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THE
Home and Foreign Record
OF
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.
OCTOBER, 1869.

THE LATE CONVENTION AT PICTOU.

In our present number we publish a deeply interesting account of the spirit and character of that great gathering of delegates from Young Men's Christian Associations, held in July last in the city of Portland, Maine, and known as "the Portland Convention." When we say that the same spirit animated the members and pervaded the meetings held lately in Pictou, we bear strong testimony to the spiritual character and high practical usefulness of the discussions conducted, and of the resolutions adopted there.

This memorable series of meetings opened in St. Andrew's church on Thursday, the 17th ult., with a preliminary prayer meeting of half an hour, after which, at 3 o'clock, p. m., John S. McLean, Esq., President of last year, took the chair, and the meeting organized by the appointment of the necessary office-bearers and committees, and the afternoon was occupied in business and receiving reports of the various Associations throughout the Maritime Provinces.

In the evening an open air meeting was held in the Market Square, and "the Welcome" was given and responded to in St. Andrew's church, which was filled, seats, aisles, and all available space. The Welcome was a meeting of great interest.—Heart-stirring speeches, alternating with songs of praise, filled up the time, and when the closing hour arrived many lingered, slow to leave the place of solemn meeting.

On Friday morning the hearing of reports from Associations was resumed and

a portion of each day was thus occupied, and much valuable information elicited respecting difficulties overcome, and progress made wherever two or three agreed together to pray and work earnestly for Christ.—An hour was most profitably spent in considering "The best method of extending our organization throughout the provinces." Mr. W. N. Rudolf's excellent paper of ten minutes gave the key note to this interesting discussion."

At half-past four the members of the Convention were found on the deck of the steamer "East Riding," en route for New Glasgow, having accepted an invitation from the New Glasgow Association to spend Friday evening in that town. An open air meeting was held at half past six o'clock, and at seven, St. Andrew's Church, the largest in the place, was filled, and for three hours the large audience listened with rapt attention to excellent addresses on "what modes of working for the extension of Christ's kingdom are authorized by Christ, and are they all being employed? or joined with the delegates in hymns of confession, of thanksgiving, and expressive of increased devotion to the work of the Lord. The meeting was a great success, for the Lord's presence was realized. The singing was less artistic than in Pictou, but it was if possible more enthusiastic and universal.

And so the interest went on increasing. Those present at the discussion on Sabbath Schools on Saturdays, and then on Prayer Meetings and the best mode of conducting them, were instructed, revived,

and delighted. New voices were being continually heard, and new suggestions offered, but the same spirit of loyalty to Christ and His Church pervaded all hearts.

On the evening of the Lord's-day, the closing meeting was held. Suitable discourses had been preached in the different churches in the morning. The Sabbath Schools were addressed in the afternoon, and the greater part of all the congregations came together to the evening meeting to say in prayer and conference. "Fare-ye-well," St. Andrew's will accommodate over a thousand, but it was soon filled to overflowing and a second meeting had to be organized in "old St. Andrew's," and in both the Farewell services were held simultaneously.

We had not the privilege of being present, but from those who were, we learn that times of refreshing from the presence of the Lord were enjoyed, and that many as they retired, feeling that it was good to be there, thanked God for all that they had heard and seen of the goodness of the Lord and the progress of His Kingdom. May we not feel assured that the volume of prayer which from so many earnest hearts ascended from morn till midnight (for morning prayer meetings assembled at 7) will be answered, and that when the Lord reckoneth up the people that it will be written that this man and that man were born there.

We should have said that the delegates in attendance were 105 besides those belonging to Pictou town. These were from Nova Scotia, New Brunswick and Prince Edward Island. We were sorry to see the Western part of this Province and Cape Breton so inadequately represented, but trust that the Convention of 1870 will in this respect shew a decided advance. The office bearers of the present year are:—

President—J. S. McLean, Esq., Halifax.

Vice-Pres.—W. N. Rudolf, Esq., Pictou.

“ D. Laird, Esq., Charlottetown.

“ W. Welsh, Esq., St. John.

“ W. Blair, Esq., Truro.

Secretary—W. B. McNutt, Halifax.

Assistant-Sec'y—J. Hockin, Pictou.

THE PORTLAND CONVENTION.

The late International Convention of Young Men's Christian Associations at Portland was so important in itself and so far reaching in its results, its influence will ramify through so many departments of life, that it demands attention as one of the signs of the times. The Young Men's Christian Association movement is rapidly assuming vast proportions on this continent. The growth in numbers and influence during the last three years is remarkable, the membership now amounting to upwards of ninety thousand. The design of the originators was to provide means for saving from the clutch and power of vice, young men who come to large towns to seek employment and fortune. But a work like this, in its very nature, cannot stand still. The object of the institution broadened as it grew, and now the central idea of the movement, as lately defined by one of its leading men, is "to set every christian to work for Christ whether he be old young." It aims to set in motion the practical side of christianity. Hence every community is now a field of operation for a Young Men's Christian Association.—The late Convention was composed of delegates from Associations all over the United States and British America, from Virginia on the South to Ontario on the North, from Pictou on the East to San Francisco on the West.

The delegates numbered eight hundred and thirty. Nova Scotia sent about eighteen. The church was a beautiful and spacious one on State Street. Flowers decked the tables and platform. The flags of the two nations lovingly twined their folds under the projecting arch above the platform.—The motto of the Convention, "Jesus in everything and everything in Jesus," hung in large letters behind the President. A sea of eight hundred young and earnest faces watched the proceedings; as many hearts we trust beat lovingly for Jesus and longingly for His glory; as many voices rose in song and as many spirits bowed in devotion. The whole scene was most imposing. There were assembled young men from all parts of this continent. There

were Methodists, Baptists, Episcopalians and Presbyterians; there were farmers, mechanics and merchant princes—doctors of law and of divinity—ministers of the gospel and of justice—generals in the army and an ex-governor; there were men great in business, science, industry and arms, all meeting in beautiful harmony, feeling one common impulse, banded in one common cause, working with an earnestness which we never saw equalled, and with an enthusiasm worthy of the glorious cause in which all were enlisted.

Admirable business tact marked the proceedings and a surprising amount of work was done. Committees had charge of special departments. Resolutions were presented by these committees which were generally so well matured that they passed by acclamation. Subjects for discussion were proposed by the Executive committee, the time set and the party to open appointed. Ten minutes were allowed the party who introduced the subject and three minutes to any one who followed in the discussion. Every speaker felt that eight hundred auditors were hanging with eager expectation on his words, not waiting for oratorical flourishes, but for some practical and useful hints on christian work. He knew that if he wandered from the point he would be promptly called to order, and that if he went beyond his time down would go the bell of the President and down he must go with it. Hence brevity and point were in demand, and pith and power gained. Prayer and praise were intermingled with discussion; prayer, not long drawn out, but a few short pithy petitions; praise, usually one verse, touching the very point in hand and in volume that carried all hearts upward.

The harmony that prevailed was wonderful. In all the vast variety of classes and opinions represented, there was scarcely a jar. Love to Christ and for each other seemed to remove every root of bitterness. When any evidence of a contentious spirit would appear the chairman would propose prayer, which seemed to draw down a better spirit; or a hymn of love which carried our thoughts and feelings to a higher and purer region.

Earnestness was another marked feature. Some of the delegates had come three thousand miles to attend that meeting, and we may well suppose they were interested in the proceedings. In every speech made, in every prayer offered, in every hymn sung, we saw the working of earnest spirits.—Every one appeared to feel the grandeur of the work, the tremendous issues at stake, and the terrible power of the foe; and every heart seemed nerved anew to do the work and fight the battles of our common Lord. The enthusiasm at times was almost unbounded.

The heart of that Convention was loyal to the Bible. That book was the recognized guide of all activity and the standard of all appeals. Portions of it were read at the opening of each sederunt, and the deep solemn hush of the vast assembly as the words of inspiration were uttered, told how reverently all bowed to that authority; and we felt that so long as that respect and love for the truth remained, fanaticism had no home in that Convention. Loyalty to the church was another pleasing feature. Connection with some evangelical church was made the test of active membership, thus bringing the whole movement, in an important sense, under church control.—Some one had said, "The Association is church enough for me." Referring to such sentiment, Moody of Chicago, said: "If I thought I had one drop of blood in me disloyal to the church of God, I'd let it out before I left this place. The church first;" and the enthusiastic burst of prolonged applause which greeted that nervous utterance showed plainly that there can be no clashing between these institutions and the church. They are indeed a part of the church doing a special work. Still more prominently appeared loyalty to Christ. The motto of the Convention set Jesus on high, and the overpowering sentiment of the meeting kept Him there. First, in every one's heart seemed to be the glory of Christ, and when the idea was proposed of broadening the basis to admit moral Unitarians and Universalists, jealousy for the honour of our Lord and determination to give Him His place as God produced a

powerful feeling. A resolution was proposed which carefully guarded His Divinity, and enthusiasm in its favor carried all before it. Having thus, by our declaration, placed Him far above all principalities and powers, we looked at Him, we seemed to see something of His glory, under one common impulse all rose, and with one heart and one voice burst into the song whose echo can never die,—

"All hail the power of Jesus name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

After this manner and in this spirit were discussed such subjects as these: "Association buildings." "The monthly business meeting." "What forms of christian activity outside of ordinary Association work have been most successful?" "How reach the German and Chinese element?" "How should Associations stand related?" "How can personal consecration be made to tell most effectually in christian work?"—"How make prayer-meetings and Bible classes most interesting and instructive?" &c., &c.

Thus aptly, sweetly, harmoniously and powerfully the proceedings moved along from their enthusiastic inception, through four days, till their sublime close in the great farewell meeting in the City Hall, where, in a meeting of more than three thousand, we clasped hands in one grand brotherhood, pledged to each other and to God, and sang with loving rapture, "Say, brothers, will you meet us on Canaan's happy shore?" How the interest in the meeting grew among the citizens—how the devotional meetings were crowded and the power of God felt—how the street preaching was conducted and its apparent results—what was the conclusion of special discussions, we have not time to tell. To look on that sea of youthful, manly, consecrated faces—to see so many high in social position stooping down, and bending their life's energies to the work of lifting up the fallen and degraded—to feel the heart grow tender in those melting hours of devotion—to feel the thrilling rapture as our spirits were wafted upward on those glorious tides

of song—to witness such an example of the glowing fervor, the constraining love and the fiery earnestness of primitive christianity,—to experience this is to have marked down on life's way a green spot to which we can often look back with fond memories, and from which we can date a stronger faith, a greater zeal and a higher consecration to the service of God. As we reflect on the added zeal which that Convention must have provoked, and the effect of that zeal on the church and world in all parts of this continent, we seem to stand on the verge of a moral revolution, a waking up of latent energy which must tell powerfully for good on society. Let every lover of his Saviour and of his kind join in self-denying effort to raise the fallen and save the lost. To the Young Men's Christian Association movement we bid "God speed."

REPORT OF COMMITTEE ON TEMPERANCE.

Your committee beg leave to report, that as the Synod, at its last meeting, instructed them to give all diligence to foster and advance the principles and practise of total abstinence, as a most effective means of preserving the temperate and recovering the drunken, the very ends the Synod have in their appointment, there no longer remains a doubt as to the precise aspect of the temperance question with which the Synod would have them to deal, there no longer remains a doubt that the aim of the Synod, through this committee, is to promote the cause of total abstinence, yet, as the Synod has indicated no particular methods that were to be employed in using this diligence recommended, the committee were still at a loss to know the amount of work which the Synod desired or expected them to undertake when instructing them to give all diligence to this matter.

As most of the members of this committee reside in a comparatively remote section of these Lower Provinces, and are constantly engaged in pastoral labor in their own congregations, it could hardly be expected that they would undertake anything like a system of lecturing on this subject through the bounds of the Synod. Some pains were, however, taken in the use of the public press to have the views of this committee and of the Synod circulated through the country. The convenor of this committee has conducted an extensive and suggestive correspondence with ministers of this Synod, soliciting information on the

condition of our congregations respecting this matter, and respecting the progress of temperance in their respective districts.— And while this committee have to express gratification and thanks that the brethren written to have in almost every instance readily and satisfactorily responded, yet they regret that they are not able to lay before the Synod as full and definite information as they desired, and at the outset anticipated. They did indeed expect to have obtained such information as would have enabled them to report to Synod the number of communicants in our several congregations who were pledged and persevering teetotalers. But in consequence of the inability of many of our ministers to give a definite answer to the question sent them on this point, they are unable to give a precise report on the subject. For while they are gratified to learn by some of the answers returned that “a good many,” that “a great majority,” that “nearly all” their communicants are total abstainers, yet this does not assist much to ascertain the precise number. Still less assistance is afforded in this matter by those that reply, “I cannot say,” “I do not know,” “it is uncertain.” In this, however, there is great room for encouragement, as some of the brethren have informed the committee of the precise number, and others resolve to make minute inquiries at the next annual visitation of their congregations; and your committee are of opinion that if each minister were to make this subject a matter of special inquiry when conducting pastoral visitations, it would assist in ascertaining what proportion of our communicants were total abstainers, would furnish our pastors with excellent opportunities of impressing this duty on the minds of their people, and bring our people more generally to see how earnestly the Synod desire and labor to promote the cause of total abstinence.

Your committee are gratified to learn that as far as our communion is concerned the traffic in intoxicating liquors is becoming small by degrees and beautifully less. In a large number of our congregations not a single communicant, or a person regarded as an ordinary hearer in our church, takes any part in the manufacture or sale of intoxicating liquors for beverage purposes, either as responsible heads or as subordinates in business establishments. From the wide-spread bounds of our church in these Lower Provinces, the committee have been able to learn of only two or three dozen of persons who are ordinary hearers in our congregations, that take upon themselves the fearful responsibility of retailing ardent spirits as a means of increasing their pecuniary gains at the risk of injuring their fellow-men and spreading crime and wretchedness through the community in which

they reside. Less than a dozen of our communicants are reported to have some connexion with such establishments in a subordinate capacity, but we may charitably hope that the most of these, had they the entire control, would readily terminate this degrading traffic as far as they are concerned. For even they must at times feel the manifest inconsistency of taking their seats at the table of the Lord and vowing to wage war against every known sin, and going out into the world and giving their influence to uphold that system of iniquity, the effect of which is to convert sober men into drunkards, who shall forever be excluded from the kingdom of heaven. But so completely is the communion of the church purged from this evil, that so far as the committee have been able to ascertain throughout the bounds of this Synod, there are only two or three men who are at the same time communicants in the church and remain as responsible heads of business establishments in which ardent spirits are retailed for beverage purposes. This is certainly a great cause of thankfulness. When we consider the prospect of pecuniary advantage that this traffic holds out to those who are engaged in it in many districts of our country, we ought to be particularly thankful that those that are associated with us in christian fellowship are so generally able to resist the temptation, and to say, as for others let them do as they will, for us we will serve the Lord.

Your committee are also gratified to learn that in the great majority of our congregations the brethren are able to report progress in the temperance cause. A few tell of decided and marked progress. In some cases the whole community has been enlisted in this cause, either in congregational total abstinence societies or in some of the various temperance organizations that are prosecuting this work throughout the land. In a few places liquor is not sold at all, nor is drunkenness known. In a number of districts again, it is extremely difficult to say whether or not temperance is making any progress at all; and in some cases, while the societies appear to be holding their own, drunkenness outside is becoming alarmingly prevalent. In some communities within our bounds, especially where maritime commerce is extensively conducted, the drinking customs appear on the increase, temperance is making little or no progress, and many of the young men fall victims to this deplorable vice. This should certainly be a subject of great solicitude and prayerfulness; and while we deeply deplore the evil, special efforts should be employed to check the prevalence of this evil and save the young from the snares of the destroyer. O how earnest and diligent should our ministers, elders, and

church members be in pressing upon the attention of the young men, who have to frequent such places, the scriptural exhortations, "My son, if sinners entice thee consent thou not." "Look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, for in the end it biteth like a serpent and stingeth like an adder."

Your committee are gratified to notice that a number of temperance organizations are still labouring successfully throughout these Lower Provinces in promoting total abstinence, and that our ministers generally co-operate with them in this good work.— Yet much more might be done by our ministers in this way than is now done. And your committee would cordially recommend to all our ministers and elders to give as much countenance and assistance to these societies as they can consistently with their other duties.

Your committee are glad to notice that a good deal has been done of late both in Prince Edward Island and Nova Scotia, to combine and concentrate the exertions of these organizations in the formation of temperance conventions, in which all the different temperance bodies are represented.— On P. E. Island in the winter, or rather spring of 1867, proposals were made by some of the zealous friends of temperance to hold such a convention as would unite and represent the different temperance organizations on the Island. These proposals met with the approval of the friends of temperance generally, and in compliance with a notice given a general convention assembled in Charlottetown in July of the same year, at which it was resolved that that convention, representing as it did the various temperance organizations on the Island, be itself constituted a standing organization. This convention assembled again last year in Summerside, and seemed to have secured good results in the public interest which it awakened on the subject of temperance. Arrangements were then made for securing the labors of a temperance lecturer, whose whole time should be employed in travelling and delivering temperance addresses, under the direction of a committee appointed by the convention for that purpose. One of your ministers was chosen as the secretary of that committee, and he has prosecuted the work with commendable zeal; and the lecturer, who is also a member of our church, has been engaged for nearly a year in this work. He has travelled twice over nearly every section of the Island, and delivered 175 addresses on temperance at public meetings, which he has held in all the places where temperance societies have been organized, or where there was any prospect of having them instituted.

Your committee have much satisfaction in directing the attention of the Synod to a similar, if not a still more advanced movement in Nova Scotia, in the work of concentrating the exertions of the friends of temperance in all the different temperance organizations in the Province. On the second day of March last, a convention met in the city of Halifax, representing temperance bodies in Nova Scotia, for consultation on important questions connected with the temperance work. It was then agreed to organize a permanent temperance association, to combine the action of the various temperance organizations at work in the province. Accordingly, a Provincial Temperance Alliance was formed as a permanent institution, and they adopted as their platform the principles of Prohibition. They have also resolved to bring their political influence to bear in a systematic way, to aim at securing a prohibitory liquor law. They also resolve to encourage temperance hotels, and to withdraw their patronage as much as possible from merchants and hotel keepers engaged in the liquor traffic. And there is every reason to hope that this alliance will secure the sympathy and encouragement of the sincere friends of temperance all through the Province, and that it will be the means of accomplishing much good for Nova Scotia. If the other Provinces were to organize similar associations and adopt the same platform and means of operation, a vast amount of good might be accomplished in suppressing the drinking customs that have been producing such deplorable evils throughout the bounds of this Synod.

Your committee have solicited suggestions from various ministers in this body. In reply some, and among these two of the most zealous and venerable fathers in the Synod, have suggested more restrictive legislative measures, or to get a prohibitory liquor law passed and enforced. Now, your committee would humbly recommend to the Synod to give its sanction and encouragement to any movement that would assist in securing such a law. Others suggest that the best way of dealing with this evil is to preach frequently and faithfully against it, to expose and condemn it by the light of the divine word, and encourage as much possible temperance organizations whose aim is to suppress intemperance and foster and promote the principles of total abstinence. And no doubt can be entertained that if all the ministers of this Synod, and all the office bearers in this church, and the members of our churches generally, were to engage heartily in this good work, intemperance would to a great extent be discountenanced and suppressed, and those within the influence of this church be saved from this terrible evil.

This committee would also recommend that while our ministers and elders give every encouragement, which they can consistently with their other duties, to the various temperance organizations at work in our bounds, they would at the same time use their utmost exertions to have congregational temperance societies instituted in all our congregations and mission stations, and that total abstinence be inculcated on the minds of the young in all our Sabbath schools.

Your committee also humbly suggest that Presbyteries be recommended to take this matter up, and by deputation or otherwise, bring the subject of total abstinence and the advantage of forming and fostering total abstinence societies, before every congregation and preaching station throughout their respective bounds, and endeavour to secure the combined operation of all our church members in this good work.

All which is respectfully submitted.

HENRY CRAWFORD, *Con.*

REPORT OF COMMITTEE ON COLPORTAGE FOR THE EASTERN PART OF NOVA SCOTIA.

In presenting this report I will say nothing of the benefits and importance of Colportage, being convinced that this is well known to us all,—and the fact that Colportage ranks among the religious institutions of the present day should be sufficient to commend it to the favourable regards of the Christian church.

My appointment to this agency at the last Synod was simply an experiment. In entering upon this agency it became me to proceed with caution, for I had neither funds nor experience—two things that were indispensibly necessary in this work. I at once entered into correspondence with publishing houses in Britain and America, and while I learned much from this correspondence, there was one thing that I learnt particularly, that nothing could be done without money. I found the terms of the American Board of Publication the most favorable, inasmuch as they gave 40 per cent. discount to colporteurs, while they gave only 25 per cent. discount to ordinary dealers. Accordingly I sent \$100 to the Presbyterian Board of Publication for books, and \$54 to the National Bible Society for Bibles with Psalms, because I found that these latter were indispensable. In fixing the retail prices of these books, I added 25 per cent. to the cost and charges, to meet the expenses of the colporteurs, and 35 per cent. upon the Bibles, because I found that the Bibles could bear a higher

percentage than the books, and still be below booksellers' prices. The Bibles were readily sold, while the sale of the books was somewhat slow. In November I employed two colporteurs, Messrs. John Maxwell and James Lauder,—the former had some experience in the work, having been for some time in the employ of Mr. Baxter. I gave him a salary of 80 cents a day and travelling expenses. The latter being untried in the work, I gave him a commission of 25 per cent. on the sales he might effect. Mr. Maxwell extended his labours to the eastern parts of the Province. After he had been about 10 days at work, he wrote me that if he continued his labours in the rural districts as I had directed, it would be at a great loss to me, inasmuch as the sales would not meet the expenses of the work. So I directed him to choose the places where he could effect the most sales. In a tour of 31½ days he sold 276 volumes, distributed about 590 pages of tracts, and offered prayer 62 times. Mr. Lauder's labours were confined to the settlements round about River John. He laboured 13 days, visited 203 families, sold 120 volumes, distributed 276 pages of tracts, and offered prayer 43 times. Both colporteurs met with a kind reception from the people generally, who showed a disposition to purchase if they had the means. The general depression of the times was very much felt, and the united testimony of the colporteurs was that they never saw the country so poor. Under these circumstances I felt that it would neither be prudent nor safe for me to incur any heavy liabilities in the work, so I did not replenish the balance of books in hand by renewed orders. Herewith I submit a financial statement of the work done.

From these facts it will be seen that our colportage scheme is denuded of its missionary and benevolent features, and that it has become a thoroughly commercial enterprise. The poorer districts are necessarily passed by, while the localities presenting the readiest and best markets are eagerly sought. So long as matters continue in this state, the work of colportage must remain very languid and inefficient, and fail to accomplish the end for which it is intended. It is very evident if it continues to be a scheme of this church, and meet the requirements of our people, we must do something more than receive Synodical reports. Substantial aid must be given in the way of funds in order to make the work what it ought to be. It is very plain that the private efforts of individual agents, however zealous they may be, will never meet the wants of the church. It is plainly the duty of this Synod to take the claims of this important scheme into its most serious consideration, and either

provide for its greater efficiency or drop it altogether. All of which is respectfully submitted.

H. B. MACKAY,
Convener.

REVIEW OF "CHRISTIAN HYMNOLOGY."

(Continued.)

My previous articles reviewing "Christian Hymnology," by the Rev. Moses Harvey, covered his first three papers on that subject; and though he has extended the discussion through seven numbers of the *Record*, yet no additional arguments have been adduced. Having in his third article ascended the stream of uninspired hymnology to its head, we left him gazing wistfully through the past Apostolic ages, trying to discover the relics of some uninspired hymn used by the primitive Church, but finding none, he is reluctantly compelled to exclaim, "it is deeply to be regretted that we are in possession of no hymns of the age immediately succeeding the Apostles, not even a fragment has been preserved amid the wreck of time." The primitive ages having refused to support his theory, he returns and descends the stream as it courses through the dark ages and modern times, and revels in all kinds of poetry, both of orthodox and heterodox, and finds abundant proof to support the use, both of orthodox and heterodox, human hymns in the public worship of God. It was not, and is not now my intention to follow him in all his wanderings through the field of poetry, but in his sixth article he has recourse to bald assertions instead of argument, and covertly attempts to cast ridicule upon those who differ from him, by unfairly presenting their views; consequently the importance of the subject requires that these should be examined. I regret that Mr. Harvey should follow this course, because it discovers not so much a desire to elicit truth as to accomplish a purpose.

I would refer here to the principle on which I commenced the review of Christian hymnology, namely, to ascertain, as far as it can be known, the mind of God on the subject; for all must be will worship for which there is no divine authority! Mere human opinions are valueless in an inquiry of this nature. In every thing relating to divine worship we must appeal to the law and the testimony. Our inquiry must be, "What saith the Lord." If the divine word does not authorize the use of the inspired psalms in the worship of God, then they must be laid aside; but if God has appointed them for this purpose, we dare not ignore the fact. And so with regard to hymns. If the divine word does not au-

thorize their use, then all appeals to the feelings, and all human reasoning about the propriety and advantage of their use are worthless—they must be abandoned. From this position we are not to be drawn by any plausible sophistries or unpleasant epithets, and though we walk with the few, we will not feel the less safe, while the light of the divine word shines around us.

The service of praise formed an important part of divine worship in the ancient Church. Was it there by divine or human appointment? Can any man with the Bible in his hand, and who believes in its inspiration, doubt that it was of divine appointment. It is very clear that every thing connected with the worship of God under the former dispensation was of divine appointment; and that those inspired men to whom was intrusted the establishment of this worship, regulated everything in strict accordance with the guidance of the Holy Spirit. That in the service of praise, in the former dispensation, the inspired psalms formed the matter is evident from the divine word. That they were designed for the use of the Church in all ages, is capable of the clearest proof. It is not necessary to adduce all the arguments that might be advanced to prove this fact, and we will simply notice, that the collection of inspired poetry designated the psalms, was made under the immediate supervision of the Holy Spirit for the special use of the Church. The Old Testament dispensation and everything peculiar to it was about to pass away, but the inspired psalms were carefully collected for the use of the incoming dispensation. That it was not made for the Old Testament dispensation, is evident from the fact, that it was not made till near the close of that dispensation. It is absurd to suppose that it was made altogether for a dispensation which was just about to pass away. This would be like preaching the gospel to dead men. This argument applies to the whole of the Old Testament Scriptures. The volume of the Old Testament was completed by God himself near the close of the old dispensation. It would impugn the divine wisdom to affirm that it was for a dispensation which was near its close. It is so plain that it is self-evident that it was especially designed for the New Testament Church—the Church of God till the end of time. Again, the psalms were used by Christ and his Apostles, and by the primitive Church, which is surely sufficient proof that they were designed and suited for the use of the Christian Church. It is presumptuous in man to exalt his wisdom above the divine, and affirm that which God intended for the use of the Christian Church is not suited to its wants!

In his first article, Mr. Harvey tells us

that the "Psalms are for perpetual but not exclusive use in praise"; and yet in his sixth article he plainly insinuates, that that there is no authority for their use in the Christian Church. It is surprising the facility with which hymnologists make assertions to support their views with apparent disregard to consistency. Whether are we to believe him when he says that the "Psalms are for perpetual use in the service of praise," or when he throws a doubt upon our authority to use them at all.

Mr Harvey calls the Psalms the "Jewish Psalmody." Men who call the Psalms the "Jewish Psalmody," and the Scriptures the Jewish Scriptures, fairly lay the soundness of their orthodoxy open to suspicion. The Psalms are not the Jewish Psalms. They are God's Psalms, given for the use of his people, composed of Jews and proselytes, and collected and prepared especially for the use of the New Testament Church. The Scriptures are not the Jewish Scriptures. They are God's Scriptures, designed for the use of his Church in all ages. The epithet "Jewish," when applied to the Psalms or Scriptures, leaves the impression, and has the appearance of being intended to convey the idea, that they were for Jews alone, and not for Christians. This is entirely erroneous. The Sacred writings are designed for the whole human race, and not for any particular people or nation. Are the Psalms, or the Old Testament Scriptures to be called Jewish, because God inspired Jews to write them? The same objection will apply with equal force against the New Testament. It was written by Jews. It will apply to our Saviour, himself, who was a Jew according to the flesh.

Mr. Harvey very modestly asserts that "the vast majority of those who glory in the name of Calvin, have become like the psalmist, wiser than their teachers." The means, however, by which they have acquired this knowledge is quite different from that by which the psalmist acquired his. He obtained his knowledge by the study of the *divine word*, they obtained their knowledge by leaning upon their own *understanding*. God's statutes, that is God's word, were *his song*, in the house of his pilgrimage; the *word of men* is their song in the house of their pilgrimage. The proof which he gives of their having this attainment is, that they have discovered sundry defects in the inspired psalms, and that they are not suited to the Christian dispensation. As it is evident that they did not obtain this knowledge from revelation, they must have acquired it by their own unaided reason. Another proof of their superior attainments is, that they have discovered that Moses is opposed

to Christ, in consequence of which they have felt it necessary to add, to the song of Moses the song of the Lamb. If this be a fair specimen of Mr. Harvey's theology, we hope it is not of all hymnologists. If it is their claim to be "wiser than their teachers," it is open to very grave objections. If we were disposed to imitate his style of argument, we would say it was, "wondrous pitiful," to see a minister of the gospel pitting Moses against Christ, but we will not, because we do not approve of this course of argument, and because we think we have a better. Moses and Christ are in perfect harmony. Christ spake by Moses. The Church is one and the same in every age. The *prophets of old spake by the Spirit of Christ*. The Apostle Peter especially assures us of this. In speaking of the writings of the ancient prophets in reference to the Church, he says, "Searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow." It seems to be left for the wisdom of these latter days to discover that Moses opposed Christ. It is not a doctrine of revelation. Mr. Harvey sees not to be able to distinguish in the Old dispensation, what was designed to accomplish a certain end and then to pass away, and that which was intended to be permanent. What was typical and ceremonial, &c., was to be abolished, but the Old Testament Scriptures were designed for the use of the Church till the end of time. When the old dispensation was about to close, all the inspired writings were carefully collected, and arranged, under the immediate supervision of the Holy Spirit for permanent use in the Church. "Heaven and earth shall pass away but my word shall not pass away."

Again, to support his own views and bring discredit upon the opinion of those who differ from him, and to hold them up to ridicule, he says, is not their having "introduced the innovation of a metrical version, tunes of modern composition, the reading of the line, and the institution of a perceptor, will worship? Who hath required this at your hands? Are not the inspired psalms dishonoured by these unauthorized, presumptuous alterations and additions? This music which is undoubtedly a part of the service of praise is a mere human invention, just like the pulpit and the sermon in modern shape." How tottering must be the cause which requires to be supported by such arguments? This line of argument is not new, it is common to all hymnologists. It is so puerile, that it would be unworthy of notice, were it not so frequently brought forward. A metrical version is no more of an innovation

than a prose version. It is as easy for a poet to translate poetry into metre as into prose; and translations from the original, when correctly made are divinely recognized as the word of God. That objection is utterly frivolous. The other objections in this connection are really unworthy of notice. I may, however observe, that Mr. Harvey refers to a statement in the Confession of Faith, "that there are some circumstances concerning the worship of God which are to be ordered by the light of Nature and Christian prudence." He mistakes when he thinks this refers to the making of hymns. The circumstances in divine worship which the light of nature and Christian prudence may regulate are, whether Christians in the worship of God sing a fast or slow tune, or only chant, or read one, or two lines at a time, or none at all in singing. Whether ministers stand on the floor or on a platform three feet high, or in an enclosed box or pulpit, in addressing the people; or whether they divide a sermon into three or more heads, or whether they make it three quarters or an hour long. These, and similar things are the circumstances, which the light of nature and Christian prudence may regulate in the service of God.

An attempt is made to show the inconsistencies of those who reject hymns yet use extempore prayer and make sermons from a text of Scripture. He says, "yet strange to say those who condemn us for going beyond the words of the psalms in praise, use extempore prayer without compunction, and never feel that a sermon from a text of Scripture disparages the word of God, which is perfect and inspired, or invidiously attempts to add to it, or place itself upon a level with it." I would now refer to this argument, having really disposed of it in a former article, but for the frequency with which hymnologists refer to it. Now the reason why those who reject hymns, yet use extempore prayer, and make sermons from a text of Scripture without any compunction, is simply this, that they have the express command of God for doing so. "Christ says after this manner pray ye." "Go ye into all the world and preach the gospel to every creature." The gospel is the text they are commanded to preach from. We have the example of Christ, himself, who took a text when he went into the Synagogue and preached from it, and of Solomon, and David, and Daniel, &c., in extempore prayer, and the apostolic injunction, in every thing by prayer and supplication let your request be made known to God. But God has no where enjoined men to make hymns to praise him in the sanctuary; for he has taken this matter in his own hands, and made a collection of inspired poetry for the service of

praise. He has not done this with regard to prayer or sermons. He has given us models of them, and left men to make them according to their own judgement and necessities. It is very easy to see the divine wisdom in this arrangement. We refer to a single point. Extempore prayers are used only by those who make them. The same is largely true with regard to sermons. There may be error in a sermon but no one will preach it again. The sphere of its influence is very circumscribed. But it is not so with the matter of praise. It is for universal use, in all countries, and in all ages. If it be erroneous in sentiment, the extent of the injury it may produce, is incalculable. God has, therefore, wisely kept song making in his own hand.

Mr. Harvey seems to think that the gospel dispensation is very much like the time when there was no king in Israel, and every man did what was right in his own eyes. He says, "the truth is we have no Leviticus regulating the minutiae of worship!" From this sentiment we beg leave to dissent. We believe that there is a King in Zion who has given particular laws for the government of his Church, and for the regulation and guidance of the services of the sanctuary. We are not sure that we understand what he means by the minutiae of worship. Certain it is that the matter of praise cannot be regarded as one of the small, or trifling parts of worship. It is one of great importance, and the Great Head of the Church has shewn this by the care with which he has provided for this part of divine worship.

Again, we are told, that "if we insist on some scriptural warrant in order to render our service lawful, we can have no warrantable praise at all." Most extraordinary statement. We cannot understand how a man who receives the whole word of God as of divine authority could come to such a conclusion. We really would like to know whether he receives the Old Testament Scriptures as of divine authority. How any man who recognizes the authority of the Old Testament Scriptures could make such a statement is unaccountable. We refer only to a few passages. Praise waiteth for thee, O God, in Zion. "Come before his presence with singing." "Enter his gates with thanksgiving and his courts with praise." "Sing unto him, sing psalms unto him." "Let us come before his presence with thanksgiving, and make a joyful noise with psalms." Here we have divine warrant both for praise and the matter of it. What higher authority can we have for praising God in the sanctuary. What higher authority do we need. If any man rejects the divine authority of the Old Testament, we can understand how he could make such a statement, but not otherwise

But have we no warrant from the New Testament? It is admitted that the example of Christ and his Apostles is as binding as a precept. The observance of the Sacrament of the Lord's Supper is surely to be regarded as an act of worship. Jesus Christ when he had instituted the ordinance of the Sacrament of the Lord's Supper, concluded the services on that solemn occasion, by singing with his disciples the psalms usually sung at the observance of the Passover. It is surely warrantable for Christians to do likewise, especially as they are enjoined to follow Christ who has left them an example that they should follow his steps.

He further remarks that, "hymns and spiritual songs, equally with the psalms, can claim apostolic sanction; Paul says, (Col. iii. 16, 17), let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, &c."

"It is indeed passing strange, nay wonderful pitiful, when we have this solemn injunction to use hymns and spiritual songs, as well as psalms, &c." It is really difficult to believe that he, and other hymnologists, who use this argument attach any weight to it, further than by the mere name it serves to influence the minds of the ignorant. It has been observed by a judicious writer: "Rarely has it been found that writers have presumed more on the ignorance and credulity of their readers, than in the confidence with which it is assumed that when the scriptures make mention of hymns and spiritual songs, human compositions, and not those of divine inspiration, must be intended. These teachers should have shewn, that among the songs of the Bible, none corresponding to the denomination of hymns and spiritual songs could be found." Mr. Harvey assumes without one particle of evidence, and in the face of reasons that are really unanswerable, and ought to be convincing, that hymns and spiritual songs mean human compositions. Many of the most accomplished scholars, such as Drs. Lowth and Blair, &c., show that the collection of sacred poetry in the Holy Scriptures, contains species of poetry corresponding to those mentioned by the Apostle. Dr. Lowth observes that the Greek translators might have properly given the title of hymns to the book of psalms, as that word agrees much more exactly with the Hebrew title *Tehillim*, than that which they adopted. He further states that the Hebrew word *Shir*, and the Greek word *Ode*, *Odē*, which we render by the word song, is that employed by the Apostle in Col. iii. 16. As specimens of the Hebrew *ode*, or song he refers to psalms 2, 3, 76, 91, 138, &c. In the Hebrew *Tehillim* and

Shirim Dr. Lowth could readily find the hymn and song, though men of lesser note could discover neither one or the other. A reference to 'Trommius' Concordance of the Septuagint, under the word *hymeo*, amply proves that compositions corresponding to the hymn and song of the Greek New Testament are to be found in the Psalms. When Christ and his apostles are said to have sung an hymn at the institution of the Lord's Supper, the reference is to the psalms which were always sung at the passover called the great Hallel, and which included 113-118 psalms. Here we have the pen of inspiration designating some of the inspired poetry in the collection of praise made by the Holy Spirit for the use of the Church, hymns. Yet, Mr. Harvey assumes that because the word hymns is used, human compositions are included, without giving any evidence to prove it. In what light would a man be regarded who pursued such a course in the investigation of any scientific truth?

Again he says, "since these hymns and spiritual songs which the apostle enjoins are not given us, we must therefore either compose them ourselves, or neglect or explain away a clear injunction of scripture." A cause which requires such an argument as this to support it, proclaims its own weakness. In what a ridiculous position does it place the inspired apostle. It represents him enjoining christians to do what they were unable to do. The apostle enjoins them to speak to one another in hymns and spiritual songs, when according to Mr. Harvey, they had none. And suppose there were no christian poets among them to make any, (for all christians are not poets), then they could not obey the apostolic command. How unnatural and repugnant to reason is such a view. But when we consider the apostle enjoining them to use the collection of praise prepared for the use of the church by the Holy Spirit, contained in the Holy Scriptures with which they were familiar, and which they revered as the word of God, how appropriate, natural, and forcible is the injunction of the apostle. It accords with the injunction of another apostle, "Is any merry? let him sing psalms."

It is well known that the Jewish converts to christianity were very tenacious of all that belonged to their ancient church. They had frequent disputes and contentions with the Gentile converts, because they neglected to observe the Mosaic rites and customs. But while many things are mentioned about which they disputed, we never read of any contention about the psalmody of the church. The Songs of Zion were dear to the Jewish heart. Had these songs been set aside, or others introduced with them would not the sucklers for Ju-

daism have brought it as a grievous charge against them. The fact that no objection was raised on this point, may be regarded as conclusive evidence, that the inspired psalms formed the matter of praise, as the other Scriptures formed the matter of instruction, in the early christian church as they had done in the ancient church. Viewing all these evidences combined, we have the most valid reasons for regarding the inspired collection of poetry contained in the Bible, as the psalms, hymns, and spiritual songs referred to by the apostle; but not one reason for believing that uninspired poetry is intended, or that such was used in the worship of God in the primitive church.

Mr. Harvey thinks it impossible, if we sing the psalms and do not sing uninspired hymns to fulfil the injunction, "Give thanks to God and the Father in the name of the Lord Jesus Christ, that is," he says, "the historical Christ, not the promised Messiah known to the ancient church, but the one Mediator, the man Christ Jesus." Does he mean to insinuate that the "promised Messiah" and the "one Mediator," are different persons. "The whole worship of the church of God since the revelation of the first promise of mercy to man, has been conducted through Jesus Christ. The church of God in every age is one, the covenant of Grace is one, the Mediator is one, and to the church of Old he was as *really* revealed as he is to the church of this day, and was by her believing members as really confided in for salvation as by the saints of the New Testament. The object of worship has always been the same, and the great medium of access, the Son of God, as Redeemer, has always been the same. "There is not salvation in any other." How then can it be denied that the Old Testament worship was conducted in the name of the Lord Jesus Christ. The language of the Confession of Faith is: "Religious worship is to be given to God the Father, Son and Holy Spirit,—and since the fall not without a Mediator; nor in the mediation of any other but Christ alone." This is the doctrine of the Presbyterian Church, and of the Holy Scriptures, and Mr. Harvey in subscribing this, "form of sound words," ought to understand it, and understanding it, ought not to contradict it. Will he maintain that no acceptable thanksgiving was offered to God under the Old Testament dispensation? If it was acceptable, it could only be so, by being offered through Jesus Christ the one Mediator. There is nothing more supremely absurd, than to suppose, that the Holy Spirit who inspired holy men of Old to write the psalms for the use of the church in the service of praise and thanksgiving in the sanctuary, did not understand the economy of

Redemption. The Holy Spirit who operates on the hearts of the subjects of grace, and indited these spiritual songs, understood well the scheme of mercy, and on no other scheme, could he direct them to God. But, perhaps, it will be contended, that the express words and letters constituting the sound in the name of Jesus, or for Christ's sake, are necessary for evangelical songs of praise. In how many, it may be asked, of those uninspired hymns which are used in the public worship of God, are these to be found? Let Mr. Harvey count the number, and tell us how many, and then atone for the quibble by at least a secret blush of generous shame. His objection is utterly without foundation.

Again he says it is, "wondrous pitiful," to find men arguing that we are offering strange fire upon the altar if in our songs of praise we name the name of Jesus." We ask Mr. Harvey did he not know when he penned that statement, that he was misrepresenting his brethren, who held views different from his on the matter of praise in the sanctuary? Did he not know, that it was not the name of Jesus in the hymn, they objected to, but the introducing of human hymns into service of praise without a divine warrant. Those who advocate the exclusive use of the inspired psalms, yield to none in their love and veneration for the name of Jesus, at which every knee should bow, but they do more, they revere the teaching and authority of him who bears that name. Many who profess a great deal of respect for the name of Jesus, are not distinguished for their regard to his teaching and authority. In their estimation the whole merit seems to consist in the sound of the name, we hope that this will not apply to Mr. Harvey, and in this we have the real germ of ritualism. In the statement to which we have referred, he has not only done injustice to those brethren who differ from him, but he has very unfairly misrepresented them.

Again referring to the Genevan Reformers, according to whose views of divine truth, and church government, the Presbyterian church was largely moulded, and who restricted the matter of praise in the sanctuary to the inspired psalms, he says: "There are still a few in these days who hold the same views" on church psalmody. The object of this remark is evidently to depreciate their opinions, because held by comparatively few. But does the existence of truth depend on the number of those who believe it? If so, Pilate might well ask, "what is truth?" Does the truth of the gospel depend on the number who believe it? Does the inspiration of the Holy scriptures depend on the number of those who believe it? Truth is the same whether

believed by many or few. It stands unaffected by the number who believe it. The number of those who have believed the gospel have always been few compared with the mass. God's people have always been a little flock. The multitude have always thought them to be a very peculiar people—a little too strict. The Athenian philosophers, no doubt, thought Paul a singular man, very narrow minded. Some of them called him a babler, because he rejected their philosophic notions, or as they would think broad views, and adhered to the revealed will of God, and preached Christ and the resurrection. But Paul, though he stood alone, was right, and they were in error. Safer to walk with the few, who have the divine word a lamp to their feet, and a light to their path, than to go with the multitude who walk in the light of their own understanding. If the word of God is to guide in divine worship, then those who restrict the matter of praise to the inspired psalms have the divine warrant for the use of these; while they who use uninspired hymns have only human opinion to support them. After carefully examining Mr. Harvey's arguments for the use of uninspired lyrics in the worship of God, and his objections to those who restrict themselves to the psalms, I am persuaded that he has utterly failed to produce any scriptural warrant or precedent to support his views. And everything in the worship of God, for which there is no divine warrant, must be will-worship.

It is highly probable that there never was a more important period in the christian church than the present; though many do not see it. Infidelity is raising its hydra head in every place and assumes a more defiant attitude. But the greatest danger to the church exists within her own pale. Two powerful agencies, or principles are at work. Both affect great zeal for the interest of religion, yet are subversive of the gospel.—And though at first sight appear widely divergent, yet closer inspection shows that there is a strong affinity between them; and that they lead to the same result.—The one is *Ritualism*, and the other is a *modified form of Rationalism*, which, while it affords much respect for the divine word, does not hesitate to set aside its authority when it clashes with its own cherished opinions, or broad enlightened views. It becomes every friend of the Bible, and every lover of a pure gospel, and a pure church, to adhere with increasing firmness to the teachings of inspiration, and to admit nothing in the worship of God for which no warrant can be fairly drawn from the divine word.

JAMES THOMPSON.

Durham, Pictou, Aug. 17, 1869.

Home Missions.

Vacancies in New Brunswick.

CARLETON AND PISARINCO.

This congregation has been vacant ever since Dr. Baird's removal to Patterson city. If properly nurtured it might form two separate charges. Carleton and Fairville would then receive the whole of a pastor's time, whilst Pisarincó, Musquash, and adjoining localities would form another congregation.

JERUSALEM AND NEREPIB.

This is a scattered field, and if the people would exert themselves need not remain long vacant. One hopeful feature of this congregation is the large number of young people in both sections, many of whom under an acceptable pastor would become earnest, willing workers. They require a stated supply in order that they may be stirred up.

FREDERICTON,

Lately became vacant by the demission of the Rev. Alex. Stirling, and demands the careful supervision of the church.

PRINCE WILLIAM.

This is a widely scattered charge, comprising several preaching stations, and consisting of about 100 families. It presents a wide field of usefulness to any young man who may occupy it, and we trust will not long remain vacant.

WOODSTOCK AND RICHMOND.

This is a small congregation numbering between 30 and 40 families. They at one time enjoyed the services of the Rev. James Salmon, now of Salmon River, and afterwards of Rev. Charles G. Glass. They have been vacant for some time. In the event of a union with the Kirk there would be a large Presbyterian congregation here.

GRAND FALLS.

This is an important field in the York Presbytery on the banks of the St. John River. In August, 1859, Rev. Alexander McDonald, a licentiate of the Free church, commenced labouring among them. He occupied four preaching stations, viz., Grand Falls, Tobique, Greenfield and Williamston. Now they receive but little attention. Our Presbyterian folk here should be cared for. A catechist in these localities would do good service, and eventually they might be formed into a congregation.

ST. STEPHEN.

This congregation has been vacant for some time. They have a fine church and need a settled pastor. Rev. John Home

has been supplying them for a lengthened period.

BAILLIE, &c.

At one time this congregation enjoyed the services of Rev. William Millen. In 1862 he was inducted over Bocabee and Waweig. In 1861 Baillie and adjacencies numbered 61 families. They have been enjoying the services of Mr. J. W. McKenzie, catechist, during summer, and should be exerting themselves to obtain a settled pastor.

ST. GEORGE, &c.

St. George, Mascarene and Pennfield at one time formed a congregation and had a settled pastor. St. George is now, we believe, in connection with Bocabee congregation. If Mr. Millen's congregation could support him without the aid of St. George, these three sections would form a very interesting field of labour and urgently call for missionary work.

ESCUMINAC, &c.

This congregation is in the Presbytery of Miramichi, and at one time had the Rev. Thomas Nicholson settled over them.— Since his removal they have remained vacant. There are a quite a number of Presbyterian families here demanding attention.

BLACK RIVER.

This settlement contains about 100 families adhering to Presbyterianism, and at one time had a settled pastor Rev. A. Glendinning laboured among them for a short period last winter and was gladly received. They require missionary labour.

RESTIGOUCHE.

In 1859, Rev. Alexander McDonald laboured in this county. He occupied three townships, viz., Hopetown, Port Daniel and Carlisle. In all of these localities several Presbyterian families were found. Geographically these townships belong to Canada, but have always been supplied by the New Brunswick church.— Carlisle was at one time especially promising.

Besides these vacancies there are also a number of settlements containing some Presbyterian families, which demand occasional supply. In the St. John Presbytery there is Prince of Wales, Dipper Harbour, Lancaster, Lepreaux, &c. These have heretofore received some attention.

Buctouche also might be nurtured in connection with Shediac, now a part of Rev. John D. Murray's congregation, and eventually form a separate charge.

In the York Presbytery there are Caverhill and Southampton. These two localities, if united with Keswick, might become a congregation.

In Albert county again there is the Mines, Hopewell, Harvey, Lake, &c., in which with some aid and a zealous labourer our cause might be revived.

If these last named localities were visited by a member of Presbytery and urged to action, several catechists might be applied for during winter to occupy them in the spring. A meeting of Presbytery held at least in some of these vacant congregations would also be attended with good results. It would do more toward stirring them up than the visit of a probationer.

FREDERICTON.

Who that has visited the metropolis of New Brunswick during the summer season has not been charmed with the beauty of this little spot. Its streets regularly laid out in squares, with the intermingling of houses, trees and spires—its large cathedral, said to be one of the finest specimens of church architecture in the Lower Provinces—its University, a stone edifice occupying a commanding position, all tend to give Fredericton a splendid appearance, especially from the St. John River. But whilst wandering through the streets, admiring its beauty and gazing at its places of business, who has not been pained as he beholds the number of licensed taverns dealing out the soul-destroying poison. The stranger must inevitably be forced to the conclusion that Bacchus has many devotees here, that intemperance cannot but be blasting the prospects of many, both for time and eternity, and must be largely impeding the progress of the Redeemer's cause in this locality, one of the fairest portions of the New Dominion.

Notwithstanding, however, this antagonistic influence to contend with, several religious persuasions have a foot hold here and are endeavouring to push or the good work. The Episcopalians and Methodists are the predominant bodies, whilst the congregation adhering to our church is the smallest, numbering about 30 families. For several years they enjoyed the services of the Rev. Alexander Stirling, who within a short period tendered his demission, and they are now vacant. The severing of the pastoral tie to this little flock was indeed a sore trial. Faithfully and earnestly had their pastor ministered to their spiritual wants. Each Sabbath two diets of worship were held, and often a third in the outskirts of the city. Two prayer meetings and a bible class were conducted by him every week during the summer months, and a prayer meeting was held every night during winter. Ever a constant attendant at the sick and dying bed, administering counsel and consolation and mingling it with his prayers and tears. Sympathising with those in trouble and frequently visiting

their houses, it is not at all wonderful that a strong and devoted attachment should have arisen between the little flock and their spiritual instructor. Being now bereft of Mr. Stirling's service and rendered vacant, the question arises, can a successor be obtained and supported or must our cause here become defunct. The solving of this problem rests almost wholly with the people. The congregation is very small, though there are some earnest, willing, workers among them, who contribute liberally to the support of ordinances. On their subscription list you will find sums as high as fifty-two dollars, yet \$500 per year is perhaps as great an effort as this congregation could put forth. A new church will also be needed ere long, as the present edifice is not at all in keeping with the times. Other denominations have the advantage of us in this respect. It would be rather a reproach for the Presbyterian church of the Lower Provinces to cease having an existence in Fredericton, yet if it is to be maintained and make progress the people must inevitably put forth vigorous and strenuous exertions. Action must be the watch-word of every individual in the congregation, every one will require to do all that he can if our blue banner is to be kept unfurled here. If the union with the Kirk Body was only effected it would greatly strengthen the cause of Presbyterianism in Fredericton. Then we might have two clergymen, two self-supporting and flourishing churches, and be able to compete with other denominations.

TAY CREEK.

This little settlement is situated about 24 miles from Fredericton, and during Mr. Stirling's pastorate, was included as a part of his congregation. It is a farming district, and contains 13 families who adhere to us. They have a neat little church (minus paint), and clear of debt. No Sabbath school exists among them, and the Sacrament of the Lord's Supper has never been dispensed owing to their coldness and indifference about making a profession of religion. Mr. Stirling visited them regularly on week days, occasionally on Sabbaths. Not manifesting overmuch zeal and earnestness they demand pastoral oversight, in order that they may be stirred up. Having never done a great deal in the way of contributing for the support of ordinances, they would not perhaps raise more than 50 or 60 dollars per year for a time, but when educated, would doubtless increase. The field, however, is too far distant from Fredericton to be cultivated in connection with it. And, here again, a union with the Kirk would prove a benefit. The Rev. Mr. Fogo, one of the church of Scotland missionaries, has lately been

established at Nashwaak and Stanley. The latter locality is only five miles distant from the Tay Creek church, and accordingly might receive some attention at Mr. Fogo's hands. Some of our people would be glad if an arrangement could be effected by which they could enjoy a small portion of the services of the pastor settled at Nashwaak and Stanley. Others, however, think that they cannot sever the tie that binds them to the Presbyterian Church of the Lower Provinces. If the respective bodies were merged into one, then the seeming difficulty here would be obviated. There are other localities in New Brunswick where a union with the Kirk would largely promote the interests of our common Presbyterianism.

Must we perpetuate divisions that are a reproach and a weakness to those who profess to be the followers of the meek and lowly Jesus?

Our Foreign Missions.

NEW HEBRIDES MISSION

The Board of Foreign Missions

Met at New Glasgow on the 15th ult.—Present, Rev John Stewart, *Chairman*: Rev Drs Roy and Bayne, Rev Messrs Walker, Patterson, Thomson, H. B. McKay, McCurdy, Mowitt, McGregor, and Mr R. McGregor.

Letters were read from several ministers of this church with whom the Secretary, by appointment of the Board, had corresponded. These were brethren who, in the estimation of the Board, possessed qualifications fitting them for the mission field, and the subject of correspondence was the call for labourers in the foreign field, and their views in prospect of receiving a call from the Board, in accordance with the power granted by Synod at its last meeting.

These letters all expressed deep sympathy with the work of Christ in heathen lands, while some of them stated good reasons why the parties felt that they must decline to encourage the Board to address to them a call at the present time.

Rev Mr Henry expressed his deep sympathy with the object of the communication addressed to him, and replied that he did not feel at liberty to interfere with the action:

of the Board, as he wished to await the leadings of divine providence in the whole matter, and to be led by the spirit of God to follow the path of duty.

Dr. Hattie, to whom the Secretary had also written by appointment, in his reply expressed his intention of proceeding to Trinidad, and that there was some probability of his settling there, at least for a time; in which case he would esteem it a privilege to aid in mission work; but whether as a volunteer giving gratuitously such service as he could, or by accepting an appointment under the Board, he preferred leaving to be determined in the light of future events.

Meanwhile he intends to go out on his own responsibility and at his own expense, (the Board and he being alike free from any engagement) hoping that either in Trinidad or in some other island of the West Indies, he may be enabled, and may find opportunity, to do something for the Lord's cause.

It was then agreed unanimously—

1. To address a call to Rev M. G. Henry to go as a missionary, to the New Hebrides, and the Secretary was directed to prepare a call to be laid before the Halifax Presbytery at its next meeting, to be supported by himself and Rev Mr McCurdy.

2. To express appreciation of the spirit of Dr Hattie's letter, and of the course which he has indicated, and the high gratification of the Board at the prospect of enjoying his services in connection with the Trinidad Mission.

3. To record the entire satisfaction of the Board with the spirit and tone of all the communications received from the brethren, and to keep them *in relentis* with a view to subsequent action.

A letter was read from Rev Dr Steel, on the deportation of natives from the New Hebrides, and in reference to legal proceedings which were pending against some of the conductors of that infamous traffic.—Ordered that the letter be published in the *Record*.

The Secretary was authorized to forward as usual \$1250, as our proportion of the *Dayspring* expenses, in the full expectation that the children of the church will make

good that amount on or shortly after the 1st January, 1870.

The Secretary was directed to communicate to John B. Leishman, Esq., of London, the cordial thanks of the Board for his valuable agency in forwarding, for several years past, our funds to Australia with safety and despatch, and without any charge.

P. G. MCGREGOR, *Sec'y.*

Halifax, Sept. 20, 1869.

Letter from Rev. Dr. Steel.

SYDNEY, N. S. W., JUNE 16, 1869.

Rev. and Dear Sir,—My latest communications from the New Hebrides were from the Rev. Thos. Neilson of date Feb. 6th, and from the Rev. J. Cosh of date 3rd April. The former of these communications was considerably delayed and kept for some time on account of insufficient postage in the Post Office, Brisbane. I only received it on the 1st May. It contained a letter designed for publication, in which Mr. Neilson complained strongly of the traders who are taking away natives, and supplying the resident Tannese with fire arms and ammunition with which they were killing each other. I sent the letter to the *Sydney Morning Herald*, and it was published on the 8th May. It happened that the captain of the vessel to whom reference was made in Mr. Neilson's letter, was then in custody, and committed for trial in Sydney for the murder of three Tannese on the high seas. He was found guilty and sentenced to death, but the jury strongly recommended him to mercy. Meantime some appeals in his case are to be heard before the full court, and an attachment has been issued by the Supreme Court against the *Sydney Morning Herald* for publication of Mr. Neilson's letter, and a leader on the case of the captain after the trial. An attachment is also issued against me, requiring me as well as the proprietor of the *Herald* to shew cause why I should not be found guilty of contempt of court and judged accordingly.

I do not know how the matter may end. All I can say is (1) that I was entirely ignorant of the arrest and committal of this captain at the time I sent the letter for publication; and (2) that the statements in Mr. Neilson's letter do not refer to the charge of murder for which he was arraigned.

Mr. Neilson, in that letter, states that he entreated this captain and his supercargo to stop supplying bullets to the Tannese because they were shooting one another. The captain and the supercargo declined, whereupon Mr. Neilson said that he would

make their proceedings public in Sydney. This occasioned his letter to me. I therefore felt justified in publishing it. Of course had I known that the captain was in prison here I might have placed the letter in the hands of the Attorney General. At the time of publication, the supercargo, a man named Hugo Lenvinger, was committed for trial at Melbourne for murder of Tannese on board the "Young Australian" on the high seas. To this I referred in the very few lines with which I introduced Mr. Neilson's letter. I had not any idea of the captain's implication in the charge of murder, or of his being in this colony.

In the letter of Mr. Neilson he says, that of thirty natives taken from the island of Tanna and sold as labourers at Fiji, he had received information that twenty-two were taken away under stipulation to be brought back in one year, and one in one month, but they were all disposed of for three years. He adds further, that on account of the supply of ammunition there was so much fighting that "in three months and a half ten men were killed, twenty-six wounded, seven villages burned, plantations and fruit trees destroyed, canoes, pigs, fowls carried off as plunder, and a district of country six miles in length, and five in breadth, which, when I landed, contained between 800 and 1000 people, left without a house except the trading stations, (i. e. of the traders) and without an inhabitant except the white men who looked after them."

In a private letter which accompanied the one referred to, Mr. Neilson states,— "I compute that about 3000 people have been carried off from this group during the last twelve months, the vessel by which I send this letter to Brisbane has 74, and her complement is not yet complete. If the trade goes on at this rate, in ten years we will be depopulated; if it goes on at the same ratio of increase as it has done during the last three years, in five years there will not be a man left. Surely there is a loud call for the publication of facts, that the christian public and the enlightened lovers of freedom may know what is being done. Mission fields are being devastated, hopeful commerce destroyed in the bud, and a system of quasi slavery commenced.

I will be able by next mail to let you know the result of the charge against me. But, whatever it may be, I have no doubt that public attention is, by all these things, being aroused to the iniquities which are perpetrated in connection with the deportation of natives of the New Hebrides to Queensland and Fiji. I have always said that I feared the movement at Fiji, where there are no laws, no press, no British Government, more than in Queensland, and events are proving this. One of H. M. ships of war, the *Rosario*, Capt. Palmer,

captured a vessel at Fiji which was laden with natives and suspected to be guilty of kidnapping. This vessel is now in port here in charge of the authorities, and will soon be the subject of a trial.

Mr. Cosh, in his letter, says,— "I am glad to see that Government has at last taken some action in the matter which we ventured to bring before them a year ago. I hope some means may be devised for the prevention, if not of the traffic, at least of the violence and deceit that have hitherto characterized it in too many instances.— The very investigation that is now going on will have a temporary influence in restraining such outrages. No case of taking away by force has come under my notice on this island. This may partly be accounted for by the fact that the natives of this island seem infected with a kind of mania for emigration. They are, for the most, so eager to go that they require little pressing. The grand inducement is the calico and other things which they bring home with them as their wages when they return. I keep a note of the names of those who leave, together with the date of their departure, &c, so far as these are known to me at the time, and in the course of another year or two, I shall have evidence that can be relied on as to how far engagements entered into with them are kept by their employers."

I duly received your letter relative to the Insurance money, and the kind gift to Mr. Morrison. The Insurance Fund is now pretty near its consummation, and will prove of great service.

I am, yours very sincerely,

ROBERT STEEL.

REV. P. G. MCGREGOR.

Letter from Rev. D. Morrison.

AUCKLAND, NEW ZEALAND, }
March 26, 1869. }

Dear Sir,—I now drop you a line previous to sailing for the New Hebrides. We came here from Sydney early this month. My own health is better now than it has been for some time past. But I fear that it may be only temporary, as the cough does not seem to be subdued. I find a change to any new place benefit me for about a fortnight; after that comes a relapse.

Mrs. M. and child have been enjoying pretty good health all along since we came to this place.

The *Dayspring* is to sail on Monday next, 29th inst. She is to have on board Mr. Inglis, Mr. Watt, and myself with our families. She is to be quite lumbered with house-frames, boats, &c.

It was proposed to detain her here for some three or four weeks for Mr. Milne

now on his way from Scotland for this Mission. But it was decided ultimately to send her to the Islands about the appointed time, to give the Missionaries an early visit, and send her back for Mr. Milne about July next. The advantages of this course are: 1. It gives the Missionaries on the field an early visit; 2. It lets Mr. Inglis to his post, and allows Mr. Watt to be settled; 3. It allows Mr. Milne time to become personally acquainted with the Church that is to support him—that of Southland, *alias* Middle Island of N. Z. The disadvantage of it is the wear and tear of the vessel. It is supposed that the time necessary to wait for Mr. Milne now, would be equal to that necessary to make a trip from the Islands here and back. Mr. Inglis, I understand, has been very successful in raising the Insurance Fund in these Islands. I am told that he has raised that fund now to three thousand pounds. I have not seen himself for some days, we both having been out in the country in different directions.

March 29.—To-day, we had the very great pleasure of receiving yours of the 15th and 17th of Dec. of last year. Many, many thanks for being so mindful of us. Your letters are all a cordial to us. We value highly the Christian sympathy accorded to us by our Church. I desire to be thankful to God for any measure in which I have secured the approbation and confidence of our beloved Church; though it is not the Church, I trust, I sought to please in the first instance, but her Head and Lord.

It is needless to keep accounts with me now, for any other purpose than for knowing *how* your money is expended. It seems the conviction is stealing upon you that I shall not be again fit for Mission work. It has been upon me for some time. Nor do I see that active service anywhere is a thing near in prospect. However, "good is the Will of the Lord." I would gladly remain and serve in the vineyard a while yet. My heart is yearning over fields already white to the harvest, and no labourers to reap—sheep scattered on the mountains, and no shepherd to gather them—but still the Lord and Master is wiser and more compassionate than I, therefore, if he say that I am to stand by and look on, what am I that I should object? Or, if he say that I am to be gathered home, through infinite mercy, to the family above, why should I not rather rejoice. I am not what I ought to be; but His grace is sufficient for me.

We left Sydney on the 20th Feb. On the passage I improved very much, my appetite became good, and my strength began to increase. I continue to improve to date. To-morrow or next day we are to sail for the New Hebrides. Since the sea

agrees with me so well, I hope to improve much in the *Dayspring*.

Our Christian friends in Auckland deserve well of us. We have experienced a great deal of genial Christian kindness among them. They make us feel very much at home.

The Insurance fund is raised to £3000, but it appears that £100 or £200 have been borrowed from the Teachers' fund.

I might hint that Missionaries coming out for this mission, should leave in such time as to arrive in Australia in February.

If they are in the Colonies too long before the departure of the *Dayspring*, they will find more time on hand than is pleasant, and if they arrive even a little too late, it is still worse. From 90 to 100 days is the average passage from Britain.

We go down to the Islands now, but it is probable not to remain—probably we shall come back here in the *Dayspring*. We do not know what our course will be until we confer with the brethren on the Islands. It is with a heavy heart we contemplate our retiring from the Mission work; but if so the Lord wills His will be done. You see I write you yet with my own hand. With my own hand I send Mrs. McGregor and yourself my kindest regards, in which Mrs. M. joins me.

Yours very sincerely,
DONALD MORRISON.

Rev. P. G. MCGREGOR.

Journal of a voyage among the New Hebrides Islands.

BY THE REV. DR. GEDDIE.

The writer of the following narrative was appointed by his missionary brethren to make a voyage among the islands of the New Hebrides group. The chief objects of the voyage were to ascertain the present state of the islands and the practicability of extending our efforts to the more northern islands, which are still enshrouded in heathen darkness. It has been judged that a brief account of the voyage would form a suitable appendix to the report of the *Dayspring* for the present year, as it may give a better idea of her work than the friends of the mission can obtain from more general statements.

FOTUNA.

The *Dayspring* arrived at this island on October the 7th, after a run from Aneityum of twelve hours. Its appearance when approached is remarkable, and reminds one of a mountain which has arisen abruptly out of the sea. The surface is so uneven that the natives are obliged to use rudely-constructed ladders to enable them to travel in many places. There are, however, spots of table-land, and on these the natives build

their houses and make their plantations. The island is healthy, and fever and ague, the bane of other islands, is unknown here. The inhabitants are of Malayan origin, as their language indicates, and they number over 900 souls.

The island was first visited for missionary purposes by the late Mr. Williams, two days before his lamented death on Erromanga. In the year 1841 it was occupied by Samoan teachers, who lived unmolested among the natives for about two years. At the end of that time a fatal disease broke out on the island, for which the teachers were blamed; and the whole party, consisting of two men, two women, and one girl, were cruelly put to death. It is sad to think that the feeble spark of divine light which had begun to kindle on this dark isle should have been so speedily extinguished in martyr blood.

The island was abandoned until 1853, when the work was resumed on it by christian teachers from Aneityuu. These men have done much to remove the prejudices of the people against christianity, and to prepare the barren soil for the precious seed of divine truth. Their success has not been always equal to their self-denying efforts, but their labour has not been in vain, and they have been instrumental in preparing the way for more efficient agency.

The Rev. J. Copeland and his devoted wife were appointed to this island two years ago, and have been there ever since. They are assisted in their work by four Aneityumese teachers, and the mission is in a hopeful state. The whole island is now accessible to christian influence, and the natives treat the missionary with respect, and listen to him wherever he goes. A school-book and christian catechism have been prepared and printed in the language of the island, and a few persons are learning to read. The gospel by Mark has been translated, and will be printed in a few months. The missionary work is now fairly begun on this blood-stained island, and shall advance with accelerated progress until it becomes a part of the Redeemer's conquered possession.

TANNA.

This island lies west from Fotuna, and is distant about forty miles. We sailed from the latter place on the afternoon of October 6th, and a run of five hours before the trade winds brought us to Port Resolution. This was the first visit made to Mr. and Mrs. Neilson since their settlement on Tanna, and we were glad to find them well and happy in their work. They seem to be pleased with the natives, and the natives appear to be pleased with them; and this mutual good feeling promises well for their future usefulness. The number

who attend worship is very small, but Mr. Neilson and the three Aneityum teachers who assist him are well received by the natives when they visit them on the Sabbath day. There is a growing respect for the ordinances of religion, and natives often inquire about the Sabbath-day, that they may abstain from work on it. This is still the day of small things on Tanna, but in due time we shall reap if we faint not.

The island of Tanna is about eighty miles in circumference, and is one of the most fertile in the group. It contains mountains and table lands in suitable proportions, and the whole is covered with the richest vegetation. The most striking natural object on the island is its volcano, which is very active. The harbour of Port Resolution is small but safe, and will make the island valuable for commercial purposes. The natives are much like the Aneityumese and the Erromangans, and belong to the Melanesian branch of the human race. The population probably does not exceed 8000 souls. There is an opening for another missionary at present, but four at least are required for this island.

The history of the Tanna mission has been a chequered one. This has arisen from accidental circumstances, rather than determined hostility against the gospel. The prospects at present are favourable, and we cherish a hope that the good work now begun will go on, until the reign of the Prince of Peace shall become universal on this lovely isle.

ANIWA.

This tiny island is eight miles distant from the nearest point of Tanna, and fourteen miles from Port Resolution. We left the latter place on the morning of October 7th, and a sail of two hours brought us to our destination. The island of Aniwa is of coralline formation, and the absence of mountains and hills gives it a monotonous appearance. It is less fertile than the surrounding islands in consequence of frequent drought, and the natives live largely on cocoa-nuts. The population is small, being only about 250 souls, and are the same race as the Fotunese, and speak the same language.

There is no harbor at Aniwa, so the ship lay off and on while I landed in a boat. Mr. and Mrs. Paton have enjoyed good health during their residence on the island. The missionary work is in a hopeful state, and the natives with few exceptions attend worship on the Sabbath-day. Mr. Paton has prepared and printed a school-book, which some persons are learning to read.

The mission on this island has a history of some interest also. It was opened for the gospel by the Aneityum teachers, one

of whom met a violent death. He was killed to revenge the death of a party of Aniwans, who were killed on this island more than half a century ago. Our teachers continued to labour after this disaster, and the overthrow of heathenism was the happy result. When the missionary settled on the island two years ago, he found a humble place of worship built on the ground which from time immemorial had been sacred to the heathen deities, and a pile of stone gods also, which the people had thrown to the moles and bats. Mr. Paton is assisted at present by one Ancityum native, but complains of want of help, and has made an urgent request for more teachers.

ERROMANGA.

The ship reached this island on the night of October the 7th, and we anchored in Dillon's Bay. I landed, and found Mr. and Mrs. McNair, well and in good spirits. The number who favour christianity is on the increase, and the recent death of a hostile chief has weakened the enemies of the cause. Mrs. McNair's presence attracts the women, and the mission premises wear a very domestic appearance. The arrival of the Dayspring seemed to attract a number of visitors, some of them from a long distance, among whom was the man who killed the late Mr. Gordon. The missionaries on the island think that he has not yet given satisfactory evidence of repentance for his great crime, and therefore I took no notice of him. He certainly looked less abashed than I expected to find him.

A serious case of man-stealing occurred the day before our arrival, at a place called Norass, ten or twelve miles from the bay. An Australian slaver hove to off this place, sent a boat ashore, and nine natives were induced to go off to the ship, under pretence of giving them pigs. The men were no sooner on board than they were forcibly detained and carried away. The friends of the kidnapped natives followed the vessel to Dillon's Bay, and reported the case to Mr. McNair, who made strenuous efforts to procure their release but without success.

On the morning of October the 9th we were off Portinia Bay, the station of the Rev. J. Gordon. The captain did not think it prudent to anchor, as the wind seemed inclined to blow on the land, so the vessel lay off and on. The most of the day was spent in landing Mr. Gordon's things, which we had brought from his former station. The landing place is bad and about half a mile from the mission-house. This was my first visit to this part of the island, and I was much pleased with it. The scenery around is very beautiful, but this place does not possess the advantages of Dillon's Bay.

Mr Gordon has recently built a neat and comfortable house, which he now occupies. Some natives who were under instructions at his former station are now living with him, and these form the germ of a christian community, which will no doubt increase. The population is small, but the natives are friendly. There is, however, a populous district not many miles distant, to which Mr. Gordon will extend his labours. I was much struck with the place in which meetings are held at present, being a natural cave capable of holding thirty or forty persons.

A case of man-stealing occurred at this place also the day before our visit. A boat from the same vessel which had taken the natives on the other side of the island called, and those on board enticed a native to go into it. In this case a promise of tobacco was the bait held out. As soon as the man knew his danger he struggled to jump overboard and swim ashore, but was forcibly carried away. The natives were much excited, and threaten to fire into the first boat that may visit their shores. This slaver made the circuit of the island, and could we follow in her track, I have no doubt but similar tales of violence and outrage would meet us everywhere.

The island of Erromanga is about the same size as Tanna, and is separated from it by a strait eighteen miles wide. It is less fertile than some of the other islands, but the natives can with moderate labour raise abundance of food. The population has been much reduced of late years, and probably does not exceed 3000 or 4000 souls. No island in these seas possesses a darker and more eventful history. The martyr blood shed on it will make it a spot of tender and imperishable interest to the Church of Christ. The mission on this island has had no ordinary trials, but things are in a hopeful state at present. The Erromangans have a strong claim on our christian sympathy. They have suffered unparalleled injustice, outrage and cruelty from lawless traders. The best recompense we can now make for the injuries inflicted on them is to give them the gospel, which brings peace on earth and good will toward men.

(To be continued.)

TRINIDAD MISSION.

Letter from Rev. Mr. Morton.

IERE VILLAGE, August 6th 1869.

Rev. and Dear Brother,—Besides meetings on Estates during the week, I have had service every Sabbath afternoon, for the last two months, with the coolies in the church here. We tried this toward the

end of last year, but Mrs. Morton's illness interrupted; and the experience of the few meetings that we had convinced me that it would be better to hold less formal meetings among them until I had better command of the language. The attendance at that time never exceeded fifteen, for the past two months it has varied from thirty to eighty. The service begins with the reading of the 95th Psalm down to the words, "To-day when you hear his voice harden not your hearts." Then follow prayer, the ten commandments, another psalm, often the 103rd, a passage in the New Testament, with a short discourse and closing prayer. At first quite a number of women brought their babies, which proved a great annoyance. Those who were anxious to hear protested against it, and declared the women should stay at home, which they nearly all did for one or two Sabbaths. I have, however, succeeded in getting them to attend again, leaving their babies for the most part at home. They are very attentive and seem annoyed when any noise disturbs the service. You must not think, however, that they are almost Christians. While some of them understand all that we say, many of them do not, although we try to use the plainest words in their language. They are so ignorant, that many of the simplest ideas of the Bible are strange to them—they have neither the idea, nor a word to express it, although their language is rich in words. We have then to resort to illustration. In speaking from the passage "The blood of Jesus Christ his son cleanses us from all sin," I at first felt some difficulty in finding words to express the truth so as to be understood. When preaching in the verandah of an Estate hospital, I found an illustration under my hand. The table before me was blotted with ink. I pointed to it, and asked them, if it was not spotted. They understood me at once, and assented, I then used the negative expression, which means undefiled—spotless, and found that they understood it. Well, Adam's soul was spotless before he sinned. Sin blotted it,—stained it, so all our souls are stained. Unless made white—spotless again—we cannot see God, or go to heaven. Now, look at this table. Water will take away some of the stains. Soap and water will remove more. But some of them are deep into the wood, and nothing but the strongest drugs will take them out. It is so with sin. It is deep into the soul of man. Water—baptism—will not wash it out. The blood of the goats you sacrifice will not remove it. Only the precious powerful blood of Jesus Christ can blot it out.

At the close of the service in the Church one Sunday, a babajee asked who was God's father. I told him God had no

father. "Well, then, who made God," was his next question. I said God made all things, but he is self-existent. The word for self-existent he did not understand, indeed, only two or three in the Church did, and I had to explain the idea in other words. But the babajee was a philosopher. He maintained that if God was, he must have been made by some one, at some time. Here, however, his philosophy seemed to end. He did not seem to have risen to the extravagance of an infinite succession of creations, or to the truth of a great uncaused cause. He asserted that he knew a great deal about God, that God was in him. This babajee is an old grey-headed man. He formerly lived on the road between this and San Fernando, and when driving past at early morn, I have again and again seen him paying his devotions to the Sun. With clasped hands and rapt expression he gazed upon the orb of day, and bowed several times to it. He then poured out a *lotu* of water to the Sun, and bending down dipped his finger in the poured out water and touched his forehead with it.

The Brahmans have not here the position and influence they have in India. When they come on board the emigrant ship, having to come in contact with all castes, they throw their Brahmical string into the Ganges, and here they mix freely with all castes and no castes. But they try to maintain their influence over the consciences and pockets of the people. I never had an adequate notion of what pride was till I saw it in a Brahmin. One day after the service on an Estate, one stepped forward and shook hands. He was lithe and straight as a palm tree; though his white head and beard declared him in the winter of his years. He drew himself up before me, with the dignity of a prince and addressed me as a fellow Brahmin. He was poor, he said, his savings had been stolen, and he was pleased to hear me say in preaching that God would one day catch and punish the thief. He had to work now, though old; but he had been a gentleman, in India, and was so in spirit still. And his eye flashed with haughty dignity, as he claimed me for a brother though a carriage stood at hand for me and his hoe awaited him.

On one occasion I witnessed a quarrel between a Brahman and a Mussulman. Under provocation, the latter cursed the Brahman, which is considered a dreadful offence, and his rage was something terrific. I thought he would have killed the offender on the spot. And he summed up the enormity of the crime in that he was a Brahma-putra—son of Brahma.

Just before the wet season, our school house at Mount Stewart Village was blown

down. The difficulty of getting another place and some uncertainty about a teacher, led us to give up that school for a time, and now we find that the school here requires the whole of the teacher's time. Besides the children we have now five young men who do a task in the morning, and come regularly to school at noon. My teacher left to attend the Normal School, at Port of Spain, at the end of June, and during July, I had to carry on the school alone. The new teacher has been with me only a week. You will be pleased to hear that he is a Christian Coolie, baptized by Rev. W. Dickson, of Aracua. Last Sabbath he set with us at the Communion table. He has been in the service of one gentleman ever since he came here, some eight years ago, and two of these years he spent in Britain. A servant all that time he had but indifferent advantages in the way of education, and no experience in the way of teaching. We hope, however, that he will prove of great service to the Mission, and our aim will be to help him forward. His name is Charles Clarence Soudeen.

When the Rev. G. Lambert left, I promised to give his congregation morning service twice a month. Early in May a Presbyterian congregation in Grenada applied to Rev. Mr. Brodie for some help. Arrangements were made which enabled Mr. Brodie to spend the past month in Grenada, without depriving any of the congregations here of much service. Of course it entailed double labour on the ministers, and three services, besides prayer meetings and sabbath-schools have been the rule for nearly two months. That we have had strength for the work is matter for profound thankfulness.

You have probably heard that it has been unhealthy here and that report may have exaggerated the matter. Fever of a typhoid type running on in many cases to yellow fever, has been epidemic in Port of Spain for nearly two months. There have been few cases, and scarcely any fatal, in this part of the Island. And it is now thought that the worst is past.

You ask me to write when I want money for the school. The expense of the school up to July 31st. has been raised here by ways and means which will appear when I forward accounts at the end of the year, if spared. St. John's Sabbath School have very generously voted us \$30 in addition to the ten left over from the sum sent us by them last year. This will pay the teacher for nearly three months. And I hope that all that is necessary to carry on the school to the end of the year, will be met in some way without drawing on the F. M. Fund.

I am yours, very sincerely,
JOHN MORTON.

P. S. I hope to hear that Mr. Lambert has stirred up your zeal, and that there is a prospect of another labourer for Trinidad soon. The Church has now set in action the means for converting the Coolies; the gospel is preached to them in a language they can understand. But faith must look upward and plead for the divine energy which alone can make them a willing people. I hope the Church is enjoying at home many tokens of the Spirit's presence, and that the meeting of Synod was one of great harmony and a time of much refreshing.
J. M.

Rev. P. G. MCGREGOR,
Sec'y F. M. Board.

News of the Church.

Presbytery of Halifax.

The Presbytery of Halifax met at Mahone Bay on the 25th ult., and was constituted by Rev. E. A. McCurdy, Moderator, besides whom there were present, Revs. William Duff, Donald McMillan, D. S. Gordon, Matthew G. Henry, Edward Annand, John Forrest, Peter M. Morrison, Archibald Glendinning, and John McLeod, Ministers, and James Eisenhour, Esq., ruling elder. Commissions were read and sustained from the Kirk Sessions of Musquodoboit Harbour, Annapolis, Bridgewater and Poplar Grove congregations, appointing: W. S. Kent, Elias Tupper, Abraham Hebb, and Donald Fraser, Esqrs. respectively to represent them in the Superior Church Courts during the present year. Their names were added to the roll.

Having met for the induction of Rev. Ebenezer McNab, into the newly formed congregation of Mahone Bay, the preliminary steps having been taken the Rev. P. M. Morrison delivered an appropriate discourse from John xv. 22,—narrated the steps previously taken and put to Mr. McNab the usual formula of questions to all of which satisfactory answers were given, when, after solemn prayer by the Moderator, Mr. McNab was declared duly inducted into the pastoral charge of Mahone Bay congregation. He was then suitably addressed by the Rev. Donald McMillan, and the congregation by Messrs Duff, McCurdy, McLeod, Forrest and Annand. Mr. McNab received the right-hand of fellowship from the members of Presbytery and cordially welcomed by the congregation on their retiring from the church.

This is now the fourth Presbyterian congregation in Lunenburg. At Mr. Duff's

settlement in that place, the whole field was under his charge. In Nov. 1856, Bridgewater was disjoined from Lunenburg and formed into a new congregation under the pastorate of Rev. H. D. Steel, who was succeeded by Mr. Morton, now missionary in Trinidad. The present incumbent is Rev. P. M. Morrison. In April 1860, LaHave and New Dublin were formed into a separate charge. Soon afterwards Rev. Donald McMillan accepted a call to become their pastor, and was settled over them, where he has continued to labour with much success. Each of these congregations received a supplement for a few years; but for some time past, they have not only been self-sustaining, but have contributed liberally to the several schemes of the church. Mahone Bay is for the present to receive a supplement also; but it is confidently expected that it will not be required for more than a year or two. It is a compact harmonious and spirited little congregation, situated in one of the most beautiful and thriving parts of the province, so that Mr. McNab enters upon his labours with every prospect of comfort and success.

Rev. John Forrest reported that he had preached and moderated in a call in St. James' church, Dartmouth, to Rev. Alexander Falconer, of Charlottetown, P. E. I., that the call was cordial and harmonious, and was signed by one hundred and four members and adherents. On motion it was agreed to receive the report, approve Mr. Forrest's diligence, sustain the call as a regular gospel call, direct the Clerk to transmit it and the other papers connected with it to the Presbytery of P. E. Island, and appoint Rev. Professor McKnight and Charles Robson, Esq., to prosecute the call before said Presbytery.

A letter from Rev. William Maxwell was read in which he tenders his demission of the pastoral charge of Chalmers Church congregation. The demission was allowed to lie on the table and Rev. Wm. Duff appointed to preach in Chalmers Church on Sabbath, 11th September, notify the congregation of said demission and cite them to appear for their interests at the next regular meeting of Presbytery, to be held in Poplar Grove Church, Halifax, on Wednesday, October 6, at 11 o'clock, A. M.

A letter was also read from Mr. Edward Grant, intimating his acceptance of the call from Kempt and Walton. The Clerk was instructed to request him to appear at the next meeting of Presbytery to give in his ordination trials.

Revs. D. S. Gordon and Allan Simpson asked and obtained leave of absence from their congregations for eight weeks to visit the United States and Canada for the benefit of their health.

Reports of Missionary labour by Messrs.

Burgess, Smith and others, were read and approved, and the following appointments made, viz.:—Mr. Nelson to supply Shelburne, Mr. Dickie, Sheet Harbour, and Mr. Layton, Hillsboro' and Digby from the 2d Sabbath of September till the end of October.

JOHN M. McLEOD, Clerk.

Presbytery of Truro.

This Presbytery met, according to appointment, at Maitland, on Tuesday, Aug. 24th. The first business was the visitation of the 2d congregation of Maitland and Noel. The whole was, as usual with this congregation, very pleasing. The pastor, the Rev. John Currie, is abundant in labors. He does not, according to the good old custom, hold diets of examination throughout the congregation. He submitted to the Presbytery reasons for the omission, stating that his session was of the same mind with him respecting this matter; but expressing his readiness to bow to the judgment of the court. Not holding diets of examination, he visits the whole congregation pastorally every year. He also visits the sick attentively. He has a Bible class in Maitland during the whole year, and during winter others in the various settlements throughout the congregation. These are attended, in all, by about one hundred young persons. He gives corresponding attention with similar results to prayer meetings. In all these labors Mr. Currie is happily seconded by a band of devoted elders. They also visit the sick. They attend and take part in prayer meetings, and they are all employed as Sabbath school teachers.

The managers reported no arrears, and that they were able generally to make payments at the appointed time. When last visited, two years ago, they reported that the congregation had resolved to increase the salary \$100, raising it from \$600 to \$700. This latter sum they have since that time been paying. This, however, they said they were not prepared to affirm, was thought sufficient. They were of opinion that if Mr. Currie would grumble a little, they would add another hundred dollars. The Presbytery could not hold out to them the prospect of their accomplished pastor very speedily becoming an adept at this species of manoeuvring. Members of the court, nevertheless, began to have the impression that the \$800 would by-and-bye be forthcoming, without the aid of grumbling. It appeared as if the managers were, in a modest way, hinting at what might soon be expected. In this congregation we have impressive example of what may be accomplished by an able, earnest, and devoted minister. The Presbytery—wish-

ing their scheme for the systematic and more adequate support of the Gospel ministry to be adopted by congregations at their next annual arrangements, or as soon thereafter as possible—appointed parties to meet with sessions, Boards of managers, and congregations, mention the object of the scheme, explain its nature, show its advantages and ascertain when it could be adopted. The appointments are: Mr. Sinclair to Stewiacke; Dr. Smith to Spring-side; Dr McCulloch to Onslow; Mr. Chase to Fruro; Mr. Byers to Maitland; and Noel, taking both congregations conjointly; Mr. McLellan to Clifton, Mr. Currie to Acadia; Mr. Ross to Lower Londonderry; Mr. Willie to Upper Londonderry; Mr. McKay to Parrsboro'; and Mr. McKinnon to Economy and Five Islands;—these ministers in each case to be accompanied by an elder or other qualified person appointed by his session,—the work to be done, and the delegates prepared to report to Presbytery by the end of November.

Appointed next meeting at Parrsboro' for visitation, on the 1st Wednesday of October—being the 6th day of the month.

A. L. WYLLIE, Clerk.

Presbytery of Pictou.

The Presbytery of Pictou met in James' church, New Glasgow, on the 7th inst., and was constituted by the Rev. George Roddick, moderator, with whom were present the Revs. Dr. Roy, George Walker, A. P. Miller, Alexander Sutherland, James Thompson, John Mackinnon, Alexander Ross, K. J. Grant, and A. J. Mowitt, ministers; and Messrs. Dr. Murray, Chas. Fraser, James Fraser, Duncan McLean, John Miller, James Davison, Hugh Gunn, Alexander Grant, and Alexander Murray, ruling elders.

Commissions from West River session appointing John Mackenzie, from Central church session appointing John D. Cameron, from Primitive church session appointing Dr. Murray, from Merigomish session appointing Wm. Munn, from Hopewell session appointing John McLean, and from Little Harbour session appointing Simon Fraser, to be their respective representative elders in Presbyteries and in Synod during the year, were read, sustained, and the names of these brethren added to the roll.

The Revs. Mr. Richardson, of the Presbytery of Paris, John Stewart and J. B. Watt being present, were invited to sit as corresponding members, and took their seats accordingly.

According to notification, Messrs. Alexander Pollok and Wm. Ross, students of the first year in Dalhousie College receiving The Mackenzie Bursaries, appeared,

and having assured the Presbytery that they had passed their examinations at the close of the last session, the Presbytery were satisfied with this evidence of their diligence, and agreed to continue to them the Bursaries during the ensuing year.

The Rev. Mr. Walker reported that the committee appointed to watch over the interests of the congregation of Little Harbour and Fisher's Grant, met according to appointment at both of these places, and that they found the people unanimous in their desire to apply to the Presbytery at their first meeting for a moderation in a call for one to be their pastor; and that the people of Little Harbour had appointed Robert McNeil, Esq., and Mr. Thomas Foster, and those of Fisher's Grant Mr. John Foster, their commissioners to apply to Presbytery for a moderation in a call. His report was received and the diligence of the committee commended.

The above named commissioners being present, requested the Presbytery in the name of the congregation to appoint one of their number to moderate in a call at as early a date as possible for one to be their pastor. They stated that the stipend promised is \$600 with a manse or glebe.—Their request was granted, and the Rev. Mr. Walker appointed to preach at Little Harbour on the 20th inst., at 5 p. m., and at Fisher's Grant on the following evening at the same hour, and in both places moderate in a call.

The Rev. Alexander Sutherland laid his demission on the table of Presbytery, assigning as a reason *inadequacy of support*, and a regard for the education and other interests of his family. It was agreed that it lie on the table, and that the congregation be summoned to appear by commissions for their interests at the next meeting of Presbytery. The Rev. Mr. Roddick was appointed to exchange with him on the third Sabbath of this month and intimate this matter from the pulpit, and instruct the session and people to meet on some convenient day previous to the first meeting of Presbytery, in order to consider this matter and appoint their commissioners to appear for them at Presbytery.

Mr. William Grant, preacher, having previously intimated his acceptance of the call to him from Earltown and West Branch, being present, gave in his ordination trials, consisting of a Lecture on 2 Cor. v. 17-21; Sermon on John iii. 37: Exercise and Additions, Col. ii. 10, 11, 12: Hebrew, Psalm xxiii.; Greek New Testament, *ad aper Lib.*; Church History, Arian Controversy and Theology, Original Sin. All these were unanimously sustained.

It was agreed that the next meeting of Presbytery be held in Scotsburn church on the 27th inst., at 2 p. m., and the next day

in Earltown church at 11 a. m., for the ordination and induction of Mr Grant. The Rev Mr Thompson to preach, Mr Blair to preside and address the people in Gaelic, and Mr Patterson to address the minister.

The Rev Mr Ross was appointed to preach in Earltown church on the second Sabbath of this month and read the Edict in reference to Mr Grant's ordination, and the Rev Mr Stewart to supply his pulpit on that day.

Supply of Preaching for Little Harbour.

Rev K. J. Grant, 2nd Sab. Sept., 11 a. m.
 " J. Stewart, 3rd " 11 "
 Mr Wm. Grant, 4th " 11 "

Fisher's Grant.

Rev Mr Bayne, 2nd Sab. Sept., 3 p. m.
 " John Stewart, 3rd " 3 "
 Mr Wm. Grant, 4th " 3 "

John Knox's Church, New Glasgow.

The Rev Alexander Stirling until the first Sabbath of October.

Mr Kenneth Mackay, student, was assigned the following subjects to be given in before he goes to the Hall:—Homily, 1 John iii. 1; Greek, the Epistle to the Ephesians, and Hebrew, Malachi.

The Presbytery then adjourned to meet according to appointment. Concluded with prayer.

JOHN MACKINNON, *Clerk.*

Two Fathers Gone.

Rev THOMAS S. CROWE of Maitland, died on the 6th September, in the 83rd year of his age and the 54th of his membership. Rev. JOHN SPROTT, of Musquodoboit, died on the 16th ult., in the 90th year of his age. Mr. Crowe was the "Father" of the Synod, and we believe the oldest minister in Nova Scotia. Mr. Sprott was probably next in age as a minister, but older as a man. In the next *Record* we hope to give brief memoirs of these venerable departed fathers.

The late Dr. Burns.

The venerable Dr. Robert Burns died at Knox College, Toronto, on the 19th August, after a brief illness. He had just returned from a visit to Scotland, and was entering on his usual course of labour, when the final call came. He was 81 years of age. He was licensed in 1810 and ordained in 1811. During his long life he was an indefatigable labourer. He took an active part in the disruption. In 1845 he accepted a call to Toronto, and from that year till his death Canada was his home. For several years he was Professor of Church history and Apologetics in Knox College, and as Eminent professor he con-

tinued his connection with it till the last. To quote from the *Canada Record*: "With apostolic zeal he performed an immense amount of mission work throughout the whole of Canada. More than once he visited the Lower Provinces; once at least he visited Newfoundland; while there was very few regions in Canada, east or west, however difficult of access, which he did not visit some time or other, and in which he did not seek to scatter the good seed of the Kingdom. His advancing years scarcely lessened the amount of his travelling and preaching. Not only were the summer months devoted to visits to mission stations and destitute localities, but even in winter he set apart the New Year holidays for what he called his "skigh mission," and devoted many Sabbaths beside to the same object. And we know well that these visits have been abundantly blessed, in refreshing and encouraging the hearts of the people, and giving a stimulus to their efforts in the cause of the gospel.

Dr. Burns had many qualifications which fitted him for taking a prominent position among his contemporaries, and for being a standard bearer in the conflicts which the revival of evangelical principles and the progress of social reforms brought about in his day. His natural endowments were of a superior order. His reading was varied and extensive, while a memory singularly retentive and ready enabled him to have at command the results of his reading. His style was clear, manly, and vigorous. His principles were not taken up just to suit the times, but were conscientiously held, and freely and fearlessly expressed. His energy was untiring. As a preacher he was evangelical, impressive, and often powerful. His discourses were full of sound theology, enriched by apt illustrations, and even to his latest years were delivered with remarkable energy. In 1828, in acknowledgment of his theological learning and labours, he received from the University of Glasgow the degree of D.D. He was elected Fellow of the Royal Society, and was also a member of the Antiquarian, and other learned societies.

Statistics.

My Dear Mr. Editor,—In the "remarks on the Statistical Table," published in the last number of the *Record*, there is one statement to which I take exception. It is this—"Two city charges in St. John, N. B.—families 280—contributions \$2321.09—rate \$11.86—far below the average of their class." My objection is, that this statement is unjust to two of our congregations. I do not say that either has done its duty. But by the method of grouping adopted, in taking two of a class and striking an ave-

rage, and comparing this average with the average of the class, one congregation gets credit for \$1.82 per family more, and the other for \$1.82 less per family than it is entitled to. The two congregations are spoken of in the same terms of disapproval although one—the poorer of the two—has actually contributed \$509 more than the other—a sum greater than the total contributions of 41 of our congregations.—In justice to both congregations, I must ask you to insert this note in the next number of the *Record*. I regret that our contributions for 1868 are less than for 1867, and I regret to have to state that this result is due, in part, to the fact that our people found that the efforts of wealthy neighbours were not commensurate with theirs. A full exposition of all the facts may do good to both.

I am, yours very truly,

N. MCKAY.

St. John, N.B., Sept. 11, 1869.

[The average rate of a class of congregations is not and does not profess to be the rate of each congregation taken separately. It is only by referring to the Table that an ordinary reader of the *Record* could ascertain what were the two congregations alluded to, and any reader who took the trouble to make this reference would observe at the same time that the rates of the two congregations are \$13 68 and \$10 04 respectively. If Mr. McKay's people are influenced in part, as his letter intimates, by a comparison of their doings with those of their neighbours, let us hope that they will extend their idea of neighbourhood beyond the limits of their own city. The rate of contribution in the neighbouring cities of Halifax and St. John, Nfld., is just about double what it is in St. John, N. B.; the average of the four congregations being \$27.19 per family.]

It appears that a contribution of \$23 for the supplementary fund was omitted in the return from Annapolis. Adding this item, the rate per family is \$22.02. A. McK.]

Colportage.

We publish this month the Report of Rev. H. B. McKcKay, which in conjunction with Rev. Mr. Baxter's report, given in our last, will furnish a very full view of colportage operations as conducted in connection with our Church. To place good

sound books within reach of our people—to persuade them to buy such books—to circulate tracts among the destitute—is to do work the results of which may be met for scores of years to come. We hope therefore, that the liberal will devise liberal things in connection with colportage operations.—The following certificate was inadvertently omitted in publishing Mr. Baxter's Report:—

"We have seen the Agent's books, heard his report, examined the above summary of accounts and find it correct.

JAMES BYERS.
ROBERT SMITH."

Editorial Notice.

We have been requested to publish from the *Eastern Chronicle* a series of letters on the Scriptural authority for making permanent provision for ministerial education by raising an endowment, the annual interest of which shall pay our professors. The correspondence presents some of the arguments on both sides of the question, and we should be happy that all our readers should have the perusal of it, and judge for themselves; but as it embraces now some five or six letters, its publication in the *Record* is simply impossible. While our present number shews that we are not yet done with the discussion of Hymnology the Moderator's sermon, ordered by Synod to be printed, we regret to say, awaits publication for want of room; and we have learned from experience that if Synodical papers and reports, accounts and statistics must all appear in our pages, besides Missionary intelligence and Presbyterian notices, that it must of necessity be closed as a general rule against controversial matter however interesting or important the subject may be.

Summary.

MIDDLE MUSQUODOBOIT.—During the past season a very large Presbyterian church has been erected here, which, when finished, will be quite an ornament to the community and a credit to the adherents of our cause in this locality.

SHEET HARBOUR.—The small church erected here many years ago, has become entirely too small to accommodate the

Presbyterian population of this rising settlement. Active steps are now being taken toward the erection of a new church.

PETICODIAC AND SALISBURY, N. B.—There are some Presbyterian families in these localities requiring pastoral oversight. The former is a growing place, and if the two were united with Moncton they might receive a portion of Rev. John D. Murray's service. Shediac, Cocagne, and Scotch Settlement, if disjoined from Moncton, and Buctouche united with them, would form a new congregation in the Presbytery of St. John.

FIFTEEN MILE STREAM.—This is one of our new gold diggings, situated about 22 miles from Sheet Harbour. A road is now being constructed leading from Sheet Harbour to Hopewell railway station, and passing through these Diggings. Some Presbyterians have now gathered here, and when the road is finished many more will be found flocking in seeking for the gold that perisheth. Our church will have to supply them at no distant day with the pearl of great price.

EARLTOWN.—Mr. William Grant has accepted a call to Earlton; which has been vacant since the death of Rev. L. McDonald.

SCOTTSBURK.—It is understood that Rev. A. Sutherland is shortly to remove to Nebraska in the "Great West."

The first Sabbath of September was observed as a day of special prayer with reference to union by the Old and New School Presbyterians of the United States. Union is also the subject of prayer among the Scottish Presbyterians.

The Irish Episcopalians are arranging for their own government now that they are cut off from connection with the State. An effort is made to give due prominence to the lay element.

It is proposed that special united prayer be offered up for Roman Catholics during the first week of next December. A "General Council" is called by the Pope to meet on the 10th of that month. This council will try to devise means for the overthrow of Protestantism. It is therefore specially appropriate that Protestants should plead for their foes in prayer. The proposal was first made by Merle D'Aubigne; and it is now sanctioned by leading Protestants in other countries.

The Welsh Calvinistic Synod met lately at Carnarvon. Deputies from the Irish Presbyterian and Scottish Free churches were present. Among the deputies of the latter were Dr. Candlish and W. Arnot.—There is a strong disposition among the

Welsh Methodists to fraternize with the Free church.

The Irish Presbyterian church is to lose *Regium Donum* which last year amounted to £40,000; or £75 to each minister of the church. Life interests are secured; and the church has sufficient vitality to be benefited by being thrown on her own resources. Speaking of the Irish church, Dr. Porter said before the Welsh Methodists:

We are at least one-half of the Protestants of Ireland, and if we have not the aristocracy of wealth, we have the aristocracy of intellect, of industry and moral worth. We have 610 ministers, 2127 elders, 7362 Sabbath-school teachers, 560 churches, some of them plain buildings, like your own, others splendid structures—for we have got rid of the idea that sterling piety and good taste can be dissociated from each other without doing injury to both—247 manses and two colleges, at which are 316 students for the ministry. We raised last year for all religious purposes, in the ordinary way, about £88,018, that is, on an average, £130 from each congregation. An overture passed the Assembly, sent forward by the Synod to which I have the honour to belong, declaring that £150 per annum is the lowest stipend any minister should have. And a committee was appointed to prepare for a Sustentation Fund, to take the place of the *Regium Donum* we are to lose, out of which each minister will receive an equal dividend; thus doing away with an anomaly that exists even in Presbyterian churches, where one is clothed in purple and fine linen, faring sumptuously, every day, another, like Lazarus, at the rich man's gate.

NUNNERY STORIES.—A dreadful discovery was lately made in a convent in Cracow, where a Nun had been kept a prisoner in a filthy den for Twenty-one years! She was naked, and altogether filthy and miserable when rescued. Other ugly cases are leaking out.

NOTICES, ACKNOWLEDGEMENTS, &c.

THEOLOGICAL HALL.

Next Session of the Theological Hall of the Presbyterian Church will be opened with a lecture by Professor McKnight, on Monday, the 1st November, at half-seven o'clock, evening. The Board of Superintendence are making arrangements for a course of lectures of a popular kind to be delivered for the benefit of the students, by leading ministers of the Church, during the session. Two prizes are offered of \$50 and \$25 respectively to the students of this College, by the Scottish Reformation Society, to be awarded after examination in writing on the subject of the Ro-

mish controversy. Further particulars respecting the examination for these prizes, will be communicated to the students in due time.

The Home Mission Board are also empowered to give one or more bursaries to Gaelic speaking students. These are usually to the amount of \$40 each.

P. G. MCGREGOR,
Secretary to Board of Superintendence.
Halifax, 9th Sept., 1869.

The Treasurer acknowledges the following sums received during the last two months. His illness in the latter part of August prevented the publication of any acknowledgments in the *Record* for September:

FOREIGN MISSIONS.

Collected at Mr. Lambert's meeting in New Glasgow.....	\$26 31
Congregation of Canard, Cornwallis, Rev. J. Hogg.....	23 25
St. John church Sab. School, St. John, N. B.....	1 90
Salmon River cong., N. B., Rev. J. Salmon.....	7 00
Stewiacke paid at Synod.....	27 20
Glassville, \$5; Florenceville, \$2.50; Greenfield, \$2.50, Rev. S. Bernard	10 00
Clifton—Coj. in Miss Christie's school.....	\$2 45
Col. by Miss Maggie Wilson..	1 84
" " R. Sanderson... 1 17	
" " L. Byers and L. Alexander.....	2 84
A Friend.....	10 00
	18 30

"DAYSPRING."

Fort Massy Sab. school Mission Boxes.	16 62
Salmon River cong., N. B.....	3 70

HOME MISSIONS.

Sheet Harbour, Rev. J. Waddell....	4 00
Little Harbour, for Mr. Layton....	6 00
St. John church Sab. school, St. John, N. B.....	10 36
Stewiacke, paid at Synod.....	27 20
Canard St. cong., Cornwallis.....	40 87
A Friend, Clifton, per Rev. J. Byers.	10 00

SUPPLEMENTARY FUND.

Chalmers' church.....	45 00
East Branch Last River, Pictou	10 00
Sab. school St. John church, St. John, N. B.....	4 70
Sherbrooke, collection.....	24 20
Goldenville, do.....	8 00
Mount Stewart, P.E.I.....	10 00
West St. Peter's.....	11 12
Murray Harbour North.....	14 15
Mr. Brahat of Murray Har. South, 5s. I. ey.....	0 84

EDUCATION.

Primitive church, New Glasgow.....	40 00
Stewiacke, paid at Synod.....	18 30
Knox church, Pictou.....	16 42

ACADIAN MISSION.

Alexander Ross.....	\$1 00
John Clarke.....	1 00
Miss McKinnon.....	0 50
Cash for books from French missionaries.....	4 50 7 00
River John cong., Rev. H. B. McKay	12 05
Queen's Square cong., Charlottetown	11 44

SYNOD FUND.

Sharon ch., Albion Mines, besides \$8 paid at Synod.....	9 64
Stewiacke, paid at Synod.....	10 00
Dartmouth, besides expenses.....	6 45

The sums acknowledged from St. John's church Sabbath school, St. John, N. B., were collected as follows:

	F.M.	H.M.	Sup.
Miss Galbie.....	\$2 41	\$0 33	
" E. Henderson.....	2 01	1 12	
" M. Logan.....	0 50	0 25	2 05
Master H. Drury.....	0 70	2 54	0 90
" H. L. Roberts.....	0 20	1 15	
" H. Corbitt.....	0 25	2 00	0 25
	\$1 85	\$10 36	\$4 65
N. B. Cy.....	\$16 86	\$17 00	

The \$10.70 acknowledged from Salmon River, N. B., were raised thus:

Miss Martha Harper.....	\$4 50
" Mary Lister.....	3 00
" Sarah Smith.....	1 40
" Annie McDonald.....	1 60

N. B. Cy..... \$10 50 \$10 70

PAYMENTS FOR "RECORD."

The Publisher acknowledges receipt of the following sums:

Mr. S. McNaughton, Guysboro'.....	\$0 62½
Mr. P. Smith, Bedford.....	0 30
Miss McNab, Halifax.....	2 50
Rev. W. R. Frame, Summerside, P.E.I.	5 00
Mr. John Scott, Charlottetown, P.E.I.	6 00
Rev. E. A. McCurdy, Musquodoboit.	8 00
Thomas Fenerty, Esq., England.....	0 62½
Mr. W. Ross, Pictou.....	11 50
Rev. Mr. Salmon, Chipman, N.B.....	4 50
Rev. S. Bernard, Florenceville, N.B.	6 50
Mr. C. McPherson, Cape North, C.B.	1 00
Mr. Angus McLean, ".....	1 00
Mr. Joseph Heallen, ".....	1 00
Catherine McPherson, ".....	1 00
Mr. Donald McKinnon, ".....	1 00
Dr. Waddell, St. John, N.B.....	0 60
Halifax.....	4 00
Carleton, N. B.....	5 50

THE HOME AND FOREIGN RECORD.

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