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THE

# HOME AND FOREIGN RECORD,

OF THE

## Presbyterian Church

OF THE

### LOWER PROVINCES

OF

# BRITISH NORTH AMERICA.

APRIL, 1865.

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THE  
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THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

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APRIL, 1865.

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**PRESBYTERIAN UNION.**

We learn with great pleasure and with thankfulness to the HEAD of the CHURCH that the Union movement is succeeding in Scotland beyond our most sanguine anticipations. Recent meetings of Committees have removed obstacles that at one time appeared insuperable. It is confidently stated that the most difficult part of the work of negotiation is done; and it is hoped that within a very few years the "FREE UNITED PRESBYTERIAN CHURCH OF SCOTLAND" will be constituted. Present indications convince us that when the Union is consummated, few, if any belonging to either the Free or the United Presbyterian Churches will stand aloof. Due pains will be taken to prepare the public mind for the event; and ample discussions will precede and follow every practical step in advance. We regret that the "Reformed Presbyterians" will not likely be at first included in the united church; but they will fall in in due time. Within the last few years they have made marked progress in the right direction.

But it is not in Scotland alone that Presbyterians are uniting. In England they will not lag behind their brethren in the North. The idea of a free *British Church* including all the non-Erastian Presbyterians of England and Scotland is being earnestly advocated by some leading minds: but its realization must be the happy work of the next generation. It will take twenty years of hard and successful work to bring British Presbyterianism up to the relative dignity and influence it enjoyed two hundred and

fifty years ago. The unions now in progress are a necessary preliminary.

In Australia and New Zealand there are movements for union some of which may have terminated successfully since the date of our last tidings,—and all of which are hopeful.

Amid the thunder of the American war the Old and New School Presbyterians of the Confederacy have consummated a union. The same bodies in the North are earnestly discussing the necessity of following the example of their Southern brethren.—It is felt that many of the causes which led to the great schism have ceased to exist. The New School has its "Committees" doing the work which in the Old School devolves on "Boards." The difference is merely nominal. Better still, the New School have become decidedly orthodox. Their Committee of Publication issue works on the Atonement and the work of Christ which give no uncertain sound. Albert Barnes no longer leads the Theology of the New School. Dr. H. B. Smith and Dr. Shedd are much abler and much sounder men.

The last number of the *Princeton Review* contains an able article on the subject of Presbyterian Union. Very truly and forcibly does the author (Dr. DE BAUM of the Dutch Reformed) present the difficulties and evils attending the present system:—

"All over our land there are hamlets, and villages, and towns, in which may be found from two to half a dozen different Calvinistic Presbyterian denominations struggling for a foothold, and each seeking to establish its church. In many cases there are means enough expended to build and pay for one

commodious and substantial church, Presbyterian element enough in the community to form a good and self-supporting congregation, and room only for the labors of one faithful and devoted pastor. Instead of this, there are two or four pastors, devoted to utter discouragement and slow starvation; two or four churches overwhelmed with debt; and two or four congregations of each a handful of people, who, by the force of circumstances, are learning a gospel of bigotry, envy, and jealousy. Besides these, there are two or four Boards of Domestic Missions watching anxiously from a distance, overburdened with cares, and calling earnestly upon their several denominations for help to sustain the church of Christ in that place, which cannot sustain itself because it is infinitesimally subdivided.

"Nor is this the case only in country villages and small towns. In our large cities also you will find, for instance, an Old School Presbyterian Church on one block, and a Scotch Church on the next, and a Reformed Dutch church on the third, all struggling for existence, all heavily in debt, and all groaning on the verge of extinction, or retaining the breath of life by factitious and questionable expedients. And yet they all are built in honor of, and for the service of the same Saviour, teach the same doctrines, are pledged to the same form of sound words, and maintain the same identical order in God's house. One church, one pastor, and one congregation is all that there is room for on the ground where they are all attempting to stand. And this, while the voice of the Master is still ringing through the courts of Zion to say, 'Go ye into all the world,' and while the church is still complaining for want of men and means! All this time the destitute and the perishing from every side are calling aloud to the church with an exceeding great and bitter cry, 'Come over and help us; but the only answer seems to be, 'Wait until we have crowded our brethren out of this place, and perhaps they will then come to you'' Are the several denominations primarily churches of Christ, or primarily rivals of each other? They evidently are both; but which is their first and highest vocation? Is there no field for them except the field which somebody else is likely to occupy? Is this the harmony and unity of the body of Christ? Brethren, can we see these things, and then dare to lift our hands to our Master, while we continue with divided counsels?"

The writer then proposes a plan for a Federation of the Presbyterian Churches, as follows:—

"In regard to the details of government, customs, usages, &c., we would leave everything just as it is. Each denomination should maintain, as it now does, its ecclesi-

astical assemblies and church courts; should retain its supreme authority over its existing colleges and theological seminaries, and should hold possession of its endowments and all vested funds, with unrestricted right to apply them according to their original design. Each denomination should continue to regulate its own order of worship without interference, and have the right to decide finally upon all applications for individual and ministerial communion. Each denomination should retain its distinctive name and title at its own pleasure, and so much of its own constitution as relates to its internal affairs, and does not conflict with the terms of union.

"We would erect a Synodical Assembly, composed of an equal number of delegates from each of the constituent denominations, which should have a supreme federal authority in all matters which should be submitted to it according to the Constitution of the Union. The Boards or Committees of Domestic and Foreign Missions, of Education, of Publication, of Church Building, &c., (composed also of members from each of the constituent denominations,) should be directly responsible to this Synodical Assembly, and subject to its authority.— These Boards, directed by just and equitable constitutions, would be able to prevent all clashing of denominational interests, and direct the whole force of the United Presbyterian Church where it may be most effectual in the service of our Master, Jesus."

This plan may be found impracticable; but the Lord will in due time lead to the proper and practicable plan if His people earnestly seek direction from Him. For our own part, we regard the Union movements which now so largely engage the attention of the Presbyterian Churches throughout the wide world as a sure sign that CHRIST has a great work for us to do. As the Captain of our Salvation He is rallying His forces, closing the breaches and breaks in our ranks and preparing us for the mighty conflict against the powers of evil and darkness.

### THE WORK OF GOD IN RUSSIA.

There is no nation in Europe of which we know less than we do of RUSSIA. Cold, mighty, tyrannical, despotism, our notions of its people and its institutions are anything but pleasant. As the south wind loosens the fetters of winter, so has the power of truth and of God's Spirit been lately breaking up the long dreary winter of Russian

darkness and moral and intellectual death. Within the last ten years—since the end of the Crimean war—millions of serfs have become freemen. Religious toleration has been conceded to all parts of the Empire, and the Bible is being freely circulated and eagerly sought after. A recent traveller, an experienced Agent of the “Church Missionary Society,” states that the Synod of the Greek Russian (Established) Church has itself issued a new translation of the Scriptures in modern Russ:—

“The Russian clergy have never made, like the Council of Trent, a decree against Bible circulation amongst the people, and, though apathetic, put no bar in that way. I spent some time lately in the company of Kasim Beg, Professor of Persian at the University of St. Petersburg, who is a Christian, and greatly respected. He told me he had translated the New Testament into the Tartar language, at the express request and with the aid of the archbishop of Iazan, whom he describes as a man ready for every good word and work. He, in common with others, spoke to me of various elements of good at work in the Russian church.”

The newly emancipated serfs are eager for learning, and especially for religious knowledge. They buy cheap editions of the scriptures as fast as they can be supplied. There is a tide setting in in favour of religion as well as political reform. The Church in Rome is hated on account of her intrigues in Poland, but British Christianity is admired, and information regarding it is sought. The writer to whom we have referred gives the following indications of missionary spirit in Russia:—

“A Russian nobleman, a member of the council of State, whom I had met some months ago at a missionary meeting I held at St. Petersburg, wished me to call on him my return from the interior. I did so a week ago. He told me he had thought much of what I had proposed, viz., that evangelical Russians should do something themselves in sending out missionaries from Russia to Central Asia and Northern China; there was one obstacle to it, the Russian requires all converts to be members of the Greek church. He wished me to see on this subject General Ignatief, who is at the head of the Foreign Department for Asiatic Affairs, and who had expressed himself favourable to removing all obstacles to missionary exertions. He fixed a day for me to call on the subject; but I was out of town on that day, and the general has left

St. Petersburg for a month. This Russian gentleman urged me very much to visit Finland, where a missionary spirit has lately been awakened; the people have collected within the last few years thirty thousand roubles, or five thousand pounds for missions. They have begun a seminary for training missionaries, and are most anxious to enter on the work; they are Lutherans, and are imbued with an evangelical spirit. The Lutherans at St. Petersburg are also anxious to do something in the same cause. “I preached in the English Church in St. Petersburg lately, on the subject of Missions to India. There are about four thousand English in St. Petersburg.

“I spent an evening recently in company with a Russian noble, who is one of the emperor’s chamberlains, and takes an interest in missions. He gave me much information on what the Russian church is doing for the missionary cause; they have missionaries located at the Altai mountains, at Kamtschatka, and the Caucasus, near Lake Baikal, and have also a number who labour among the Buriats, who are Buddhists.—He promised to procure me a translation of some of their proceedings from the Russian into the English language, and wished me to procure for him the publications of the Missionary Societies of the English church, which I promised to do. The Russians intend shortly to found a missionary seminary, to be located either at Kazan or Irkutsk, as St. Petersburg is unsuited for it, and they wish to have it in a place where the Oriental languages can be taught to the students; as also to write an address on the duty of Russians with respect to missions in Central Asia, giving them suggestions drawn from the history of our Indian Missions, which he would translate into Russian, and print in all the leading journals and magazines of Russia: and may the Lord send his blessing with it! I spoke with him also on the importance of enlisting the services of Russian ladies as missionary collectors; he is determined to do something in this respect. I feel very strongly that Russia from her geographical and political position as respects Central Asia, must be the base of missionary operation in these countries; while Russian missionaries, as semi-Oriental, would have in this respect a great advantage over Anglo-Saxons, whose natural temperament alienates them from the Asiatic.”

After giving his testimony over and over to the remarkable movement among the emancipated serfs, the writer expresses himself as confident that a slow but sure work of reformation is going on. He adds:—

A few weeks ago I attended a religious meeting at a Russian general’s house, who took much interest in missionary subjects.

He had been a long time in the Caucasus. I preached yesterday a sermon on Indian Missions in the English Church at Cronstadt. The chaplain is brother-in-law to the bishop of Columbia. It is, I believe, the first time that the missionary question was brought into the pulpit here.

I spent lately ten days with Prince Cheratsky on his estates, 120 miles from Moscow. He and his wife are two of the most enlightened persons I have ever met with. Both read English books, and admire English institutions. The princess has translated Hannah Moore's life into Russian; she visits schools, the poor, &c. I had some interesting conversation with her on religion. I spent subsequently four weeks in Moscow, and met there various good people of whom I shall retain a most pleasing recollection; among the rest, the Princess Lieven and her daughter; they were very much interested in Indian missions, and in the condition of the Indian people. A relative of hers was President of the Bible Society; and her brother-in-law was ambassador at the court of London for many years.

I spent many days at the monastery of Troitz, near Moscow, in company with a Greek monk, who is going out as a missionary to the Caucasus, where the Russian Church is prosecuting its missions vigorously in Siberia and Eastern Asia.

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### THE ISLAND OF FATE.

In our last we gave a description of the island and an account of the inhabitants, so far as we have been able to collect information regarding them. We also gave an account of the first settlement of Samoan teachers there in the month of May 1845. These faithful pioneers entered upon their work diligently, and the results for a time were very encouraging. They were for a time treated with uniform kindness by the people. They hold religious services regularly on the Sabbath at several places, which were attended by an encouraging number of the natives. Objects of idolatrous worship were burned or destroyed, and the cruelties of Heathenism such as burying infants and old people alive, as well as cannibalism were to some extent abandoned. When the Missionary ship visited the island sixteen months later (in September 1846) it was found that the two villages where the teachers were located, with a number belonging to other districts, professed to have abandoned heathenism and to have embrac-

ed Christianity. Two new stations were commenced at Havannah Harbour, and a third at a different part of the island, so that there were now five stations occupied, with nine labourers. All seemed encouraging, and it appeared as if the time to favour this island was come. The expectation was then naturally entertained that a breach had been made in the idolatry of Western Polynesia, and that the first entering in of the gospel should be at this point. Preparations were made for following up the work by European missionaries as soon as practicable.

Before the missionary vessel again visited these islands, Mr. and Mrs. Geddie arrived at the Samoas with the view of commencing missionary operations on some part of Western Polynesia, and it was thought that Providence had prepared the way for them on Fate. In the early part of the year 1848, they sailed from the Samoas in the *John Williams* bound for the New Hebrides; uncertain where they should be settled, but expecting that this island should be the scene of their future labours. They arrived at Anciteum and found the field open there, but before settling they proceeded to Fate to examine the state of matters there. They found that a sad change had taken place in the prospects of missionary work, as appears from the following report of the deputation who visited them.

“On reaching Fate we were grieved to learn that three of the five stations had been abandoned and that our devoted evangelists had been exposed to many perils. At one of the stations the teacher died of ague in a year. It was the wish of his wife that she should go and reside with the teachers at another station; but the chief, wishing to have her and her little property would not allow it. Poor woman! This was more than her mind could bear. Preferring death to degradation, she rushed into the sea one day and was drowned, before the other teachers had time to unite in an effort to remove her from that station.

“At another place, where two teachers had been stationed, we found both dead, the station abandoned in consequence. About the same time that one of them died the other was taken ill. He was visited

his fellow teachers from another station.— They left him on Saturday, under the care of a servant boy, while they returned to their families and Sabbath duties. On the Sabbath afternoon, a party of natives went to the house of the sick man. He was suspicious, got up, and went towards the door, and on attempting to keep them back by asking them what they came for, one of them struck him on the chest with a block of wood, which they use as a pillow. He fell, died, and was buried that night. During his illness he was occasionally delirious. The natives say that according to a custom amongst them, that was the reason they killed him; but we have reason to fear that they were as much influenced by a desire to get his canoe, chest, and other property.

But the abandonment of another of the stations on the South West side of the island named Hatapu, is associated with events more calamitous still. Mose and Sepania, teachers from Samoa were stationed here. One Friday afternoon towards the end of April 1847, a boat reached a bay close by where the teachers were. Two white men were in it and starving for want of food. The natives resolved on killing them, desirous of getting their bodies, their clothes and the boat. Mose was the means of saving one of them, a man named John Jones. The other a stout man was taken by a person saying he would save him; but he was killed and cooked next morning. This was a boat belonging to the *British Sovereign*, a sandal wooding barque, which had gone ashore some nights before on the East side of the island, and had become a wreck.— The captain and the rest of the crew having escaped from the wreck, arrived at the same place on the following Sabbath, on their way to the large harbour on the S. W. side of the island. When the natives saw them they determined to kill them. Some treated them with cocoanuts and sugar cane, while others went off to muster the district for their massacre. Our teachers saw the people coming and running off, they said they were going to fight another tribe; but the plot came out, and then our teachers and the man Jones were all anxiety to be off to the spot to save life. The chief stood up

and would not allow them, and it was only a conviction that it would be their death to go, that kept them back. The tribes at hand were assembled, all was arranged, and the natives in company with the foreigners got up to advance along the road. They walked single file, a native between every white man, and a few on either side. The chief took the lead, and gave the signal, when every one turned round and struck his man. A few Tannamen escaped to the sea, but were pursued and killed, with the exception of one who fled to the bush. This man and a little boy, together with Jones, were all who escaped the massacre. Ten bodies of the unhappy men were cooked on the spot, the teachers mention adjacent villages among whom other ten were distributed. In most cases the white men are the aggressors. In this most cold blooded massacre, however, we cannot learn any object on the part of the natives, but a desire to obtain human flesh and the clothes of these unfortunate men.

“A few days after, another boat touched at the same place. All on shore were in arms again, bent upon killing the four or five white men who were in this boat; and when they went off towards it, the men fired upon them. The chiefs were enraged at the firing and determined to be avenged on the teachers and Jones. A woman hearing of the plot ran and informed the teachers.— Jones and they had scarcely reached the bush, fleeing for their lives, when the party arrived at their house to kill them. They were pursued to another station whither they had fled; but after remonstrance and in consideration of getting all the property of the teachers, there was no further bloodshed.”

There were however, some encouraging circumstances. The teachers had visited other parts of the island, where they had been well received, and had requests for teachers. They had many opportunities of speaking to the people of the way of salvation, and they had been the means of saving the lives of infants and old persons who would otherwise have been buried alive.— Still the way did not seem open for the settlement of missionaries. And accordingly,



having made arrangements for the continued occupation of the island, and having occupied two new stations under favorable circumstances, the deputation returned to Aneiteum, where it was decided that Mr. Geddie should be settled. The decision we doubt not was wise and arrived at under the direction of the great Head of the Church.

The events that followed upon Fate are described in the following extract from the Report of the deputation which visited the island in September, 1849.

“For two or three months after the last visit, considerable numbers attended the services on Sabbath at the several stations. Epidemics then took place; first disease of the eyes, then of the chest, fever, &c., and by these many were carried off. For these and other evils the teachers were blamed, and the consequence was a general abandonment of them and their message. From that time the Sabbath was not observed at any of the stations. Seldom any except a few individuals belonging to the families of the chiefs with whom the teachers lived, attended the services on that day. The people could not bear the restraints of religion. No schools could be held, the parents being angry when their children went to school, as they rather wished them to go to work.—Wars were very frequent, harrassing and distressing. The people were displeased with the teachers for not engaging in them, and angry with them for forbidding them. All the misfortunes connected with them were attributed to them and their religion. Diseases were still very frequent, and often fatal; and whether they happened among the people or the pigs, their causes and consequences were ascribed to the teachers.—On account of all these things, and urged on by their covetous desires, the people at the different stations threatened to kill them. Their plantations and houses at some of the stations were destroyed, and they themselves had to take refuge at the houses of the chiefs.

“About two months previous to our arrival, an attempt was made to murder the teachers, who were stationed at the large harbour by the people of another district named Mele. Desirous to obtain the pigs and other property of the teachers, thirty

armed men set off in a large canoe with the design of killing them. They reached the teachers house at midnight, and roused them up, pretending that they had come on a friendly visit, and asked them to go and help them to pull the canoe out of the water; designing when they got them outside the house to despatch them. They however did not go. That night these murderous fellows slept at the teachers house, and next morning the latter prepared food for them and treated them kindly. The whole day the savages watched for an opportunity to fall upon the teachers, unawares. A number of them pretended to go to a neighbouring village to barter, and returned in the evening after sunset. Some of them went up to the teachers house, and said they had brought cocoa nuts for them, and requested them to go down to the canoe and fetch them. Meanwhile, others of their number were lying in ambush, ready to rush upon them in the event of their going. In this also they were disappointed. The teachers would not go. At length they all went into the teachers house, taking their hatchets with them. The hour of prayer came and these savage men, each with his hatchet in his hand, sat down with the people to worship. One of them, with his hatchet over his shoulder, placed himself opposite the teacher who was to conduct the worship.—The teacher observing it, took the hatchet from him, and laid it down beside him, saying it was not proper so to sit during worship; but the man took his hatchet up again, saying there was no harm. The teachers now became alarmed, especially as they heard the savages speaking to each other in a dialect they did not well understand. The teacher who was to conduct the worship said to the others, “Keep your eyes open and look about you; these men must have some bad intention.” The worship then proceeded, and the savages raised themselves and lifted their hatchets, but their hands trembled and their hearts failed them. One of them whispered not to strike as the teachers were looking. The teachers then tried to go on with the prayer and again these men made a move and raised their hatchets, but again their hands trembled

and their hearts failed. At this moment the prayer was abruptly concluded, and the teachers united in exhorting the savages out of the house. They wished to remain; but the teachers got up and insisted on their going immediately. They then all rushed out of the door, and shut it after them, made for their canoe and were seen no more. They fled thus precipitately no doubt from fear lest alarm being given the people of the village should suddenly fall upon them. Their desire evidently was to despatch the teachers as they were kneeling at prayer; but the Lord mercifully saved them from their hands. These people returned to their own land, disappointed and astonished, without accomplishing their object. The people of Fila, another district, hearing of their failure, derided them, and said they would go and see whether they could not accomplish what the others had failed to do. Accordingly sixty armed men set off in their canoes for the village, where the teachers were; but a strong wind arose with a heavy sea, and their canoes were dashed to pieces on a point of land, when they were about two thirds on their way, and they were obliged to return. The result of these failures upon the minds of the natives was a strong impression that the religion of the teachers must be true, and that their God must be powerful.

Besides these troubles with the natives, all the teachers and their families had suffered from sickness. Three of them and three children had died, and the others were in such ill health that it was deemed necessary to remove them all but one. As there was only one fresh teacher on board, it was found necessary to abandon all the stations except Erakor, where he with the only remaining teacher was stationed. Here the chief named Pomare was kind to the teachers and engaged not only to protect them, but also to follow their instructions. At the other stations the deputation called together the chiefs and others friendly to the teachers and explained to them the reason why they removed the teachers, gave them presents, and promised to do their best to get teachers for them the next voyage. One of the chiefs and a brother expressed a wish

to be taken to Samoa, and were gladly received on board.

The state of the mission on the island at this time was very low. But a favorable reaction took place after the departure of the mission vessel. The labours of the teachers met with encouragement among the natives. Two of H. B. M. ships of war, the *Fly*, Capt. Olive, and the *Havannah*, Capt. Erskine, visited the island, and both of these officers acted in such a manner as left a favorable impression upon the people, so that when the mission vessel returned in 1852, at Erakor, where the teachers were left, and where Mr. Morrison is now stationed, the missionaries found matters as described in the following paragraph of their report:

“While war, cannibalism, murder, and other heathen abominations have encompassed the christian district, unbroken peace has prevailed there; the grosser practices of heathenism have been abandoned; and a very encouraging measure of attention has been given to public services. The average attendance on Sabbath mornings has been above 100; in the afternoon, somewhat less. There have occasionally been much larger congregations, sometimes exceeding 200. They have kept up a monthly missionary prayer meeting, which has been attended on an average by about fifty. The Sabbath is very generally observed in the neighbourhood of the principal station, and at the outstations also by those professedly Christians; some observe family worship, and a few are accustomed to retire for secret prayer. The chapel was erected in 1849. It is built after the manner of Samoan houses and enclosed with reeds. It holds about 150. The teachers have visited more or less regularly two or three outstations. The chief of these are Pango and Ototapu, places in which teachers resided in former years, and at which some impression has been made. At Pango as many as two hundred profess to have received Christianity, and a congregation averaging 100 attend, when the teachers visit it, which is very frequently.”

From Erakor they proceeded to Havanah Harbour, where they hoped to resume the mission. They had brought back the chief named Tongalulu, and his brother,

who had been at Samoa, and had there seen the fruits of Christianity, and were eager to introduce it into their own land. The fact that they had brought back the chief produced quite an excitement. He had been absent so long beyond the time expected, that the people had concluded that he must be dead. Their joy on his arrival knew no bounds. They shouted, laughed, talked, and his immediate relatives greeted his arrival with a general burst of weeping. When the missionaries landed with him large numbers assembled to welcome him, and brought a present of yams, mats and a pig, the latter their most valuable commodity. The two other chiefs of the harbour visited the missionaries, also bringing presents, and the one brought his nephew and the other his son requesting that they might be taken to Samoa, and return accompanied with teachers. One teacher was stationed at Sama, where Tongalulu lived.

For the next year the work on the whole went on favourably, though not without discouragements. About two months after the vessel left, an epidemic broke out, and some having imbibed the notion, that it was owing to the visit of the *John Williams*, disaffection rose so high that there was even a talk of killing the teachers. An attack, though seemingly not of a very formidable character, was made upon them, in consequence of which they thought it prudent to withdraw for a season, till the storm might pass over. They accordingly removed to Sema, where they remained about a fortnight. During their absence the disease raged much more violently than before.—The people become alarmed, tracing this event to the anger of Jehovah, welcomed back the teachers, and gave the utmost heed to their instructions. Schools were crowded and a large number attended public worship.

But of the places around where teachers had been formerly stationed, particularly at Pango, a very different state of things prevailed. At this place the people had built a chapel, but on account of the sickness, became opposed to Christianity. The teachers persisted in visiting them, when they burned the chapel and returned to heathen-

ism. In March of the following year there was perpetrated here one of the most atrocious acts of cruelty, that even these dark islands have ever seen. A party of twenty-nine persons, six of whom were women, came from a village of Sema for trade. The Pango people without any apparent motive, except their cannibal propensities and their desire for property, treacherously fell upon them and murdered twenty-two. The remaining seven escaped by getting into a canoe and putting to sea.

Still Erakor remained a spot of light amid surrounding darkness. When the missionaries returned in October 1853, they found a most encouraging state of things there, which they thus describe:—

“As we spent the Sabbath at the island, we had a favourable opportunity of seeing for ourselves, and greatly were we cheered with what we did see. The little place of worship was filled to overflowing. The congregation must have numbered 250, and the order, quiet and heartiness, which characterized the service were very striking.—We could not but remark a great external change since last visit. The poor people are thirsting for instruction, and the only draw back to our satisfaction in observing the cheering indications of that which it was our privilege to witness was, that we had not a missionary to leave among them, and so little prospect of soon obtaining one.—Their desire for a missionary is very great, and the opening is a most eligible one—such a one as first missionaries have seldom had in any part of Polynesia.”

Alas, eleven years were to elapse without a missionary being settled among them, during which the island was the scene of events of the most painful nature.

From Erakor the missionaries proceeded to Havannah Harbour. They found that at Sema, where the teacher had been stationed on their last voyage there were from 150 to 200 professing themselves favourable to Christianity. This however being an unhealthy spot, they selected Lolopa, an island which forms the North West side of the harbour for the location of the teacher they had on board. Here the two chiefs reside who had so urgently requested teach-

ers the previous year. The mission vessel had brought back the young men taken away the previous year. Their coming gave a great joy and increased the desire for teachers. Those on board were accordingly stationed here, seemingly under most favorable circumstances." "When we took the teachers on shore," wrote the missionaries "the joy of the people seemed to know no bounds. Men, women and children crowded around us. Some of the principal chiefs laid hold of our hands, and led us through the village, while the crowd manifested their joy in a way most unmistakable. *We never saw teachers on their first landing meet with such an enthusiastic reception. The field is certainly a most encouraging one.*"

Never did fair appearances prove more woefully deceptive. *Nineteen days after the whole party, consisting of the two teachers and their wives and a little boy, were murdered and devoured by the very people who had received them with such demonstrations of joy.* This was followed by an epidemic which cut off about 150 on that island, and spreading to the main land, cut off many there. Two of the teachers at Erakor died, and when the mission vessel visited the island in October 1854, there only remained one teacher and the widow of another to tell the tale. These it was found necessary to remove, and Snalo would remain no longer. Thus the mission work on the island was suspended.—We have given the above extracts to show the dangers and difficulties attending the first establishment of missions among savage tribes, and as illustrating the heroism and devotedness of the native teachers. An account of the resumption and progress of the mission we must reserve for another article.

NOTE.—In our last "Fonga" and "Fongans" was misprinted throughout for "Tonga" and "Tongans", and "Dr. Tamer" for "Dr. Turner."

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### RELIGIOUS DESOLATIONS.

At the Islington clerical meeting, held a few weeks ago, where about 250 clergymen of the Evangelical portion of the English Church met for the discussion of subjects of religious importance, the question, "Is the Church of England duly fulfilling her office as a missionary church?" was discussed at length by the Rev. Daniel Wilson, Rev. Daniel Hoare, Rev. Henry Venn, and others. The subject in general was presented by the first named gentleman, who was chairman of the meeting, after which the home and foreign missionary work of

the English Church was separately presented. It appears from this discussion, that little more than a million of dollars per annum is contributed to the funds of the four great church missionary societies, and the total number of communicants is 24,000; but during the last ten years the area of missionary labor has been largely increased, the principle of self-support has been introduced into the missions, a native ministry has been established, and there has been a decided movement in the public mind of heathenism towards Christianity. The native churches in one missionary district in India raise \$35,000 a year for religious and benevolent purposes, and other stations present equally encouraging reports respecting their liberality. The work abroad has far outrun the liberality and devotion of the Church at home; and a loud call is made upon the Church to furnish the means, and especially the men, which the condition of the heathen world demands. The state of the Church of England, as respects home missionary work, is truly deplorable. It is a sad fact which was stated by Rev. C. D. Marston, that there are more people habitually absent from public worship in England now, than existed in it at the time of the Reformation. A state of religious destitution prevails in the outskirts of large towns, and in some large country districts, which surpasses belief. In one district of forty-two persons there was only one communicant, and only two regular church-goers; in another district, only two out of seventy-five; and in another, with 64 persons above 15 years of age, only 7 communicants. This last was a country town highly favored with Christian labor and prayerful effort. An earnest appeal in view of these facts was made for self-denying lay-preachers for home evangelization, and for contributions and consecration to the foreign work.

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CONTENTMENT.—One who had experienced a change of fortune said:—"When I was rich, I possessed God in all things; and now I am poor, I possess all things in God." Contentment depends more on the disposition of the mind than on the circumstances of our life."

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SOME professors pass for very meek, good-natured people till you displease them. They resemble a pool or a pond; while you let it alone it looks clear and limpid; but if you stir it toward the bottom the rising sediments soon discover the impurities that lurk beneath.—*Toplady.*

## Book Notices.

MEMOIR OF SIR BRENTON HALLIBURTON, late Chief Justice of Nova Scotia, by Rev. G. W. Hill, M. A. Halifax, printed by James Bowes & Son.

The above volume has only recently fallen into our hands, and yet we trust it is not too late to express our gratification at such a memorial of the late lamented subject of it. The character of the deceased, his long career, his public services, as well as the interesting events connected with his history, rendered him worthy of some such memorial. The present is satisfactory so far as it goes. It gives the leading facts of Sir Brenton's history, describes the principal public discussions in which he was engaged, and gives specimens of his writings on some of those questions, in which he took a prominent part.

Sir Brenton was of Scottish descent by the father's side, his father having been the son of a Presbyterian clergyman in Had-dington, Scotland. By his mother's side he belonged to a family which emigrated from England to Boston in the reign of Charles I., and had risen to wealth in the old colonies. He was born at Newport, Rhode Island, on the 3rd December, 1775. His father having espoused the side of the British Government during the American revolutionary war, the family removed to Nova Scotia. Brenton was educated in England, and returning to Nova Scotia in the year 1791, he commenced the study of law, but soon after entered the army, where by his good conduct he attracted the notice of the Duke of Kent, while commander in chief in Nova Scotia. At the peace of Amiens he resigned his commission in the army, and resuming his study of the law, he was admitted an attorney and barrister in 1803, was made a judge of the Supreme Court in 1807 at the age of 33. In the year 1816 he was appointed a member of the Council of twelve, which then exercised legislative and executive powers. In 1833, he became Chief Justice and *ex officio* President of the Council. In 1837, the Council being remodelled, he retired from politi-

cal life. His death took place on the 16th July, 1860.

One of the most interesting parts of it is a description of Halifax, the social habits and the moral character of its inhabitants, during his early years. Regarding its religious condition the author remarks.

"Unhappily those days were eminently irreligious days. The laxity of sentiment and the disregard to the doctrine and precepts of the gospel were painfully manifest. Noble exceptions there were—bright spots amid the murky clouds—refreshing oases in the desert. But the testimony left on record of those whose opinion is worthy of trust is unanimous, that religion was treated with indifference by the many, with scorn by some and with reverence by but few. To cite none others, the first Bishop of the Diocese was so impressed with the fearful condition of the community, the general tone of society and the debasing tendency of the opinions prevailing, that he wrote a letter to some in high places, which is still extant, bemoaning in no measured terms, the terrible degeneracy of the days, and urging that some steps should be taken to erect barriers against the impetuous torrent, which threatened to overwhelm religion and morality. The lament was the same from such men as the pioneers of the Scottish Church and Wesleyan denomination, in whose biographical memoirs, these views are to be found. And from a letter of the late Chief Justice we gather like sentiments on the subject. There were zealous clergymen, but their efforts were productive of comparatively little good in the town itself. Some heard and took heed, but the majority turned a deaf ear to their warnings and counsel. Many under the cloak of their not being members of the Church of England, kept themselves aloof from its sanctuary and its clergy, and not being provided with ministers and teachers of the denomination in which they were professedly brought up, were left to their own devices. For some time there were but two places of worship beside those of the Establishment; but towards the end of the century others arose; the Wesleyans, the Roman Catholics, the Baptists, as well as the churches of Scotland and England had

their churches and ministers. But the labours of each and all combined produced but little apparent benefit."

Into this state of society the deceased was thrown, but he was one of those, who did "not defile their garments," amid surrounding iniquity. Few men during so long a career maintained a character so unblemished, and it was fitting that his virtues should be honoured when called away from our midst. The present memoir so far exhibits his religious character, but we confess that it is to us somewhat meagre, and that we should desire a fuller exhibition of him as he was.

This is not the place to speak of the public matters in which he took a part. One of them, however, is of interest to us as Presbyterians, viz., the old Pictou Academy question. Though a devoted adherent of the Church of England, and one of the most ardent friends of Windsor College, he strenuously for years advocated the claims of the Pictou Academy to a public grant, and as Presbyterians we cheerfully give him credit for the liberality of spirit which he manifested in this course, though we cannot see the reasons which would justify him afterward in adopting a different policy. His biographer refers to them in general terms, but not in a way so explicit as to enable us to form an opinion regarding them. The author has given portions of his writings on other public questions in which he took a prominent part. And yet we should have liked a fuller and more discriminating examination of these questions. Perhaps the time has not come for this.

In a word, we are thankful to the author for what he has told us regarding a good man, and only wish that he had given us more of the same kind of information.

**THE TRUE PENITENT PORTRAYED**, of a practical exposition of the fifty-first Psalm: to which is added the doctrine of repentance, as declared in Acts xvii. 30. By E. C. Wins, D. D. 12 mo. pp. 119. Philadelphia, Presbyterian Board of Publication.

This work is what its title describes it, a practical exposition of the fifty-first Psalm. The Psalmist's course of thought is clearly pointed out, and the subject is happily ap-

plied to practical purposes—to illustrate the exercises of a true penitent, and to exhibit the Scripture doctrine of forgiveness. We cordially commend it.

**HEAVENLY HYMNS FOR HEAVY HEARTS**, compiled for the Presbyterian Board of Publication. 12 mo. pp. 216. Same publishers.

A beautiful collection of sacred song, compiled from some of the best English writers. We give a specimen, not as superior to the rest, but one which we happened to hear sung in circumstances of deep interest.

Nothing but leaves: the spirit grieves  
Over a wasted life;  
Sin committed while conscience slept  
Promises made but never kept  
Hatred, battle and strife  
Nothing but leaves.

Nothing but leaves; no garnered sheaves  
Of life's fair ripened grain  
Words, idle words for earnest deeds:  
We sow our seeds—lo tares and weeds:  
We reap, with toil and pain  
Nothing but leaves.

Nothing but leaves; memory weaves  
No veil to screen the past  
As we retrace our weary way  
Counting each lost and misspent day  
We find sadly at last  
Nothing but leaves.

And shall we meet the master so  
Bearing our withered leaves?  
The Saviour looks for perfect fruit—  
We stand before him humble and mute  
Waiting the word he breathes—  
"Nothing but leaves."

**FAMILIAR LETTERS**, to you, a young convert, from your pastor. 12 mo. pp. 96. Same publishers.

Just such a book as a pastor would wish to put into the hands of those coming forward to unite with the church. Wise in counsel, tender and earnest in address, it is particularly suited to the class for whom it is intended, but is fitted to be useful to all. **THE MARRIAGE GIFT**, by Rev James Petrie. 18 mo. pp. 120. Same publishers.

This is a little book elegantly got up with gilt edges, intended as a present from the minister to newly married couples. It contains in the front a blank Marriage certificate, followed by a series of letters on such subjects as the following, Importance of religion, Choice of a home, Family worship, Bible in the family, Industry, Economy &c. We have observed the practice among mi-

ministers in the United States of presenting such a little book at weddings to the newly married pair, and should any of our ministers wish to adopt the practice, they cannot have a better manual than the above.

Of the Board series for youth we notice the following:—

**EARLY DAWN**, or the conversion of Annie Herbert, a true story. 18 mo. pp. 143. Same publishers.

**THE VALLEY OF DECISION**, or divine teachings in a boarding school, a true narrative, by Mrs. H. G. Knight. 18 mo. pp. 79. Same publishers.

We notice these together as they are vouched for as true. We regard them as superior to many of the works published which are admitted to be in a greater or less degree fictitious and which have oftentimes while teaching truth an air of unreality about the narrative portions. These we can highly recommend.

**THE CAP MAKERS**, by the author of Geo. Miller &c. 18 mo. pp. 180. Same publishers.

The motto of this book is "Trust in the Lord, and do good; so shalt thou dwell in the land and verily thou shalt be fed," and it is well illustrated in the history of a family of orphans, left to struggle for subsistence, and yet mercifully and kindly provided for by him who feeds the ravens.

**THE COINS OF THE BIBLE**, and its money terms, by James Ross Snowden. A. M. 18 mo. pp. 72. Same publishers.

This is a very useful little book explaining the value of the various coins mentioned in the word of God, showing their value, illustrating a number of passages in which they occur, and affording information on collateral subjects. We know no place where the same information can be had in such a convenient form.

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## Our Foreign Missions.

The following Letters contain no recent news from the New Hebrides. They are of an older date than some of those which appeared in our last issue; but they did not reach us till the 16th March. They will be read we are sure with great interest.

### LETTER FROM REV. D. MORRISON.

On the 22nd October last, on board the *Dayspring*, as we were commended by the Board, to the grace of God, we together sang

a few verses of Psalm cvii, ending with the words:—

"Then are they glad, because at rest  
And quiet now they be  
So to the haven he them brings  
Which they desire to see."

On Sabbath 5th June, safely at anchor in the harbour of Aneiteum, in our thanksgiving meeting, we again sung the same verses together with the following:

"O that men to the Lord would give  
Praise for his goodness then,  
And for his works of wonder done  
Unto the sons of men."

Your readers have asked blessings and protection for us on the great deep. The Lord heard and answered. Sure I am that on reading of our safe arrival your thanksgiving will also ascend. But let past mercies only stimulate to more importunity for still greater blessings. Our work is only begun. Then with the Psalmist say:

"I while I live, will call on him  
Who bow'd to me his ear."

We had a passage of seventeen days from Sydney to Aneiteum. With wind and weather favouring, we could have run the distance in half the time. The heaviest weather experienced by us since we left Nova Scotia, was when within three hundred miles of our destination. We had there to "lie to," for nearly twenty four hours. The sea was very boisterous. We had to take down the top gallant and royal yards, to ease the vessel of some of her top weight. Thus trimmed, she braved out the gale gallantly, and gave us still more confidence in her capabilities.

Having been in the gale, drifted to leeward of Aneiteum, Tanna was the first land made. We came in sight of it on Saturday. The day was hazy, so the outlines of its rugged landscape could be but dimly seen. It was with deep emotions we gazed on this dark but interesting island, once and again the home of Christian missionaries, but now abandoned of all, excepting "the silent dead!" O may the time to favour Tanna soon come, the time set by the Lord!

On the Sabbath morning we made Aneiteum. Just as we were off the harbour the morning service ashore had ended. We dropped anchor in the harbour about noon.

Rev. Mr. Copeland boarded us near the mouth of the harbour, of course we were heartily welcomed to these lands.

When we landed the people pressed round us to shake hands, and give us their "*ek ihek vai yek.*" The old and young, male and female, seemed to greet us no less heartily than the missionaries.

On Wednesday which is their prayer meeting day, we attended church with them. There were upwards of three hundred present. I addressed them briefly, through Mr. Copeland. At the close of the meeting we had to take our position so that the natives in retiring might give us a shake of the hand. The scene reminded me of many such witnessed in my native land, not however in "greeting," but, "farewell."

After leaving the church we were conducted to a place close by, where we were to receive the "people's love." There we saw three heaps of taro, yams and bananas, besides live fowls and a pig. Lathella, the chief, told us, on behalf of his people, that these heaps were intended as presents for us. Gold and silver, he said, they had not; but such as their land afforded they rejoiced to offer as a manifestation of their appreciation of the efforts made to bless themselves and their neighbouring islanders with the knowledge of the Gospel. One heap, including the pig, was for the *Dayspring*, one for the newly arrived missionaries, and one for Mr. Copeland. Each heap contained about ten bushels. Behold what the Gospel does! Had we landed here twenty years ago, instead of assembling with us to worship Jehovah, and give us a cordial and Christian welcome to their shores, they would have assembled to rejoice over us in a cannibal feast.

Some of your readers will be now impatient to know what are all these things—taro, yams, bananas. For the information of such let me add:—the taro has a large solid, tuberous root, of an oblong shape, from twelve to eighteen inches long, and from four to six in diameter. "The plant has no stalk. The broad and heart-shaped leaf rises from the upper end of the root, and the flower is contained in a sheath or spathe." It is "exceedingly acrid and pun-

gent in the raw state," so much so as to cause the greatest pain if applied to the tongue or palate. It is always baked or roasted before it is used. It is rather solid in texture, and of a mottled green or grey colour; and, when baked, is very palatable, farinaceous, and nutritive, resembling and even surpassing the best Irish potato. It keeps only for a week or two after it is dug.

The yam varies from one to three feet in length, and from two to six inches in diameter. A heap of yams, as they are dug, looks like a heap of roots of trees. It is fibrous, and coarser in texture than taro, but is "remarkably farinaceous and sweet." It is of various shades of whitish colour. Its top is a very slender creeper, which is supported by reeds arranged for the purpose. Seeing these huge masses on the table, you are apt to think they are more suitable for feeding horses than for human diet. But having tested their quality, your mistake is rectified. Coming from a land in which the potato enters so largely into the dietary scale, you are apt to think you will miss it seriously; but with these vegetables at hand, you will regret its absence but little.

The Banana now claims attention. Come with me to the plantation. See you plant about eight or ten feet high, with a thick stem. Mark the striking luxuriance of its verdure. Its leaf springs from the stem, near the top, is five or six feet long, and from eighteen to twenty-seven inches wide. See how the older leaves tear into ribbons, from the edge to the centre rib. You see among the leaves a large bunch of green fruit—perhaps half a bushel. Each is some eight inches long by one and a half thick, shaped somewhat like a cucumber. The bunch may contain from one hundred to two hundred of these. I counted one to-day containing one hundred and fifty. When ripe, this green is exchanged for rich cream colour. It is not juicy. It is rich, and mellow beyond any fruit raised at home. This is the banana. It can be eaten cooked or uncooked. The breadfruit tree is, in bark, like our beech, and in leaf, somewhat like the oak, but much larger. The fruit grows on the top of the limbs. It is some four inches in diameter by five thick; is of cream



colour, and needs to be baked previous to its being brought to the table.

*Arrowroot* grows like potatoes, and is prepared like potatoe starch, by grating, straining, washing, drying, &c., &c.

Taro, breadfruit, bananas, are very perishable; they keep only for a short time. Yams will keep for months; and prepared arrowroot, for years.

Anciteum is very mountainous, evidently of volcanic origin. Its scenery is bold and varied. Its hills are generally clad with forests. Its valleys are remarkably fertile. But I cannot trespass more at present on your time and space.

Yours very truly,  
DONALD MORRISON.

Anciteum, June 14th, 1864.

#### VISIT TO OTHER ISLANDS.

Off the Western coast of Lifu, on board the *Dayspring*, July 5th 1864.

The above was written before we left Anciteum, in order to be left there for the *John Williams* to be taken to Sydney. I next thought of taking it to Mare as the *John Williams* is to call there.

Since the above was written we visited, first Mare, both at Mr. Jones and Mr. Creagh's stations. Accompanied by Mr. Jones Mr. and Mrs. Creagh, we proceeded to Lifu, where Messrs. Sleigh and McFarlane labour. Mr. McFarlane being at the only harbour or roadstead on the island we steered thither.

At Mare we were told by the brethren labouring there, that lately the French Governor had paid a visit to that island apprising them that the French had now added the group to their possessions in the South Seas. As a result of this he went on to give them laws or rather verbal regulations by which they were to guide their conduct in the future. One was that no teachers from other islands were to labour there any longer. A second was that the missionaries were to close their own schools till such time as they might have licence from the authorities in New Caledonia to teach French. Third, that in order to live legally on the island they must have "a permit of residence." A fourth, that they must not make any more efforts to convert the re-

maining heathen on the island, nor preach to Roman Catholic converts. They were thus barely allowed to preach to their own people, and the hundreds formerly taught, in various situations, by teachers, must no longer receive any instructions, but such as the English missionaries could give them.

Thus by one sweep the schools are closed, the native teachers silenced, the heathen deprived of the Gospel, the Christians starved for want of it, and the missionaries overburdened with work, and their residence in the island made illegal. With heavy hearts we went to Lifu, knowing that matters would not be better, as that had a harbour affording better shelter to vessels than our Mare.

When we sighted Lifu station, what was our astonishment at recognising the devastations of fire among the cocoa trees overshadowing the village. We draw near. A French war steamer is in the roadstead, and men march up and down between blazing fires around Mr McFarlane's Church. We begin to surmise evil. But our anchor is scarcely at the bottom, when our worst fears are verified by a boat from the French steamer. We are told that war had been raging for the last few days between the natives and the French, that none of us must land on pain of being made prisoners of war, without permission from the French officials. Nor was Mr. McFarlane, or Mr. Sleigh allowed to come to see us.

The French had burnt the native village to ashes, had scattered the people, had taken possession of the church, and converted it into quarters for the French Commodore, who turned the pulpit into a bedstead, burnt up the forms or seats for fuel, and converted the cushions in Mr. McFarlane's pew into pillows for his marines. In the skirmishes between the French and natives, one of the former and eight of the latter were killed.

The ostensible cause of the rupture was: The French Governor wanted the natives to appear before him. They, fearing violence or treachery, fled and hid in the woods.— This was on Thursday. The same day their houses were pillaged by Roman Catholic natives accompanying the French marines. On Friday as they were assembled in church

for worship, the French came upon them. They came in while worship was going on; but were called out till it was ended. When Mr. McFarlane retired the marines rushed in, seized all present, being only the Rarotongan teachers and their wives. Them they took prisoners, putting the men in irons, where they remained for five days.— After seizing the men in church they marched through the village, when a few of the natives attacked them. This afforded them a pretext for burning the whole village.

All communication with the brethren ashore was conducted through Capt. Fraser, the rest of us having been prohibited to land. By a special act of the Commodore's grace, Mrs. McFarlane was permitted on board on Saturday, and our lady passengers, to land on Sabbath.

We have on board Mr. Ella and family in the service of the London Missionary Society, sent out from Sydney to occupy a station on Wea, another of these islands. He was not allowed to land, nor the vessel to call at that island. We asked an interview with the commodore; which was denied us. So we now bring back Mr. Ella and family with us. This is a specimen of the favour shown by the French Government to Protestants and Protestant missionaries. Any one that is acquainted with the machinations of Popery, will have no difficulty in recognizing its devices here. We know not how soon this iron heel shall be laid on the New Hebrides group. O hasten to the rescue ere the door be closed.

This morning at 4 A. M. while at anchor in the roadstead at *Chepenehé*, (Mr. McFarlane's station) enjoying the shelter of the land from an easterly breeze, we were struck by a sudden thunder squall from the west, driving us directly on the shore. The wind for a short time blew a hurricane; the howl of the rigging was terrific. The thunder rolled incessantly. Before the last clap had ceased to rumble another burst upon the ear. The very sea was trembling under its mighty jar. The lightning flashes all but an incessant glare of livid blue. The watery element on which we floated soon leaped into unison with the raging elements above. The rain poured down in driving torrents. The

darkness was intense, but the livid lightning revealed the strife of elements all around.

All hands on deck is the cry immediately. Still before the men could be dressed and out, she had dragged her anchor, as if hastening to the roaring breakers at her stern. A second anchor is dropped. The chains are lengthened, 75 and 25 fathoms. The sea rises as the tempest driving into the bay goes on. The poor *Dayspring* leaps and howls as if in agony. Only 4 fathoms of water now at her stern, and she on the very margin of the roaring breakers! Day begins to dawn; but to reveal to us more fully our peril. The waves dash against the steep cliffs astern; the spray flies half mast high. And still the *Dayspring* tosses and tugs, and pulls violently and incessantly. Well might we then in the language of inspiration say: "What meanest thou, O sleeper? Arise, call on thy God." We did rise and did call on our God. He heard, He answered; He saved. The wind veered around gradually, jifing us off the reef; it also abated in fury. Thus at morning worship we were calmly permitted to sing a few verses from the 29th of the 107th Psalm. We have seen danger; but not a hair of our head is hurt—O what a God Jehovah, our God is! Blessed are the people whose God is the Lord!

We are all of us sound and strong as when we left your shores.

DONALD MORRISON.

#### Letter from Mrs. Morrison.

The following extracts from a private letter from Mrs. Morrison will be read with interest:

July 27, 1864.

I returned a week ago from a cruise round the islands. I will try to give you a short account of it.

#### VISIT TO MARE.

We left Anaiticum on the 28th of June, Tuesday evening, and could see Mare, one of the Loyalty Islands next morning.— About noon, we anchored near Mr. Jones's station and went on shore at once. We found Mrs. Jones and four children well. They are succeeding very well in their efforts to elevate the poor natives. They are building a fine stone church, quite a catho-

dral in its way, at which the natives work a week out of every month. They commenced it four years ago, and expect to finish it in the course of one or two years more. They have also a very comfortable house themselves, and a fine schoolroom, also the finest flock of goats I have ever seen, and several cows, plenty milk, butter, pigs, fowls &c.

The natives of Mare are a fine race, far superior to those of the New Hebrides.— There are perhaps 7000 of a population, and the greater part are christian. There are a number of Samoan and Rarotongan teachers labouring on the island, and two missionaries. The week before our arrival, a French steamer of war called. You are aware the French claim the Loyalty Group, and the authorities, stirred up and incited by the priests are doing all in their power to stop the progress of missionary work. They forbade the missionaries to keep schools, or in any way to instruct the natives without a license from the French authorities in New Caledonia, which would not be given until they were able to teach French. They also forbade the teachers to instruct the natives in any way, and ordered them to quit the island as soon as possible. We took tea with Mrs. Jones. Next day we arrived at Mr Creagh's station. Went on shore and spent two hours or so. Here we found the work also in a very flourishing condition, and hundreds crowded around us to shake hands. We visited Mr. Matheson's grave. It is just beside the chapel, with a stone wall around it. Mr. and Mrs. Creagh came on board and accompanied us to Lifu with the intention of holding a missionary meeting there.

#### LIFU.

When we came into Lifu harbour, we found the French steamer before us, and we at once received an order to have no communication with the shore until we received permission. The two missionaries on Lifu were not permitted to see us. The ladies were to go on shore and the Captain. A request for an interview with the commander, signed by all the seven ministers on board, was refused.

The French demanded a certain number

of youths to be sent to New Caledonia to be educated. The natives refused and fled into the interior. The French immediately plundered their houses. On the next morning they entered the church, where there were a few Samoan and Rarotongan teachers at prayer meeting, and took them prisoners, wounding some with their bayonets.— They then proceeded to burn the native houses. Five natives were killed and two Frenchmen, in a short engagement. The natives then fled, but as they were proceeding inland, they met a detachment of French soldiers when a slight skirmish ensued in which three more natives were killed. In a few days the chiefs submitted and peace was proclaimed. The missionaries were treated very harshly, not allowed to leave their own premises. All instructing of the natives is forbidden to the missionaries, and the natives are not even allowed to pray aloud.

Mr. Ella was on board with his family on their way to Uea another of the Loyalty group. He was forbidden to land on any of the group without a permit from the authorities at Port au France, in New Caledonia. The *Dayspring* is not insured for that port so we could only bring him back to Aneiteum where he intends remaining a few months to see what can be done for Uea.— There are 1500 natives professed christians on the island who have been waiting some years for a missionary.

#### A STORM.

It made us all feel very sad to leave the Loyalty group in such a condition. They are fine healthy islands and the natives are superior to any of the New Hebrides group. We returned to Mare with its missionaries, but before leaving Lifu we were in great danger of losing the *Dayspring*. On Thursday the 5th July about four o'clock in the morning it blew a gale, or perhaps a hurricane. I never saw such vivid lightning.— Our state room seemed to be lighted up by it for an hour or so. The thunder pealed and the rain poured, which with the noise of the wind and the waves seemed truly terrific. Our vessel was driven towards the rocks, our anchors dragged, and our crew thought the ship in great danger. We were

in four fathoms of water; a few more feet and we would have struck. There was a prayer meeting held on board about daylight. The scene was very solemn and affecting. God mercifully heard our prayers and changed the storm into a calm. All was well and we left Lifu that afternoon. I trust we all felt thankful, in some degree for our preservation. Having left Mare Wednesday evening, we saw Fate on Friday morning and skirted its shores till about noon when we anchored in Erakor Bay.

#### VISIT TO FATE.

There were three teachers placed on Fate some time ago—two Rarotongan and one Aneiteumese. One of the Rarotongan teachers died a few months ago, the other we found very sick—their wives were both well—and the Aneiteumese also in good health. As soon as we went on shore we had to shake hands with a number who were waiting on the beach. I was seized by the hand and led to the teacher's house. We found it a nice clean building of three rooms, made with reeds, the floor covered with mats, a long seat on one side of the middle room covered with a mat where we were invited to take our seats, some fresh cocoa-nuts were then brought in and one given to each for a drink. Bananas were next passed round. After refreshing ourselves thus, we went out and took a walk to look at the island. Fate is a most magnificent island—low land near the shore and mountains in the distance,—range upon range—forming beautiful scenery. The vegetation is the most dense and luxuriant I have yet seen. Large banyan trees, creepers covered with beautiful flowers hanging in festoons from the branches, tall ferns, beautifully variegated leaves, &c.

After our return, we entered the church and had service. I wish you could have been there. Perhaps there were 70 or so present. Many were dressed decently and behaved with great decorum. They sang a hymn to the tune of "Watchman tell us of the night." It was truly affecting to hear those poor people who have never had a missionary among them, singing God's praise on a lonely island of the sea. I do not suppose there was one of our party who could refrain from tears. Mr. Ella gave

them a short address through their chief, Pomare, who has been in Samoa, and understands that language.

After service, they gathered around us, and presented us each with three or four nuts. They also presented us with a pig hot from the oven, and plenty of taro, yams, &c., all of which were brought to the ship. We left Erakor and proceeded in a boat to Pango, some five or six miles, where the Aneiteum teacher is laboring. We were received by a large crowd of people on the shore. Here they wore very little clothing, and looked very heathenish.

We found the teacher's house and the church very unpretending buildings, but very comfortable and neat. We went into the teacher's house; most all had to sit on the floor or mat. Palm leaves were then spread on the floor, taro and a pig placed upon them. Mr. Inglis did the honours of the table and carved with his jackknife. Mr. Morrison acted as waiter. Those who had penknives used them and the rest made the best use of their fingers. With the juice of the cocoanut to drink and bananas for dessert, we made a good dinner. There was a short service held in the church, there were only six men and nine women in attendance the rest remained outside. Men and women dress alike only the women wear a long piece of matting hanging down behind as an ornament. We left Pango that evening and had a rough passage back. The Captain bought a good many yams and taro from the natives paying them with cotton which will help to clothe them. The next day was Sabbath. It was so rough that there was some difficulty in ladies getting in and out of the boat, so that I had not the pleasure of going on shore. The Sacrament of the Lord's Supper was dispensed and addresses given in five languages, Fatese, Aneiteumese, Samoan, Rarotongan and English.—There were 150, or so of the Fate people present, nearly all dressed quite decently. There are 60 church members and 15 seeking admission. The missionaries were very much pleased and encouraged, with the state of matters. They went on shore again on Monday and selected a spot for building and after promising them a missionary shortly and requesting them to build a house for him, they left Erakor with thankful hearts. I was much pleased with the natives. I think them rather superior to the Aneiteumese. We then made for Erromanga but it took us a whole week to get there.

## News of the Church.

### Statement of the Position of our Educational Funds.

BY AUTHORITY OF THE BOARD OF SUPERINTENDENCE.

The impression appears to be somewhat prevalent that our educational institutions are so well endowed as to stand in little need of further support from annual contributions. It may have been supposed that a large saving was effected by our co-operation with Dalhousie College; and it was known that a large legacy had been left to the Board of Education. As regards the supposed saving from entering into connection with Dalhousie College, it is enough to state that our contribution to the support of that institution under existing arrangements—if our denominational grant, which the Governors have appropriated to themselves, be included—amounts to £850 per annum—which is just £100 more than was paid to our three professors before the Truro institution was closed. As regards our educational endowments, the provision thus afforded is valuable so far as it goes, but falls considerably short of our requirements. Now that Mr. Matheson's munificent bequest has been paid out, and, for the most part, permanently invested, it is time to form some accurate idea of the extent of our resources, as compared with that of our obligations.

Our educational enterprise is one of considerable magnitude. The expenditure stands thus:—

Salaries of two professors in Dalhousie College	£600
Salaries of three professors in Theological Hall—say	610
Incidental expenses of Hall—say	50
	£1260
Towards meeting this there is an estimated income from investments of	893
Leaving a balance of	£367
to be provided from annual collections.	

This year additional expense has been incurred in consequence of the transfer of Truro Library to Halifax; so that a collection

of at least £375 is necessary to enable us to fulfil our engagements. This does not appear a very formidable sum. The average contribution of £4 from each congregation would suffice. But this amount will not be raised unless an earnest effort be made generally throughout the church. It is a melancholy fact that in spite of appeal after appeal issued by the Board, usually through the *Record* but on one occasion by special circular, the average amount collected for this object for the last three years, as reported in the Statistical tables, is only £263 8s. 6d. per annum. This may be somewhat under the truth, in consequence of defective returns; but it is probably not far short of the correct amount.

It is unnecessary to say that a financial policy which permits the accumulation of debts, or waste of invested capital, by the steady operation of an annual deficit, is as unsound for churches as for individuals or commercial firms. It is clearly our duty to bring about a satisfactory adjustment between income and expenditure; and this can be done only in two ways—by increasing the one, or diminishing the other. The only way in which we can diminish our expenditure is by reducing the number of our professors—which few, probably, of the intelligent friends of our institutions would be disposed to do. And if our staff is to be maintained at its present strength, the only other alternative is to increase the annual collection.

In name and by order of the Board of Superintendence.

A. FORREST, *Chairman*:  
W. MAXWELL, *Secretary*.

### The Late Professor McCulloch.

Our readers will learn with much regret that on Wednesday morning, the 7th March, Professor THOMAS MCCULLOCH departed this life. The *Presbyterian Witness* of the 11th ult. says:—

“He was able to attend to his Professorial duties only for a short time since the beginning of the present year; but it is only a few weeks since his condition became alarming. He was much better last week, and strong hopes were entertained of his recovery; but on Sunday evening he had a relapse, and he continued to sink till Wednes-

day morning, when he peacefully breathed his last. For many years he was affected with frequent bleeding of the lungs, which often reduced him greatly; but his last illness was congestion of the liver.

"Professor McCULLOCH was the third son of the late Dr. McCULLOCH, the distinguished theologian of the Presbyterian Church. He was educated at Pictou,—first in the Grammar School under Mr. McKINLAY; and then in the Academy, under his own father. He was a good student, and early exhibited powers of close observation, which gave promise of his subsequent high attainments in Natural Science. Having completed his course in Pictou Academy, he spent a short time in Scotland, and on his return entered into business with his brother, in Pictou. Failing health led him to give up business, and he removed to this city when his father was appointed Principal of Dalhousie College.

"Professor MCINTOSH having left for Scotland in December, 1843, Mr. McCULLOCH was appointed to take charge of his classes in Dalhousie College, and he occupied this position for upwards of a year.—The branches which he then taught were Classics, Mathematics and Natural Philosophy. Dr. McCULLOCH died in September, 1843; his son continued to teach in the College till the end of 1844.

"When this College was revived in 1849, Professor McCULLOCH was appointed Principal, and had charge of Latin, Greek, Rhetoric, Belles Lettres, and Natural Science, including Geology, Mineralogy and Botany! It is no wonder that he was compelled speedily to resign his position on account of ill health, and to seek for fresh strength by a protracted tour in Europe. Previous to this time he had taught a very successful private school in the school room connected with Poplar Grove Church. Poplar Grove Congregation elected him as an Elder, and he continued to discharge his office faithfully while residing in the city. His services in the Sabbath School were particularly valuable.

"In 1853, he was appointed one of the Professors of the Presbyterian Church in the West River Seminary. In this institution he taught Latin, Mathematics and Natural History. When the institution was removed to Truro and re-organized, he was relieved from the burden of teaching Latin and confined to the congenial departments of Natural Philosophy and Mathematics.—Since coming to Dalhousie College in 1863, he had charge of Natural Philosophy only.

"It is remarkable that his first and last days as a Professor were spent in Dalhousie College. His repeated visits to Europe not only benefited a delicate constitution but were of great use to him as a man of

Science. He lost no opportunity of extending his knowledge and his researches in connection with his favourite studies. In the accuracy and extent of his acquaintance with Botany and Ornithology, he was we believe, without a superior in British America. He was also a good Geologist and Mineralogist; but his peculiar delight was in Botany and Ornithology. His Ornithological collection contains specimens of nearly all the birds in Nova Scotia. This with his extensive Mineralogical, Botanical and Conchological collections, the labour of a life time, will long be pointed to as monuments of his great industry and his high attainments. He was a fine scholar; a painstaking and successful teacher, greatly beloved by his students. His death leaves a blank which cannot soon be filled; and it may be many a year before it can be filled so well. He was in the 55th year of his age. He was never married, but he leaves brothers and sisters and many attached friends to mourn his death. The Institution with which he was connected and the Church of which he was a member, will feel the blow as a heavy calamity. His remains were removed to Truro by the afternoon Train on Thursday, the Professors and Students and other friends walking in procession to Richmond Station."

We understand that Professor McCULLOCH left the Collections above referred to to the Church. This is a legacy whose value is not to be stated in dollars and cents.—It represents a labour of love and skill which money could not buy.

#### Ordination at Middle Stewiacke.

According to notice in the *Witness* the Presbytery of Truro met on the 7th February at Middle Stewiacke, for the ordination of Mr. J. D. McGillivray, over the congregation of Middle Stewiacke and Brookfield. There were present the Rev. Messrs McKay (Moderator), Byers, Wylie and Currie, ministers; with Messrs Robert Smith, William McDougall and Samuel Johnson, ruling elders. Owing to a difference of opinion among members of Presbytery and others respecting the appointed day of meeting a very large congregation had convened on 31st January for the ordination services.—It was feared that the people being then disappointed would not be disposed to return on the following week and that the congregation assembled would prove small. But those so fearing had forgotten the class of people with whom they had to deal. The church was completely filled. We saw not where another person could have been seated. In the absence of Mr. McCulloch who had been appointed to

preach, the services were commenced by the Rev. Mr. Byers. He selected as the opening song of praise Psalm xcvi. 13-18. The subject of discourse was; "The ministry of Jesus Christ." The preacher read Mat. v. 24-29. He took as his text more particularly the 29th verse, "He taught them as one having authority, and not as the scribes." Jesus Christ had been spoken of as a prophet to whom the people were to give heed. We find him in very early life earnestly preparing himself for this part of his work. He subsequently spent much of his time publicly and privately speaking to the people. To this the text refers. In illustration the preacher spoke of, "The object which our Saviour had thus in view. His object in all that he said was instruction. He taught them. A variety of things were here mentioned which he might have had as his aim. But he thought rather of instruction. The second part of the discourse was "The things which Jesus taught them." He taught only such things as were true. When he spoke of himself and when he spoke of others, he spoke the things that were true. What he said of the Jews was true, and so was all which he said of the Gentiles. The revelations which he made of the Father were the truth. So was all which he made known respecting his own work. When he spoke of the Comforter the Holy Ghost, his sayings were still characterized by the truth. Whatever was the subject his words were the words of truth. He taught only such things as were important. Among all that he taught we find nothing of a trifling nature. Every thing which he taught was of the utmost importance to man. His instructions were also marked by a special suitability to his hearers. He taught such things as they were able to hear. He ever thought of what they needed to know. The third head was, "The manner in which he taught those things." Christ's teaching was plain and simple; earnest and faithful; tender and affectionate; and was diligent and persevering. This part of the service was terminated by the singing of Par. xxxix. 4-7.

The Moderator narrated the steps and put the questions of the formula. In the absence of Mr. Ross, the Clerk was called on to ordain; and Mr. McGillivray was accordingly now by prayer and the laying on of the hands of the Presbytery ordained to the work of the ministry, and received the right hand of fellowship. He was then as had been appointed, addressed by Mr Byers.—He had been set apart to the work of the Lord. He was an overseer. But it was the Holy Ghost who had made him an overseer. There were means to be used in qualifying for the work. But the work was the Lord's. He put in it whom he would. We receive the Gospel not by man nor of man. We

are ambassadors of Christ; and as his ambassadors in his stead beseech men. The position is high and the work is honorable. According as it is high and honorable it is responsible and solemn. The minister of the Gospel is an ambassador sent to beseech men. He is also a pastor. His work is to feed the flock of God, the flock which he purchased with his own blood. He is to feed them as Christ fed with knowledge.—He is a watchman, and as such he is to watch for souls. The minister of the gospel is not to weary in well doing. Then he will in due time reap a rich reward. His labours will not be in vain in the Lord.

Mr. CURRIE addressed the people in terms corresponding to the relation in which they stood to the young minister. They had heard their pastor addressed,—his work spoken of and his duties set before him. But the duties were not all on one side. They had their duties, and it would be well to remember them and to think of them. They were to esteem their pastor very highly in love for his work's sake. They were thus to esteem him, not on his own account, but his Master's account. He came in the name of Christ, and his words are—"he that receiveth you, receiveth me." They were to attend upon their pastor's public teaching and practise it. The preaching of the gospel is the grand means for the conversion of sinners and the edification of saints. They ought always if possible to be in their place in the sanctuary, "Those that are planted in the house of the Lord, shall flourish in the courts of our God." Present to hear, they ought to listen attentively. They were to beware of prejudice. Hearing they were to practise. Being hearers of the word they were also to be doers. They were to confide in their pastor. He ought to enjoy their confidence. In trouble of mind and in trouble of soul, it might be well for them to go and make their case known to him. He might often be enabled to direct them so as to remove their trouble. But although the case might be such that he could give no counsel respecting it, his sympathy and his prayers might be of great benefit. They were to be sparing of their pastors time.—He would require to spend much time in study. If deprived of this he could not bring out of his treasures things new and old.—They would be the sufferers. They were to pray for their pastor. This would be good both for them and for him. It would prepare them to be benefited by his labours public and private. Prayer would aid and support him in these labours. They were to pray especially for two things on behalf of their pastor. They were to pray that he might be faithful in declaring the whole counsel of God. And they were to pray that he might not be discouraged.

The services were concluded in the ordinary way. The young pastor then received a hearty welcome from his people, at the close of which his name was added to the roll of Presbytery, and he took his seat as a member. The services throughout were specially appropriate. The large congregation manifested the deepest interest to the very close. May the relation so auspiciously begun be long continued and happy to all parties, and prove a great blessing to young and old.

### Presbytery of P. E. Island.

This Presbytery met on Tuesday the 21st February, at Lot 16 Presbyterian Church. There were present, the Revids. A. Campbell (Moderator), R. S. Patterson, G. Sutherland (Clerk), A. Cameron, R. Laird, W. R. Frame, and A. Falconer; and Messrs. McLean and Taylor, elders. The Rev. A. Cameron preached an appropriate sermon on the duty of Christians going on to perfection. After which, the Presbytery proceeded with the visitation of the congregation. The questions prescribed for the pastor, elders, session, and managers were satisfactorily answered; and the various departments of pastoral and congregational work were seen to be advancing with encouraging progress. The efforts made by the Presbyterians in and around Summerside, in the erection and completion of their new church, were specially deserving of praise. The pastor was then addressed by the Moderator; and the congregation by the Rev. Mr. Falconer in appropriate terms. Certain financial arrangements were left to the action of the congregation in the mean time.

The Presbytery then adjourned to meet on the following day at Lot 14 Presbyterian Church, at 11 o'clock, a. m.

The Presbytery met, according to adjournment, in Lot 14 Church, on Wednesday, the 22nd. Feb. 1865. Seclerunt *ut supra*, with the addition of the Rev. A. Fraser and Mr. Alexander Ramsay, Elder, from Lot 14. The business of this meeting was both interesting and important. The Presbytery first proceeded to the ordination of Mr. Jno. D. Murray, Probationer. After the preliminary steps, the Rev. G. Sutherland entered the pulpit and preached an appropriate sermon from Acts vi. 4: "But we will give ourselves continually to prayer, and the ministry of the word." The Rev. R. S. Patterson then narrated the steps taken, put the usual questions, and offered up prayer,—in the course of which Mr. Murray was solemnly set apart to the work of the ministry by the laying on of the hands of the Presbytery. After receiving the right hand of fellowship, Mr. Murray was suitably addressed by the Rev. R. Laird. The Rev. A. Cameron addressed the congregation in

like manner. The Moderator dismissed the congregation after praise and the benediction; and they, in retiring, welcomed their new pastor in the usual way. The day was remarkably fine, the attendance large, and the whole services very impressive. It is to be hoped that the blessing of the Lord may rest on the connection thus formed.

A petition was then laid before the Presbytery from West Point and adjacencies, by Messrs. Ramsay and McDougall, delegates, craving moderation in a call. The people were unanimous in their choice,—the amount offered as stipend was as yet but £110, but an increase was promised; the settlements were very promising,—the land among the best on the Island and being rapidly taken up, the field large and destitute; embracing parts of four townships, and a hope was expressed that for a short time a supplement might be obtained from the H M Board. The Presbytery, regarding the importance of the field, and the praiseworthy efforts of the people, agreed to grant moderation, and to apply to the H M Board for a supplement. This is just such a case as deserves the assistance of the Board of Home Mission. The moderation was appointed to take place on Friday, the 10th March,—Mr. Frame to preach and preside; notice of the moderation to be given on Sabbath first by Mr. Bernard.

The Presbytery then proceeded to hear the remaining trials of Mr. Samuel Bernard, student. Mr. Bernard was examined in Greek, Hebrew, Church History, and Theology. On motion these trials were sustained; and Mr. Bernard, after answering the usual questions, was licensed to preach the everlasting Gospel. Prayer was offered, and the licentiate suitably addressed. Mr. Bernard was then appointed to West Point for two Sabbaths,—thence to Tryon for two Sabbaths, and thence to West St. Peter's till the meeting of Presbytery. Mr. Stuart was appointed for an additional Sabbath to West St. Peter's,—thence for one Sabbath to Tryon,—and thence to West Point till next meeting. The Presbytery resolved to apply to the H. M. B. for Mr. D. McDougall, for St. John's, N. L., and for an English-speaking Missionary. It was also resolved that the Presbytery—after the appointed visitations in the east and south of the Island—should meet at Tryon on the last Wednesday of March (the 29th),—the Rev. A. Falconer to preach.

The Presbytery then adjourned, to meet at Dundas for visitation on Tuesday the 7th March, at 11 o'clock.—*Com.*

### Presbytery of Halifax.

The Presbytery of Halifax met at Middle Musquodoboit at 2 o'clock on Tuesday the 28th February. There were present, the



Rev. Messrs. R. Sedgewick, John Cameron, James McLean, W. Murray, D. S. Gordon and Thomas Cumming, Ministers; and Messrs. D. Reed and Robert Murray, Ruling Elders. After sermon by Mr. Cumming, the Presbytery was constituted, Mr. Cameron, Moderator, *pro tempore*. Rev. Thomas Sedgewick being present, was invited to sit as a corresponding member. The chief business before the Court was the visitation of the congregation. The facts elicited by the examination of the Minister, the Elders, and the Managers were, upon the whole, satisfactory. Middle Musquodoboit is one half of the Rev. Mr. Sedgewick's charge.

On the next day the Presbytery met at Upper Musquodoboit—the other half of Mr. Sedgewick's charge. The same members were present as at the previous meeting with the exception of Mr. Cumming. After sermon by Mr. Robert Murray, the Presbytery proceeded to the visitation. The state of matters in both sections of the congregation was found to be to a large extent similar—the same number of elders—equal attention paid to Sabbath schools and Prayer Meetings.

Amid much that was most pleasing and satisfactory, in connection with both sections of the congregation, there were a few facts that called for serious remark on the part of the Presbytery. The whole stipend paid within the last six years did not average £170 per annum. The Middle Section endeavoured to raise their share to £100, but fell considerably short of the amount, while the Upper Section stuck to £75—their share, as agreed upon when Mr. Sedgewick was first settled. A Manse has been built for the minister, and considerably more than the stipend originally promised had been paid. There are now, in the whole congregation, about 400 communicants, and to these it would be no hardship to raise £300 a year. The congregation, in both sections, were urged to take immediate steps to make this matter of the *stipend* less discreditable to themselves. Of course they will do it. It has been hitherto neglected merely for want of thought.

The extent of the congregation has developed an immense amount of labour on the Pastor—labour under which he must speedily succumb; and the Presbytery thought that in justice to the minister and the people the congregation ought to be divided or that the services of an assistant should be secured.

On the whole, the Visitation was delightful. The congregation is peaceful, prosperous and public-spirited. Collections are made for all the Schemes of the Church, and some of these collections are very liberal.—The minister lives in the affections of his

people; there is mutual confidence on every side. This congregation takes a larger number of *Records* than any other in the country. There can be no doubt that the "work of the Lord" is prospering in every respect, and that it will continue to prosper still more abundantly if the advice and the well considered suggestions of the Presbytery are acted out promptly and in good faith.

Rev. T. Cumming obtained leave of absence for three months with the view of going to Scotland. Arrangements were made for the supply of Bridgewater for a few Sabbaths. The Presbytery agreed to apply for the services of two Catechists for the summer. The next meeting is to be held in Poplar Grove Church on the second Tuesday of April, at 7 o'clock, for visitation and other business; Rev. E. Annand to preach.

### Home Missions.

The Presbytery of Halifax will probably employ three Catechists or Home Missionaries during the summer. No doubt more could be well employed were the men and the means forth coming. Our list of Missionaries is at present small. We have two in P. E. Island—Messrs Bernard and Stuart: two in Cape Breton, Messrs Sutherland and Sinclair; one in P. etou, Mr. McNab; one in Bermuda, Mr. Campbell; and one in Yarmouth county. When the College session closes we understand that several students of the second year will proceed to New Brunswick to labour there as Catechists. Three will probably remain within the bounds of the Presbytery of Halifax. One, we hope, will go to Cape Breton.—There will be a general "dispersion." It is pleasant to know that even if twice as numerous as they are our young men would find ample employment.

CAPE NORTH.—The Rev. DONALD SUTHERLAND laboured in this desolate region for about seven years. He was the first and the only minister ever settled there. We have reason to know that he laboured very diligently amid many serious difficulties and discouragements. More than a year ago Mr. Sutherland resigned his charge, and since that time he has been on the Home Mission list. Cape North, though so far out of the way, should not be forgotten: and we hope the Presbytery of Cape Breton will be able to afford them some supply, however little. A missionary of the Established Church of Scotland speaks of the youth of Cape North as "reverting fast to a state of heathenism." We believe that this is a gratuitous libel on their character; but we publish it in order to stir up the zeal of our brethren in Cape Breton to do what they can for this interesting portion of their field.

**SUPPLEMENTS.**—It must not be forgotten that the Funds of the Home Mission are regularly drawn upon for aid to a number of weak congregations. These are in all parts of the church, east and west. Some are rising rapidly into the position of self-sustaining charges, but there are others that will require nurture and help for many years; and new congregations are being formed every year. Let these facts be borne in mind when you are giving your contribution to the funds of the church.

**"TRIALS OF THE CAPE BRETON HIGHLANDERS."**—A gentleman who signs himself A. McK. has written a series of papers under this title in the *Pictou Record*. We are sorry to observe the unfairness of statement and the bitterness of tone pervading these articles. We do not see any necessity for fighting the Disruption battle over again in Nova Scotia. The "Cape Breton Highlanders" are men of sense, intelligence and honour. They know their friends.—They know their Bibles. We have no fear of their being misled into "deep contrition" for following the dictates of their own consciences. We certainly doubt the propriety of "A. McK.'s effort to revive questions that by common consent have slumbered for years. There is work enough for us all and room enough in the world for us all. Surely we need not turn to maligning the Free Church or the "Secession." God has greatly blessed both these churches. We owe them much; they have both toiled and suffered for the truth. Surely A. McK. might leave them alone!

Rev. JOHN INGLIS, the excellent fellow-labourer of our Missionaries in the New Hebrides, writes very favourably of the 'Dayspring,' and of the Missionaries and men who went out in her. He says: "This mission was never before placed in so commanding a position for making a deep and lasting impression on the surrounding Islands. He reports that for the last year the public health on Aneiteum has been very good—the deaths being only half as numerous as in 1863. The cotton crop has done well, and the soil has proved well fitted for its production. It is expected to prove a valuable export. During the voyage of the *Dayspring* round the islands, Mr. Currie, the first mate had a narrow escape from drowning. He was accidentally pitched overboard while the vessel was making nine knots and the sea running high. Providentially he seized a rope and was pulled on board.

**THE TROUBLES IN LIFU.**—Our readers are already aware that the French Government has responded in the right spirit to the appeal of the British Missionary Societies

in reference to French interference with religious liberty in the Loyalty Islands. After a polite reply was received through the usual diplomatic channel, a brief and temperate Memorial was addressed to the Emperor himself and subscribed by Earl Shaftesbury and many more of the most distinguished men in England. This called forth the following most satisfactory reply from **LOUIS NAPOLEON**:—

"TUILERIES, Jan. 24, 1865.

"Gentlemen,—I have received the complaints which you have addressed to me relative to the recent proceedings of the Governor of New Caledonia, in the Loyalty Islands. I have caused a letter to be written to Commandant Guillaïn, condemning any measure which might impede the free exercise of your ministry in these distant countries. I am certain that far from raising difficulties in the way of the representatives of the French authority, the Protestant Missions, like the Catholic, will aid it in spreading amongst the aborigines of that archipelago the benefits of Christianity and civilization

"Receive, gentlemen, the assurance of my distinguished sentiments

NAPOLEON.

Rev. T. CUMMING, minister of St. John's Church, Halifax, is now in Scotland on leave of absence for three months.

## The Sabbath School.

### SABBATH SCHOOL LESSONS FOR MAY.

[The following brief notes on the lessons issued by the Synod's Committee, are intended to aid Sabbath school teachers in their important work; but it is hoped that they may be read with profit by others.—Should these notes prove acceptable we shall continue them in future numbers of the *Record*. The labour involved in preparing these two or three pages can be best appreciated by those who have made a similar experiment.]

#### FIRST SABBATH.

**SUBJECT:** *The Tower of Babel*, Gen. xi. 1-9.

The confusion of tongues led to the dispersion of the descendants of Noah, mentioned in chap. x. It occurred about the time of Peleg's birth or 100 years after the flood and 150 years before the death of Noah, see chap. x. 25., xi. 10-16., and ix. 28.

Ver. 1.—Previous to this event there was only one language on the earth, which some suppose to have been the Hebrew, as the names in use, both before and, after the flood, are pure Hebrew. On this supposition the original language was preserved in the line of Shem, whose descendents were called Hebrews, from Eber or Heber the head of the tribe at the time of the dispersion.

Ver. 2.—*Journeyed from the east or eastward.* The point from which they started, in their migrations, was Mount Ararat in Armenia; and the place which they reached was Shinar, afterwards Babylon in the plain watered by the Euphrates and the Tigris. Shinar was south of Armenia; but here Moses speaks of it not so much with reference to the place whence they came, as to its direction from the place which he occupied—west of Shinar. Having reached this beautiful and fertile valley, they dwelt there, as Lot did in Sodom. Gen. xiii.

Ver. 3.—*Let us make brick.* In that country there were, and are still, no stones; but the mud of the river is peculiarly adapted for making bricks. *Slime for mortar or bitumen for cement.* Bitumen is a soft substance resembling tar or pitch, and still found in the valley of the Euphrates. When dry it becomes very hard; and is often used for pavement. Such were their building materials. Of these Babylon was afterwards built; and the ruins still found in that country consist of brick cemented by bitumen.

Ver. 4.—They propose to build a city and a tower whose top may reach to heaven—that is, a very high tower. Their object is two-fold:—*To make themselves a name, and to prevent their being scattered abroad.*—There is some difficulty in determining the precise object they had in view, and consequently the amount of guilt attaching to the enterprise. It was not to provide against another flood, as, in that case, they would have built on high ground and not in a low plain. Nor was it intended to be a mere monument of architectural ambition, like the Pyramids of Egypt; for such an object would have been a proof rather of human vanity, than an evidence of human wickedness, such as their scheme involved, in the estimate of God.

The real design may be inferred from the character and views of Nimrod, who seems to have been its founder. See Chap. x. 8-10. From this passage we gather that he was a bold, daring man—that his object was to found a kingdom or monarchy—and that he commenced by building Babel. To secure this object, *union and defence* were necessary: and they built a city as the capital of the kingdom, and a tower or citadel to be at once a means of defence, and a rally-

ing point to prevent their being scattered abroad over the wide and seemingly interminable plain. Such was their scheme, and so wisely was it planned that, but for God's interposition, it would have succeeded.

Ver. 6.—But to build a city and a tower, is not necessarily sinful. To do so, however, to gratify human ambition and to defeat the purpose of God by attempting to prevent emigration, was both foolish and wicked. It is the pride of man setting itself to thwart the will of God. Gen. xi. 1.

Ver. 5-7.—*The Lord came down.* This is spoken after the manner of men, and to indicate that God does nothing rashly, but marks and weighs the actions of men. Gen. xviii. 20-21.

*Confound their language,* by making different families and tribes speak a language unknown to each other.

Ver. 8.—*Scattered them abroad.* Inter-course became impossible, and thus by bringing upon them what they were determined to avoid God brought about his own purpose, by founding colonies in different parts of the earth.

Ver. 9.—*Called Babel—meaning confusion.* They wished to make themselves a name, and in that they have succeeded. The name, however, is not as they anticipated, one of honor, but one of disgrace. The building thus stopped was afterwards resumed and called Babylon. Ruins of it still remain and are called by the natives "Birs Nimroud."

#### LESSONS.

1. See here the deep-seated depravity of the heart. Though these men had the advantage of Noah's teaching and example, and though the memory of the flood was still fresh, they set themselves, to defy God.

2. Learn here the danger of worldly-minded ambition. They sought fame, instead of God's favor. Examples,—Rich fool, Luke xii. 16-21. Lot, Gen. xiii. 10-12.

3. God knows everything, and marks motives as well as acts, 1 Sam. ii. 3.

4. Nothing can prosper without God's blessing, Psalm cxxvii. 1.

5. Sin always brings its own punishment, Prov. xi. 21.

#### DOCTRINE TO BE PREACHED.

*God defeats the schemes of wicked men.*—Pharaoh, Ex. xiv. Alas! ephal, 2. Sam. xv. Haman, Esther vii. Herod, Acts xii.

#### SECOND SABBATH.

SUBJECT: *The Centurion's servant healed,* Matt. viii. 5-13.

For additional particulars carefully compare Luke vii. 1-10.

Ver. 5.—Having ended the sermon on the Mount, (ver. 1) Jesus enters Capernaum, a town in Galilee, on the western shore of the lake. For Christ's connexion with Capernaum, and its results on the people, see Matt. iv. 13, and xi. 20-24. *There came unto him a centurion*, an officer in the Roman army having command of 100 men. He did not go personally but sent a message by the elders of the Jews (Luke vii. 3,) thinking that, as he was a Gentile, (ver. 10.) it was more respectful to send Jews, who would, on that account, have more influence.

Ver. 6.—*Lord, my servant.* This is the message conveyed by the elders. His servant or slave was very dear to him (Luke vii. 2,) was a faithful, devoted valued servant. *Sick of the palsy, grievously tormented,*—an extreme case of paralysis. The elders remind Jesus of the centurion's love to their nation, and his zeal for the worship of God, evinced by his building a synagogue. This shews he was a proselyte. On these grounds they urge him to come immediately.

Ver. 7.—In reply to the centurion's message, Jesus said, *I will come and heal him;* and in compliance with the request of the elders, *he went with them.* Matt. vii. 7, 8.

Ver. 8.—From Luke's account it would appear that Jesus and the centurion did not meet at all, but that the messages were sent and answers returned by them. On the principle that what a man does by another, he does himself, Matthew introduces the centurion as speaking and acting himself. This view may, then, be thus explained.—Probably one of the elders had returned to tell the centurion that the others were coming and Jesus with them. The thought of such a distinguished personage entering his house, made the centurion feel as if he had gone too far in asking him to come; and, under a sharp sense of his own unworthiness as a Gentile and a sinner, and with implicit faith in Christ's power, he sends some of his friends to meet Jesus, and to say,—*I am not worthy that thou shouldst come under my roof; not is it necessary, speak the word only, and my servant shall be healed.* See Luke vii. 6-7.

Ver. 9.—His meaning here is—I am only a subordinate officer, yet I have soldiers under me, who promptly obey my orders. How much more, then, hast thou the power to give thy commands, and disease and everything else will obey thee. How deep his humility! How strong his faith!

Ver. 10.—*Marvelled,*—was astonished that a heathen by birth and education, one who had enjoyed a few privileges, had yet such clear views of his character and power. This faith of the centurion was all the more wonderful, from its contrast with the prevailing unbelief of the Jews. None of the disciples, even, had shown such faith.

Faith and unbelief are the only two things that made Jesus marvel. Mark vi. 11-12. This is the practical lesson, in the form of a prophetic warning to the Jews. The Jews despised the Gentiles—Despise them not, says Jesus, for from all countries they come into the kingdom of heaven. Again the Jews were proud of their descent and privileges and expected in consequence of these, all to reach Abraham's bosom. Be not deceived says Jesus; for though born in the church, if ye continue in unbelief, ye shall be cast into outer darkness—the darkness of final judgment, in opposition to the glory and beauty of the kingdom of God—the society of the spirits of darkness, in opposition to eternal blessedness.

Ver. 13.—*Go thy way &c.* The reward of simple child-like faith.

#### LESSONS.

1. True religion may live in most unfavourable circumstances. A heathen army. Luke xxiii. 47; Acts x. 1, 2. Daniel at the dissolute court of Babylon. Believers in Cæsar's household. Phil. iv. 22. So there may be goodly children in wicked families.

2. A faithful servant will make a kind master; and a christian master will love and care for his servant.

3. Faith and humility go together.

4. No religious advantages will avail us anything if we want faith. If we have, no disadvantages can keep us from Christ.

#### DOCTRINE TO BE PROVED.

*Faith has power with God.*—Matt. xvii. 20. Acts xvi. 31. James v. 15, 17. 1 John v. 4.

#### THIRD SABBATH.

SUBJECT: *The unmerciful servant*, Matt. xviii. 23-35.

We are to forgive, not merely three times according to the Jewish maxim, not merely seven times, but seventy times seven—in fact there is to be no limit to the number of times that members of Christ's church should exercise mutual forgiveness. To impress this lesson the LORD utters the Parable of the Unmerciful Servant.

Ver. 23.—*Kingdom of Heaven:* God's moral government in connexion with the Gospel. Sin is a debt for which an account must be rendered.

Ver. 24.—*Ten thousand talents:* in silver this sum would be about four and a half million pounds sterling. Counting them as talents of gold the sum would be sixty-seven millions sterling. How enormous the debt of sin! As no insolvent debtor could possibly pay the sum named so the sinner cannot pay for his sin.

Ver. 25.—Allusion is here made to Jewish customs, Exodus xxii. 3; Lev. xxv. 39, 46. The Greeks and Romans also sold debtors and their families.

Ver. 26.—*Fell down*: literally, “crouched like a dog”—professed the most profound submission.

Ver. 27.—He asked for “patience” but obtained more.—He “forgave” him. The sinner can pay his debt only through Christ.

Ver. 28.—“An hundred pence”—about sixteen dollars of our money. His own debt had been more than a *million* times as great and it was forgiven; yet he “throttles” his fellow-servant. Having received mercy he refuses to show mercy.

Ver. 29, 30.—He hardens his heart against the very same appeal that he himself had made to the king. This is the climax of depravity, to be beggars with God and tyrants to our brethren.

Ver. 31.—When we tell God of the sins of others we must do it in sorrow, not in anger.

Ver. 32.—To the unmerciful God will show no mercy.

Ver. 33.—God’s treatment of us should be our rule in treating our fellow-servants. “Forgive us our trespasses as we forgive those that trespass against us.”

Ver. 34.—As his guilt is greatly increased by his ruthless treatment of his fellow servant, so is his punishment. He was at first to be sold; now he is to be tormented. God can greatly forgive and terribly punish.

Ver. 35.—We constantly need God’s forgiveness; our debt to him is infinite. He forgives all in Christ, and expects us to manifest the same disposition. Exposed always to the stroke of divine Justice, we should be ever ready to show mercy. Forgiveness must be sincere—“from the heart” even as we hope God to forgive from His heart.

#### LESSONS.

1. No revenge is permitted under the Gospel but that sweet revenge of unlimited forgiveness.

2. While we can never atone for our sins, God is ready to forgive all who ask forgiveness through Christ.

3. We should not be unmerciful and exacting in collecting our temporal debts.

4. Those whose sins are not forgiven, perish hopelessly.

#### DOCTRINE TO BE PROVED.

We must forgive if we hope to be forgiven, Luke vi. 37; Col. iii. 13; James v. 9.

#### FOURTH SABBATH.

SUBJECT: *The Dæmoniack of Gadara cured*, Luke viii. 26-40.

This miracle of our Lord is related in Matt. viii. 28 &c. (where two dæmoniacks are mentioned,) and in Mark v. 1-10. Mark and Luke probably single out the most outrageous of the two. The scene was the south-east coast of the Lake of Galilee.—

Among the wild steep cliffs of this region families are occasionally found at the present day living in tombs cut out of the rock. Gadara and Gergesa were the two chief towns of this region, and the “country” was sometimes called after the one, and sometimes after the other.

Ver. 27.—As God loves order and propriety, the Devil takes pleasure in making his victims outrage decency. The dæmoniack “wore no clothes,” and preferred the gloom and desolation of the “tombs.” To “wear no clothes” is a sign of *heathenism* at the present day. The Jews held the opinion that *dæmons* were the souls of dead men, or evil angels.

Ver. 28.—The dæmons wish to have nothing to do with Jesus: they dread and abhor him. Wicked men in like manner would wish to be “let alone.” God’s power exerts prayers even from Devils.

Ver. 29.—Supernatural strength and folly are here combined. The case was horrible. Are not the last stages of that fearful sickness *delirium tremens* like this? The latter is the result of devilish conduct: who can say but the devil may be an active agent in it!

Ver. 30.—*Legion*—in the Roman army from three to five thousand: here used to signify a large but indefinite number, “about two thousand.”

Ver. 31.—*The deep*, the abyss, Hell. Even the torments of devils are capable of being made more terrible.

Ver. 32.—If the swine belonged to Jews, to keep them was against the law. The devils could not enter into the swine without Christ’s permission. They acknowledge the power and authority of one whom they hate to the uttermost. “Unclean spirits” prefer unclean animals: after *swinish men* give them swine!

Ver. 33.—Devils delight in mischief and destruction. Probably their object in destroying the swine was to cause the rejection of Jesus by the people and the consequent loss of souls. Christ permitted the destruction of the swine to show how much more he valued a human soul. (*Stier* remarks that many rationalists “run violently” from this history as if the devils had entered into them and plunged them into the sea of unbelief.)

Ver. 34.—There were unfriendly witnesses of the miracle who were more terrified at Christ’s work than at the ravings of the dæmoniack.

Ver. 35.—How worldly interests move men! The whole city rush out—perhaps intending to put to death One who had caused the loss of so many swine. *Avarice* would lose Christ rather than worldly goods.—“Sitting at the feet of Jesus”—the proper attitude for all disciples.

Ver. 37.—The people, alarmed, urge Jesus to leave them. As he listened to the entreaty of the demons, so now he complies with the wicked will of these men! Sometimes God in His anger may hear and answer the imprecations of bad men.

Ver. 38-40.—The man who was healed is anxious to follow Jesus. He is directed to go to his home, and he remains to testify of Christ to a people who had rejected Him. He tells of Christ where he had before done devil's work. "Converts from open public sin should specially testify among their wicked companions, and show in their home circles an example of true conversion: and every christian has a most important work to do among his kindred and household."

LESSONS.

1. God has permitted Devils to exercise extraordinary influence in and over the souls of men.
2. The horrible condition to which Satan reduces his vassals.
4. Christ has full authority over wind and sea, animals, demons, and the abyss of hell. If the devil cannot enter a herd of swine without Christ's permission, it is impossible for him to injure us if we are Christ's.
5. The danger of loving worldly possessions more than Christ.
6. The duty of declaring Christ's goodness.

DOCTRINE TO BE PROVED.

*The Powers of Darkness are subject to Christ:* Eph. vi. 11, 16; Matt. xvii. 18; Luke ix. 1.



The London Missionary Society.

The London Missionary Society was formed in 1795 by Evangelical Christians of different denominations, for the sole purpose of conveying the Gospel to the heathen. Its agents are to be found in almost all parts of the heathen world, and number 164 European Missionaries, who, in most instances, receive the invaluable assistance of their devoted wives. These, with upwards of 700 native teachers, form a body of 1,000 agents, sustained by the Society, and employed in promoting its designs. The Churches of Christ gathered by this agency in heathen lands are 227, containing upwards of 26,814 members. In addition to a large number of Sunday Scholars, the Society's agents superintend about 700 day and boarding schools and educational institutions, in which are 43,144 young people receiving instruction. There are eight establishments for the training of native evangelists and pastors; and in these, at the present time, there are 155 students. The zeal and liberality of Christians at the Mission Stations is strikingly shown by the fact, that they annually contribute about £15,000 for the furtherance of the Gospel. In addition to

their other labors, the Missionaries of the Society have translated the Scriptures, in whole or in part, into the Chinese, Mongolian, Urdu, Bengali, Teelooogo, Canarese, Tamil, Guzarattee, Malayalim, Tahitian, Karatongan, Samoan, Sitcheuana, and Malagasy. Some of these languages they have reduced to a written form; in others they have prepared grammars and dictionaries, and in all a large supply of Christian books and tracts, which have been printed at the fifteen presses of the Society, and are widely circulated amongst the natives.

NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer, from 20th Jan. to 20th March, 1865.

FOR THE FOREIGN MISSION.

Rel. Soc. Salem Ch. Green Hill, . . .	£7	10	6
Ladies' Rel. and Benv't. Soc., St. John's C <sup>y</sup> , Chatham, Miramichi, per Mrs. I. C. Matheson, . . .	2	0	0
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Dying gift of Miss Mary E. Little, Londonderry, . . .	0	16	3
Master James L. Cantly, N. G., . . .	0	5	0
Antigonish, per H. McDonald, Esq., . . .	6	17	0
Bequest of late Mrs. Peter Grant, senr., Scotch Hill, . . .	4	0	0

HOME MISSION.

Cymro, James's Ch., N. G., . . .	1	0	0
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A. K. MacKinlay, Esq., Halifax, . . .	10	18	0
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Mr. S. Mutch, P. E. I., per Rev. A. Falconer, 20s. Is. cur., . . .	0	16	8
Antigonish, per H. McDonald Esq., . . .	2	10	3½

SEMINARY.

Rel. Soc. Salem Ch., Green Hill, . . .	4	1	0
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	\$278 08
Amounts formerly acknowledged,	2514 47

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Pictou, 14th March, 1865.

HOWARD PRIMROSE,  
Treasurer

The subscriber acknowledges from Truro the loan of \$120, from Charles B. Archibald, Esq., and also the following donations in aid of the Colportage Scheme of our Church :—

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Also from the late Professor Thomas McCulloch; of Dalhousie,	4 00
And from G. Hill congregation,	9 00
Pastor Rev. George Patterson,	3 00
JOHN I. BAXTER, Agent Colportage.	

#### PAYMENTS FOR HOME AND FOREIGN RECORD.

The Publisher acknowledges receipt of the following sums in payment for the *Home and Foreign Record* :—

FOR 1865.

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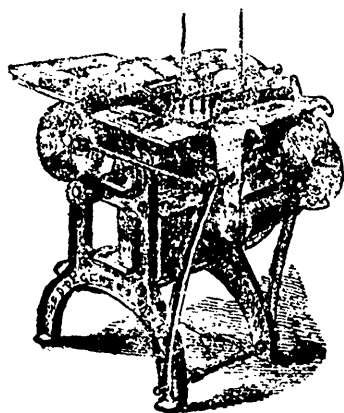


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