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THE  
**Home and Foreign Record**  
OF  
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES  
**JULY, 1868.**

**FORWARD !**

God is evermore by his word and providence bidding us to go forward. There is no insurmountable obstacle in our way when under the banner of Christ. Seas may rage furiously, but at our Leader's command the proud waves must be still : nay, they must form a protecting wall for us on the right hand and on the left while we march through the deep as on dry land. No enemy can overcome us. The forces of evil may pursue us with malignant energy ; but the pillar of fire which gives us light proves to them a cloud of thick darkness barring their way. Dreary deserts full of danger lie between us and the Promised Land ; but there are oases where we may rest ; there are perennial fountains of living water to quench our thirst ; there is manna in abundance for all the host of the Lord. Well may we move forward with such prospects to cheer us on.

There is no standing still for the Church, or the individual Christian. When we make up our minds to rest on our laurels, then danger is at hand : then worldliness, selfishness, ungodly fear and foolhardiness, may creep into the citadel, and bring in their train countless calamities. Progress is the law of healthy life ; to halt is but one step less perilous than to retrograde ; and retrogression is the sure road to utter ruin.

Are we as a Church standing still, or idly halting ? Are we in any danger of rusting or corroding to destruction. Now is the suitable time to ask and to answer this question throughout the bounds of our Synod. The Supreme Court of our Church is in

session while these words are passing through the press. Statistical tables, verbal statements, Presbyterian reports, will tell their tale of life and activity ; of slumber and spiritual death. God is familiar with all the facts already. He, the searcher of hearts, has examined us and our work, and is perfectly acquainted with " statistics " that are beyond mortal ken.

While we cannot usurp the prerogative of Deity and search the hearts of men—while many facts must lie hidden from our eyes until the " day shall reveal them,"—there are materials enough within our reach to enable us to judge whether or not we have been marching forward in obedience to our Master's command. Two of our ministers, one of our probationers, and many of our members have been removed by death within the last Synodical year. Had the Lord seen fit to call you away, what account could you have rendered of your stewardship. Would the talent be found wrapt in a napkin ?—or increased five fold, or ten fold ? What have you done to strengthen the congregation of which you are a member ? Perhaps you have done much to weaken it by careless attendance on the means of grace, and by partial or total neglect of the prayer meeting. Examine yourself too with relation to the Sabbath School—the aid and comfort you have rendered—the pupils you have taught, or helped to gather in. Think how often you have prayed for your minister, and considered the necessities of the poor.

As a man loves his own family, so should

he love the congregation with whom he worships and the denomination to which he belongs. The interest and the honour, the strength, the peace and prosperity of the Church should be dearer to us by far than any earthly interest. What are political parties, or voluntary societies, compared with the Church of the living God, which Christ has purchased with His own blood! Has your devotion to the 'body of Christ'—to the "bride, the Lamb's wife"—deepened during the year—so that you abound in this grace also? Few indeed can adopt the words of the Saviour Himself and say that they are consumed with the zeal of God's house. Few indeed have an adequate conception of the claims which the Church has upon all her members. Christ gave Himself for the Church: how far does our love come short of His!

Our Lord expects us, and commands us, to increase from year to year in all the Christian graces and virtues—to grow more like Himself, holy, harmless, undefiled: to add to our sacrifices for His cause, He looks for advancement and expansion. As the individual grows, so should the congregation, so should the church as a whole. We must go forward as to the number of our congregations. Thousands of Presbyterians in these Provinces are still suffering for lack of the means of grace; tens of thousands who are "Nothingarians," or worse, are within reach and call. Surely we are expected to do something for these!

We must go forward in respect to the number of our ministers, both for the sake of the Home field and the Foreign field. Both are suffering now for lack of laborers. Young men, whose desire is to glorify God and bless your fellow men, come forward boldly and earnestly to the help of the Lord against the mighty. The call could scarcely be louder or more pressing than it is now.

The teachers of error, of superstition and infidelity, are much more numerous in our time than ever before. The forces of evil are gathering to battle. The war note sounds already on many a field. Roman Catholic churches are becoming wholly "ultramontane;" Protestant churches are becoming daringly Roman Catholic in dogma and in

ritual. Infidelity has its high priests in Episcopal Cathedrals, and in every walk of science and of public life. Is not this peculiarly a time for an evangelical Presbyterian Church like ours to gird on her armour and take her arms and press forward with redoubled energy and zeal? The responsibility rests neither with the ministers alone nor with the people alone, but with the ministers and the people together. As in the day of battle there is work for the beardless boy and the stalwart giant—for the raw recruit and the grey headed veteran—for the wise general and the impetuous private,—so with us there is scope for the energies, the tastes, the talents and the loving zeal of all. Young men and maidens, boys and girls, saints hoary in the Master's service, saints who have just found that the Lord is gracious,—all can do something,—can do much to advance the glorious cause of our blessed REDEEMER.

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### COOLIE MARRIAGES.

BY REV. JOHN MORTON, TRINIDAD.

On the 10th of April we had two marriages among Madras coolies. Coolie marriages usually take place in temporary galleries in front of the house, constructed of cocoa-nut leaves and other light materials. In this case there were two galleries, one in front of the house and the other at the back. The marriages followed each other, and were celebrated in different galleries. All things being ready the bridegroom was led away from the house, down the street to the beating of tom toms. Besides stopping frequently on the street, the procession stopped at the houses of friends, some of whom brought out saffron water, dipped their finger in it, and touched the bridegroom's forehead, pronouncing a blessing. Returned to the house, the bride was brought out and the corner of her copra (Hindustani for cloth) tied to the corner of his. They then sat down on a mat, the groom on the left of the bride. A fine cloth, formed into a magnificent turban, sat like a snowy crown on the groom's head. Then he wore the ordinary vest and copra, but new and white as snow—and an additional scarf

also pure white. In his left hand he held a magnificent bouquet of flowers—a string of flowers was thrown over his shoulder, and another hung around his neck. The bride was very nicely dressed, but mostly in coloured materials, and decked with even more flowers than the groom. About four feet from the mat on which they sat there was a low mud mound or altar, and on it three curiously painted goblets full of water and a number of little plates of fruits and nuts. On one side stood a jar of water, and on the other a large plateful of rice stained yellow and a deep copper plate of saffron water. There were two officiating priests, one dressed as a European, the other as a Coolie, but with an exceedingly dirty copra. Around stood the company and the drummers beating their tom toms with great energy. Behind the bride and groom stood a man and woman as second best. These were liberally supplied with betel nuts and leaves, and temper lime. When the priest began the ceremony, by filling the goblets to the brim and pouring water over the nuts and fruit, they took a piece of betel nut and a little temper lime, and rolled them up in a leaf and stuffed it into the mouths of the couple to be married. This they did very frequently during the ceremony. This combination, when chewed, forms a blood red fluid, which stains the teeth and mouth.

The priests then began to talk and call for something, which was brought in the shape of a yellow thread with a piece of tinsel in the middle. After some incantation this was tied round the head of the groom, the tinsel coming on the forehead. In like manner another was called for and brought and used until there were three on the groom and three on the bride. A brass plate was then presented with fruit and cocoa-nuts, rice, sugar, betel leaves, and cakes. This is the allowance to the priests for their trouble. These were at once removed and some ashes put on the plate, and in the middle of the ashes a lump of camphor, which was lighted. The plate was then lifted to the roof of the gallery and the leaves parted to let some of the smoke pass out. This done, it was passed round, and

every one passed their hands through the smoke or flame and put them up to their face. It was then set before the couple to be married, and a string with an ornament, which all married women wear, was brought and passed through the flame, and given to the groom who tied it round the bride's neck. A deafening shout was then raised, for the parties were married. The roll of the tom toms ceased, and the groom took a handful of ashes and rubbed it on the bride's forehead. The bride returned the compliment. I forgot to mention that the bride's arms were all exposed and painted a dirty yellow colour, and this with the ashes seemed no improvement of her appearance.

The ceremony was not yet done, for friend after friend being called for, came forward, took some of the yellow rice and let it fall in the little showers into the lap of bride and groom, then took the saffron water and waved it three times before them, and dipping the finger into it touched their foreheads. Others took the string of flowers from his shoulder, passed it three times round a bamboo stick at the altar and put it on her shoulder; then took his and did the same and put it on him. This was done again and again with much talk and mirth, till all the friends had taken their part. The assistants then led the newly married couple round the gallery three times, bowing each time as they passed the altar, and into the house where they were seated together on a mat. Quantities of rice were prepared and a goat killed for a grand feast. Several times during the ceremony the whole company was liberally sprinkled with lavender water. In the afternoon Capt. Graham of New Glasgow and Girvan of Pietou came to see us, and we took a walk up through the village. The married parties were then seated in the galleries to receive presents. One of the priests took the money and called out the name and country residence of the donor and the amount in this way,—“Mr. Graham, Graham, British America, &c. ; das pice, &c., (50 cents).” The other priest wrote down these particulars, and the money was dropped into a plate of saffron water.

### THE PRESBYTERIAN ANNIVERSARIES.

All the great Presbyterian Assemblies for 1868 have now been held. Their deliberations and decisions have been of more than usual interest and importance. We can give but the briefest outline of the proceedings of the supreme courts of our sister Churches on both sides of the Atlantic; a full account would fill a very large volume.

There are some features common to all Presbyterian Assemblies. Their discussions are free and open. There is no ecclesiastical caste keeping the power to rule exclusively in their own hands. There is no vain jangling about the length of a coat, the colour of a necktie, or the shape of a hat. There is an earnest endeavour to promote the work of Missions to the heathen at home and abroad. Vital religion is not frowned down upon as a troublesome impertinence, but is regarded as the preserving salt of the Churches, without which their existence can be of little or no use. The spirit of union pervades every branch of the great Presbyterian family, from the Old School Presbyterian Church down to the minutest fragment of so called "Reformed Presbyterians." The feeling extends from Australia to England, Scotland, Ireland, Canada and the United States. It would appear that the Head of the Church is bringing His people together, mustering his forces, in preparation for the stern conflict with gigantic forms of evil that overshadow the world.

#### The American Assemblies.

In point of time the great Assemblies of the Presbyterian Churches in the United States come first. The Home Missionary operations of these, especially of the Old School Church, are immense, and they require to be so, when the vast extent of the country is taken into consideration. The smaller branches are also at work with praiseworthy energy. The Foreign Missions of the Old School Church alone are much more extensive than the Foreign Missions of all the Scottish Churches together.

The Assembly of the United Presbyterian Church of the United States, which is much inferior in wealth and numbers to the Old and New School, raises ninety thousand Dollars a year for Foreign Missions.

Union has been the all-absorbing theme in all the American Assemblies. Very large majorities in the Old and New School have voted in favour of union on the basis of the Westminster Confession taken in the "Calvinistic sense." Dr. HODGE and a few other venerable men in the Old Assembly opposed the movement and dissented. Dr. Hodge pointed to the latitude allowed in the New School, and dreaded that the union would necessitate similar liberty in the united Church. But, said he, if the Assembly, *if the Church resolve to unite, we the minority, must as loyal sons of the Church submit.* This sentiment is worthy of the venerable Doctor, and we hope that its echo will reach Edinburgh and Glasgow.

The Basis is to be sent down to Presbyteries, and if two thirds of the Presbyteries approve of it, the union will be consummated in 1869, or at latest in 1870. The venerable Dr. Prime, writing of the Old School Assembly, says:—

Thus closed a remarkable meeting for the greatness and gravity of the questions discussed, the entire harmony of feeling in the discord of opinion, the importance of the resolutions reached, and the spirit of love and good will that prevailed. It was emphatically a union Assembly. It adopted a basis, by an overwhelming majority, of union with the New School Assembly; it invited back the Southern Assembly; it tendered the olive branch to the Seceders, under the "Declaration and Testimony," and appointed a committee to confer with the other Presbyterian bodies, to prepare the way for union with them all! God grant that the good work, thus favoured, may go on to a blessed consummation.

The Southern Assembly met at Baltimore. There were evidences enough of the fearful consequences of the war in accounts of the Churches burned, mansees robbed, ministers and people impoverished. Time will gradually heal, as it is healing, these wounds, and then no doubt the Southern Assembly will see its way clear to cast in its lot with the Northern brotherhood.

We are happy to note the prosperity of the United Presbyterian Church of the United States. It was this Church that handed over to us the Trinidad Mission, and that has in Egypt and India such prosperous Missions. A union is likely to be consummated between this Church and a large section of "Reformed Presbyterians."

#### Synod of the United Presbyterian Church, Scotland.

This Synod met at Edinburgh on the 11th May. Dr. Frew was elected Moderator. The statistics show 597 congregations on the roll, with 176,391 members. The

ministers number 623; elders, 4540; probationers, 72; and students of divinity, 136. The income of the year, from all sources, has been £265,561. As compared with last year, there are 3 more ministers, 1 more congregation, 55 fewer elders, 15 fewer preachers, 4 more students, and 1197 more communicants. The average contribution per member, during 1867, was £1, 10s. 1d.

On the subject of the Union the following motion, proposed by Dr. Taylor and seconded by Dr. MacLeod, was agreed to unanimously; "That the Synod receive the Report of the Committee, and acknowledge, with devout gratitude to God, the spirit of brotherly kindness with which the negotiations have been conducted during the past years, the important conclusions stated in the Report, and the unanimity with which these conclusions have been arrived at, and see in the progress thus made every encouragement to go forward in the great work on which the Synod has now for several years been engaged, and therefore re-appoint the Committee under the former instructions, and commend them to the prayers of the Church." The speaking on the occasion was admirable in every respect. In compliance with the prayer of an overture from the Presbytery of London, the Court granted leave to the English Synod of the Church to hold a Conference on the subject of Union south of the Tweed with the Synod of the English Presbyterian Church.

The resignations of Dr. Somerville, Foreign Secretary, and Mr. Macgill, Home Secretary, were accepted—the former having gracefully pressed upon him a larger retiring allowance than he was disposed to accept, and the latter being elected unanimously to the vacant office of Foreign Secretary. The Home Secretaryship was afterwards filled up by the appointment of Dr. Selkirk Scott of Manchester.

Dr. M'Farlane, London, in the name of the widow of the late Dr. M'Kelvie of Balgedie, presented to the Synod the late doctor's statistical MSS. relating to the ministers, preachers, and students of the Church, along with a history of the foundation of each congregation in the body. He stated that the MSS. consisted of 1200 pages, and contained a great deal of the most valuable information.

Mr. Andrew M'Ewan, Glasgow, presented the report of the Committee on Sabbath schools, from which it appeared there are at present, in connection with the Church, 923 schools, 95,366 teachers, 75,062 scholars; 542 senior Bible classes taught by ministers, with an attendance of 16,422, and 175 senior Bible classes taught by elders, with an attendance of 3184. There are thus, in all, 96,668 children and young persons under regular

instruction. During the seven years preceding 1867, the number of Sabbath school teachers increased by no fewer than 690, and the scholars by 5059; but a marked diminution took place in the number of ministers' Bible classes, and in the attendance reported at them. The number of congregations during that period increased by 56, while the number of Ministers' Bible classes diminished by 46; and while the membership of the Church showed an increase of 11,983, the attendance at these classes showed a decrease of 4237. In commenting upon the report, he remarked that the necessity for such schools was getting every day more apparent, owing to the secular tendency of the teaching in the ordinary day schools throughout the country.

On the subject of a National System of Education, the Synod adopted a report recommending substantially three things,—first, that the elementary education provided be suitable to the children of all denominations; that scholars going beyond the elements shall not be required to attend or pay for any teaching to which their guardians object; and third, that the local boards of management shall be popularly elected.

Resolutions were passed strongly condemnatory of all religious endowments in Ireland, and in favour of the withdrawal of Government aid from every one of the Churches of that country. It was agreed to petition both Houses of Parliament in terms of the same.

Much regret was expressed that more young men were not coming forward to offer for Foreign Mission work.

Dr. Sommerville, the venerable ex-Foreign Secretary, is appointed to deliver a series of lectures on evangelistic and missionary subjects in the Theological Hall.

### General Assembly of the Free Church.

This Assembly met as usual in the Assembly Hall, Edinburgh, on the 21st May. Rev. Mr. Nixon of Montrose was elected Moderator. Mr. Wilson of Dundee was elected second Clerk, a position made vacant by the death of Dr. Clason. Rev. Mr. McGregor of Paisley was elected Professor of Systematic Theology, and Rev. Dr. Blaikie of Edinburgh, Professor of Apologetics. These vacancies were caused by the death of Dr. Bannerman and the retirement of Dr. James Buchanan.

Encouraging reports were given in with regard to the state of religion within the Church, and hopeful symptoms were noted in other communions.

The subject of union attracted great attention, and excited the deepest interest. The discussion was able and exhaustive.

Dr. Robert Buchanan moved a resolution favourable to the prosecution of the negotiations. Dr. Julius Wood proposed a resolution which would in effect put an end to the present negotiations. When the vote was taken Dr. Buchanan's resolution was carried by an overwhelming majority, the numbers being, for Dr. Buchanan's motion, 427; for Dr. Wood's motion, 105. Dr. Begg and Dr. Gibson were the chief supporters of Dr. Wood's motion.

**COLONIAL.**—Professor Lumsden gave in the report of the Colonial and Continental Committee. He contrasted the state of the colonial field 25 years ago with what it is now. The number of colonial ministers with which the Free Church is connected is equal to one-half of the Free Church ministers at home. He went into details of the colonial work with which the committee have co-operated during the year that is past. The committee suggested that a pastoral and brotherly letter should be sent to ministers in the colonial stations, to whom such a letter could not fail to be cheering and refreshing.

The venerable Dr. Burns, of Toronto, then addressed the Assembly. He described, from his own knowledge, the progress which has been made in what is now called "the Dominion" of Canada. They had every cause of gratitude for the encouragement that has been granted. He gave statistics illustrative of the dimensions of the Canadian Presbyterian Church. He described the good progress which has taken place in Nova Scotia. The most encouraging features in all the British American Churches is the high-toned missionary spirit which they exhibit. He referred to the union of Churches in British America, which he declared had been satisfactory, though they had among them questions needing forbearance. Presbyterianism is peculiarly adapted for the wants of the Canadian Dominion. He gave some pleasing reminiscences of the progress of the gospel in North America, since the Church of Scotland began to turn her efforts in that direction in the year 1824.

Mr. DYKES, who has lately returned from Australia, made a brilliant address, chiefly showing the benefits of union in the Australian Churches.

Mr. King, from Canada, next addressed the Assembly. Much of what Mr. Dykes had said of Australia applied to Canada. The number of ministers in the United Church of Canada was 267. He illustrated its progress during the last five years, which has been most cheering. The union has wrought admirably with State support for an open question in its base. He craved the sympathy of the Church, which, he thought, could not be adequately expressed except by an occasional deputation.

Mr. Macdonald, Secretary to the French Canadian Missionary Society, described the enlargement of their field of labour, which has recently taken place through the weakening of priestly power in Lower Canada.

Dr. Buchanan gave in the report on arrangement in connection with the Colonial and Continental Committee. The arrangement suggested was, that Dr. Adam, of Glasgow, should be convener of the Colonial Committee; Dr. Stewart, of Leghorn, to be convener of the Continental Committee, and secretary to both. As Dr. Stewart cannot immediately enter upon his office, Sheriff Jamieson will be vice convener of the Continental Committee. After some conversation, the report was unanimously agreed to. The cordial thanks of the Assembly were returned to Principal Lumsden and Mr. Irving, of Falkirk, who have taken charge of the continental department since the death of Dr. Bonar.

Dr. Wood gave in the report of the Committee to Prepare an Act on Collections. The committee had not seen their way to limit the number of collections to six, but recommended seven, viz., for the Colonies, for the Continent, for Church and Manse Building, for the Ante-Disruption Ministers, for the Jews, for the College, and for the Home Mission.

William Kidston, Esq., gave the report on Temperance. One great point dwelt upon was the augmentation in the number and magnitude of public-houses, regarding which very emphatic statements were made in the report, and reiterated in the House. Dr. Begg was specially impressive upon the evils of intemperance. All ministers were recommended to preach on this subject before next Assembly, and Presbyteries were enjoined to see that this is attended to.

**FOREIGN MISSIONS.**—In the absence of Dr. DUFF, the Foreign Mission Report was giving in by Dr. Thomas Smith of Edinburgh. The total home revenue of the Foreign Missions Committee during the year has been £15,243 18s. 5d., and the expenditure has been £15,521 3s. 6d. Besides this, the income of the Ladies' Society for Female Education has been £2723 6s. 9d. The contributions raised in India and Africa have amounted to £14,796 14s. 10d., making a grand total of about £33,000; but an increase of about £5000 in the income of the mission appears to be absolutely necessary if the Church is to be equal to her opportunity. In the course of the year, one new missionary has been sent out to India, and one to Africa. The report showed that the number of central and branch stations in India was 34; in South Africa (the chief mission fields of the Church), 30. The total number of Christian agents was, in India, 174, in South Africa, 48. The number of com-

municants in India was 560; in South Africa, 1120; of baptised adherents in India, 565; in South Africa, 855. The number of Anglo-vernacular male scholars was, in India, 4827; in South Africa, 566; of female scholars, 355; in South Africa, 517; of vernacular male scholars, in India, 2065; in South Africa, 197; of female scholars, in India, 1588. The total number under instruction was thus, in India, 3815 scholars; and in South Africa, 1280. "Already," says the report, "Christianity has accomplished in India what any one who knew India half a century ago would have pronounced to be simply impossible. The land is overspread with the knowledge of the Christian system to quite as great an extent as many lands that are called Christian."

Dr. Smith, in submitting the report, advocated the cause of providing manses for the missionaries, and remarked that probably Dr. Duff himself and others might not have retired from the mission field, because from the salaries supplied to the missionaries they were obliged to live in parts of the towns known to be unhealthy.

Mr. Kidston, elder, also strongly urged on the Church the absolute necessity of a manse scheme for the missionaries in India and Caffaria, if the missions were to be kept from decay. £50,000 at least would be required, and he hoped that if in Glasgow £15 000 were raised in five years, and a like sum in Edinburgh and neighbourhood within the same time, the scheme would be successful.

The Rev. Mr. Miller, from Madras, addressed the Assembly. The whole tendency of Indian institutions was to repress the idea of individual life, and to crush out the sense of individual responsibility. The whole people of India form one mighty mass, ready to resist attack at any point. The condition of China is very different. There, every individual stands for himself, with nothing of this wonderful cohesion and unity. The description which he had given did not include such outlying districts as Tinnevely. This state of things formed the great difficulty with which they had to contend. Spiritual results in such a state of things cannot be expected on any great scale until the mighty mass is disrupted and broken up. The older missions attacked this mighty mass by such simple direct ways as they would use when the principle of individuality was in powerful operation. The result was that their success was almost nothing, and in time they turned aside to such outlying segments of the population as Tinnevely, where this wonderful cohesion and unity did not exist. Hinduism had shaken off the assault. The Scottish missions directed their endeavour to bring the rising generation under influ-

ences which would develop their individuality and sense of responsibility. The results were known to them all, and the fruits would in the end be glorious. The influences of their preparatory work were only beginning to spread throughout India, and their institutions must be maintained in a state of the highest efficiency.

Dr. Charles J. Brown spoke with eloquent fervour on two topics—men and means—and pressed many most powerful considerations upon the conscience of the Christian Church in regard to the great work of turning the world to God. He concluded by moving the approval of the report.

General Dobbs, an Episcopalian, who has recently returned from India, said that he had been associated with the Free Church Institution at Madras from its commencement. The conclusion to which he had come for many years was, that the influence of that and other similar institutions throughout India had been very great. He reviewed the history of attempts to evangelise India, and he rated high the results which have attended missionary effort.

Dr. George Brown urged the importance of giving to missions a regular place in the prayers of the sanctuary. The report was then approved.

Dr. Rainy gave in the report of the Publications Committee. The increase of the circulation of the *Missionary Record* for the past year has been 2500, and it now stands at 33,500. The increased circulation of the *Children's Record* has been 3000, and now stands at 46,000. A plan for a quarterly Gaelic Record was brought up. Dr. Mackay, of Harris, strongly supported this plan. The Assembly remitted to the Publications Committee, together with the Gaelic Committee, to consider the matter and ripen it for next General Assembly.

**SUSTENTATION OF THE MINISTRY.**—After twenty-five years of steady, earnest effort, the Free Church has reached the position of being able to give £150 sterling, to all her ministers, besides something additional for congregations who contribute with exceptional liberality. This is encouraging to other churches, and shows the importance of aiming steadily at a high standard of duty.

**EVANGELISTS.**—The Assembly sends forth Evangelist deputations to visit the more neglected portions of the church. In preceding years these deputations have done much good.

#### General Assembly of the Presbyterian Church of Ireland.

Rev. C. L. Morrel was elected moderator. In his opening address he spoke warmly in favor of the Irish National System of Education.



Instrumental music came before the Assembly by reference from the Synod of Armagh. The decision was as follows:—

“That the common law of the Church excludes the use of instrumental music in the public worship of God; and that the Presbyteries be instructed to see that congregations conform to this law.”

There was a decline of 11,632 in the number of communicants. The sum of £11,404 was raised for Missionaries. The sum total raised by the Church was £94,000. The Assembly is divided on the question of applying to Parliament for an addition to the *Regium Donum*.

### General Assembly of the Established Church of Scotland.

Dr. BARTY was elected Moderator.—There was a long discussion on the Irish Church question, which ended in the Assembly resolving to petition parliament against Mr. Gladstone's measures. A resolution against Patronage was lost by a vote of 150 to 154. A very strong Anti-Patronage party now exists in the Established Church.

Dr. Norman McLeod gave an admirable report of his visit to India, and his investigations into the condition of Indian missions. His impressions were in a high degree favourable. He bears special testimony to the excellence and efficiency of the Free Church Missions there. He attached great importance to the work already accomplished by means of education. It was by Dr. Duff's system alone that he hoped to see the Christian Church accomplishing the most tremendous task ever given her to do—the overthrow of Hinduism. The address was more than two hours long, and was exceedingly able and instructive.

The contributions for Foreign Missions amounted to £20,883; this sum including £5,658 for the Colonies. Total contributions for the year, £165,093.

### Synod of the Reformed Presbyterian Church, Scotland.

This Court met at Glasgow on Monday the 4th of May, when the Rev. C. N. McCaig of Lochgilphead was elected Moderator.

On the subject of the Union the Synod was unanimously favourable. Dr. Goold gave in the report of the Committee, and in supporting it made the following allusion to the Establishment question: “They [the Reformed Presbyterians] had held,” he said, “the principle of the national recognition of Christianity with the tenacity of a living belief for generations. The sacrifice which, as a Church, they made for it dated by centuries; and rather than abandon it they would continue in their

present isolation—a Covenant remnant in the land of martyrs. But it was possible to lose the spirit in adhering to the letter, and like the dog in the fable to snap at the shadow and forego the substance. National subjection to Prince Messial was surely capable of a nobler embodiment and a more effective expression than by pecuniary endowments, or by the mere legal ratification of a Confession of Faith however sound. They could not get endowments now, they could not get the statutory recognition of evangelical Christianity now, except they allowed the State to have control over them as a Church. Let the Establishment be ever so valuable, it was in present circumstances unattainable. But they could attain what, after all, was unspeakably better than endowments or statutes in favour of truth by Parliaments that had little or no sympathy with the truth; they could form a Church, resolute because conscientious, powerful because united, commanding respect because stooping to no compromise, embracing all sections of the kingdom, and pervading all classes of the community, ringing in the ear of the nation and its rulers an unanimous testimony to the great truth affirmed in the Articles of Agreement, that ‘all in their several places and relations, and therefore civil magistrates in theirs, are under obligations to submit themselves to Jesus Christ, and to regulate their conduct by His Word.’”

It is gratifying to hear that the loss sustained by this Church a few years ago by the secession of several hundreds from its communion, and the formation of a remonstrant Synod, has been more than made up.

### Synod of the Canada Presbyterian Church.

This Synod met in Montreal early last month. Rev. A. TOPP, Toronto, was elected moderator. A loyal address to the Queen was adopted by the Synod congratulating Her Majesty on the safety of Prince Alfred. Dr. McCulloch, Rev. James Bennet, Dr. Bayne and Rev. D. Roy, from our own Church were present.

The Home Mission of the Canada Church is extensive:—

From these tables we learn that connected with the Committee's operations there are 77 mission fields, with 150 preaching stations, and 56 supplemented congregations. These represent altogether 4,599 families, an adult membership of 6,155, and an average attendance of 15,091. These mission stations and congregations contribute locally besides board for Missionaries \$22,762 41, and receive in aid \$9,583 75.

Comparing these results with those of last year, we find a slight decrease in the

number of mission fields, but an increase in the supply given to them, in the aid received to the amount of \$1,184 25, and in the amount contributed of \$3,374 33.

Of supplemented congregations we have an increase in number of 11, with 510 additional communicants. It is to be regretted that arrears due by congregations exist to the amount of \$1,074 22. The increase in the supplemented congregations compared with the decrease of mission stations, indicates that by means of the assistance afforded by the Committee, several stations have been so strengthened that they have been able to obtain a settled pastor, or feel themselves prepared to call. The amount paid from the central fund is in such cases almost necessarily increased; but the Committee, believing that the building up of congregations by settlement with liberal supplements is the best way of advancing the Home Mission work of the Church, rejoice in this evidence of progress.

The list of Missionaries contains the names of 11 ministers, 21 lay catechists, 22 Divinity students, and 14 student catechists.

No decision was given on the subject of instrumental music.

## Home Missions.

### Notes by a Catechist.

*St. George, N.B., May 2, 1868.*

REV. AND DEAR SIR,—

I beg leave to inform you that, according to your suggestion, I made this village my stopping place. Immediately on my arrival, I made enquiries after Presbyterians, and on calling on these I learned that Mr. Millen intended preaching in the Kirk here on Sabbath afternoon. I then sent notice to Mascarene, a settlement about four miles down the Magaguadavic River, that I would hold service there on Sabbath morning. The word did not get well circulated, and the audience was small but very attentive. The settlers, a great number of them, were originally Presbyterian, but from want of pastoral attention, many have joined the Baptists. There are still a number remaining who are very anxious to obtain supply of preaching, and as the Baptists are without a minister, they feel very deeply their destitution. The Baptists are willing to give the use of their Meeting House, and will probably assist a little by their contributions. But a Presbyterian church has been erected and finished externally. It is also lathed, and I think can be fitted up for summer service at a very small expense.

The people here (St. George) have been making arrangements for supply from Mr.

M. every alternate Sabbath afternoon. His ministrations here is necessary, as a great many parents are anxious to have their children baptized; and as he is highly esteemed, he will do a great deal towards establishing the cause in this place. In fact the people seem to feel that if another effort is not made now, they must abandon the church of their fathers, and seek for religious privileges within the pale of other churches. I have been surprised to hear that the sacrament of the Lord's Supper has never been dispensed in this church, although there are quite a number of members in full communion who have belonged to congregations in the old country and elsewhere. Several of the leading men have expressed a hope that I would remain with them, in order to labour in the out stations, and to supply this place every alternate day. They are not able to raise enough for the support of a missionary in addition to Mr. M.'s salary, but they are willing to contribute a part. I could give them no encouragement, as I was entirely at the disposal of the Presbytery. Mr. Millen, however, was over yesterday, and he is of opinion that I had better go to Baillie, which would otherwise have no supply. He thinks the H. M. Board would not sanction, or rather support, a Catechist in any station which enjoyed a part of the labour of an ordained minister. As far as I can learn I think the place worthy of more attention.

There is another settlement called Pennfield about seven or eight miles from this, lying on the east side of the L'Etang River, and extending east three or four miles, where there are quite a number of Presbyterian families. I have not been able to visit this place yet, but will preach there next Sabbath.

These places, St. George, Mascarene and Pennfield, were formerly united as a congregation, and had a settled pastor among them, but since they have been deprived of regular service, they have been considerably dispersed. The old seem to be disheartened, and many of the young have united to other denominations. Mr. Lawson labored hard here last summer, and no doubt did much to keep them together. The people are extremely kind. They are chiefly emigrants from the North of Ireland, and appear to me good material for the formation of a Presbyterian congregation. This place and the adjoining districts seem to me a very interesting field of missionary operation. There is ample work for a Catechist in addition to the services of Mr. Millen, and I trust when another labourer comes, he will be placed here. If I am to remain in New Brunswick, I think I would like the place for the last few months. In the mean time I shall go to Baillie. In the two weeks during which I am allowed to remain here,

I will be able to form a better idea of the work and the prospects of the Presbyterian cause; and after going to Baillie, I shall report myself.

Submitting this rude sketch, and asking an interest in your prayers,

I remain, yours respectfully,

J. L.

Rev. P. G. MCGREGOR, }  
Sec'y B. H. M. }

## Our Foreign Missions.

### TRINIDAD MISSION.

IERE VILLAGE, APRIL 20, 1868.

*Rev. and Dear Brother,*—On Monday, the 23rd March, I gave a lesson to three Coolie children on the door step, and went up through the village in the afternoon inviting others to send. Tuesday and Wednesday we had four, Thursday five, Friday twelve, and Saturday sixteen. On Sabbath we had 15 Coolie children in Sunday School and 14 in Church. We have now 28 on the roll, but several of these are very small and only drop in now and then. Our average attendance is about 20. We began with one hour a day; we now teach them three hours. Tiresome work it is at times, and requiring a good deal of tact and patience in this hot weather to manage twenty wild little Coolies off the streets. Between the house and chapel stands a tree with a bell suspended from one of its branches. The ringing of this bell calls to school. With noise and shouting they come trooping up the street and down the street, and from under the cocoa-nut trees, into the Church. Sometimes they amuse us not a little. Before you are aware one will stretch himself at full length on the bench. At first they used to get tired sitting on the bench and propose to take the floor. Their English is improving fast, but it is often rather picturesque than accurate. Thus they often apply the word *man* to one another. Perhaps a boy is troublesome, and another will say, "Massa, that boy is one saucy man." One day when the bell rang only two or three children came. The first salute of one of them was, "Massa, all man no come." I asked the reason. The answer was, "One man see one rat run under a house—all man go hunt." The rat, however, made its escape, and in half-an-hour the children came rushing into school.—One morning there were but few in school, and I set out at recess to hunt them up. I found some of them naked while their copras (clothes) were getting washed—others professed not to have heard the bell. The

advice of one little fellow was this, "Knock him hard Massa, all man sunta (hear) all man go come." In the afternoon there were 25. But to look at things more seriously. We have here Hindu and Mohammedan children—boys and girls—many of them exceedingly apt, handsome, and intelligent looking. Very few of them will go back to India. They have not yet the sign of the false prophet or of heathenism upon them, and we hope few of them ever will have. The Mohammedans seldom circumcise before thirteen years of age, after the example of Ishmael; and I think none of our scholars are circumcised. Two or three of them are baptized Roman Catholics. Unless we can prevent it some of the Hindu girls will probably be married within a year and initiated into heathenism, and the larger boys may be initiated into Hinduism at any time. It makes one serious to think how much may depend upon the work of a single year. Then these children are learning the vices of both heathens and nominal christians. The first English the Coolies learn seems to be the language of cursing—so that all, Indian and Chinese, old and young, curse and swear, and that in English. We have great trouble from this in school. One will curse another's mother, which is a dreadful insult; and the other will answer back with a blow, even in class.

We are teaching them to sing "There is a happy land," &c., and several of them know the story of Adam and Eve, and Cain and Abel, and about Jesus Christ loving us and dying for our sins. Some of them dress very nicely, others are almost naked; but we think there is an improvement in this matter since they come to school.

Only two of the grown up people have as yet been at public worship, and it is very little they can understand of an English service. I go out among them and read the New Testament to them in their own language. I generally read the beatitudes, the Lord's prayer, John iii. 16, and such passages, and Col. iii. 18 to 25. There are some of the beatitudes which always elicit their commendation. John iii. 16 they assent to, but I fear it is only out of politeness to Sahib. Human nature is human nature be it Scotch or Coolie. I have seen husbands in Nova Scotia quote to their wives Col. iii. 18, with peculiar satisfaction. This passage is easily understood, and I was reading it last Sabbath to eight or ten men and women. When I read, "Wives submit yourself," &c., the men looked at one another and at their wives, and began to chuckle. I waited till they had their laugh out, and then telling them to listen, I read, "Husbands love your wives," &c. The wives were immensely delighted at this, and repeated it over and over again, and expressed their satisfaction by saying,

Achchha, massa, bahut achchha,—good, master, very good.

One evening at 9 o'clock two Coolies came in great distress, "Massa, Massa, one Coolie man too sick. Him no sabby talk." I went with them, and found their story only too true. On a caban lay a strong, hearty looking man, but utterly speechless—unable to utter a sound, much less a word. There were eight or ten people in the room, and they all looked to me to do something or the man must die. You may imagine how perplexed I was, but there was no time to be lost. Looking for divine guidance I applied a mustard plaster to the throat and chest, for it was there the difficulty was, and used such remedies as were at hand. In about an hour he was able to speak. At first he tried to tell them of business matters, but they all deprecated this, and told him to call upon Ram. And then the chorus ran round the room, Ram, Ram, Ram. When I went in first one man said, "God help him," in English, and thus they speak to one ordinarily, so that the heathenism is disguised. But when in straits they call upon Ram.

Four Coolies belonging to this village were drowned by the upsetting of a boat a fortnight ago, and when the news arrived there was terrible lamentation. The female relatives seemed frantic, the men stood dumb—none crying or sobbing, but the tears streamed down their grief stricken faces. A careless crowd gathered around, but their *devout* neighbours were beating their breast and crying, "Hy! Hy! Hy! Ram! Ram! Ram! God (Bagawand) help us."

It was some time before the sick man would let me leave him, and I had to promise to come if I were called through the night. The next day he was very grateful, and I had an opportunity of speaking freely to him about Jesus Christ, and his wonderful love and goodness. He listened and assented *politely*, I cannot say cordially. He professes to read in Nagari, and promised to come and get a gospel; but he has not fulfilled his promise. To assent or promise out of politeness is a common enough thing among the Coolies.

One day a Coolie who could read brought out a manuscript book held to be sacred, and read a passage quite freely. It was an account of how Ram killed a devil who got into a man. A Coolie family lives opposite our place, and a few Sundays ago he had a party preparing rice. After our congregation dispersed they were winnowing it on the road side. And this may be seen all through the village every Sunday. Thus you see heathenism, practical and avowed, is to be met with on every hand.

When the hurry of the crop season is a little over, I hope to have a class of grown

up people. Henry B. Darling, Esq., proprietor of Loticians estate, had a school for some years, for the children of his Coolies. He sent to India for teachers, but they did not succeed very well. From this and some other causes, the school has been given up for a time. He has been very kind to us—taken an interest in our work—and given us a number of books and maps which are of great service in teaching the children.

During the past month the attendance of Creoles at both Sunday School and church has steadily increased. Altogether we feel encouraged.

Yours very sincerely,  
JOHN MORTON.

HERE VILLAGE, May, 1868.

*Rev. and Dear Brother,*—The foregoing account of a coolie marriage stands by itself, that it may be conveniently disposed of as you see fit. I scarcely know what to write. Little things occur from day to day which may be interesting to you and your friends, or to the church, but one feels like an egotist in writing of them. Perhaps it is best to scribble away and leave the rest to you.

When reading to and addressing about a score of Coolies one Sunday afternoon, an old Coolie man stepped forward, and, laying bare his breast, asked me to tell him from that, and from my book, when he would die. I explained to him that God only knows that. The congregation generally assented, and some of them told him to be silent and go away. As he did not, but continued urging me, one man stepped forward and told him, with the utmost gravity, that he would die to-morrow at 12 o'clock. At this the whole audience broke out in peals of merry laughter.

*April 24th.*—Opened conversation with a number of Coolies, by the side of the road. One produced a Nagari book, and read a passage on the Exploits of Ram. He proceeded by way of question and answer, and I had thus an opportunity of hearing their notions, and stating to them the simple truths of the gospel. Some of them maintained the diversity of origin of the human family. Like other illustrious philanthropists, they scorned the thought that the negro is of the same blood as themselves. "As God make him one negro, and set him monkey singe his hair, so he creep all up." This I *politely*, but very decidedly, contradicted; and one of them got over the point by laughingly saying, "Oh, Massa like him own way." We travelled over a number of points in theology and mythology in a friendly way; when pressed they took up some such question as this—"All you say may be true, and good for you, for you are Buckra men, or Creoles, and Christians,

and have your bible; but we are Hindus—a different race—and have a bible and gods of our own. Others—not at all sure about the question of race—seem to think it is only a difference of language, ceremony and custom.

The Mohurrum is called in Trinidad the Hossee. This has probably arisen from the Creoles, seeing the Coolies beating their breast and calling out Hussan! Hossein! This name is applied alike to the whole observance and to the Tazzias carried in the procession, and it has been universally adopted by the Coolies. About a month is spent in getting the Hossees ready. The festival, for it is that rather than a fast, lasts ten days. Wherever a hossee is built an altar of mud is set by the house, and here flowers and offerings are set, and during the first nine days companies gather during the evening to play at sword exercise. This is their great sport but it is dreaded by the better thinking among the Hindus. For if one has a grudge at another he will invite him to play, and then watch his opportunity to deal him a blow, sometimes breaking bones or giving bruises that injure permanently. The sticks have a guard for the hand and are sewed in leather, and the player bears a shield in his left hand; still a smart player can fell his antagonist. These gatherings are always enlivened by the sound of the tom tom often played by Creoles. The Hossee day fell on Sunday, but it was postponed till Monday. With sound of drum and shouting the Coolies assembled to carry their Hossees—San Fernando being the headquarters for this district. About three miles below this two main roads meet, and here there was a general halt. Before daylight some of the Hossees met there, but could not agree as to which was to take precedence. About 7 o'clock they carried the Hossees back to the Estates. After resting a few hours they again set out, and it was 2½ o'clock before the point was arranged and the procession passed on. About 4 o'clock the grand procession reached San Fernando. It had gathered volume and strength at every road, and now over sixty Hossees accompanied by at least four, and probably as much as six thousand men filled the street and swept slowly onward towards the wharf. First came a motley crowd, among which were a number of men almost naked—their bodies and faces painted like tigers and other wild animals, and some of them got up in imitation of the devil. These had keepers who hold them in with heavy chains. On front of the first Hossee two men bore large semi-circular shields, highly decorated, and kept constantly gyrating and dancing, while a number danced and dexterously whirled their sticks to the thunder of tom toms. The Hossees or taggies are models of mosques, supposed to

represent the funeral chanel of Hossein. They are made of a framework of bamboo splits covered with paper. A dozen of them were small, carried each by one man. Some of them were at least thirty feet high, in three or four stories, and one was drawn on an ox wagon. They are light and airy in structure, with graceful galleries and gothic windows, and turrets crowned with the crescent. The paper used is often put on with very good taste; and apart from the model mosque, some exhibited a good deal of ingenuity. One for instance was wrought on the back of a horse, got up of the same materials. Passing along in the crowd it seemed to be really a horse in blue and gold carrying a Hossee. Another was set in a model of a boat, with rowers, who by the pulling of strings moved exactly as if rowing. The rowers were Negroes. There was also the model of a negro woman moved in the same way—and a coolie pulling a negro's nose. The Hossees were carried principally by Creoles hired for the work. Quantities of rich gilt paper are used, and some of these Hossees cost one hundred dollars. Thus thousands of dollars are cast into the sea. All the men carry sticks six or seven feet long, and made of the hardest wood. These sticks are in fact clubs, one end being heavier than the other and often armed with rings of iron.

As they moved down the street halting frequently, those around the Hossees kept beating their breasts and crying Hussan! Hossein! At length they rushed out of the streets and along the wharf, which at San Fernando is broad and open and clear of buildings, and then the fluttering hossees were thrown into the sea. A boat with a man in it lay in their way. They tossed their hossees over with perfect indifference, and at one time the man seemed in danger of being crushed, or the boat upset. If the Hossees do not float away they smash them with their clubs. The first thus disposed of, those who attended them, turn their faces homeward, shoulder their sticks and march up the street and away out of the town. The others in turn do the same. This prevents a crush at the wharf, and it greatly lessens the likelihood of disturbance. What a rare sight my parishioners presented as they thus swept up the street at a quick march! Still they behaved very well—more so than many an election procession does in Nova Scotia.

Were any one to injure a Hossee when it is being carried, it would be as much as his life was worth. As soon as they are thrown into the sea all the negro boys set to work and strip them.

A number of policemen accompanied the procession. Their presence might check disturbance, and they might avail somewhat at the beginning of a fight, but in a general

disturbance they would be helplessly overpowered.

Nearly all the Hossees in the Naparimas, north and south, are carried to San Fernando. Couva also used to come; but a few years ago the question of precedence between Couva and the Naparimas, led to a fight, in which two men were killed. Since that time the Hossees are thrown into the sea at Couva. A few are carried to the Mohammedan chapel at the upper end of our village. This chapel was built by a wealthy Coolie named Nagee, who has three or four wives. His aim has been to get all the Hossees in the neighbouring district brought to this place. For this purpose he had a large pond dug behind the chapel to throw them into. Unfortunately, a few months ago a fine boy was drowned in it, and the people then threw the water out of it. Many of the Coolies dislike the arrangement; and two days before the hossee, one of the rebels was at Nagee's store, and words arose which led to blows, and Nagee hacked him with a cutlass until it was feared that he would not recover. Nagee was carried to gaol, and lies there still, awaiting his trial.

I find that the ignorant Mohammedans regard Hussau and Hossein as gods. A fable generally received, is that their mother lamented their death very much, and that God promised that they would come back ten days every year, and that they do so. There is a room in the corner of the chapel here, for their accommodation, where offerings are left for them. I have never met with this story in print. By consulting some good work on India, such as, Trevor's "India, its Natives and Missions," you will see how far the Hossee here corresponds with the Mohurrum there.

The Sunday afternoon before the Hossee, I ascended a young Coolie, as he walked sadly past the house. He seemed surprised and pleased when I addressed him and shook hands with him. He has been four months in Trinidad, and has neither father, mother, brother, or sister here. It was very touching to see how his face lit up, and his eye bedewed with moisture, yet sparkled with interest as he spoke of Calcutta. I have met in the wilds of New Brunswick, half a mile from any road, in a log cabin surrounded with burnt land and stumps, people from Scotland, and I remember still the touchingly tender tones in which they spoke of their native place, the Fifth of Forth:—"Oh, sir, it is a bonny, bonny place, with its green, green hills, and the Forth sa fine and pretty,—no ava like this." But I felt far more touched by the expression of this poor Coolie. "Calcutta a Sahib—Aehchha baliut, baliut Aehchha Calcutta!" "Calcutta, O, Sir,"—and then as if the fair vision of his country rose be-

fore him, he turned away from addressing me to address it: "Fair, very, very fair, Calcutta."

Just then some Hindus came down the street, carrying on poles a canopy with four idols under it. Three were sitting up in a row. Of these, the centre figure was Ram, as might be expected. Another was Sita, the wife of Ram, with a large ring in her nose such as many of the Hindu women wear. The third was Lakshmau, said by some to be the son of Ram, by others the brother of Ram, which last is mythologically correct. There were gaudily painted red, and blue and green. The fourth was an ugly grinning creature lying in the corner. His body was covered with a light crop of wool. Some said he was a monkey and his name Haldhar. They set down their burden that I might see it, and a crowd gathered around. After they had answered my enquiries I began to rear: n with them on their folly. They admitted that no man had seen God and that all things were made by him, and I asked them how then could a man make God or even an image of Him when he had no body. The answer of most of them was, "I don't know." The bearers then lifted their burden on their shoulders and moved away—*Four men carrying four Gods*. I then addressed the crowd, several of them laughingly said it was all nonsense "One lazy man get one parson man to make 'em. He carry 'em Hossee and make money. Every person see him must pay one piece," (5c). One man said they were made after the idea of others that had been made before. I asked him who made the first and how he could make forms of God whom no man had seen or could see—who had no form but was an infinite Spirit. This puzzled him, and he fell back on the common answer, "I don't know." All spoke of their gods without the least reverence or respect.

It is too soon to speak of results; we are only sowing seed and must wait in faith till by the blessing of God it grow and ripen. We are as nothing, when we think of the work. The field is very wide, other laborers are much wanted; our hope is, that the Synod at its first meeting may see its way clear to send another missionary. And as the work is not to be accomplished by human might or strength, prayer, faithful and fervent, must be offered continually by the church till the Lord our God arise and bless us.

The average attendance at the school during the past week was over twenty-two, and we have the prospect of several new scholars shortly. They attend Sunday School and some of them frequently come to public worship. So far as I am aware, no difficulty has been raised on the ground of the religious instruction imparted.

We have had heavy showers lately, and within a fortnight the wet season may be expected fully to sit in. The Coolies in this village have all their lands beautifully cleaned, and are already beginning to sow their rice. This has affected our school during the last two days and it may be necessary to change our hours.

People here have shewn us much kindness and taken a lively interest in our work. The Governor's lady visited us, when guest at a neighbouring estate, and His Excellency sent a cheque for one hundred dollars. The enclosed accounts speak for themselves. You will see therefrom how much we are indebted to Rev. Geo. Lambert and his spirited little congregation. With respect to the donations I may mention that a number of them were altogether unsolicited. The others were drawn out by the suggestion of Mr. Lambert, that friends of the Coolies there should encourage the Church of the Lower Provinces in some such way. All protestant denominations gave, and there are several Roman Catholics on the list.

Yours very sincerely,

JOHN MORRISON.

P. S.—You will notice that the account shows an expenditure at least 50 per cent above the first estimate. Friends here advised this as the only true economy, and assured us that in case the premises were *not patched*, but *put in good order* help could more cheerfully be given. The assurance has been made good. The house consists of a parlor or West Indian hall, a dining room, two bedrooms, one serving as a study, a small gallery and a pantry. The kitchen and servants room are in a separate building. The house and church are both covered with galvanized iron. The price of lumber and other materials—cartage &c., shows how short a distance money goes here.

Be kind enough to credit Iere Village congregation with \$30, Nova Scotia currency for Foreign Missions. Tho' deducted in the account, to show the balance to be paid to my account, it is not to be identified with the contributions for building.

## NEW HEBRIDES MISSION.

### Fourth Annual Report

*Of the Voyages of the Mission Ship "Dayspring" among the New Hebrides and Loyalty Islands, 1867.*

In addressing the supporters of the *Dayspring* as the labours of another year are drawing to a close, we feel happy to say that we have little or nothing to record, in connection with the vessel, but what is en-

couraging, and calculated to draw forth expressions of thankfulness and gratitude to God.

The *Dayspring* remained in Melbourne last year as her head-quarters in the colonies. A deep interest was taken there in her work by the friends of these missions, and great activity was displayed to secure her support and promote her efficiency. Owing to a long continuance of light and unfavourable winds, she had a tedious passage to the islands, and it was the 1st of June before she reached Aneiteum, her head quarters when in these seas; however, she has been most actively employed since.

During the present season the *Dayspring* has made five voyages among the islands of the New Hebrides, and three voyages among the Loyalty islands. She also made a visit to Numen, in New Caledonia. Her voyages in the New Hebrides this year did not extend beyond Fate or Sandwich Island. It was arranged that one of her voyages should extend to Shepherd's Island, Ambrim, and Santo; but circumstances, to which allusion shall afterwards be made, prevented this arrangement from being carried out.

After the loss of the *John Williams* was known in Sydney, the agent of the London Missionary Society sent down an application, requesting the services of the *Dayspring* to visit their missions in Eastern Polynesia. Owing to the state of the New Hebrides Mission, and the condition of the vessel, it was found impracticable to comply with this request this year; but a minute was passed at our annual meeting, placing the services of the vessel at the disposal of the London Missionary Society for some months next year, if required.

### TRIALS OF THE YEAR.

This has been another year of severe trial to the New Hebrides Mission. Early in the year dysentery broke out on Tanna, and spread over a great part of the island; a considerable number died, and, as usual, there arose among the Tannese a feeling very antagonistic to Christianity. In June, hooping-cough appeared on Aneiteum, it was brought to the island by one or two trading vessels. It was very severe on children and grown up people of feeble health. Considerably more than a hundred died, either of hooping-cough or of its *sequela*. On Erromanga an epidemic resembling diphtheria broke out in August, and proved very fatal, both among the Christian and the heathen natives. The heathen became excited and hostile, and threatened the lives of the missionaries. For nearly two months the mission premises had to be watched and guarded night and day. It was feared that the missionaries might have to flee for their lives, and leave

the island; but, by the favour of Divine Providence, owing to the frequent visits of the *Dayspring*, they were able to remain at their posts, and the crisis was safely tided over—a matter of great importance in the present state of that island. A similar epidemic appeared on Mare, but in a much milder form. On Fate there have been difficulties of a different character to contend with. Mr. Morrison has been doing all in his power to extend Christianity among the heathen tribes around him. In the end of last year there seemed to be a favourable opening at Ertab, a village to the east of Erakor. For a considerable time parties of Christians went every Sabbath to conduct public worship, and converse with the people. But while this was going on a plot was laid by a party of the heathen, and a young man from Erakor, one of these evangelists, was murdered. This not only arrested all evangelistic efforts in that direction, but it required all Mr. Morrison's tact and prudence to prevent several tribes rushing into war to take revenge for the murder.

#### ENCOURAGEMENTS.

But notwithstanding these severe trials there has been much to encourage us during the past year; the Mission, as a whole, continues steadily to advance. To commence with Aneiteum. Although two severe epidemics have passed over the island in such rapid succession, the first cutting off so many of the strong, the second so many of the young,—although this year so many parents have been written childless, and laid their dearest earthly hopes in the dust, yet there has been no going back to heathenism, no special murmuring or repining; the spirit of the people, as a whole, has been that of Job, when he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." During the past year nearly eighty new members have been admitted into the fellowship of the Church by the two missionaries. And that the interest of the people in behalf of the Mission is as lively as ever, has been shown not only in all the usual ways, but was brought out very distinctly on an occasion to which we shall briefly refer. When the *Dayspring* returned from the Loyalty Islands in October, it was found, on examination, that her foremast was so much decayed that it would be dangerous to proceed to sea till it was replaced by a new one. No time was lost: a tree was selected in the forest, cut down, and rough hewed; the natives near the harbour rendered willing assistance; but the bringing of it out to the shore was the most formidable undertaking. On the Friday, messengers were sent to the principal chiefs and teachers; early on Monday morning the whole island was in a state of

excitement; by noon 300 of the most athletic men on Aneiteum were on the spot; every village had sent its quota; ropes were supplied from the vessel; and in two hours the log was dragged by sheer force nearly two miles, from the mountain gorge where it was felled, to the sea-shore. It was then floated and towed to the harbour in the space of other two hours. The work done by the natives was equal to a saving of £50 to the vessel; the mast in its rough state would have cost that sum in Australia, while the promptitude and the heartiness with which the work was done greatly enhanced its value. In less than three weeks from the time the vessel came into the harbour her repairs were all completed, and she was away on another voyage. It is questionable if in either Sydney or Melbourne the work would have been done in less time.

#### COMMERCE AT ANEITEUM.

An incipient commerce is also springing up on Aneiteum. About 4000 lbs. of cotton, mostly fine Sea Island, and about 2000 lbs. of arrow root, have been exported this year. Another export will ere long be added to the list: the trees in one of the mission gardens this season produced upwards of 10,000 oranges, and orange trees are fast spreading over the island. One of the trading establishments on Aneiteum has a large whaling party every year. This season there were five boats out, and these were nearly all manned with Aneiteum and Mare natives, and they proved most expert and successful whalers.

#### FOTUNA.

On Fotuna the natives have been quiet, but have not evinced much interest as yet in the Gospel. Mr. and Mrs. Copeland have been applying themselves with great diligence to the language and other preparatory labours, the fruits of which will doubtless appear in due time. This is a very healthy island; the natives appear to have little sickness, and the epidemics that have been so deadly on other islands have not visited Fotuna. We look forward to the mission on this island with very favourable hopes.

#### ANIWA.

When Mr. and Mrs. Paton settled on Aniwa a movement highly favourable to Christianity had commenced, their settlement, therefore, was very opportune, and they have carried forward the movement to a highly satisfactory issue. Nearly the whole population profess Christianity, and the spirit of the mission continues encouraging; the mission premises and the church excite the admiration of all who visit the island.



## ERROMANGA.

When the *Dayspring* made her first visit to Erromanga this year, the heathen natives were fighting among themselves to a great extent over the island, but there was no hostile feelings towards Christianity, and the Christians were living unmolested. Mr. Gordon has translated good portions of both the Old and New Testaments into the Erromangan language. He had also had two young men, natives of Santo, brought to him by the captain of a trading vessel. These two youths had resided with him for several months: he had acquired some knowledge of their language; imparted to them a good deal of religious instruction, and prepared a small elementary book in the language of Santo. He was desirous to take the lads home to Santo himself in the *Dayspring*, and through them to get introduced to their people, and if the opening was favourable, to stay some months among them. But owing latterly to the state of Erromanga and the other islands, it was agreed to postpone this visit till next year.

## FATE.

On Fate also there is much to encourage. Mr. and Mrs. Morrison have been labouring assiduously in instructing the converts at Errakor. Mr. Morrison, with a party of Christian natives, made an interesting visit to a powerful cannibal chief in the interior of the island, a man who is a terror in the land of the living: the party was well received, and the visit has since been returned. Mr. Morrison has also been doing a good deal in preparing translations. At Pango, Mr. and Mrs. Cosh have met with a very promising and encouraging reception, and are applying themselves to the acquisition of the language, and other labours, with great energy and diligence. The attendance upon public worship at this station continues still to increase. On the west end of the island there is a great demand for teachers, and five new teachers and their wives, one a Rarotongan, and four Aneiteumese, have been sent to their assistance.

## VISIT OF THE "FALCON."

In the end of July H. M. S. *Falcon*, Captain Blake, visited Aneiteum, Tanna, and Fate. Captain Blake's chief object in visiting this group was to inquire into the outrages committed by natives on the captain and crew of the *Mary Iris*, and by natives of Mau, a small island to the north of Fate, on the *Curlew* and the *Kate*. He acted a kind and considerate part towards the missionaries on Fate, and took no steps till he consulted with them as to how his proceedings were likely to affect their safety and usefulness. On the other hand, Mr. Morrison, by his knowledge of the language

and people, greatly facilitated Captain Blake's inquiries, and aided in securing the interests of both humanity and justice. He prevented an innocent man from being punished as a murderer; and by his acting as interpreter, Captain Blake heard all that the natives had to say on their own behalf. The chief of Mel affirmed that three or four natives of Mel had recently been killed, by white men, or died of the cruel treatment which they had received from these, in whose employment they had been working, and that it was to revenge this which led them to kill the four white men, and take the vessel. Captain Blake took down all the evidence, and said that he would not punish them, but would report to his superior officer, and the case would be further inquired into. When the *Falcon* went to Mau the conduct of the natives was so menacing that Captain Blake considered it necessary to make a demonstration of force, by firing shells into the island. It is reported that several were killed, but we have not learned full particulars.

The French have evidently their eyes still upon this group. At the time the *Falcon* was here a French man-of-war visited Tanna and Fate, the captain of which used all his efforts to persuade the inhabitants of Fil, the chief harbour in Fate, to accept of the French flag, but without success.

## ANNUAL MEETING.

The Annual Meeting of the New Hebrides Mission was held on Aneiteum, in September. All the missionaries and their wives met together at this time, except Mr. and Mrs. M'Nair, who could not leave Erromanga on account of the epidemic prevailing among the natives. They felt the more unwilling to leave their station as they had returned to Erromanga only in June, having spent the hurricane months on Aneiteum. A deputation was also present from the Loyalty Islands Mission. Mr. Neilson's appointment of last year to Fate was rescinded, and he was appointed to Port Resolution, Tanna, as being a more open and prepared station than the other. Such was the impression at the meeting, but on Mr. Neilson proceeding thither to be located, a portion of the heathen interposed a decided veto on his settlement. It was good for the Aneiteum teachers to stay, they said, but they did not wish a missionary. It was considered inexpedient to press the settlement, and hence Mr. and Mrs. Neilson proceeded to Fate to occupy Mr. Morrison's station till the return of the *Dayspring*. Mr. and Mrs. Morrison obtained leave to go up to the colonies this year, partly on account of Mr. Morrison's health, and partly to carry some translations through the press.

## CAPTAIN FRASER.

It was felt to be simply an act of justice to Captain Fraser to raise his salary from £150 to £200 a-year. Moreover, as he has been now four years in the service of the Mission, the missionaries felt desirous to express their individual appreciation of his services by presenting him with some personal testimonial. Accordingly the brethren of both missions agreed to contribute ten shillings each; and they appointed the three missionaries who are proceeding to the colonies, to purchase some suitable article for a testimonial and present to Captain Fraser, in the name of the brethren of the two missions. This year, as formerly, the missionaries have been highly satisfied with the obliging disposition and exemplary conduct of both the officers and crew of the *Dayspring*. Captain Fraser has always displayed great care in the selection of his men.

## LOYALTY ISLANDS.

The Annual Meeting of the Loyalty Islands Mission was held in October, on Wea. All the missionaries were present, also a deputation from the New Hebrides Mission. At this meeting, as well as at the New Hebrides meeting, a minute was passed to the effect, that, while deeply sympathising with the London Missionary Society on account of the loss of the *John Williams*, it is respectfully suggested for the consideration of the Directors, whether, in the altered circumstances of the times, it would not be a more economical arrangement, as well as in many respects more suitable, to have a smaller vessel, say of about 150 tons, to be employed exclusively for their missions in Eastern Polynesia, leaving their missions in Western Polynesia to be served solely by the *Dayspring*.

Mr. M'Farlane obtained leave for himself and his family to visit the colonies this year. Among other objects Mr. M'Farlane was appointed by the meeting to bring the claims of the *Dayspring* before the Congregational Churches in Australia.

## RESTRICTIONS OF THE FRENCH

On the Loyalty islands the mission is steadily advancing. Both on Mare and Lifu there is an institution for the training of native teachers on both islands. The restrictions imposed by the French have been considerably relaxed. On Mare, Messrs Creagh and Jones have finished the revision of the New Testament, and Mr. Jones has been appointed to proceed to England to carry a new edition through the press. He and his family, as well as Mr. M'Farlane and his family, go up to Sydney in the *Dayspring*. On Lifu, Messrs M'Farlane and Sleigh have nearly completed the translation of the New Testa-

ment. On Wea, Mr. and Mrs Ella have been prosecuting their labours with great diligence and much encouragement, notwithstanding very formidable difficulties. On Wea, Romanism has been exceedingly active and bitter. The Protestant chiefs have been deposed, and Popish chiefs of inferior rank have been raised to the chief authority, and the Protestants have been persecuted and annoyed in every possible way; but in the face of all this the half of the population are Protestant, and their numbers are still increasing. An elegant and commodious mission-house and church attest at once the skill and diligence of the missionary, and the hearty attachment of the converts. Many pressing invitations have come across to the missionaries on the Loyalty Islands from the natives of New Caledonia for missionaries and teachers; but every application on the part of the brethren there to be allowed to comply with these invitations has been met by a firm denial on the part of the French authorities. The Earl of Shaftesbury, in his opening address at the Annual Meeting of the British and Foreign Bible Society, in May last, said he was anxious to impress upon their minds the debt they owed to the Imperial Government for the large amount of liberty and privilege which had been accorded to them in connection with the "Hall to be devoted to religious purposes, based upon a Protestant foundation. Everything has been done," he said, "that can do honour to religious liberty." The illustrious Guizot said to him in private, and also in his public discourse, "This is the greatest triumph of religious liberty that has been achieved in Europe for the last two centuries." But, alas! New Caledonia is far from Paris. Religious liberty, though strong at the centre of the empire, is still feeble at the extremities. Here, at the antipodes, it is Rome, not France, that is supreme; it is the spirit of the Vatican, and not of the Tuileries, that is the moving power; it is the policy of Antonelli, not of Napoleon III., that is still in the ascendant. But of this we are certain, it will not be so always. "A king shall reign in righteousness," "Jesus shall reign wh'er'er the sun" etc.

## DIFFICULTIES OF THE NEW HEBRIDES MISSION. CLIMATE.

But the New Hebrides Mission has perhaps still graver difficulties to contend with. There is, first, the climate. It is, so far as we know, the least healthy of any group of islands in these seas on which missionaries have been established. If the laws of life are very carefully attended to, a fair average measure of health may be enjoyed, but these laws cannot be trifled with as they may be elsewhere. There is in general nothing specially deadly in the climate: it kills by

inches, rather than suddenly; *malaria*, more or less virulent, continually invests all the low districts of most of the islands, and is most injurious in dry warm seasons. The presence of this *malaria* has never once been discovered by any one of the five senses. It walks the earth as invisible as the Evil One himself. It cleaves to the ground: it cannot live on the ocean: hence men are safe till they touch our shores. It requires the four principal elements of the ancients—earth, air, heat, and moisture,—for its production; yet it cannot be detected by the most skilful and delicately conducted chemical analysis, although from its effects—various forms of well marked diseases, chiefly fever and ague, and milder forms of intermittent fevers,—its existence is as certainly known as the existence of moral depravity is ascertained by the degrading heathenism which prevails on every one of these unchristianised islands.

#### DEGRADATION AND SIN OF THE PEOPLE.

Another difficulty arises from the low and degraded condition of the natives, and the smallness of the tribes. It is on account of the first that human life is so little valued; and on account of the second that the power of the chiefs, where they are disposed to protect life, so very limited. It has been chiefly from these two causes that our mission stations have been so often broken up.

#### LANGUAGE.

A third permanent source of difficulty is the diversity of languages in the group. There are, perhaps, more languages spoken on the New Hebrides than in the whole of Europe. On almost every island there is a different language spoken; in some islands two. Nor are these mere dialectic differences. In the first place, the languages belong to two totally distinct families, the Malay and the Papuan—the Papuan greatly predominates;—and while a common origin, a common family likeness can be traced through all its dialects, yet, for all practical purposes, they are like totally different languages. The languages spoken on the six southern islands of the group occupied by the mission are as different from one another as English, Gaelic, French, and German.

On these, as well as on other accounts, we find the services of the *Dayspring* more and more important every year, both for the safety and success of the mission. It was to the presence of the *Dayspring*, three years ago, enabling us to take advantage of a favourable juncture, that we are indebted, under providence, for the favourable state of Aniwa to-day. But for the repeated visits of the *Dayspring*, most probably the Erromangan Mission might have been broken up during the late epidemic, and

the labours of years again cast to the winds.

But with all these difficulties there is much that is encouraging in the group. Wherever missionary efforts have been continuously put forth for a sufficient length of time the results have been satisfactory; and wherever the natives have been Christianized, their capacity, and disposition, and character, have greatly exceeded expectations. In another document we have called attention to the carrying away of natives from this group, and hence we pass over that subject here.

#### DAYSPRING.

At our annual meeting this year it was decided that Melbourne should be the headquarters of the *Dayspring* when she goes up to the colonies. Sydney has many advantages over Melbourne for this purpose; but in weighing all the circumstances of the case, it was agreed to fix upon Melbourne. Our arrangements are, that the vessel should be out of the tropics during the hurricane months, which extend from the middle of December till the end of March. She stays in the islands as long as it is considered safe, and should leave the colonies as soon as the equinoctial gales are over. She will remain fully two months in Melbourne, receive the necessary repairs, be exhibited to the public when it may be considered expedient to do so; supplies both for the vessel and the missionaries will be procured, and she will be in readiness to leave at the appointed time. This year, in addition to her ordinary expenditure, she will require to be coppered anew. This will cost about £500, and for this sum we must draw upon the shareholders—sixpence a-piece *extra* from each would cover the whole. Her expenses are necessarily heavy, for, except the two months or so that she lies in the colonies, she is constantly sailing; she has always more or fewer mission families or missionaries on board, and generally a number of natives; and she has no returns to meet this expenditure. But it has been the object of all connected with the vessel to keep down her expenses to the lowest figure that is consistent with the safety and efficiency of the vessel.

#### FINANCIAL.

We have nothing startling, nothing sensational, to relate, to call forth special sympathy, or excite unusual interest in her behalf. We rest our claims solely on your sense of duty to God, and to the perishing heathen. With a liberality rarely paralleled in the circumstances, you bought the vessel at first, and have now kept her afloat for four years; and we confidently trust that you will abate nothing in the rate of your former contributions. Our income this year has not equalled our expenditure; there has been a falling off in several of the

colonial Churches; but we hope this will not be permanently the case; in one or two cases satisfactory explanations have been furnished, and a hope held out of more liberal support for the future. The *Dayspring* is an agency admirably adapted for the work in which she is employed. God, in His providence, has carefully watched over her in all her movements. Saving the ordinary effects of tear and wear, she is still as sea-worthy as when she was launched.

While we have had great reason to rejoice in the liberality displayed everywhere by the friends of the *Dayspring* in contributing to her support—and for this we tender them our heartfelt thanks,—there is one point to which we wish to call their special attention, and that is, that their contributions be forwarded in due time. Almost every year the *Dayspring* has been detained longer or shorter from want of funds at the time, to fither out for her year's labour. This delay is felt much by the missionaries, and curtails the vessel's period of working time. Moreover, she cannot sail at all till she is fully fitted out for the season; she cannot sail at all with only half her complement of men, or only half her requisite supplies; neither can she go to sea in debt, that would sink her at once; nor can her expenditure be reduced below a certain point; so that, unless she is fully and promptly supported, we lose her altogether; and one or two Churches failing in their part may destroy much, if not the whole, of the benefits provided by the prompt liberality of others. It is a law in mechanics that the strength of a chain is not greater than that of the weakest link; similar to this is the support of the *Dayspring*; it is not more certain, as a whole, than it is rendered by the aid of the weakest Churches. For the last two years the Churches in Nova Scotia, Scotland, and Victoria, connected with this mission, have fully recognized their pledges to raise as follows:—Victoria, £500 a-year, and the other two Churches, £250 each. These are now reliable links in our chain, and we are most desirous that the Supreme Courts of the other Presbyterian Churches in Australia and New Zealand would pledge themselves to a similar proportion, there would then be an equality and a certainty.

#### CLOSE.

In conclusion, we would earnestly, but respectfully, call the attention of ministers, superintendents of Sabbath Schools, and others, who interest themselves in behalf of the *Dayspring*, to this point, that their contributions be forwarded to their respective treasurers in due time. As it is highly probable that the *Dayspring* will have to visit Eastern Polynesia next year, to supply, as far as possible, the loss of the *John*

*Williams*, her early equipment is particularly important. We have endeavoured to turn the services of the *Dayspring* to the best account in our power. "We are endeavouring still to do the same, and we trust you will sustain us in our efforts. "Let us not be weary in well-doing; for in due season we shall reap, if we faint not." "Cast thy bread upon the waters; for thou shalt find it after many days." Especially do we solicit a continued interest in your prayers, public, private, and secret, that the Lord may so pour out His Spirit upon us; so protect, bless, and prosper all the agencies employed in the mission, that Christianity may speedily take the place of heathenism throughout these groups; that these isles may all wait for His law; that the multitude of these isles may rejoice, and that all these Ethiopians may stretch out their hands unto God.

#### Abstract Statement of the accounts of the Missionary Brig. *Dayspring*, 1866-7.

##### RECEIPTS.

Rec'd by Rev. Dr. Steel, Sydney, from New South Wales .....	£159 13 0
Do. do. from Tasmania	
per Revd. Dr. Nicolson, ...	80 0 0
Do. do. from N. Zealand	111 16 2
Do. Rev. D. M'Donald, Melbourne, from Victoria, .....	469 1 6
Do. do. from S. Australia	86 11 9
Do. do. from Tasmania...	7 13 0
Do. Reformed Presbyterian Church, Scotland .....	250 0 0
Do. Presbyterian Church, Lower Prov. Brit. North America...	250 0 0
Borrowed from Native Teachers' Fund, per Rev. J. G. Paton .....	131 2 6
Balance due to treasurers.. . . .	287 10 5
	£1833 8 4

##### DISBURSEMENTS.

Expenses of sailing the *Dayspring* for one year,  
from October 31, 1866, till October 31, 1867, viz:

Wages .....	£669 13 6
Insurance .....	180 0 0
Supplies .....	469 8 4
Running Expenses.....	198 4 6
Repairs .....	231 7 1
Total expenses for 1 year	£1748 13 5
Incidental Expenses:—	
Balance due to treasurers, Oct 31, 1866. ....	£ 25 16 4
Printing reports, advertising, postage, &c.....	58 18 7
	84 14 11
Total	£1833 8 4

We have examined the vouchers of the above accounts, and have found them correct.

(Signed) JOHN GEDDIE, } Auditors.  
JOHN INGLIS, }

Ancientum, N. Hebrides, Oct. 31, 1867.

## Other Missions.

### Foreign Missions of the United Presbyterian Church.

The Rev. Dr. SOMERVILLE read the following outline of the foreign missionary operations:—

**JAMAICA.**—We have twenty-four congregations in Jamaica and two in the Grand Caymanas. The two latter have been vacant for more than two years, and have not given any return. The Table of statistics shows that the twenty-four congregations in Jamaica admitted 176 during the year, have 4582 members, being a decrease of 156, and 483 candidates, or 13 more than the preceding year. In eight congregations there has been an increase in the membership, in fourteen a loss, and in two the numbers are the same. There are 308 Sabbath classes, having an attendance of 3482 adults and children, and 306 teachers, being in regard to the number of classes, scholars, and teachers, an advance of 1866. It has been matter of great gratitude and joy to the brethren of this mission, that the home church has appointed the second Sabbath of each month as a time for special and simultaneous prayer on behalf of the Home and Foreign Missions of the Church, and feel it to be a great privilege to unite with them in that all-important engagement, trusting in the Lord's exceeding great and precious promises, and relying on His all-sufficient grace.

**TRINIDAD.**—In Trinidad, where the Popish religion is dominant, where the people are grossly ignorant and superstitious, and where, consequently, it is difficult to make progress, we have three congregations, the returns from which show that the aggregate membership is 178, that 19 were admitted during the year, that there are 231 Sabbath scholars, with 28 teachers, and that the sum raised for all purposes was £705, 14s. 5d., £470 of it being given by Port of Spain congregation of 90 members.

**OLD CALABAR.**—This mission has five stations at which the gospel is preached each Lord's day, in the native tongue, to considerably more than 1200 persons. Numerous meetings are held during the week for instruction and prayer, and every means are used that seem fitted to interest and improve the people. There are three native churches—Creek Town, Duke Town, and Ikorofong—with 71 members, 15 having been added by baptism during the year, and 49 candidates. There are eight week-day schools, three of them in rural districts, attended by fully 300 children, where religious instruction is carefully imparted. Eight of the natives, two of whom

are ordained elders, are now employed in day school teaching, two having voluntarily given up trading, in which, in a pecuniary point of view, they were doing well, in order to devote themselves entirely to mission work. Several natives conduct classes also on the Sabbath day, and fourteen of the members of Creek Town church itinerate between the hours of divine service among their countrymen. Besides several religious treatises, tracts, and a supply of school-books, all in the native tongue, the whole Bible and the first part of the *Pilgrim's Progress* in Efik will soon be in circulation.

It is with great pleasure that we now state that the printing of Mr. Robb's Efik translation of the Old Testament, which has been going on since January 1867, is now completed, and that the National Bible Society of Scotland have been at the expense of printing and stereotyping it, and of binding the first edition of 500 copies.

**CAFFRARIA.**—The two principal events of the year in reference to this mission are, that the Rev. Messrs. Girdwood and Davidson have arrived on the field and begun their labours, and that two new stations have been formed beyond the Kei—one among the Fingoes, and one in the country of Krel. In April 1867 the Rev. John Selater removed to the Mbulu, gained the friendship of the seven Fingoe chiefs; arranged, with the aid of two or three native evangelists, to have the gospel preached each Sabbath at five different places; formed a session of five elders, elected by the members; and, as the minister of Paterson station, dispensed the communion amid flowing tears, the people rejoicing that the gospel had followed them into their new inland homes. He has 61 members and 30 candidates. At Henderson, the Rev. Mr. Chalmers has, with the assistance of four native evangelists and a teacher, been assiduously conducting missionary operations. The Rev. J. F. Cumming, who has laboured for more than thirty years at Glethorn in the colony, and been instrumental there in doing much good, has been directed to go to the Emgwali, and work there along with Mr. Davidson.

**RAJPOOTANA, IN INDIA.**—This mission, which was begun in 1860, is situated in the British province of Ajmere and Mairwara, about 600 miles due north of Bombay. The province has about 400,000 inhabitants, and it is surrounded by native Rajpoot states, into which there seems to be free access, peopled by several millions, all destitute of the gospel. The mission has 6 ordained agents, 2 medical missionaries, an English evangelist, 6 native evangelists, and nearly 60 day school teachers. It has five stations—four in the British province, and one in the large city of Jeypore, the capital of the native province of that name,

where, last year, a small church has been formed of six native converts. All the agencies—bazaar preaching, personal instruction, itinerating, and day school teaching—have been during the year steadily carried on. The experience, like that in every mission, has been chequered; but the encouragements predominate. Since the mission was opened, about 30 converts have been baptized, 10 having been added to the list during the past year. Several of these converts are persons of high Brahminical rank and good education, and some of them are now preaching the gospel, and are otherwise aiding efficiently in the work of the mission. There are 59 town and village day schools, where religious instruction is carefully given, attended by upwards of 2000 children, and the progress of the scholars is said to be encouraging. Several portions of the New Testament, catechisms, hymns, and tracts, printed in Marwari, Hindi, and Urdu, have been issued from the lithographic press; while the gospel was, in the cool season, widely preached in the districts around the stations, the missions meeting everywhere ready audiences.

We pass over Ningpo, Algiers, and the continent of Europe, on the two last named of which we have expended last year £1400.

It thus appears that, irrespective of what we have done for the spread of the gospel on the continent of Europe, we have had seven separate mission fields, viz., Jamaica, Trinidad, Old Calabar, Caffraria, Algiers, Rajpootana, and Ningpo in China. These missions have been carried on by 35 ordained European missionaries, 6 ordained native missionaries, 2 native preachers, 3 European medical missionaries, 10 European teachers, 16 native evangelists, and 104 native teachers; or, altogether, an educated agency of more than 170 persons. It appears, further, that there are 41 congregations, with an aggregate membership of 5176, of which 243 have been admitted for the first time, and that there are 116 week-day schools, attended by 5600 children.

We state the broad fact that our European agency is less than it was a few years ago,—a position that does not correspond to the progressive and expansive character of the New Testament Church, as drawn in the representations and promises of Scripture. Earnestly do we commend this matter to the consideration and the prayers of the very many in our Church who are waiting and longing for the coming of Christ's kingdom; and finally, do we beseech the Spirit of all grace to render effectual the measures which this synod is engaged for securing a growing supply of willing and gifted agents. The work is the Lord's, and He will accomplish it; but loving our Church as we do, we desire that it may have a large share in this blessed enterprise, and

that when the records of the future are opened and read, it may be found that the United Presbyterian Church took a distinguished part in realizing that joyful time when the exultant cry shall be heard, filling heaven and earth, "Alleluia, the Lord God omnipotent reigneth." (In the course of his address, Dr. Somerville presented to the moderator a copy of the Scriptures in the Esik tongue.)

### Free Church Missions in India.

Rev. Mr. Sheshadri a native minister gives the following account of the work at Jalna:—

"The Jalna church has received thirty souls during the year. Twenty-three of these were adults, and the remaining seven children. This makes up our number to 116: eighty-eight of these are in full communion.

"Of the twenty-three adults that were received into the church, some occupy a high position in society. One of them is a commissioned officer in the Third Native Infantry. Two belonged to the native Roman Catholic Church. We have now eleven souls out of that communion. These people are very much annoyed by their former co-religionists; but, I trust, the annoyance and petty persecution to which they are subjected only serve to confirm them in their attachment to the form of faith they have newly embraced. They have all made most creditable progress in the Word of God, and thus shown the truth of the motto, 'The Bible, and the Bible alone, is the religion of Protestants.' The rest belonged to one of the aboriginal races of this vast continent.

They have it in contemplation to establish a Christian village. They are about to obtain a grant of land from Government, rent-free for twenty-five years. They have a number of converts without local interests or attachments, who will be the settlers. The site of the proposed village, which is to be called Bethel, is conspicuous from all sides; and its Sabbath-bell will be heard in many villages around. The Church will watch with no common interest the progress of this experiment.

### A Providential Deliverance.

Under this heading *The Spirit of Missions* relates a signal instance of protection in imminent danger granted to the Episcopal mission under the superintendence of Bishop Payne in Africa:—

For some time past the natives in the vicinity of Cape Palmas who have not yet been brought under the power of the Gospel, have meditated an attack upon those

who live at and near Cavalla. They accordingly advanced with a strong force upon the latter place, on Thursday, Jan. 23d, succeeded in taking the Cavallians by surprise, in setting fire to the large town, and in taking up a position within 200 yards of Bishop Payne's dwelling. The attacking party avowed their determination, if successful to put to death every living person except the foreign missionaries, and to destroy not only the native town and villages, but also the church of the Epiphany and all the other mission buildings. "The destruction of God's church here was their object," says Bishop Payne. But God most signally interposed to prevent this—interposed in such a manner that even the heathen acknowledge that He did it.

The Cavallians recovered from the surprise caused by the suddenness and skill of the enemy's movement, and began taking up a position near the mission buildings and facing the enemy. While they were doing this, the missionaries collected the women and children of the schools into the large Mission House, and then knelt and unitedly invoked the interposition of Him who only is the giver of all victory.

*Their prayer was heard.* The wind blew in such a direction that only eight of the houses were burned, and while the fire of the enemy wounded only one man and a boy, that of the Cavallian skirmishers killed two of the leading warriors of the enemy, and caused a number of others in the front to share the same fate. Seeing this, the attacking party were filled with dismay, recoiled, receded, ran, closely pursued by the Cavallians, who poured a destructive fire into their ranks and caused them to leave fifty-seven dead bodies on the field, and that without the loss of a single life on their part.

Four young ministers of the Free Church have lately offered their services as Foreign Missionaries. But there is a call for more and still more.

**YOUNG THEODORE.**—It is intended by SIR ROBERT NAPIER, the gallant commander of the late expedition to Abyssinia, to place the son of the late Emperor Theodoros, in the Free Church Mission School at Bombay, under charge of Dr. Wilson.

**TOBACCO vs. MISSIONS.**—Bishop Janes asserts that the Methodists of the United States paid last year two millions of dollars tax on the tobacco used by them, while their missionary treasury is \$70,000 in debt. We should like to know how much more have Presbyterians spent on tobacco than they have given to Missions. We fear the statement would bring a blush to many a face.

**POPISH MISSION TO THE JEWS.**—Efforts are reported as being made by "The Congregation of our Lady of Zion," in London, in Paris, in the Holy Land, and at Constantinople, for the conversion of the Jews. Father Rattishonne (who, it is said, is a converted Jew,) says of this enterprise of educating and converting the daughters principally, if we understand the drift of this new mission of Rome:—"This drop of water (of 1842) swelled into a mighty stream. At present the association numbers more than forty thousand Christian mothers!"

## News of the Church.

### The Synod of 1868

Has been the largest ever held in the Lower Provinces, and one of the most interesting. We give the following enumeration of its members, shewing the numbers who were present from all the Presbyteries:

	Ministers.	Elders.
Halifax .....	22	9
St. John .....	7	2
St. Stephen's .....	1	0
York .....	3	1
Miramichi .....	4	0
Cape Breton .....	5	0
Victoria and Richmond ..	4	2
Tatamagouche .....	5	5
Prince Edward Island ..	12	4
Truro .....	12	10
Pictou .....	21	15
Canadian Deputation .....	2	1
	98	49

Thus making 147.

If we add two of our ordained ministers who sat as corresponding members, we have 100 ministers, besides two ministers of the Church of Scotland, who were occasionally present, and accepted the invitation given to sit as correspondents. We never had so many ministers assembled, and we never had so large a representation of the eldership, and we should add, that the Synod presented throughout a business-like aspect, and indications of deep interest on the part of its members in all the subjects brought forward for consideration. And as it was one of the most numerous, so it certainly was one of the most interesting Synodical meetings we have attended. There was no one event of commanding interest, as in October, 1860, and in July, 1866, when a

great Union celebration gathered around it the christian sympathies and prayers of thousands,—but yet there were elements of usefulness and of attraction, connected with our recent meeting, well entitled to notice.

We should say, first of all, that the Synod was opened with a noble and excellent discourse from the retiring Moderator, delivered with great earnestness and with a fluency which was remarkable in the circumstances; for the discourse was delivered against great difficulties, arising from incessant interruptions. The members kept dropping in, as well as some of the people of the city, during *nearly every minute* from the commencement to the close of the discourse. The preacher, however, retained his self-command and the undivided attention of his audience till the close of his timely and striking address, when the usual reports were given in, involving, in the present case, the death of one whom we have *always*, till last year, seen on such occasions, and always, too, at the opening of Synod, Rev. Dr. McCurdy of Chatham; and of another, Rev. L. McDonald, who seemed strong and life-like when the Synod adjourned at New Glasgow in 1867—affording to all a solemn lesson.

The moderator was soon chosen—Rev. James Watson of New Annan,—and the usual work commenced.

Among the features of interest to be noted we have to remark first of all, that *many excellent papers were read*. The fraternal letter from the Canada Presbyterian Synod claims the first place, and was heard with unmingled pleasure. Next comes the Report of the Deputation to New Brunswick, in which the writer did full justice to his theme, delighting the Synod with the union of narrative and poetry. The Reports on Education and Missions, on Sabbath observance, Temperance and Psalmody, and Widows' Fund, were all heard with favour, and will probably soon appear in print, with others which might be named.

*The Public meetings were very successful.*

There is a sense no doubt, in which all our meetings were public, but we refer of course to those which were set apart for the evening, when those who were engaged in

business during the day might be able to attend. The Education evening brought out a good meeting and a lively discussion which turned chiefly on the diminishing numbers of our Theological Students and the probable causes. Messrs. Currie, Bennet, G. Patterson, Drs. Bayne and McCulloch and others spoke, and though there was great diversity of view, yet prominence was given to such causes as a languishing state of religion,—the intensely secular spirit of the age, neglect of family piety, deficiency of ministerial support, want of Pastoral care and earnest dealings with our young men while studying at Schools and Colleges. This debate presented a good specimen of free and independent thinking, as evinced in the variety of view, while all concurred in the loudness of the call for increased prayer to the Lord of the harvest. The house was full.

The Home Mission evening came next and the whole proceedings were refreshing and worthy of the subject, and of the Synod. Rev. Mr. Law was impassioned and oratorical. Rev. Mr. Ross was at once earnest, humorous and judicious; and Dr. McLeod's speech formed an admirable conclusion to a meeting of great interest from its commencement to its close.

The evening set down for Foreign Missions was given up to receive and hear the Deputation from Canada. It happened on Monday evening, when there were counter attractions in connection with the celebration of the Coronation of Her Majesty by a Promenade Concert and Illuminations in the Horticultural Gardens, still Poplar Grove Church was nearly filled, and all who were present were richly rewarded.

Rev. Mr. Topp of Toronto, the Moderator of the Canada Presbyterian Synod, delivered an address full of information on the progress, resources, and missionary and educational efforts of the Canada Church. Rev. Mr. Clarke of Quebec, followed, gathering up the fragments, and especially shewing the condition of the Province of Quebec, spiritually and ecclesiastically.

Both speeches were excellent, and were heard with great satisfaction alike by the Synod and by the audience.



They were followed by Joseph McKay, Esq., of Montreal, an elder of Coté Street Church, who gave incidents of travel in Europe, Egypt and the Holy Land, and the state of Protestant Christianity in Jerusalem, Rome, Florence and other places. He also touched upon a work naturally devolving upon the men of business and means, within the Church, the work of improving the Church in her efforts for the maintenance of her Pastorate.

Mr. McKay's remarks were out of the usual track, and on this account all the more pleasing to his audience.

Rev. Messrs. R. Sedgewick, Fowler, Roy, Drs. King and McLeod, and Rev. G. Christie responded, and a suitable minute being recorded the meeting closed.

The Tuesday evening meeting was on the "State of Religion." Some reports of Presbyteries were read. In other cases the Clerks gave oral statements. The proceedings were thus happily varied, and the interest of a protracted meeting kept up till a late hour. The report from Prince Edward Island stood No. 1, and the speeches generally were highly appreciated.

Not the least interesting feature of this meeting was the reception of a Deputation from the Young Men's Christian Association, consisting of Messrs. Beckwith, Morrow and Blackwood. Mr. Beckwith read the address, after which came excellent remarks in succession by the other members of the deputation. They explained some of the modes of their operation in seeking to promote the spiritual welfare of young men, and requested the ministers present, when young men from their respective charges were coming to reside in the city, to give notice and introduction to a city pastor and to the managers of their institution, so that they may help to shield them against the temptations of the city. In this case also, some short responses were made, and a minute adopted expressive of the Synod's pleasure in meeting the deputation, and their desire to aid them in their work.

With this meeting, from its commencement to its close, our brethren of the deputation were highly pleased.

Among other incidents of interest Dr.

Smith's resignation of the Chair of Biblical Literature ought to be named. The Drs. object in placing his resignation in the hands of the Synodical Committee on the Hall, was to open up their way to make any change which they might consider desirable in the way of introducing a new man in the vigour of youth, or what is now a days called "fresh blood," into the Hall. While still quite capable of conducting his classes, he would not stand in the way of any reconstruction, no not for an hour, and by his action in this matter has added to the obligations of the Church to him. The Synod placed on their minutes a suitable testimonial to the value of his services in the past, but did not find it an easy matter to fill up the blank, and finally decided on a temporary arrangement for the next Session, leaving a year for Presbyteries to deliberate and prepare for completing the appointment next year.

The discussion on *Temperance* was decidedly the most exciting of the Session. The report came up first with pretty sharp angular points, designed, we suspect, to strike fire, and the effect was at once produced. A lively debate issued in the recommitting of the report, that some strong statements might be removed or modified. When again presented it passed after an animated debate, the convictions of nearly the whole Synod being expressed in favour of total abstinence as the safe, wise and Christian course, required by the great New Testament principle of self-denial for others.

The determination of the new committee on Popery to *initiate missionary effort* among the French population in some part of Acadia, is a fact which will be interesting to our people.

The *falling off* in the funds for Home Missions and Education is a fact to be remembered, that increased attention be directed to these two important schemes.

*This meeting had its defects*, and we may name them that they may be avoided in future. Time was *wasted* in discussing points of order, which the moderator should have decided, and members submitted to, gracefully. It is better that a point of order should be occasionally decided wrong

by a moderator even if reversed by the Court, than that a long discussion, much resembling a wrangle, should be allowed.

The moderator was forbearing and good natured even to a fault, and allowed No. 14 of the Synod rules that no member speak more than once till others are heard, to be practically ignored altogether. On many subjects this evidently lowered the tone of the debate, and the interest of listeners. Hearers complain too of reiteration of the same truths by different speakers, and of repetitions, of themselves, in many instances by members, which in future we should carefully avoid. Both in speeches and in prayer there should be much more *conciseness* and *concentration*. The devotional exercises were solemn and impressive, but if the prayers had been one half the length, and double the number had engaged with more directness of petition, the effect would have been, a more devotional meeting, a meeting with more of the felt power of the Divine Spirit.

We have much to learn in making our annual gathering profitable and refreshing to the whole church. Defects, unless pointed out, may be overlooked and perpetuated.— We should pay more attention to our own States of Order, and should emulate the business-like spirit and tone of the Synodical gatherings of the British and American Churches. May the Lord own and bless His servants' work!

### Presbytery of Truro.

This Presbytery met at Truro on May 28th. The principal business was the state of Onslow congregation. The Presbytery having, at a visitation there, as formerly reported, found some matters apparently in a condition not very satisfactory, directed the Session to call a meeting of the whole congregation in the Central Church, and appointed the Rev. J. D. McGillivray to attend said meeting, assist as required, and report. He accordingly submitted a report of that meeting, and also a report sent him by a committee appointed at that meeting to gather further particulars respecting financial affairs, and take a general oversight of these throughout the whole congregation. It was stated that the meeting had been well attended; that an excellent spirit had been shown in reference to the person and labours of their pastor, and that there was

an evident anxiety for increased christian prosperity throughout the bounds. It had been said that if anything could be done by which this might be secured, a much larger sum might be realized for the support of ordinances. On inquiring it would be found that the idea of a colleague had been favourably spoken of among some. This, Mr. Baxter, on being asked, expressed himself fully prepared to encourage, he having to preach in four churches and several stations. It was accordingly, after lengthened conversation, resolved,—“ That, in the opinion of this Presbytery, the interests of the congregation of Onslow would be promoted by securing the services of a colleague to their present respected pastor, the Rev. John I. Baxter, in his extensive field of labour, and that therefore the Sessions be directed, at an early day, to ascertain the mind of the people on this point, and report to Presbytery.”

Other business was deferred, another meeting being appointed at same place, on Tuesday. 2nd inst. The Presbytery accordingly thus again met at time and place as appointed.

The day was principally taken up with the consideration of a lengthened report from a committee on the more systematic and adequate support of ordinances throughout the Presbytery. The report, as adopted, or the substance of it, was ordered to be printed for circulation among families and individual contributors, with the view of preparing the way for its being acted on in the various congregations.

Appointed to meet in Halifax at the call of the Moderator of Synod.

A. L. WYLLIE, Clerk.

### Presbytery of Pictou.

The Presbytery of Pictou met in St. John's Church, Chatham, on the 28th ult., for the ordination and induction of Mr. Garvie into the pastoral charge of that congregation, and was constituted by the Rev. George Patterson, moderator, with whom were present the Revs. Dr. Bayne, John McKinnon, and J. D. Murray.

The Rev. Thomas G. Johnston of Blackville, being present was invited to sit as a corresponding member of Presbytery, and took his seat accordingly.

The Rev. Mr. Murray returned the Edict for ordination certified as duly served.

Mr. MacKinnon was appointed to read it again to the congregation then assembled, and having done so, and no objections being preferred, the Presbytery agreed to proceed with the ordination.

Mr. McKinnon preached from Col. 1: 28.

Mr. Patterson narrated the steps taken to procure the Call, put the questions of the

formula, offered up the ordination prayer, and addressed the people.

Dr. Bayne addressed the minister and introduced him to the Session, and at the close of the day's proceedings the congregation in the usual manner heartily welcomed their newly ordained pastor.

The Financial Committee reported that they had paid Mrs. McCurdy all the arrears due to her late husband, amounting in all to £115,—that they were prepared to pay Mr. Garvie his quarter's stipend in advance and that they would pay whatever amount was due for supply of preaching during their vacancy, as soon as they could collect it out of arrears due in the congregation.

Mr. Garvie has entered upon a most promising field of labor. The people appeared to be strongly attached to him—gifted, as he is, with good natural talents, a highly cultivated and richly furnished mind, it is not unreasonable to expect that, with the blessing of the Great Head of the Church on his pastoral labors, the congregation under his charge will enjoy a large measure of prosperity.

Dr. Thompson was appointed by the Session to be their representative elder, both in Presbytery and Synod during the ensuing year, and accordingly took his seat in Presbytery.

The Rev. Mr. Ross asked for leave to be absent from his congregation for three or four months, if he should require that time, which was granted.

The Clerk reported that he had not received Statistical Returns from all the congregations belonging to the Presbytery; whereupon he was instructed to write to those Brethren who neglected to send him their returns, that they must show cause at the next meeting of Presbytery why they had not complied with the Synod's injunction.

The Presbytery then adjourned to meet in Poplar Grove Church, according to previous appointment, on Wednesday the 24th inst., at 10 A. M., for ordinary business.

The sum required of each session for the Presbytery fund is \$3.00, and, which is expected, will be paid to the clerk at the meeting of Synod.

JOHN MACKINNON, Clerk.

#### Presbytery of F. E. Island.

The Presbytery met in Queen Square Church, Charlottetown, on the 20th May. There were present Revds. J. Allan, I. Murray, A. Munro, H. Crawford, D. McNeill, A. Cameron, R. Laird, W. Ross, A. McLean, W. R. Frame, A. Falconer and J. G. Cameron, Ministers; and Messrs. K. Henderson, W. Mutch, A. McSween and D. McNevin elders.

A letter was read from Mr. Hogg, pro-

bat'ner, declining the call from Richmond Bay West. The call was accordingly set aside, and the Clerk instructed to notify the congregation of Mr. Hogg's decision.

A report of Missionary labor by Mr. Nelson was read and approved. The Clerk was authorized to give Mr. Nelson an order on the H. M. Board for the amount due him, and urge the congregations in arrears, to make payment as soon as possible.

The attention of Presbytery having been called to a statement in the *Presbyterian Witness*, of the 23d May, reflecting severely on a certain congregation in P. E. Island, the Clerk was instructed to communicate with the editor of that periodical, in order to ascertain whether or not said congregation is under the control of this Presbytery, and if so, to request him to name its locality.

The Rev. I. Murray reported, that the Committee to visit Covehead had fulfilled their appointment;—that they had met with the congregation, and had opened a new subscription list for the support of the present Pastor, which was liberally subscribed by those present—and that a committee was then appointed to carry out the work thus inaugurated. Mr. David Lawson appeared as a delegate from the congregation, and stated that the result of the effort was subscriptions to the amount of £127. The report was received, the diligence of the committee approved, and the Presbytery expressed itself as highly pleased with the liberality manifested by the congregation. The Rev. A. Falconer and D. Lawson were appointed to visit the St. Peter's Road section of the congregation, to ascertain what amount of pastoral support can be secured in that district.

Rev. Mr. Laird reported from the publication committee of the *Presbyterian*, and recommending certain alterations in its form and price for the coming year. The report was received, and the diligence of the committee approved. After a full discussion it was decided not to change the present form or price of the paper, but to remove the advertisements from it, and substitute in their place general reading matter. The thanks of the Presbytery were tendered to the editors for their labors, and they were requested to continue in their present position.

The Rev. I. Murray having called attention to the state of matters at Stanley Bridge, the Presbytery agreed to record its satisfaction with the efforts put forth by the members and adherents of the church for the maintenance and growth of Presbyterianism in that district, and regret that any opposition should have been offered to the movement for the erection of a church in that place.

Having attended to several other items of routine business, the Presbytery adjourned, to meet in the same place on the evening of Monday the 22nd June, at 6½ o'clock.

ALEX. FALCONER, *Pby. Clerk,*

## Fireside Reading.

### Different Kinds of Givers.

A little boy, who had plenty of cents, dropped one into the missionary box, laughing as he did so. He had no thought in his heart about Jesus, the heathen, or the missionary. His was a *tin* penny. It was as light as a scrap of tin.

Another boy put a penny in, and as he did so, looked round with a self-applauding gaze, as if he had done some great thing. His was a *brass* penny. It was not a gift of a "lowly heart," but of a proud spirit.

A third boy gave a penny, saying to himself, "I suppose I must, because all others do." This was an *iron* penny. It was the gift of a cold hard heart.

As a fourth boy dropped his penny in the box he shed a tear, and his heart said, "Poor heathens! I'm sorry they are so poor, so ignorant, and so miserable." That was a *silver* penny. It was the gift of a heart full of piety.

But there was one scholar who gave his cent with a throbbing heart, saying to himself, "For thy sake, O loving Jesus, I gave this penny, hoping that the poor heathen whom Thou lovest will believe in Thee, and become Thy disciples." That was a *golden* penny, because it was the gift of love.

How many of our readers give golden pennies?—*Spirit of Missions.*

### "I Preached to Myself."

The church of an eminent Presbyterian minister was, a few years ago, in a very cold state. He tried various methods to kindle new life in it. He determined to go to his own soul. He afterwards said: "I sat down and prepared, with much prayer, an earnest sermon to myself: I preached it to myself in the pulpit. I was astonished to see how the people listened to it, and the effect that it had upon them." Theological learning, forcible reasoning, luminous expositions of scripture, apt illustrations, fervid oratory, the claims of the suffering and the benighted, all have their place in the pulpit; but more powerful than all these are the pleas drawn from the personal experiences of a soul that has pressed its way within the veil, dwelt "in the secret places of the Most High," and abode "under the shadow of the Almighty"—if indeed that can be called "a shadow" which

is only the dimming of the glory above the mercy seat by the wings of the merciful cherubim, lest that glory may consume us. Such a soul comes forth qualified to cry; "Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

### How a Man can Dare to Die.

Raughi was a chief who had long heard the truth, and valued the instructions of his teachers, but he had said little about his own personal experience. Mr. Williams called on him one day, and found him ill. On asking him how he felt in the prospect of death, we may imagine the missionary's joy as the old man slowly said, "My belief is in the great God, and in Jesus Christ. I pray. I ask God to give me His Holy Spirit in my heart to *sit and dwell there*. I ask Christ to wash this bad heart, to take away this *native* heart, and give me a new one."

A few days later, with a look of joy he said, "I shall soon be dead. My heart is very full of *light*."

"What makes you so?"

"Because I believe in Jesus Christ."

"Have you no fear of death?"

"Not in the least. I shall go and sit above with Jesus Christ."

Surrounded by many who opposed the truth, he professed his faith in Christ crucified, and died testifying his power to save.

### Staying from Church to Read.

Some stay away from church to read. They say they can find better religious thinking and teaching in their books than in any of the pulpits near them. Suppose they can. Do they get the better teaching? Are they really at home for purposes of religious culture? Are they actually growing better, more godly, by this reading which keeps them from church? Let them be honest with themselves, and see if this is not a flimsy excuse for spending their Sundays, not in mere religious reading, but over all sorts of books. Even if they give their Sundays up wholly to religious reading, they have greatly mistaken the aim of public Sabbath services, if they think it can be thus met at home.

God expressly commands us to "revere his sanctuary," to "lift up our hands in his sanctuary," and promises to come unto us and bless us *there*. We should go to church to worship; to worship publicly and unitedly, as well as to receive instruction from the preacher. Would an Israelite have been held blameless who never went to the temple worship, because he had a roll of the law at home? But the church service is, in a sense, our temple-worship. No other appliance of religious culture can take its place. Abolish all church services, and

you abolish Christianity. He who stays regularly away from church is doing what little he can to introduce heathenism. He is contributing his influence towards secularizing his community. If his way was universal, irreligion would be dominant, and the nation would slowly sink back into atheistic barbarianism.

### NOTICES, ACKNOWLEDGEMENTS, &c.

#### YOUTHFUL LIBERALITY.

The Treasurer, while acknowledging in last *Record*, receipt of the first three items referred to in the following paragraph, being the amount transmitted to him, omitted, through an oversight the *paragraph itself*, which is hereby given in full:

The Rev. James Thompson, West River, begs to acknowledge, from a youthful member of his congregation, the sum of \$24, not the first gift to the Church for religious purposes, to be devoted as follows:

Home Mission .....	\$8.00
Foreign " .....	8.00
Chiniquy Fund.....	4.00
Bible Society.....	4.00

#### MISSIONARIES WANTED.

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

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

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

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

#### HOME MISSION.

Windsor Proper, per W. H. Blanchard, Esq. ....	\$47 00½
St. Croix, do. do. ....	13 22½
Grand River, C B., per Rev J Ross ..	9 00
Loch Lomond, do. do. ....	2 14
Monies rec'd per R. Smith, Esq., Truro.	
Bible Class, Truro Congregation....	9 62
Ladies' Rel. and Ben. Soc'y, Salmon River .....	12 00
Miss. Prayer Meeting, Truro Cong.	26 25
Acadia Cong., Rev. Mr. Stewart....	2 40
Donation from Isaac Logan, Esq., ..	1 00
"    "    O. S. Hingley, Esq.,	
Salmon River.....	2 50
"    "    Daniel McNutt.....	2 00
"    "    Miss Ellen Johnson.	3 00
L. Londonderry, Rev. A. L. Wylie.	88 63
Collection, Truro Congregation....	23 00
Donation from Isaac Logan, Esq., ..	1 00
Morston, N.B., per Rev. J. D. Murray	10 43

#### FOREIGN MISSIONS.

Windsor Proper, per W. H. Blanchard, Esq. ....	47 00½
St. Croix, do. do. ....	13 22½
Grand River, C.B., per Rev. J. Ross..	9 60
Loch Lomond do. do. ....	2 14
Monies rec'd per R. Smith, Esq, Truro:	
Miss'y Prayer Meeting, Truro cong.	26 25
Donation from Mr. Richd. Craig...	2 50
"    "    Isaac Logan, Esq....	1 00
"    "    Mr. Richd. Craig....	1 25
Greenfield, per R. McCabe .....	5 50
A. S. Hingley .....	2 50
David McNutt.....	2 00
Low. Londonderry, Rev A. L. Wylie,	89 03
Collection, Truro Congregation....	34 00
Isaac Logan, Esq. ....	1 00
Eddy Tupper, Upper Stewiacke .....	1 60

#### TRINIDAD MISSION.

Low. Londonderry, per R. Smith, Esq.	9 25
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#### " DAYSPRING."

Windsor Town Sabb. School, per W. H. Blanchard, Esq. ....	30 21
Sabbath School, St. John's, Nfld., per Rev. M. Hervey .....	15 60
Fort Massy Sabbath School, Halifax.	14 09½
Grand River, C.B., per Rev. J. Ross..	9 00
Loch Lomond, do. do. ....	2 14
Eddy Tupper, Upper Stewiacke....	0 60

#### SUPPLEMENTARY FUND.

Truro Cong., per R. Smith, Esq. ....	65 13
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#### EDUCATION.

Monies rec'd per R. Smith, Esq, Truro:	
L. Londonderry, Rev. A. L. Wylie,	44 50
Truro Congregation .....	37 26
"    "    for 1866....	30 17
Amount received by R. Smith, Esq, to May 30th.....	33 28

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

Interest accrued on Bank deposit receipt.....	\$12 16
Rev. A. L. Wylie, Great Village....	20 00
In Memory of Mrs. Hugh McDonald, South River, Antigonish.....	600 00
	\$632 16

HOWARD PRIMROSE,

*Treasurer Widows' Fund P.C.L.P.*

### THE HOME AND FOREIGN RECORD.

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

#### TERMS.

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

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

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

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