty ministers, including the missionaries on their way to the New Hebrides, took part in the ordination. Mr. McDonald is the first missionary to the heathen ordained and sent forth by the Presbyterian Church of Victoria; hence the ordination services excited a very deep interest.

As a sequel to these services, on the evening of the 20th March, a large missionary meeting was held in the Rev. Dr. Cairns Church, the Rev. Dr. Cameron, Dr. Cairns colleague, in the Chair. After singing, the Rev. K. Hamilton opened the meeting with prayer. The meeting was addressed by the Chairman, the Rev. J. Inglis, of Aneityum, the Rev. Mr. McKenzie, one of the newly arrived missionaries from Nova Scotia; the Rev. D. McDonald, the newly ordained missionary, and the Rev. A. J. Campbell, of Geelong, Professor of Systematic Theology in the Presbyterian Church of Victoria. Mr. Campbell stated that of the twelve students attending this Hall, three were willing to become missionaries, and that the students had formed a missionary society among themselves. It was also, he said proposed to institute a concert for prayer every Sabbath morning, in the closet or the family, or both, to pray for the students and the mission. Both ministers and people in Victoria are manifesting a great amount of missionary spirit.

The repairs on the *Dayspring* are all finished. She looks as light and trim as ever, and will sail for the New Hebrides, (D.V.) on the 8th of April.

THE MANSE, EMERALD HILL, }  
Melbourne, 28th March, 1872. }

REV. P. G. MCGREGOR.

*My Dear Sir,*—You are aware by this time that our valued friend, Mr. J. S. Ogilvy died in December. Your letters to him, which have arrived since his death have been handed to me, as I act now as Treasurer; as well as Agent for the *Dayspring*. I have also to acknowledge the receipt of £250 for repairs which came by last mail. This remittance came too late to be acknowledged in the report just out, but of course it will appear next year.

The *Dayspring* is still here, but she is almost ready for sea. She is to sail for the islands in ten days full of passengers and stores. The repairs after all are not so cost nearly so much as was anticipated, and I am almost ashamed at having made such an outcry for money, but it was not my fault, and what money may not be used will be in safe keeping.

The new missionaries from Nova Scotia are all in Melbourne, and will of course go with the vessel. Mr. Robertson is in rather delicate health. It is still doubtful whether Dr. Geddie is going this trip, though I presume you will hear from himself on the subject. He was in feeble health when he returned with the *Dayspring* in January. He is better now, but I have doubts of the prudence of his going alone to the islands again, unless much recruited.

Captain Fraser left Melbourne for London in the ship *City of Perth* about three weeks ago. I hope to hear by and bye of the safe arrival of himself and family in Halifax. His successor is a Captain Rae, who has taken charge of the *Dayspring*, and who I hope, may prove as good a skipper as his predecessor.

I have instructed the printers to send to you several copies of the Eighth Annual Report of the *Dayspring*, just published. They should reach Halifax along with this letter.

As I have several other letters to write, and as I am not over strong from the effects of a recent illness, I must conclude, with the promise however, that I will write to you soon again.

I am, My Dear Sir,  
Yours, very truly,  
D. MACDONALD.

### TRINIDAD MISSION.

The vacancy in the United Presbyterian congregation in San Fernando has been filled up by the appointment and induction of Rev. Mr. Burr, to the great relief of Messrs. Morton and Grant.

The anxieties of these brethren, and lately their toils, have been greatly increased by the prevalence of small pox. Every part of San Fernando has been and still is affected, and the Missionaries have had, for a few weeks previous to the latest word, the care of a young fellow-countryman, a Pictonian, affected with the disease in its most malignant type. We hope that they may be sustained and blessed in this as in their other labours.

The following extract of a letter from Mr. Grant to a member of Synod, written a few months ago, will be read with interest, and show that the building of the Coolie Church is having an effect on that people. We would remind the friends of the Mission that \$400 at the least are yet required. Those who have given have done well, but their number and range are limited. There are scores of congregations, and hundreds, aye thousands, of Christian men and women who have as yet given nothing to the first church for the use of Coolies of Trinidad.

“Our new church is stirring up an antagonistic feeling on the part of many, led on by some of the Brahmuns. An attempt was made to raise funds and to build a

temple, and to import *Mahadic*, an idol. I think they have abandoned the idea. It is easier for us to get money from the Coolies, than their own leading men, as they have no confidence in them.

"On Monday of this week, the Mussulmans held a meeting to arrange for the building of a Mosque; and I know they have offered Aziz money, and are ready to accept him as their spiritual leader (if the word spiritual be appropriate). Add to this, letters to him from his father, an educated Mussulman of the family of Mohammed, and you can estimate, in a measure, the pressure brought to bear upon Aziz. At one time we had fears as to his stability, but for several weeks we have been diligently studying the evidences of Christianity, and now our anxiety is removed. We have had to encounter nearly every argument proposed by the Unitarians. Aziz is no ordinary youth, and I hope that you will make it a daily prayer, that he may be established in the faith. I know that he has passed through a fearful mental conflict.

"Our new church is getting on well. It is quite an Oriental structure, drafted by a young Englishman, once in the Navy, but now a planter here. It is universally admired, and the Coolies see that we are in earnest. Thus, the church gives the Mission a social position which it might not, without it, gain so early."

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## Home Mission.

### North East Margaree.

The following letter was not written for publication, but is put in print that this interesting little congregation in their praiseworthy efforts to provide themselves with church and Divine ordinances may be known, sympathized with and aided by brethren at a distance.

The Board responded to the application by a grant of Forty dollars to which two Christian friends in New Glasgow, a gentleman and lady have added respectively \$10 and \$4.

N. E. MARGAREE, }  
Feb. 12th, 1872. }

REV. AND DEAR SIR,—I have been solicited by the people of the Big Intervale to make application through you to the Home Mission Board for a grant of money to aid them in finishing their church. When about undertaking the building of a place of worship they were promised by the Rev. Thomas Cumming the probable assistance of the Board and his influence in their behalf. With this promised assistance they

most harmoniously and enthusiastically set about, and have unaided completed the outside of a very fine building measuring 26 x 40 feet.

Any person who has a knowledge of the very limited means of the few families upon whom this burden has been laid, must admit that they have made a most liberal and praiseworthy effort. With the outside now finished and free of debt, they are encouraged to go still further and have made arrangements to furnish timber and material for the completion of the inside during the coming summer, relying on the generosity of the Board and the very liberal contribution of \$100 from Mabou congregation, and \$20 from James H. Austen, Halifax, to defray the cost of putting material together.

It is needless for me to assure you that they are worthy of the Board's assistance, for you have yourself a pretty accurate knowledge of their wants and condition. I will however state a few facts.

The people of the Big Intervale are Scotch Highlanders, and number 25 or 30 families who are nominally Presbyterians. They have hitherto been left almost entirely without public ordinances, seldom hearing on an average more than one sermon a year, and a good many are consequently careless and void of spiritual life. They are however, a willing, liberal and energetic people, who if encouraged and attended with the preaching of the Gospel, would in time become a very zealous and active congregation. They have been very much harassed and opposed in their efforts to build their church, by the Baptists who surround them in great numbers. An effort was made by that body to divide the people and thus secure a claim and privilege in their place of worship. Seeing that they have so unyieldingly resisted every attempt to divide, and appear so attached to our cause and willing to do what they are able, I think it would be a crying shame not to aid and encourage them.

They were very much disappointed last summer that the church was unable to send them a Catechist. They have had but two or three sermons since the spring. They however hope and believe you will do all you can to secure one for them during the coming summer.

Hoping soon to obtain a favorable report from the Board, I am, Dear Sir,

Yours respectfully,

ISAAC S. MURRAY.

To Rev. P. G. MCGREGOR.

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The Canada General Assembly met at Hamilton on the 4th June. Rev. M. Fraser, Board Head, was elected Moderator.

## Other Missions.

The following letter is interesting in itself and especially so as coming from the missionary of a sister church, and one who has recently left the lower Provinces. The Baptists of these provinces are men represented in Burmah by Rev. Messrs. Crawley and George, and Misses. Dewolfe and Norris. The Great Master is evidently blessing their labours.

The last number of the *Christian Messenger* contains an account of quite a number of native Evangelist, supported by the friends of the Gospel in these provinces.

LETTER FROM REV. MR. GEORGE.

*Henthado, January 18, 1872.*

\* \* \* \* \*

Just now there are cheering reports from nearly every missionary field, and it may not be unreasonable to believe that God's time to manifest his love and power to the nations of the earth is near at hand. The truth is certainly making headway in Burmah, notwithstanding it has one of the most seductive forms of error opposed to it, and every year finds more true believers, besides a continually and rapidly increasing number of disbelievers in Boodhism. The character of the Burmese disciples of Christ is of the first importance to those who desire to know what we have done for this people, and what we can do by giving them the Gospel. In endeavouring to shew this, it will be requisite to look at their former faith and hope. They were Boodhists, which means, that the antiquity of their creed, the excellence of the morals inculcated by it, and vast numbers of its adherents, not to mention the bewildering influence of its metaphysics on their mind, rendering them peculiarly opposed to the Gospel. Boodhism denies the existence of an eternal God. Whatever is, came through the operation of an all-controlling law. Men are falling gods. Gods were once men, and have attained to their present felicity by their own virtue. Every man will be a god, though in order to become so, to satisfy justice for his sin he may have to live in every form of life and endure innumerable hells for periods of time beyond computation. Afterwards they will become gods, and finally attain to nighane (annihilation). And this hope of ceasing to be, so terrible to us, is their chief good. They worship the three precious things, viz., the

law, the idols and the priesthood, practice many austerities, and make valuable offerings to the priests, and build pagodas and monasteries. They consider all their pain, misery, poverty and so forth to be the result of sin committed in some former state of existence. One day not long since we called to see a man who was born without legs. He told us that no doubt in some former state he cruelly cut off some poor man's legs, and as a result has none himself in this life. Retribution, unreasoning and remorseless, is their only known form of justice. So Guadama taught, so they believe, consequently, in order to become Christians, all their previous ideas of the origin and government of the world need to be uprooted. To perceive the necessity for a Redeemer, they must learn how hideous a thing sin is, which involves a belief in a *Living God* who reigns over men individually and *continually*. This change from an utter *disbelief* in the existence or the possibility of the existence of a God, to a simple confidence in the fatherly love of the "God and Father of our Lord Jesus Christ," is not commonly arrived at without the most painful struggle of the heart, in the first place a struggle of resistance against such preposterous notions, finally a struggle to be rid of the blinding, stupifying effects of the former belief. The result is that Burman Christians are generally well grounded on those great truths that distinguish Christianity from Boodhism. Yet in many instances they have been so benumbed by the ethics of Guadama, that a mere change in the object of worship seems to satisfy their consciences, at least until, in the practical enjoyment of the worship of a God who lives and hears and bestows, they discover the difference between such worship and the advantages to be derived from the mere act of prayer, when there is no hearer, no giver. Among those who have time to grow, may be many excellent men. There is one of whom I wish to speak particularly, a native preacher, supported by "a young lady in Truro," who gives promise of being a very useful man, so simple in his faith, so devoted in his service. I wish you might hear him preach. He speaks as if he had something to say, and wanted to say it effectively. I think the native Christians as a body compare favorably with Christians at home.

Some of your readers may be interested to know that I am able to do a little work. Last Sunday I preached in our town chapel for the first time. I have frequently spoken in social meetings, and led the meeting twice.

\* \* \* \* \*

I remain very truly, your Brother,

WM. GEORGE.

## News of the Church.

### Presbytery of Truro.

This Presbytery met at Truro on the 4th June. There were present in all sixteen members, being ten ministers and six elders. The Presbytery was much gratified in seeing their highly respected brother, Dr. McCulloch, again in his place among them. He is already much improved in health, and took an active part in the deliberations of Presbytery. He is, however, not very likely for sometime to be able for pulpit ministrations. A printed copy of the proposed alterations in the "Rules of Procedure" was received from the Synod's committee. The Presbytery seeing that they could not consider the whole before the meeting of Synod, deferred the subject. Reports were given in by several sessions on the state of religion in their congregations. These were all encouraging. Still there were many evils specified or alluded to, with which the cause of Christ has to contend. In present and recent railroad building localities there was special reference made to drunkenness with its accompanying vices. The Moderator, Clerk, and Mr. Vance, elder, were appointed a committee to embody the substance of these reports as the Presbytery's report to Synod. The intention is to hold meetings in the various congregations at which there would be a popular Sederunt aiding the people, by addresses and otherwise, in resisting the evils existing in their midst and encouraging them in the good work. The congregation of Maitland was, by virtue of authority granted by last Synod, transferred to the Presbytery of Halifax.

A Moderation in a Call was granted to the congregation of Stewiacke. Rev. Messrs. Sinclair and Smith being appointed to Moderate on Monday, the 17th inst., as also to arrange certain matters with the congregation respecting the proposed Salary.

Appointed next meeting in Halifax during the meeting of Synod at the call of the Moderator. W. L. WYLLIE, Clerk.

### Presbytery of P. E. Island.

The Presbytery of P. E. I., in connection with the P. C. of the Lower Provinces, met in Zion Church, on the 29th May, and was constituted with prayer by the Moderator: *Sederunt*: Revs. A. Campbell, Jas. Allan, Isaac Murray, Alex. Munro, Henry Crawford, J. McLeod, Alex. Cameron, R. Laird, Allan McLean, Wm. R. Frame, J. G. Cameron, S. C. Gunn, Charles Fraser, and A. F. Carr; and Hon. D. Montgomery, Wm. Lawson, and Jas. Henderson, Esqrs., Elders.

Read a letter from the Convener of the Committee of the "Aged and Infirm Ministers' Fund," asking Revs. I. Murray and J. McLeod to canvass the congregations of this Presbytery in aid of the said Fund. Presbytery expressed sympathy with this measure and appointed Revs. R. Laird, A. Campbell, H. Crawford, and A. F. Carr to assist the above named brethren in prosecuting this scheme.

A temporary arrangement, by which Rev. A. Cameron gave part of his services to the congregation of New London South, was, on application of the Gaelic-speaking portion of the congregation, cancelled, and liberty granted them to call a Minister who can preach in both languages. Mr. John Murray, a licentiate from the Presbytery of Edinburgh, is appointed to preach in this congregation during the month of July. Rev. A. Cameron was appointed to preach in St. John's Church, New London, on 9th inst., and declare the pulpit vacant, and explain fully to the people the causes which led to this change. Rev. I. Murray was appointed Moderator of the session of St. John's Church.

The remit from Synod respecting constituent membership of the higher church courts was taken up, when the Presbytery unanimously expressed it as their opinion that the question is settled by the Confession of Faith, in these words, "Pastors and teachers, and other church governors, (as also other fit persons, when it shall be deemed expedient,) are members of those assemblies which we call *Synodical*, when they have a lawful calling thereunto."

The Presbytery nominated Rev. I. Murray as Moderator of Synod for the ensuing year.

Mr. L. G. McNeill, M. A., was appointed to supply Summerside on the 1st and 2nd Sabbaths, and Clyde River, on the 3rd Sabbath of June. Mr. Bernard was appointed to preach at Summerside on the 3rd Sabbath of this month—to dispense the Sacrament of the Lord's Supper to the congregation of Richmond Bay West, on the 4th Sabbath, and to labor there till next meeting of Presbytery. Mr. Gillis was appointed to Summerside for the month of July.

Sessions are requested to send up their Records for examination at the next Regular Meeting, in Charlottetown. Adjourned to meet at the call of Synod.

J. McLEOD, *Presby. Clerk*.

### Presbyterian Church of the Lower Provinces.—Statistics of the Past Year.

We are gratified to see from the June number of the *Record* that the statistics of the above Church appear in a much more

complete form than they did at the same period last year. Then the returns were so incomplete that a summary by Presbyteries could not be presented; now that very necessary and very desirable result has been attained. There are still *eleven* congregations which are marked blank, but the respected Convener of the Synod's Committee on that subject has struck an average for them, and therefore the whole is now before the Church in a tolerably complete state. We are justified in regarding the fuller returns this year as a work of progress. There is no reason why these returns could not be printed in March quite as well as in June. We cannot help thinking that all is not right with the congregation or the pastor, or both, where the tables are not filled up promptly and returned at the right time. There is either a lack of efficiency somewhere or else there is a lack of business capacity. Either of these defects is a state of matters to be deplored. There is need for organization and business tact as well as spiritual life.

There is over the whole Church a very gratifying increase in almost every item as compared with the previous year. In some items indeed, the growth seems astonishing, but there is this qualification which our readers are to keep before their minds. That is that the increase is owing to growth made within the year. We will here note a few of the items that are set down. The population reported as under the care of the congregations of the Church is now 76,151, last year it was 67,055, an increase of over 9,000. The increase in the number of families is in round numbers 1,700, there being now 14,500. The communicants, that is members in full standing, which is the phraseology sometimes used, was set down at 17,703, being over 2,000 more than reported last year. The accessions to membership during the year were 1,676, but there is a large number of removals, namely, 937, which brings the net increase to 740. This may seem inconsistent with the 2,000 mentioned above, but the explanation is that there are congregations and stations reporting this year that did not last. An increase of 54 Sabbath Schools and of more than 1,100 pupils is reported. All the Presbytery do not report an increase of membership. In Truro, for example, the removals exceed the accessions by 53, in Lunenburg and Yarmouth there is also a decrease of 5, while in Tatamagouche there is but an increase of 3. In justice to the Presbytery of Truro, however, it should be said that a new congregation has been formed by removals from two others, the membership of which is 92. Therefore there is a real increase in that Presbytery after all.

There has been paid for all purposes

during the year 1871 the sum of \$134,000 nearly, as against \$116,550 in 1870. The increase of nearly \$18,000 in one year is very creditable. The average rate per family is not so much greater, however, as one would expect. In last report it was \$9.10, in this one it is \$9.24, an increase of only 14 cents. There is a considerable disparity in the average rate between the several Presbyteries. Halifax mounts as high as \$18.07, while Victoria and Richmond descends as low as \$3.35. The rate in the Presbytery of St. John is \$13.08, which, considering all circumstances, is very respectable. Lunenburg and Yarmouth is the only other Presbytery besides Halifax that exceeds St. John.

About one half of the gross sum mentioned above was paid to the pastors, namely, \$67,560. This sum represents some 116 stipends, hence the average would be about \$582. This is a very low average. What was given as supplement would barely raise the average to \$600. It may safely be set down that no pastor, even in the country, can continue to live as pastors are expected to live, one less than \$600, and we question very much if any man can support and educate a family on such a sum as that, as things go at present. A very large number have less than that, not a few much less than that. For the first time \$1,400 is reported as paid to one pastor in the Church. Three got \$1,200 each. Six got \$1,000 and upwards. Nine received from \$800 to \$1,000. Some thirty-one or thereabouts got \$600 and upwards, while forty others range between that and \$400. We have said that \$600 is the least a man can live upon, and the Synod declared that some years ago when the rate of living was much less than at present that \$600 and a manse ought to be the minimum. In the face of this the startling fact comes out that only 50 of our pastors, less than one half, get salaries that amount to \$600 and upwards. Some forty others, as we have said, have less than that and yet are salaried at sums of \$400 and upwards. There still remain at least 22 pastors that are paid sums less than \$400. The Presbytery of Pictou occupies a place of enviable distinction in the matter of pastoral support. At present there are 19 pastors in that Presbytery, and of these 17, all but two, get \$600 and upwards. The Presbytery occupies the oldest and most compact region of Presbyterianism in the Provinces, but that is not all that is to be said. The way in which the court transacts its business is not to be overlooked when accounting for the prosperity that prevails there.

There is tempting material for comment in the state of things which the whole Church presents in this connexion. We want to refer to one phase of the subject

just now. There is an impression widely prevalent with the ill-informed and the close-fisted, that the question of pastoral support is a minister's question only. There could not be a more mi-taken idea. It is undoubtedly the people's question, and that alone. It is their interest to see that their pastors are paid. If they do not see to that, theirs is the loss. If men have not so much respect for themselves and interest in the cause of that God whom they profess to serve as to provide a competent supporter for their spiritual guides, the inevitable result will be that such guides as they get will be inferior both in honesty of purpose and mental culture; there must of necessity be a decay in the vital godliness as well as in the intellectual quality of the material that is furnished them. That is how the question is pre-eminently one for the people themselves, and not alone, and not chiefly even, one for the pastors. If they forget that the laborer is worthy of his meat, of a as good at least as that which the most comfortable of the pew occupiers have, the God of the harvest does not forget it.—*Presbyterian Advocate.*

### Notice.

We would remind members of Synod that there is on hand a large supply of the interesting pamphlet issued by the New Hebrides Mission Council, and called

“The Slave trade in the New Hobarides.”

If all Sessions would order a dollar's worth, they would make a wise appropriation, aid in meeting the expense incurred, and put in circulation an exhaustive examination and exposure of the Slave Trade under its latest phase.

### NOTICES, ACKNOWLEDGMENTS, &c.

The Treasurer acknowledges receipt within the last three weeks of the following sums:—

#### FOREIGN MISSIONS.

John L. Archibald, Harmony .....	\$3 00
Mrs. Harop McKean, Westville .....	5 00
Arch. Wingood, Hamilton, Bermuda..	10 20
Windsor .....	30 75
Glenelg, Caledonia and E. River, St. Mary's .....	30 00
Annie McCulloch, of St. John's Church Halifax, S. School, for the benefit of the Colliers .....	1 85

#### FOR COO'IE CHURCH.

John McDougal, Blue Mountain .....	4 00
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#### DAYSRING.

Carlton .....	3 52
Coldstream .....	7 00

#### HOME MISSIONS.

John L. Archibald, Harmony .....	3 00
Arch. Wingood, Hamilton, Bermuda..	5 00
Windsor .....	21 00
Ladies Sewing Circle, Otter Brook, Stewiacke .....	3 50
Glenelg, E. River and Caledonia .....	20 00

#### SUPPLEMENTING FUND.

Glenelg, E. River and Caledonia .....	30 00
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#### EDUCATION.

Interest on \$1200 N. S., 1 year .....	70 08
“ “ 1600 “ “ .....	93 44
“ “ 300 “ “ .....	14 60
Principal \$300 N. S. ....	292 00
Interest on \$400 “ .....	23 36
Carlton .....	8 00
Mrs. Harop McKean, Westville .....	5 00
Interest on \$800 N. S. ....	46 72
Principal “ “ .....	778 67

#### SYNOD FUND.

Noel .....	5 00
Chalmers Ch. ....	22 50
Carlton .....	4 20
Windsor .....	15 00
Glenelg, E. River and Caledonia .....	12 00

#### ACADIA MISSION.

Sherbrooke .....	21 00
Rev. Professor McKnight .....	20 00
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