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THE
Home and Foreign Record
OF
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JUNE, 1867.

THE APPROACHING SYNOD.

The Synod of the Presbyterian Church of the Lower Provinces of British North America will meet in Primitive Church, New Glasgow, on Tuesday the 25th June, and at 7 o'clock in the evening. On that evening the retiring Moderator,—Rev. James Bennet,—will preach and the Synod will be organized.

We need not remind our readers of the great importance of the annual meeting of our Supreme Court, and of the duty to pray earnestly for the blessing and presence of the Head of the Church. Without His presence our meetings will prove a Babel of confusion—a useless waste of energy, and a source of weakness. With His presence and guidance the Synod can do great things for the promotion of the welfare of the Church, the salvation of souls, and the honour and glory of the Redeemer.

Heretofore God has heard and answered our prayers and made our path plain before us in the day of perplexity. Let us trust Him for the future, and continue instant in prayer for His Spirit to fill our hearts with holy zeal and love, and all the graces that adorn the christian character.

Difficult questions have been confronted in other days and have been solved rightly. Difficult questions will, no doubt, confront us at the next meeting of Synod, but in the strength and wisdom which God gives in answer to prayer we can meet them and dispose of them as we ought.

We may mention a few subjects that will come before the Synod. Our Foreign Mission will command attention as usual, and

the "man-of-war business" will be before the Synod by appeal from one of the Missionaries. The question of a mission to one of the West Indies will probably be decided.

Last year Rev. J. I. Baxter called attention to the need for a superior institution for Female Education. A Committee was appointed to investigate the matter and report to Synod.

An able discussion took place last year on the Sustentation of the Ministry. A Committee was appointed to devise practical measures and to report to Synod. The subject will be under discussion on the second evening session of the Synod. Our permanent stability and usefulness will largely depend on the success of the movement now on foot for increasing the income of ministers.

Other important Committees will have to report, and no doubt new matter will come forward as usual. We hope therefore that the attendance will be larger than on any previous occasion. The facilities for travel are much greater than heretofore, and the expense much more reasonable.—We believe that on all steamers and railways only one fare will be charged for going and returning. Elders from all parts of the Church should endeavour to be present. According to the Presbyterian theory there should be present an Elder as well as a minister from every congregation. All have an equal interest in the prosperity of the Church.

Again we say, pray for the Synod, that wisdom from above may guide all its deliberations and decisions, and that ministers,

elders and people may be willing to do all in their power to promote the glory of God through the spread of the gospel and the salvation of souls.

THE CURACOA AFFAIR.

In our number for February 1866, we published letters from our missionaries giving an account of the bombardment of Port Resolution, by H. M. S. *Curacoa*, and expressed ourselves in strong condemnation of the proceeding. We have since that time watched for any thing that would throw further light on the affair. In our number for June last, we gave Mr. Inglis's statement and defence of the proceedings at full length. The Board of Foreign Missions have received two communications on the subject, one from Mr. Inglis and one from Dr. Geddie, which were given in an extra No. of the *Record*. It will be admitted that Mr. Inglis states all that can be said in defence of the affair, while we are satisfied that all will admire the calm and christian spirit, in which Dr. Geddie discusses the whole matter.

We do not design entering into the discussion of matters which Dr. Geddie has treated. But there are points on which some explanations are due both to ourselves and others, and there are some subjects on which it seems now due to the church, that information should be laid before them, which delicacy has hitherto led us to withhold. In regard to Mr. Inglis, all we did was to express astonishment that he should have allowed himself to be involved in these proceedings. We said so because of the respect we entertained for him. This feeling we still entertain, and we trust we shall not pen a single word offensive to him personally.

It is scarcely necessary to corroborate Dr. Geddie's statement that he was in no way responsible for the article in the *Record*. We may add too that neither the Board of Foreign Missions, nor the members of it (with a single exception) had any concern in it whatever. It is but right to say on the other hand, that every statement in that article regarding the history of the

Tanna mission, was either received from Dr. Geddie directly, or confirmed by him, most of it some time before the news of the *Curacoa* affair reached this country. We may add too that all the views expressed were views in which he concurred and to which he still adheres.

Mr. Inglis complains of the spirit of our articles towards the missionaries—that we took up exaggerated reports—that we endeavoured to make these reports as unfavourable for the missionaries as we could, and that we declared them unfit for the common brotherhood of missions. If the reports were exaggerated they were the reports of the parties themselves. The information had, was from the missionaries, and from parties on board the *Curacoa*, who published an account of it in the newspapers. If the information was imperfect, it was all that they chose to give us. So far from endeavouring to make the missionaries appear in as unfavourable a light as possible, we did the reverse. The account published by an officer of the *Curacoa*, we withheld entirely and used influence to prevent its appearing in our Provincial newspapers. Taking the statements of the missionaries, we endeavoured to find every palliation for their course that we could, and only remarked on facts, that the letters of five missionaries would not allow us to disbelieve.

In what we said we spoke rather as to the act than the actors, and we hoped that some explanation might be given, which would present the share of the missionaries in a more favourable light, than it would appear from their own letters. We are certain, that we had no feelings towards them but kindness and sympathy. We admit that we felt strongly, but our feeling was not indignation against any concerned. It was simply profound grief, that a mission in which for twenty years our earnest affections were engaged, should be placed in the position it was by the affair. In what we did we acted from a sense of duty, perhaps a mistaken one. We knew that the affair would bring discredit on our mission abroad and do it much injury, particularly in the Australian colonies, as it has done.

We knew that it would tend to separation between our missionaries and others in the South Seas, as it has done. We could not doubt that though it might impress the natives with an idea of British power, it would destroy in them all confidence in the pacific character of missionaries, which is the first essential to success in missions among savages—that it would lead them to identify the missionaries with other foreigners, and exasperate them more against both them and the religion of Jesus, as the missionaries have since felt.

But we never supposed that whatever steps the missionaries had taken they had committed any thing more than an error in judgment, nor did we suppose for a moment that they were actuated by any thing but the best of motives. If any different impression was produced by our article, we are sorry for it. We never declared them "unfit for the common brotherhood of missions," nor used language approaching to it. We thought that they had made a mistake in allowing themselves in any way to be mixed up with the affair. But we never meant to hint that for one error of judgment, and that with most of them at the beginning of their career, they should be cast off or regarded as unfit for their position. And we have no hesitation in saying, that for any word in that article that is or seems to be harsh or offensive to the missionaries personally, we express our sincere regret.

Since that time the subject has undergone a good deal of discussion, particularly in the Australian colonies. We have given our careful attention to all that has come under our notice on both sides of the question, and we must say, that while on some important points, the information first given by the actors in the affair has been modified by later information, yet the main facts are as they were then represented. In some respects increased information has only set the matter in a worse light, and on the whole the more it is examined, the more unjustifiable does it appear. So much is this the case, that one of the missionaries, who had allowed himself to be drawn into it, has since written home, candidly con-

fessing that his views have been "modified," and lamenting the manner in which he was led to having any concern in the matter.

Immediately after the *Curacoa* affair, an officer on board published an account of it in a Sydney paper, in which the following statement appears: "We had one seaman wounded, who was shot through the abdomen. He was taken on board and died shortly after. The exact number of killed and wounded among the Tannese we were not able to ascertain, but we believe it must exceed twenty. The day after our departure, a party of natives coming accidentally upon an unexploded shell in the bush were seized with a curiosity to see the contents of the brass percussion fuze, they squatted themselves round the shell and began beating the fuze with a stone, when it suddenly exploded, killing six of them and wounding others."

We had no reason at the time to suspect the correctness of this information. It was furnished by one engaged in the affair. A party from the ship had landed, and had the best opportunity of knowing the results of their proceedings. We confess that though we withheld this from publication, it did rouse our feelings and perhaps lent some pungency to our remarks. It was certainly most unfortunate, for the character of the missionaries, that such an account should have been published by those likely to be best informed, and no correction appeared till the indignation of the christian public in Australia had been excited. Every friend of the mission will rejoice to learn by the accounts which we have published since, and those which we published in the *Extra*, that the loss of life, though still to be deplored, was not such as was at first represented.

In the letters of the missionaries no mention was made of any efforts to secure the interference of a man-of-war previous to the arrival of Commodore Wiseman. It was there stated that on the arrival of the latter the missionaries had drawn up a memorial to Commodore Wiseman, calling attention to the outrages committed on British subjects in the mission service, &c., and the impression produced was that it was upon

this the Commodore had acted. The documents published in our present No. show that, through Mr. Paton's representations in Sydney, steps had been taken on the subject in Australia some time previously. We are glad to find too, that they do not hold themselves accountable for the subsequent proceedings of the *Curacoa*, though we fear that from their having presented this memorial, and from their having afterwards, in solemn council, thanked the Commodore for what he had done, the world will not hold them free. We, however, had no desire to fix the responsibility upon them. Our desire, on the contrary, has always been to find something that would remove it from their shoulders. But upon whomsoever it rests, the deplorable fact still remains, that the mission has been implicated in the proceedings, which were an outrage against humanity, in a way that must bring discredit and injury upon it for years to come, both in the South Seas and elsewhere.

As attempts have been made to connect Dr. Geddie's name with these proceedings, we have thought it due to him to publish the application of himself and Mr. Copeland regarding Rangi. Dr. Geddie has not thought it necessary to refer to his conduct in case of the *Iris*. But we feel it due to him to say that Mr. Inglis, has, unintentionally no doubt, made an unfair representation of his conduct in the matter. We therefore give the facts as stated by Dr. Geddie at the time. That vessel visited the west coast of Tanna, to punish a tribe for the murder of some white men and, besides the destruction committed, carried off a chief as a prisoner to Erromanga. Dr. Geddie was not present at these proceedings, nor was he implicated in them in any shape or form. The *Iris* however, after visiting some other places in the South Seas, returned again to Tanna, with the view of restoring the chief to his own district, and if possible re-establishing friendly relations. On her way she called at Aneiteum, and the captain invited Dr. Geddie to accompany him. After due consultation and deliberation Dr. Geddie, concluded that as her mission at that time was one of

peace and good will, he might as a man of peace and an agent of the Prince of peace accept the invitation. Thus he stated his course at the time. "*As his* (Captain Loring's) *errand is now one of mercy and not of judgment*, he expressed a strong wish that I should accompany him, and aid him in any way in my power. I consulted with Mr. Inglis on the subject, and we were of opinion that it was my duty to comply." How heartily would we rejoice if this were the position occupied by our missionaries in the *Curacoa* affair.

Dr. Geddie informed us that so far as his recollection served him, no white man had been killed on Tanna for ten years. Mr. Inglis corrects this by showing that a case of white men being killed by natives occurred on the West side of the Island, in the year 1858. We accept the correction, and ask our readers to note the facts of the case. By Mr. Inglis's own admission, it appears that no white man had been killed for more than seven years before the *Curacoa's* visit—that even then the murder was committed by persons belonging to a district on the other side of the island from Port Resolution, and that the guilty tribe were punished for it at the time by a British man-of-war, the *Iris*, Capt. Loring. This took place some months before Mr. Paton landed on Tanna. Moreover, Mr. Inglis's former letters show, that the people on the different sides of the island are so distinct, that a person crossing from one side to the other is in danger of being killed and eaten. It would therefore be as unjust to punish the people of Port Resolution for crimes committed by other tribes, as it would be to bombard Halifax for any cruelties committed by either combatants in the late American War.

As to the tribes round Port Resolution, the only case on record of a white man being killed there was in the year 1857, and the facts of the case were thus given by Mr. Inglis at the time:—

"A few weeks before our arrival a white man had been killed at Port Resolution. *It is admitted by all the white men with whom he was connected, that he was more to blame than the natives.* His employer had fre-

quently warned him, that he would by his recklessness provoke the natives to kill him. He had shot one or two natives on Erromanga, and he was in the habit of firing at the natives of Tanna. He met his death as follows:—he was in charge of a trading station at Port Resolution. A chief had gone into his premises to procure a light to kindle his fire. The white man ordered the chief to go out of the yard; the chief was in no haste to be gone. The man pulled down his musket and threatened to shoot him; the piece missed fire: the chief took a piece of iron and threw it at the man. It struck him on the head; he fell to the ground and died in a few hours."

What becomes, then, of Mr. Paton's story, which we are surprised to find Mr. I. repeating, that the people of Port Resolution count up on their fingers the number of white men that they have killed, a story which in Australia assumes the definite shape of twenty being killed and eaten at that place alone.

But in order to a correct view of the matter we must consider the treatment that natives have been receiving from white men. Mr. Inglis complains of our statements on this point. We only gave the view of all the missionaries who have been any time in the South Seas, including himself. At the time of the last murder of a white man on Tanna in 1858, he joined Mr. Geddie in a representation to the Captain of the *Iris*, not regarding the natives, but, as he says, "to redress those evils to which they are exposed from foreign influence." He wrote further: "It would be wrong to say that white men are *always* the first aggressors. The natives are dark-minded, degraded savages, accustomed to attach no value to human life; and if they see any chance of acquiring some tempting property they will without hesitation kill foreigners to secure its possession. But still, bad as they are, the treatment they receive is often still worse.

"I have been distinctly told by one who ought to know—one at present connected with the sandal wood trade—that for every white man killed by the natives, there are fifty natives killed by the whites. Now while I

am disposed to look on this statement as hyperbolic, yet after making every allowance for some looseness of expression, there is certainly as much truth in such an expression, as clearly indicates the side on which the preponderance of wrong-doing exists."

We respect officers of the British navy as well as Mr. Inglis does. We never applied to them the passage, "They that take the sword," &c. Nor was it quoted from the beginning to the end of our article. But we think it sad, that a high-minded British officer should, as in this case, be led by imperfect or incorrect information into a false position. From Commodore Wiseman's reply to the letter of thanks to the missionaries, it appears plain, that he was punishing murders of British subjects committed by the people of Port Resolution. Had he had before him, instead of the Australian story of twenty white men killed and eaten, the truth as now admitted, that no white man had been murdered among any of the tribes round that Bay, does any man believe that any commander in the British service would have adopted the course he did?

There being then no loss of life at Port Resolution, or even on the whole island of Tanna, to justify the *Curacoa's* proceedings, we are astonished to find Mr. Inglis attempting to hold the people of Port Resolution answerable, not only for deeds of blood committed by other tribes on the island, but even for those of the natives of Erromanga as well.

People at a distance who are ignorant of the state of matters in the South Seas, are apt to confound the natives of different islands, as if they were one people. But Mr. I. knows well that the people of Tanna and Erromanga are as distinct in government and language as any two nations of Europe—that they are even of a different race, and that they are on such terms that a person landing from the one island on the other is in danger of being killed and eaten. To hold the one people answerable for the crimes of the other, and punish them for them, because the one people influences the other, and a blow struck at the innocent will have a powerful effect on others, wa

must say that we have scarcely ever heard of such a manifest perversion of justice.—There are some causes that we never know how bad they are till they are defended, and it is only when we see the naturally strong-minded and clear headed Mr. Inglis obliged to take this ground, that we see how indefensible is the whole affair.

We are, however, referred to the breaking up of the Tanna mission. Mr. Inglis was not in the South Seas at that time, nor for months before or after, and he has simply repeated what he heard on the subject. The account published at the time was no doubt dark enough. At that time Mr. Paton, according to his own account, had had twenty-six attacks of fever, and by these as well as his other trials his nervous system was entirely unstrung. In fact he was so broken down, that his brethren advised his leaving the field and visiting the colonies for a time. The other missionaries who investigated the facts on the spot were of opinion, that the accounts published did not at all convey an accurate view of the state of matters, and neither Mr. I. nor his friends can complain, if we take their view of the facts of the case. When Dr. G. arrived home, he informed the Board of Foreign Missions, that a principal object he had in view in coming home, was to disabuse the mind of the church of the erroneous impressions produced, regarding the state of those islands, by the publications referred to. And to the Board and others he presented the facts in a light very different from previous accounts. We begin to think that it is time that the whole church were correctly informed on the subject, and we may probably revert to it hereafter. At present, however, we may say that it is now clearly established, that when a Tanna chief pledges his honor for the protection of a missionary, that pledge is sacred *so far as his power extends*—that this has hitherto been found to be the case—that in the case of Messrs. Nisbet and Turner, the attack came from an inland tribe, but that the chiefs who had pledged themselves for protection of the missionaries fought for them, till several of their people had been severely wounded and their own lives en-

dangered—that when Messrs. Johnston and Paton's lives were attempted it was by persons from another district, and that under circumstances where it is a wonder that any white man was allowed to live on the island—that the station at Port Resolution was not broken up by a war against the mission, but through a civil war between different tribes—that Mr. Matheson's station was not broken up through the hostility of the natives, though they were in a very unsettled state, Mr. Matheson having declared on his arrival at Aneiteum that he would not have left, but that the state of Mrs. M's health rendered her removal absolutely necessary, and that at both stations the chiefs did all in their power to save the property of the missionaries. Upon these points we may furnish details on another occasion.

Mr. I. represents us as "holding that missionaries ought never to apply to their own government for protection against the heathen, or for redress of grievances." We never said any thing of the kind, nor do we hold any such views. If ever the lives of our missionaries are in danger, we say at once that we hold them warranted, if they have the opportunity, to seek the aid of the civil power for their preservation. Nor could we object to any lawful means for the redress of grievances. But in this case there had been no missionary on the island for more than three years, and there was no question of preserving life, except as it was expected that the measures of retaliation adopted would have an effect on other tribes and in the future. A resort to such a measure in such circumstances in the interests of missions, we regard as not only unexampled in the history of the missionary enterprise, but inconsistent with the spirit of the gospel,—opposed to the directions given by our Lord to his servants, and certain to be injurious in its influence upon the cause of Christ in those regions.

But even on the principles of right acknowledged by men of the world, we hold the affair indefensible, even laying aside the principles of Christianity,—supposing that there were no missions involved—supposing that Christ's kingdom were of this world, and his servants entitled to use car-

nal weapons—supposing that there were no obligation upon the Christian missionary to suffer if necessary the loss of worldly goods—supposing Paul's rule were, Being persecuted we invoke a foreign power to make war on our persecutors—supposing that retaliation for injuries were the rule of the church's procedure, yet on the facts now published the affair must be condemned on the common principles of justice and humanity.

While Mr. Inglis labours to refute some extra spiritual views to which there was not an allusion in our article, he has omitted all reference to our main objections in the proceeding as taken in the interest of Christian missions. They were substantially those advanced by Dr. Geddie, and we need not refer to them further.

We are indeed referred to the case of Paul availing himself of the power of the Roman Government for his protection. Undoubtedly he did, but where did he invoke it to do any injury to the enemies of Christ's cause? Where did Paul invoke any civil power but that which was established where he resided? Where did he call in any foreign power, to execute vengeance upon any city where he had been maltreated, or indeed any civil power whatever? In what part of his writings, does he lay down the principle, that the people of one place might be punished for crimes committed in a city, inhabited by a different race and under a different government, in the hope that the measure would save him from molestation for the future? He had ill treatment in many cities, but where did he return after three years with an armed force to wreak indiscriminate vengeance on any city, where he had been injured, and that with so little judgment and so little enquiry as to the facts, that those who had befriended him at their personal risk should be fearfully scourged? When an example of this kind can be found in his history, then may the actors in the *Curacao* affair shelter themselves under his authority. But we do not ask this much. Show us an instance in which Paul or any other minister of Christ in the New Testament invoked the civil power to

injure one hair of the head for any of his persecutors for any injuries, or any losses real or imaginary that he had sustained from them and we shall be silent.

We have occupied more space with this matter than we intended, but we wish to say now all that we intend to say, and hope never to return to it. Mr. Inglis in a subsequent letter, says, that whatever his views in the abstract, in the present state of matters, he would never think of repeating the experiment. The great end, therefore, which we have had in view has thus been gained, and heartily do we unite with Dr. G. in the desire that the past might be buried in oblivion, and that all should unite their efforts and their prayers in supporting the mission and upholding the missionaries. Whatever may be thought of what we have done, the missionaries will find that "faithful are wounds of a friend," and that as the mission has had no older or firmer or more constant friend in the past, it can have none more earnest in the future.

But we do think that the church has something to learn, and a duty to discharge. God has been dealing with our mission in times past in a way that showed he had a controversy with us. Yet after all its trials, we have heard much regarding that mission, which we could not but regard as offensive to him, who will not give his glory to another. That mission we have heard glorified, as if there had never been any like it in ancient or modern times. This might have passed, had due honor been given to God as the author of all success. But instead of this, we have heard our agents presented in such a way, as scarcely recognized them as the instruments of a higher power. More than once before this last affair happened, the writer lifted his voice publicly in warning, that if the church did not guard against the spirit of glorying in her mission and her agents, she would provoke the Most High to deal with her in greater severity; and now God has permitted what Dr. G. justly calls "one of the most humiliating events that has befallen the missionary cause in modern times," we cannot help feeling that he has yet a controversy with us—that he is breaking our idols

—that we have a new call for humiliation—and that it is only as we draw nearer to him, seeking to be emptied of self, and to rely implicitly on him, and to give him all the glory, that we may expect him to revive the days of former years, and to make us glad according to the days wherein he has afflicted us and the years wherein we have seen evil.

[COPY.]

MEMORIAL PRESENTED TO SIR W. WISEMAN, BART., ETC., ON HIS ARRIVAL AT ANEITEUM.

Aneiteum, Aug. 1, 1865.

Sir,—I beg to lay before you the following memorial:

At a meeting of the New Hebrides mission held at Aneiteum, Aug. 1st, 1865, present, Revds. J. Inglis, J. G. Paton, D. Morrison, W. McCullagh, J. D. Gordon, J. Niven, and Captain Fraser,—Mr. Inglis in the chair,—it was agreed, *inter alia*,

That the meeting memorialize Sir W. Wiseman, Bart., C. B., &c., on his arrival on this island, respecting the loss of life and property sustained by this mission on Erromanga, Tanna, and Sandwich Islands, and call his attention to the following facts, viz.:

On the 20th May, 1861, the Rev. G. N. Gordon and his wife were barbarously murdered by natives of Erromanga, Mr. Gordon by Nakovali, and Mrs. Gordon by Urvin *alias* Yavolovat, both belonging to a tribe living near Bunkhli, a few miles south of Dillon's Bay. The missionaries residing on the islands at that time were fully satisfied, on evidence supplied by the native christians on Erromanga, that Rangi, a native of Singapore, was actively engaged in instigating the natives to commit these murders. On the same evidence it is firmly believed that Kasua, a native of Dillon's Bay, was also an accomplice, and that he has long been actively employed in instigating natives to murder teachers employed in the mission, and that Rangi is still following the same course.

On the 1st January, 1861, an attack was made on the life of Mr. Paton and Mr. Johnston, by natives from Inikahe and Kasarumeni.

In the month of February, 1862, our mission on Tanna was broken up. Rev. Mr. Matheson and Mrs. Matheson, and a number of natives of Aneiteum employed as teachers in the mission, had to flee for their lives, whilst the most of their property was stolen or destroyed. The chiefs most actively engaged in these outrages were Ringiau Yankarupi of Kasarumeni, a district near the volcano; Kariwik of Inikahe, on the west side of Port Resolution; and

Nauka, Usua and Miake. The last named was afterwards killed by another chief.

In the same year Namuri, a native of Aneiteum, but employed by the mission as a teacher on Tanna, was attacked by Rangi, a native of Naivefa, near Port Resolution, and so severely injured that he died of his wounds a few days afterwards.

In 1858 a native of Raratonga, his wife and a little boy in the service of the mission, were barbarously murdered at Koura, in Havannah harbour, Fate. The chief by whom, or by whose authority, those murders were committed, was Marik-fa-tok. He is since dead, but many accomplices still remain. Information of other murders committed on the islands will doubtless be supplied by those parties most deeply interested.

On Erromanga, for twenty-seven years, British subjects, beginning with Williams and Harris, have been murdered with impunity. The natives count up how many white men they have killed without ever having been punished, and say that it is all lies about a man-of-war coming to punish them; so that unless some steps, firm but discriminating, be taken to convince them of British power being employed for the protection of British subjects, no white man's life will be safe.

Nothing has been done to bring these murderers and miscreants to justice. In 1861 Commodore Seymour visited Erromanga, but attempted nothing. In 1862 a memorial on the subject was presented to His Excellency Sir J. Young, Governor of New South Wales. This memorial and documents connected with it, were placed in the hands of Commodore Burnett, but these were all lost when that gallant officer perished in the wreck of his vessel on the coast of New Zealand. No man-of-war has since visited these islands, and this mission begs respectfully to call the Commodore's attention to these facts, fully confident that he will give them a careful consideration, and that such steps as will most effectually prevent a repetition of similar scenes, and act so as to prove himself a terror to evil-doers and a praise to them that do well.

The missionaries will be happy to give any further information that will be required, and to render such assistance as may be within their power and consistent with their position, and their prayer is that the Commodore and all acting under him may be guided and shielded by the Lord himself, in the discharge of all their duties, and in all their efforts to render life and property secure throughout these islands.

I have the honour to be, sir,
Your very obedient servant,

JOHN INGLIS,
Chairman of Meeting.

[COPY.]

To his Excellency Sir John Young, Governor-General in and over her Majesty's colonies of New South Wales.

May it please your Excellency, We, the undersigned Presbyterian missionaries, labouring in conjunction with the London Missionary Society, on the Island of Aniteum, New Hebrides group, beg to bring under your Excellency's notice the case of a man of the name of Rangî, said to be a native of British India, resident in Erromanga.

Your Excellency is probably aware that in the month of May last one of the missionaries, the Rev. G. N. Gordon and his wife were murdered by the Erromangans. After much inquiry we have ascertained that their death was caused by the said Rangî. He is a Mahomedan, and has several wives, daughters of chiefs, a circumstance which gives him influence. He is a very wicked man, and is much feared and hated by the natives. During the prevalence of measles on the Islands a chief of high rank named Naïoan died. Rangî told the Erromangans that some medicine which Mr Gordon had given the chief had caused his death, and also that the missionaries made the sickness which was sweeping them into the grave by hundreds.

The words of Rangî accorded so well with the superstitious ideas of the people that they were readily believed. The death of the missionary and his wife were forthwith determined on, and the awful result is known to the world.

Nor did the death of Mr. and Mrs. Gordon suffice to appease the rage of Rangî. He also endeavoured to instigate the natives to kill a number of their own countrymen who had abandoned heathenism, and were living on the mission premises under Christian instruction. No fewer than sixteen persons, who lived with Mr. Gordon, have been obliged to come to this Island for safety. We do not intend to abandon the work in Erromanga, but it cannot be safely carried on while Rangî is there. We would respectfully request his removal. Such a step would have a salutary effect on the Erromangans, who have perpetrated one of the darkest crimes through his influence, and it would be a benefit to the cause of humanity and of missions in these seas.

The bearer of this letter is the Rev. A. W. Murray, late of Samoa, who has spent twenty-eight years in the missionary work in Polynesia. He will be able to give all information that will be required relative to this subject.

We have the honour to be, &c.,
JOHN GEDDIE,
JOSEPH COPELAND.

Aniteum, January 1st, 1862.

NOTES OF MISSIONARY WORK IN THE SETTLEMENT OF PRESBYTERIANISM IN CAPE BRETON.

BY REV. JOHN STEWART.

SECOND ARTICLE.

After the settlement of Mr. Farquharson at Middle River, proceeded on the 3rd Dec. to Margaree, preached the following day to a mixed audience of Presbyterians, Baptists, Methodists and Congregationalists. The variety of creeds here precluded the hope of forming a congregation with one creed; the following day, accordingly, found me on my way to Margaree Harbour, where I preached on the following Sabbath to a few Presbyterians living in the neighbourhood of Cheticamp, a French settlement, where I could get no hearers. This being the remotest settlement of Presbyterians in this direction, and winter appearing to be sitting in, I concluded on returning southward by Broad Cove and Mabou, where I preached in the evening to a number of the late Mr. Miller's hearers, from whom I learned, that though he was abundant in labour, yet he could scarcely obtain a substantive existence for himself and family. Left Mabou for the Strait of Canso, and thence to West Bay, where I had promised to spend the winter months. This journey was a fatiguing one, the roads being almost impassable. For a third part of the way a mere bridle path through the forest, with height and hollow, my pony's feet *clack, clack*, from hole to hole, the shoes catching roots were wrenched off, with a river in my way, which had to be crossed by swimming the beast, rider and saddle being perched in a frail canoe.

On the 18th December arrived at the house of Dugald Kennedy, Esq, where I was most kindly received. Preached around the Bay, north and south, at Arichat, Strait of Canso, and Grandance, during the months of January and February. In this settlement, there was at this time, a church covered outside, in which I had to erect a pulpit, but only one service was performed in it during winter,—had to preach in half finished houses, surrounded with hearers so thickly planted that there was scarcely

elbow-room without contact with heads. During my stay here, a call, with a bond of support, was prepared, but a Diotrophes was found who would have the settlement effected in his own way and on his own terms—terms to which I could not submit; hence, he scampered, after doing all in his power to prevent the settlement of the ministry in that quarter. The subject of settlement was kept in abeyance in the meantime, as my purpose was to itinerate, and prepare other settlements for a settled ministry.

For this purpose left winter quarters on the 4th March for Black River, west end of the settlement,—preached,—held a meeting with the people about erecting a church. To this they agreed, and a call was produced, signed by about one hundred heads of families, for becoming their minister. Our Diotrophes, however, was not of the number, with two or three more influenced by him. To this call no answer in the meantime was given. Left the following day for Malagawatch, which was reached, after enduring some hardship, on Saturday evening. Preached on Sabbath to a house full of people, where there was some evidence of a shaking among the dry bones, which issued in imparting life to some present. Spent Monday in settling some differences among the people, arising from a belief in witchcraft. This was a prevailing belief to a great extent throughout the island.

On Tuesday left for Whycomagh,—preached the following day to a small audience that were shivering with cold. These two days were the coldest I ever felt—a thermometer which I carried being 22 deg. below zero. During the night resolved to keep my ink from freezing, which, though wrapped in about a dozen folds of flannel, was a mass of ice in the morning. The intensity of cold was such during night as produced a chattering of teeth and numbness of feet to that degree that sleep was impossible—started out of bed—kindled the fire, and wrapped in my overcoat sat at it till sunrise. Proceeded the following day to the head of the Lake, baptized a number of children,—leaving my pony, which could

be of no use to me further, owing to the great depth of snow. Started on foot to cross the mountain to Lake Ainslie—took four hours in travelling six miles—sometimes half the body under the snow, creeping on hands and knees for a considerable distance. The sun had set, and the shades of evening were gathering around—tumbling in the snow with a heavy overcoat produced a profuse perspiration; when, at a distance, a light was discovered, to which with a hope of rest I steered. It was a very humble dwelling, the abode of a new settler, with a cow and calf to keep me company along with the inmates. If another mile had to be travelled my covering for the night would have been the deep snow. As the housewife had a few potatoes, a mess of mashed potatoes and milk recruited my exhausted strength, and with my soles to a good fire, the floor my bed, a wisp of straw my pillow, the morning light found me fitted to reach Lake Ainslie.

Reached the church this morning, (Saturday), but found it could not be occupied on Sabbath, owing to the cold. Got the largest house in the neighbourhood, preached to a large audience, and on Monday got so far on my way to Broad Cove. Was obliged to return after having got half way.—The following day succeeded in reaching Broad Cove, preached, and baptized a troop of children, and urged the people to finish their church. Returned to the head of the lake near my house of repose, in going forward—preached, and baptized a number of children, leaving five to be baptized on my return to Whycomagh who could not be taken to a distance, owing to a depth of snow. Met the parents with their children, all of whom were in the deepest ignorance. Not one of the ten could read. Spent nearly two hours in imparting some religious knowledge. When the question of duty became a question of conscience, retired to ask direction, and returned with the impression that it was duty, as these poor people would go to the priest to get baptism, and so put it out of my power, or that of any other, to be of benefit to their souls. Upon condition of their attending a Sabbath reading not far from them, by one to whom I

had given a bible for this purpose, the children were baptized. Not far from this lived a couple with whom I had hoped to rest for the night, the father a Protestant, the mother a Roman Catholic. Baptism was required by the father, but before the ordinance was dispensed the evening was spent in religious conversation, and in expounding the scriptures. In the morning the mother, on reflecting on what she had heard, was shaken in her adherence to the papacy, and with her own free will she shook off the priestly yoke, disregarding the ban of her relatives as well as the threatened ban of the priest. The child, after examination of the parents, was baptized.—The mother continued steadfast, and as I learned afterwards, proved a rather earnest professing christian.

Left here on the 20th March for the narrows of Sheelah, preached the following day and got the people to engage in building a church; and on the Sabbath preached at Henry Williams' to the largest assemblage during winter. Here, for the first time, was observed a singular movement in the congregation, affording evidence that the word was not without some effect,—for after 20 years had passed I met one of my hearers on that day, who repeated no small portion of the sermon by which, he said, he was awakened from the slumber of spiritual death, and by grace was enabled to afford during all that period tokens of newness of life.

Paid a visit to Mr. Farquharson; returned Hogamah Bay, addressed the people and got them to engage in building a church. After leaving, my pony got into the ice, but by some dexterity got it extricated, and reached Malagawatch in order to preach there on Sabbath. Preached to a house full of people, the church being in no order for meeting in it.—Here, there was an evident commotion among the hearers which proved to issue in good to some. For, on another occasion, in the same settlement in preaching from L. Peter iv. 17, a deep concern appeared to be awakened, regarding the safety of the soul—the scene around me seemed a regular Bochim, and if tears, sighs and groans be

any signs of melting hearts, these tokens were abundant. One old and hardened sinner, who had been aboard a man-of-war for a lengthened period, and who, according to all appearance, would die in hardened indifference to religion, came to me with evident concern about his soul saying, "Oh Minister who amongst us are in the grasp of Satan to destroy us."—All who obey not the gospel was my answer.—Then says he, "I am ruined, for I have lived all my life in disobedience."—Here I pointed out to him that all are disobedient till they are made willing in a day of God's power to become obedient, and by the grace of God you may become obedient from this hour. Donald McKenzie from that day became an altered,—a praying man, and diligent in the use of the means of grace to the end of his days. Many more dated their commencement of an altered life from this period, and some gave pleasing evidence of a saving change.

During this winter tour I underwent great fatigue and some rough usage. In my note book is the following reflection: "May the Lord grant me courage to bear up under all discouragements, and to persevere in his own work, till the wilderness of Cape Breton becomes a fruitful field, and the fruitful field be counted for a forest."

I am penning these notes, as much for the purpose of informing our young missionaries of the comparative ease and comfort with which they can engage in their work in our day, as for their guidance in furnishing their reports to Presbyteries. These reports are often so meagre—so void of incident and interest, that Presbyteries cannot awaken the sympathies of contributors and evoke a spirit of liberality in behalf of our home mission, simply from want of encouraging reports from the field of labour. Witness the interest awakened by encouraging reports from Missionaries abroad; the activity and zeal awaked in the minds of young and old: how closed hearts come to be opened to pour into the treasury of the Lord what is needed to carry on his work? Are not souls brought to Christ in our home field as precious as those gathered on the heathen field? Is there

not as much joy in heaven over a repenting sinner here, as anywhere on the face of the globe?



PRESBYTERIANISM IN NEW BRUNSWICK.

THIRD ARTICLE.

The subject expands before us, and the more we write the more we feel that we have not written enough to do justice to the whole of this noble theme. We now propose to repair as far as we can the omissions in the former articles and to furnish some further information with respect to recent developments in New Brunswick.

ANOTHER PIONEER.

We find that we have passed in silence over one of the most worthy of the early champions of Presbyterianism in N. Brunswick, the Rev. John McLean, A. M., formerly of Richibucto. Mr. McLean was a native of the West River of Pictou. He was a student in the first class that was trained for the ministry by the late Rev. Dr. McCulloch, in the town of Pictou, and having visited Great Britain, after the close of his preparatory course, he was ordained to the charge of the congregation of Richibucto, in 1826. His soul was burning with zeal in his Master's cause, and longings for the salvation of perishing men.—Great spiritual destitution prevailed everywhere around him. His health was not vigorous nor his physical frame strong. His arduous and unremitting labors soon proved too much for him. Indeed, it is difficult now to realize the fatigues and exposure endured by the gospel preacher in that region, even at this comparatively recent period. The roads in many places were only bridle paths cut through the forests, and broad rivers and bays had to be crossed in log canoes. The following extract from Mr. McLean's journal will best illustrate the state of things:—

“Aug. 16, 1827. Left Richibucto for Miramichi at 2 o'clock, P.M., on horseback, passed through a continuation of small settlements of French Roman Catholics for six miles, and crossed three rivers or arms of the bay in the usual mode of ferrying here, which is as follows. two wood or log

canoes are floated side by side; across the top or gunwales of these a number of boards are laid, and upon these boards the horse and passengers are stationed till the whole is paddled over, frequently by a French woman and her child.”

A person passing over the same country to day can scarcely realize that such was the state of things only forty years ago; yet there are scores of living witnesses who can test the accuracy of the picture drawn by that truthful pen.

Six miles further on that journey he was obliged to leave his horse, as he found that he could get on better on foot. These journeys were undertaken in order to bring the gospel to distant settlements. In his own charge things were not so bad, but even then journeys could be performed only in the saddle or on foot. The consequent fatigue coupled with abundant and painstaking pulpit duties soon broke him down. Pulmonary consumption set in and after a short respite from ministerial labours, during which he realized a temporary improvement he was constrained in 1833 to desist his charge. He returned to his native Province where he lingered in gradually declining health till January 1837. His course was brief but brilliant and earnest, and he has left both in New Brunswick and in Nova Scotia, a fragrant memory which can pass away only with the History of our beloved Presbyterianism.

It must be very gratifying to his widow who still survives to know that the congregation in which his brief but able, faithful and fearless ministry was exercised, and among whom his affections lingered to the last, has greatly profited by the privilege they enjoyed, and have long since taken their place in the first-class of Presbyterian congregations in the lower provinces.—He has sown,—worthy successors have gathered and are still gathering the fruits—and in the day of Christ “he that sowed and they that reap shall rejoice together.”

OTHER VISITORS.

Some missionary labours were performed in New Brunswick by the late Rev. Mr. Waddel of Truro, about the year 1816, previously to the formation of the first

Presbyterian church in St. John, or in New Brunswick; but what the extent of those labours may have been we are unable to ascertain. The Rev. John Spratt also visited St. John and preached at an early period in the history of New Brunswick Presbyterianism. It would be interesting to collect as far as possible information respecting pioneer missionary labours in all these Provinces—much information might be now obtained which will pass away with a generation of which we have now left but a few veteran representatives.

MORE ABOUT THE PRESBYTERY OF MIRAMICHI.

Let us now refer to some additional matters relating to the present, in this section of the field. We are in receipt of communications from members of the Presbytery of Miramichi which enable us to write more definitely than we did in our last. There is much need of additional labourers in this section of our church. One of our correspondents refers to a recent visit which he had made to a group of Highland families from Cape Breton who had settled in New-Brunswick, about ten years ago, and who never were visited by any minister save once, on occasion of a wedding. These families must occupy some peculiarly out of the way locality. They will be henceforward cared for by one of the brethren resident nearest them. He writes that he will visit them again about the end of May "if the woods will be dry enough to travel through." But much spiritual destitution prevails in many places which have long been receiving supplies.

In Moncton, Shediac, and adjoining settlements there are numbers of Presbyterian families, for whose spiritual interests no special provision is made. They have not been visited by any minister for many months. Shediac and the settlements near it form a promising nucleus which though at present disheartened by neglect, requires but care and a little temporary aid to develop into an interesting charge. Black River, once a part of the Rev. James Fowler's charge is now supplied by the Kirk Presbytery. The church is private property. The Congregation of Escuminac, of which

the Rev. Thomas Nicholson was for some time pastor has been vacant for three years. It is an interesting field, and had in 1864 two hundred and fifty adherents of whom fifty were communicants. There are also other stations languishing for want of ministerial supply—able also to do something to provide for expenses if their energies were called forth. But, as our correspondent truthfully says, "spiritual starvation does not whet the appetite for the gospel."

There is at present no Home missionary labouring within the extensive bounds of this presbytery. This state of things is greatly to be regretted. Surely some of our Probationers should be sent to these vacant congregations. How can they call ministers if they do not know or hear them? Has the Presbytery of Miramichi applied to the Home Mission Board for labourers? If so why have some at least not been sent? Upon whom rests the responsibility of the destitution in the Presbytery of Miramichi? Our scattered Presbyterian people should be cared for, and if they cannot raise the means necessary to pay for support, they should be helped as far as the resources of the whole church will permit.

YORK PRESBYTERY.

Respecting affairs within the bounds of the York Presbytery we are also in possession of further particulars. This Presbytery is working with praiseworthy activity. All the stations within the bounds, with a single exception, receive at least occasional supply. Nerepis, an interesting station, hitherto connected with the Presbytery of St. John, is about to be associated with Jerusalem, hitherto a portion of the Rev. A. Stirling's charge. With a popular pastor these will soon become a self-sustaining congregation. The Rev. Mr. Barnard has been ordained over Glassville and Florenceville with very fair prospects of success. Richmond and Woodstock are also bestirring themselves. There is an extensive district of country on the banks of the St. John waiting for missionary labour, and an important station is rising in the neighborhood of the Grand Falls. We regret to

learn that complete harmony has not yet been realized in Harvey. An old difficulty rankles here. The Presbyterian Church of New Brunswick have for several years declined giving any supplies to a dissatisfied section of Presbyterians in Harvey, in the hope that they would associate themselves with a congregation, in the same district, already favored with a settled ministry. This hope, we regret to learn, has not hitherto been realized, and the dissatisfied parties if not supplied will probably connect themselves with some other denomination. It is difficult to determine what it is best to do in such circumstances. This is one of several difficulties which have come down to us from a time when rivalry and competition, not to say bitterness and hostility, obtained between sections of the Presbyterian family which have since learned to "walk together in the peace of God and in the comfort of the Holy Ghost." We have sown the seed, and we must reap the harvest, unpleasant though it may be, in the spirit of humility and brotherly love—grateful to the Head of the Church that such difficulties are so few. The Presbyteries of York and Truro will no doubt give this matter their early and careful attention.

[Note.—The articles of which the above is the Third, have been kindly furnished by Rev. N. MACKAY, St. John, New Brunswick. We are sure that they have been perused with great interest by our readers, especially in Nova Scotia and P. E. Island. Far too little is known among us of the position of our brethren in the Province of New Brunswick, but in this respect very rapid improvement may be expected. We need scarcely add that articles from our brethren in New Brunswick will be most welcome. Mr. McKay has ably led the way.]

Our Foreign Mission.

Extracts from Mr. Morrison's Report.

To the Board of Foreign Missions of the Presbyterian Church of the Lower Provinces of British North America.

I beg leave to report :—

That it is now more than a year since I sent you my last annual report. In that interval of time we have been called upon to pass through deep waters; but in our afflictions the Lord was with us, and He has graciously brought us out of them.

In the month of December of last year, Mrs. M. was laid up with fever for three weeks.

In January I began to translate the gospel of Matthew.

In the end of January I baptized in Ebang (Pango) the chief and his wife with four other adults, and three children. In October last I baptized other five adults there.

In the end of January I was laid up of fever, which confined me to my bed for five weeks, and left me very frail for several weeks afterwards.

In March I began an addition of two rooms to our house accommodation, which, being of a very simple nature, was soon finished.

Resumed the translation of the gospel of Matthew in the end of March, which I finished in the end of July.

VISIT OF "DAYSRING."

On May 13th, the *Dayspring* came from Sydney, bringing our supplies and the gospel of Mark in proof sheets. We went round to Havannah harbour to visit the teachers, whom we found well. Had friendly intercourse with natives from other villages besides Esem in which the teachers are stationed. Myself, with a few of our Erakor people, visited the island of Ekor, but could not prevail upon them to receive teachers.

Corrected the gospel of Mark in haste, and sent it back by the *Dayspring*, which returned immediately to the colonies.

VISITS OF NATIVES.

From the beginning of the year to the return of the *Dayspring* in August, we had a great many visits from chiefs and people from several inland tribes. Such visits at length became so frequent that our people seemed to think that their hospitality was rather too much taxed. We gave each chief a small present of something—a fathom of calico, a pair of scissors, a butcher knife, a small looking glass, &c., and on each occasion tried to find lodgement for the word of life in their hearts. Among other illustrious ones came Marik Tikaikon, the notorious cannibal. In the end of May he sent a party, headed by a chief, with the blade of an old butcher knife, requesting that I should put on a new handle, and when finished, that I should send one to tell the great man who intended to come for it in person. Accordingly, on Monday, 23rd July, he came with seven of his wives and a few men. His poor lank frame does

not seem to thrive well on human flesh.—We made him a present of some things, including a couple of turkeys, which he much desired to possess. He held out to us the hope of receiving teachers into his land some time soon.

In July, Amos and his wife, teachers in Esem, came home to visit us. After a few weeks, through the kindness of Capt. Daley, we got them sent back.

On August 22nd, the *Dayspring* returned from Sydney. She had on board Rev. Messrs. Paton, Copeland, Cosh and McNair, with Mrs. Cosh. Our hearts were much rejoiced and encouraged by such a reinforcement of tried veterans and new recruits. We visited Havannah harbour, and called at Esem, Eutaon and Emugaliu, the latter two of which places we had to leave unoccupied for want of teachers.

Mr. Morrison then gives an account of the *Dayspring's* visit to Aneiteum, the meeting of the missionaries there, and the location of the several missionaries, as already published.

PRINTER WANTED.

Among other items of business, we had under consideration the necessity of having a mission printer on one of the islands. I hope your committee will give the subject their most careful and prayerful consideration. As far as I have any opinion to offer on the subject I would most heartily recommend it. For each of us to become a printer is, I think, a culpable wasting of our time. The B. & F. Bible Society will print the scriptures for us; but their head quarters are far away, and we shall have several other things to print, such as, primers, psalters, almanacs, &c. In connection with this subject allow me to say, that the Gospel by Mark, which was printed for us in Sydney, though executed with great care and every desire to give satisfaction, is nevertheless very much marred, owing to the absence of one understanding the language to superintend it while passing through the press.

ARRIVAL HOME.

After the meeting was over, through the kindness of Capt. Joseph Hastings of the "Kate Kearney," we got back to Erakor without delay. Capt. Hastings took Mr. Gordon, and Mr. and Mrs. McNair, to Erromanga, and Mrs. M. and myself to Erakor; and it is due to him to say, that while in his vessel both himself and all on board treated us most courteously, spared no pains to make us comfortable, afforded us every opportunity to conduct the worship of God on board, and in the end took no fare. I may add that the *Kate Kearney* is partly owned by Capt. Burns of Sydney—

a gentleman for whom it is no new thing to do such kind turns for missionaries.

VISIT TO NEIGHBOURING DISTRICTS.

On our return home we found that in our absence the chief of Ertab had come to our village urging our people to come to his village to give them the word of God, which they were most happy to do.

Our people had been in Emarof—Tiknikon's land—while we were away, and had word awaiting us that Marik Tikaikon wished very much that I should pay a visit to his land. Acting on the principle of "striking the iron while hot," I lost no time but prepared immediately for the journey. I was away from home three nights—one on my way going I slept in Ebor, the second in Tikaikon's house in Emarof, the third in Ebor on my return. On this journey I had an opportunity of speaking to several of the chiefs and people of other villages in the south end of Efat, making known to them the glad tidings of great joy, which, by general consent they characterized as the "good word."

Came home, and after a few days visited Ertab, and Mermer the chief. He and his wives were Cornelius-like, awaiting my arrival. I spoke to them the word of life, closing with prayer. They then gave us a basket of cooked food. Let me add that while sitting in Mermer's house, into which I had crept on all fours, I felt so honoured and so happy that, had I the offer, I would not exchange position with any earthly monarch. It is a pleasant task to train young ideas how to shoot, but oh! the privilege of teaching a man who never dreamt of himself as occupying a higher level on the scale of being than his swine, that he is immortal, pointing out to him an immortality infinitely more dreadful than annihilation, that he may avoid it, and one of infinite glory, and easy of access through the cross of Christ, that he may possess it.

ARRIVAL OF MR. COSH.

On Tuesday, 8th Nov., the *Dayspring* visited us, bringing Rev. Mr. Cosh and his wife to Ebang. Mr. Neilson was also on board. Mr. Cosh was received at Ebang with great cordiality and enthusiasm. Mrs. Cosh remained at Erakor while the *Dayspring* sailed round the island.

We settled Matai with wife and two children as teacher in Emugaliu, under very favourable circumstances. We saw the chief of Ekour there, but he does not wish a teacher on the island just yet.

We took the two teachers away from Esem, their year having expired; and had none to leave in their room. This we regretted very much as nearly the whole village had joined the "worship."

We visited the Island of Emos and were favourably received.

We sailed round to islands on the north of Efata. They are one of them about five miles and the other about ten miles off. Their names are Egun (Engun) and Emou. There are other smaller islands. We were kindly received. They speak the language of Efata. At Emou they wish Mr. Neilson to remain among them on the spot to be their missionary.

MASSACRE OF WHITE MEN.

I have now to record a sad event which lately transpired. About the middle of the month a small craft called at Emel, in one vicinity, for natives to go to work to New Caledonia. The Emel men had been often in ships; so the chief agreed with some ten of his young men that they should go, ostensibly as laborers to New Caledonia, and at sea that they should kill the white men—three in number—and bring the vessel back. This they did, and on Wednesday 21st returned with their prey. They dropped anchor at their own island, and plundered the vessel, stripped her of her sails and ropes, took down her masts, &c. On the following Monday another vessel from New Caledonia came to Efata, and procured the hulk of the plundered schooner, which she managed to take away in a couple of days.

CONCLUSION.

In closing, I am happy to report some progress by the blessing of God.

Rev. Mr. and Mrs. Cosh are now near us in Ebang. We have there a church consisting of ten adults and four children.

The Gospel is preached in Eratab every Sabbath, by some of our people, the two chiefs of their village being favorable to it.

We have the gospel of Mark in Efata in the hands of our people. They are diligently learning to read it every morning, Sabbath and Saturday excepted. Some can read it fluently.

The gospel of Matthew is translated. There were 625 copies of Mark's Gospel printed, at a cost of £24 1s. 9d. or about 9½d. per copy.

Our communion Roll numbers 57. Within the last year we have had in the village six births, four marriages and five deaths.

The natives of this island are largely being taken off as labourers to other islands. Within the last eighteen months no fewer than 17 vessels have called, to my own knowledge, taking men off to Fejee, to Tahiti, to Queensland, to New Caledonia, and Torres' Straits. These crafts are of all description, from three masted ships down to crafts of 8 or 10 tons.

Decr. 1st.—To-day the *Dayspring* has made us her fourth welcome visit; and long may she continue to cheer our hearts by her regular returns. Ill could the mission spare

herself or some such craft in carrying on the work in this group.

All which is respectfully submitted.

DONALD MORRISON.

Letter from Mrs. Geddie.

Mr. Editor,—

I hope the circulation of the *Record* is not falling off, though I have some misgivings on the subject. You give us much precious intelligence it is admitted, but if you had more of the domestic kind, which the letters of the women furnish, you would find your periodical all the more agreeable to the mothers and sisters in our Israel; and it is of great importance that their interest in the work of the Lord among the heathen be not allowed to languish. I am glad to have it in my power to send you some extracts from a hurried letter from Mrs. Geddie. It was not written to be published and may contain information that is not new to some others of her correspondents, but while they content themselves with reporting good news from the Islands to friends and neighbours who come within their reach, I wish you to send quickly to the whole church and let them know how the little things are done "out there" which are so intimately connected with the comforts of domestic life. W.

Extracts of a Letter from Mrs. Geddie:

January 11, 1867.

So many missionaries were never collected on Aneiteum before. The first two weeks after we came home, we had three missionaries and three ladies from the *John Williams*, Miss Williams, daughter of the British Consul at the Narragatois, Mr. and Mrs. McCullagh, Mrs. Fraser, Mr. and Mrs. Neilson, and Captain and Mrs. Williams, sometimes ashore to tea. Then, after the meeting of missionaries at Mr. Inglis' station, came Mr. and Mrs. Morrison, Mr. and Mrs. McNair, and Mr. Gordon, to await a passage to their several stations by a trading vessel. They were detained here a week, but we found room for them. We had a very pleasant time, and enjoyed the company of our friends very much. I had a great deal to do, and just coming home things were not quite at hand, but we got along nicely. Of course I did not attempt any teaching except on Sabbath. Now that the vessels are away, I have commenced school again. Mr. G. takes my old scholars,

the young men and women, and I have the children. I had thirty-nine to-day, and expect many more when we can take those from a distance. We have several boys and girls living on our own premises. All the girls that I left here I found married on my return, so that we have now to begin with a new set. Many of the children are very interesting. I feel quite attached to them already. I wish you could see them in school—they look so bright and nice. Children here learn very quickly when they get proper attention. There are tiny things that you would be surprised to hear reading fluently in the N. Testament. The boys are stirring enough if they are born in a tropical climate. It gives me enough to do to keep them quiet; but they are nice little fellows, and will do any thing for me. We have six small boys in our yard; on Sabbath last I gave each of them a new suit—cap, kilt and jumper—and they marched off to church very much delighted. I could see they were the objects of admiration to the boys who were not so well dressed. I hope we shall be able after a few months to take a good number of orphans into the school, but at present there is no room for them here. We have found the people as willing as ever to help us. My old scholars who are married come whenever I need assistance.

We had a very pleasant visit to Melbourne and Sydney. Lucy was married in Melbourne at the house of Capt. Ferguson, very dear friends of ours, whose acquaintance we made on our way home. We left dear Lizzie in Melbourne. She is in a clergyman's family, where is a sweet, gentle only daughter, who is delighted to have Lizzie with her. Lizzie is at a very good ladies' school, conducted by mother and daughters, all of whom are members of Dr. Cairns' church. She is very happy. We have heard from her twice since we left.

I became quite attached to Melbourne and Sydney. We found many kind friends there. Once I was strongly prejudiced against these places. C. L. G.

Mission Goods.

Rev. D. Morrison, writing from Fato under date of the 25th December, says;—

"Will you please convey, through the *Record*, our most cordial thanks to all our kind friends in our church who have furnished us so liberally with mission goods this year. These goods besides clothing, in a good measure, our little church here, exceedingly useful in enabling us to make presents, to heathen chiefs who come to see us and to those whom we go to see. The poor heathen judge at first of the goodness

of our cause by our kindness to their persons. And besides while we can make the chiefs presents, they are likely to call upon us with their train. Thus we have a valuable opportunity of sowing the good seed. Without those mission goods we could not make the number of presents which we now think it advisable to make.

"Many of the mission goods which came to hand bore no indication whence they came. To the friends who have thus contributed, we would tender our kind acknowledgements in the mass. But there are some of the goods bearing on their face whence they came. Among those we would offer our thanks to our friends of Chalmers' Church and St. John's Church, Halifax; Middle Stewiacke; Mr. Munro's congregation, Wallace; Mr. Munro's congregation, Browne's Creek, P. E. Island, and West Bay, Cape Breton, and also to the River John Congregation.

"And believe me, yours very truly,

"DONALD MORRISON."

Correspondence.

To the Editor of the *Home & Foreign Record*.

DEAR SIR,—In this month's number of the *Record*, the Rev. Messrs. Sutherland and Munro continue their charges against the British and Foreign Bible Society.—Permit me also to continue my reply.

This second letter is somewhat remarkable for what it does *not* contain. No reference whatever—unless the third sentence be one—is made to the answer that appeared. Should any reader of the *Record* have missed seeing the February number, he could not tell that any of the former statements had been contradicted. Be it so. It may be good policy to ignore the answer that has been given. Those who read the *Record* will, I doubt not, weigh both sides of this question, and "judge righteous judgment."

I have said the third sentence *may* refer to my former letter. That no injustice be done to its meaning, I quote first, the preceding sentence, then it:—"There we stated that the B. & F. Bible Society are circulating versions of the scriptures containing almost all the principal errors of popery. That they circulate such versions is *no longer denied*." When? Where? By whom? has it been granted, that the B. & F. Bible Society circulate versions "containing almost all the principal errors of popery?" The Bible Society do not *now* circulate, and *never have* circulated, any such versions. For fifty years the Society has circulated versions from the Vulgate. This was not only never "denied," but it

was never concealed. In the annual report for 1816, the adoption of DeSacy's version is avowed. And as one version, after another from the Vulgate was taken, the circumstance was always mentioned. Since 1820 no new version from the Vulgate has been adopted. There has not been an annual report issued since 1818, in which there are not references to the circulation of versions from the Vulgate. There is nothing avowed now that was ever "denied." That versions are circulated "containing almost all the principal errors of popery" was never admitted, and is "denied" now. I venture to say there is a far greater discrepancy between the statement in the two sentences quoted, and the real facts of the case, than there is between any text of DeSacy's and our authorized version.

Reference is made to the various editions of the Vulgate, and it is added. "Modern Romish versions are made from any of the many existing editions of the Vulgate, &c." To this I reply:—

First, The B. & F. Bible Society does not circulate every version made from the Vulgate. The *Douay*, for example, is not—never was—circulated. The Society carefully discriminates, and every version is judged on its own merits—neither received nor rejected, because based on the Vulgate.

Second, With regard to the general character of the Vulgate, Rev. T. Hartwell Horne, (an eminent Episcopalian) says, "The more ancient the Greek MSS. and other versions are, the more closely do they agree with the Vulgate." Dr. Adam Clarke says, "I often quote this version [Vulgate] which I consider to be equal to a MS. of the fourth century. With all its imperfections, there is nothing essential to the faith or practice of a genuine christian, that may not be proved by it, &c." Dr. George Campbell, after speaking in high terms of the Vulgate, adds, "For my own part were it my sole purpose in recurring to a version to refute the absurdities and corruptions of popery, I should not desire other, or better arguments, than those I am supplied with by that very version which one of their own councils has declared authentic."

Third, The edition, published by Clement VIII., is generally allowed to be excellent. It is from it, the versions circulated by the B. and F. Bible Society, have been made.

DeSacy's version is admitted (if I understand the writers of the letter aright) to be a faithful translation from the Vulgate.—They charge it, however, with teaching "Mariolatry, Penance, Priesthood," and perhaps some of the other errors of popery which are afterwards named. Assuming for one moment that they are correct—that DeSacy's version does teach these errors. Then, one of the writers, since the first let-

ter was written, has been—indirectly at least—circulating this very version. A few weeks ago the *Witness* contained a notice of collections from more than one section of Rev. Mr. Munro's congregation, Wallace, to Rev. Mr. Chiniquy's mission.* Mr. Chiniquy uses, and his people use, DeSacy's version. Is not help given to Mr. C., aid given to the circulation of that book, which he uses in his pulpit and family, and which his people have in their homes? What about "ordination vows" with aiding the minister and the people who use this "Romish version"? If DeSacy's version is so corrupt, surely, to say the least, it is as bad to aid Father Chiniquy who uses it exclusively, as it is to contribute to the B. & F. Bible Society, which circulates not it alone, but the Scriptures in two hundred and twelve versions besides.

DeSacy's version is charged by the writers with teaching "horrid doctrine." I suppose Pope Clement IX. thought so too, when he condemned it the year after it was issued (1668). Doubtless so did Pope Innocent XI. in 1679. In that year he condemned it. Doubtless so did the Jesuits, who managed to have DeSacy thrown into the Bastille. It was while suffering a two year's imprisonment there that he revised his great work. They considered it bad—very bad. In fact DeSacy's version is so vile, that occasionally, I believe, the priests have—burned it.

But while the Rev. Messrs. Sutherland and Munro thus write of DeSacy's version, and former Popes, and Jesuits thus treated it. Let us see what others say of it. The writers of the *Encyclopedia Britannica* pronounce it "the best French translation that has yet appeared." A distinguished Professor of Cambridge University says, "It is the best version of the Holy Scriptures in the French language." Last January, after the appearance of the first letter in the *Record*, when addressing a Bible Society meeting in Pietou county, the President of the Society—a co-presbyter of the Rev. Mr. Sutherland's, said publicly, "Years ago in Scotland I was well acquainted with DeSacy's version. I have compared it at great length with our authorized version, and to some extent with the original. It is an excellent version. Had I not known from other sources that DeSacy was a Roman Catholic, I could never have discovered it from his Bible."

Further, if DeSacy's version teaches

* It is but justice to Mr. Munro to mention that when he forwarded to us the collection which he so kindly made for Mr. Chiniquy's mission, he stated that he would not have exerted himself to make the collection had he known that Mr. C. circulated the version referred to; but the collection having been made he felt bound to forward it.—R. M.

"Mariolatry, Penance, Priesthood, &c., one would suppose these and kindred popish doctrines would make progress where it had been circulated. It has for fifty years been circulating in France, at the cost of the Bible Society. Thousands of copies have been disposed of. If so popish, what are the results of its dissemination? I said in my former letter, "Again, and again, in connection with this discussion in England, it was asked, 'Point to the case of a single Protestant who had been perverted by the reading of these scriptures, or to a single Roman Catholic confirmed in his errors of them.'" And no case has been given.—But I could fill nearly the whole *Record* with an account of cases of conversion among Roman Catholics from the use of DeSacy's version. Extracts might be given from reports of the French and Foreign Bible Society, from lengthened statements of the late Rev. John Hartley, English chaplain at Nice, late Rev. T. S. Grimshaw, Rev. T. Martin, late Protestant minister at Bordeaux, late Rev. T. Monod, Protestant minister at Paris, and many others, besides the unvarying testimony of DePressenè's, the Society's agent in France the past thirty-three years. Take the following from a report for 1856-7,—“In Belgium there are some twenty congregations collected of converts from the Church of Rome, entirely from the reading of DeSacy's French Testament, under a divine teaching. In France a very much larger number of churches have been gathered in connection with the Evangelical Societies of Paris and Geneva by means of this very version.—And of the eighty or any larger number of the pious colporteurs labouring throughout France, nearly all of them owe their conversion from popery to the reading of DeSacy's version.” Most incredible all this, if DeSacy teaches “Mariolatry, Penance, Priesthood, &c.”

But DeSacy's version does not teach these tenets of popery. Two passages are quoted—all I presume that could be given—as teaching Mariolatry. Let us glance at them. Gen. 3, 15, “She shall bruise thy heel.” The writers add “DeSacy owns that the original gives no support to the false translation.” I doubt very much, if DeSacy “owns” any such thing. He says in his notes “She” refers to *Eve* the “Woman.” So also on this text do *Scu Martini*, and *Prيرة*, the authority of the other “Romish Versions.” It is not the Virgin Mary, but Eve, “the Mother, of all living” that they say is meant. If this text teaches Mariolatry, how is it that even the Douay Bible takes no advantage of it? On this passage in the Douay Bible, the note is, “*Ipsa*, the woman so divers of the Fathers, others read it *ipsum*, the seed. The sense is the same, for it is by her seed

Jesus Christ that the woman bruised the head of the serpent.”

This reading “She shall &c.” has been current more than 1500 years. It was the reading of Ambrose, Augustine, and the other fathers of the Western Church. **THEY**, did not regard it as teaching the worship of Mary. But after quoting “She shall bruise &c.” the writers of the letter add “Here the whole purchase of our Redemption is ascribed to the Virgin. No part of it is left to Jesus.” A strange inference truly. God said to Abraham, “In thee, shall all families of the earth be blessed.” Was it not through his seed Jesus Christ that Abraham was to bless all families of the earth? So the best R. C. Commentators have from this passage asserted that “our Lord as the seed of the woman, and not our Lady, is the true bruiser of Satan.”

DeSacy's version of Luke 1, 28, “I salute thee full of Grace,” is also regarded as teaching Mariolatry. Say the writers “Here the fullness of Divine grace is ascribed to her, necessarily implying Divine Worship.” If so, what about our own version? In the marginal reading of the English Bible I find “Hail thou that are graciously accepted,” or “Hail thou that art much graced.” If DeSacy's teaches Mariolatry, may not the writers detect something like it in the marginal readings of the English Bible? But, are not Stephen, and Barnabas said to have “been full of faith and of the Holy Ghost?” Surely the “grace” as well as the “faith” was given? The GRACE could not have been Mary's inherently. How could a French Roman Catholic, possessing the *whole* word of God, reading that “There is none righteous, no, not one,” “that all have sinned and come short of the glory of God,” that “thou shalt worship the Lord thy God, and Him only shalt thou serve,” how, I say, could the French Roman Catholic reading these, and many similar texts of God's Holy Word be perverted to Mariolatry? It seems impossible. In point of fact no such case has ever been proven.

Penance is next referred to. A definition is given of it—correct so far—yet lacking this, which will be found to have a bearing on our discussion. *Penance is a sacrament for the baptized alone.* The Council of Trent say, “There is no Sacrament of Penance for the unbaptized, but for the *lapsed*—for sins committed after baptism.”—Further—the Church of Rome makes a distinction between repentance generally and the Sacrament of Penance. She affirms that while repentance was always necessary in every age of the world, that before the advent of Christ there was no sacrament of penance. She finds this sacrament on

the power given to the Apostles by our Saviour to remit or retain sins.

Now the words "Faire pénitence," is given (in a passage quoted, Acts ii. 38,) previous to baptism. How can it *there* mean the sacrament of penance? Or how, according to Rome's own definition of what the sacrament of penance is, can it be associated with such passages as Matt. iii. 2, Acts iii. 19, Luke xxiv. 46, Acts xvii. 30, and many others? Are the writers of the letter quite sure that "Faire pénitence" means "do penance"? that it has not other meanings? Had not *even* the word penance a different meaning once from what it has now? Do not the writers know, that Wickliffe, that Coverdale used the word? that Cranmer justified its use in this better sense? Do they not know that Luther's version—which they praise—retains the word, using it of course, not in the popish sense? And are they quite sure that the words DeSacy uses means "do penance"? I am no French scholar, but did time permit I could quote high authority for another meaning. DeSacy's notes on the 2nd and 3rd chapters of Acts, where he uses the words quoted, "Faire pénitence," give thoroughly evangelical views of the nature of repentance. Suppose a Frenchman imperfectly acquainted with our language, reads in our Bible, 1 Peter iv. 8, "Charity shall cover a multitude of sins." Turning up Johnson's Dictionary to find the meaning of charity he reads, "liberality to the poor," alms," &c. Would it be fair and just in him to say the English New Testament teaches error in a most important point.

I should be very willing to refer the meaning of "Faire pénitence" to Father Chiniquy. He knows its signification. If I mistake not, he, when in Halifax, stated that it did not mean "do penance."

But I have learned that only as much space can be granted to my reply, as has been given to the "letter," and as I am particularly anxious that all this communication should be printed, I must stop, leaving unnoticed much that otherwise I would have adverted to. Should space be granted in a future number of the *Record*, and health and strength be continued, I will resume the subject. Meantime I ask the readers of the *Record* to believe that these objections to the British and Foreign Bible Society have been made—and answered—long ago. "There is no new thing under the sun." Many of them, such as that other versions besides DeSacy's will be generally received by Roman Catholics in France, might be contradicted by the express statements of the Colporteurs laboring there, as well as by De Pressence's testimony. Others may be as easily refuted, as that "two thirds of the London Committee must belong to that Church," (Church of England). The Com-

mittee of the Bible Society (Laws and Regulations IX.) consists of thirty-six laymen, fifteen of whom must be members of the Church of England, fifteen members of other churches, and six foreigners residing in or near London. Fifteen is *hardly* two-thirds of thirty-six. It is nearer it, however, than is the charge of the Society "circulating versions of the Scriptures containing almost all the principal errors of popery," to the real facts of the case.

It may be true "that there is not a section of the Protestant church of Britain, nor a Protestant organization into which Jesuits have not wormed themselves," although it is difficult to discover what bearing this truth—if it is one—has on the present discussion. Sure I am, the work of circulating God's word, in even an imperfect version, is a work *not very congenial* to a Jesuit, else the whole fraternity have been sadly maligned. But the work of *hindering* the circulation of the only copies which Roman Catholics, in many cases, will receive of God's word, is work after the Jesuit's own heart. Sorry I am, that two respected ministers of the church of which I am a member, should (unconsciously I know, but not the less really,) so far as their influence goes, *help on this work*.

I am, &c.,

ALEXANDER RUSSELL,

Agent N. S. A. B. S.

Halifax, May 3, 1867.

The Sabbath School.

LESSONS FOR JULY.

FIRST SABBATH.

SUBJECT:—*The Ten Commandments*,—Exodus xx.

The "TEN WORDS" embrace the whole Moral Law. They were spoken by Jehovah in a voice that was heard and understood by the vast multitude of trembling sinners at the foot of Mount Sinai. The scene and circumstances were awfully grand—the sound of the trumpet—the mountain clothed in a thick cloud and in flaming fire, and quaking greatly. All these things were intended to impress the Law on the minds of a "stiff-necked and rebellious" people.

V. 2.—This is the preface to the Ten Commandments. Its meaning cannot be better given than in the words of the Shorter Catechism, Quest. 44.

V. 3.—*Before me*—in my presence, or beside me.

Vv. 4-6.—The second Commandment does not forbid the mere making of "graven images," but making them in order to bow

down to them. Give instances in the scriptures where images (or likenesses) of various sorts were made at God's command.—Were these worshipped? What was done to the brazen serpent when the people began to worship it? See 2 Kings xviii. 4.

V. 7.—To take the name of God in vain is to use that awful and glorious name lightly, carelessly, in fraud, in swearing and hypocrisy. False swearing and profanity are most direct breaches of this command. Those whom the Lord will "not hold guiltless" shall be under a fearful curse!

V. 8.—Remember—the Sabbath was known before.

Vv. 9-11.—No works are allowed but those of "necessity and mercy." The first four commandments comprise our duties to God; the other six our duties to men. In explaining the Decalogue the teacher should refer to the admirable exposition in the Shorter Catechism. No explanation can be more comprehensive, scriptural and concise. Show the spirituality of the Law; it reaches to the thoughts and intents of the heart. See Matt. v. 17.

V. 18.—"All the people saw"—that is, they were witnesses to all that had been spoken and exhibited. They saw no likeness of God.

LESSONS.

1. The law is binding on all as a rule of conduct; and if we could fulfil it perfectly we would earn eternal life. But *all* have broken it except the Man Christ Jesus, who fulfilled it on our behalf. If we believe in Christ we are no longer under the law as a covenant of works, but under grace.

2. Feeling our helpless condition under the curse of the law, let us accept the offer of mercy through Christ.

DOCTRINE.

The perfection of God's law. Ps. xix. 7, 8; Rom. vii. 12; 1 Tim. i. 8.

SECOND SABBATH.

SUBJECT: *No salvation by the law.*—Rom. iii. 19-26.

Our own conscience, universal experience, and the plain declarations of Scripture unite in declaring that the whole world is guilty before God, and that no flesh can be justified by the deeds of the law. Having shewn our dreadful condition under the law the Apostle proceeds to explain the method of salvation by Christ. Our salvation is by faith; it is adapted to all—Jews and Gentiles—for all are equally sinful and helpless. It is free. It is through the sacrifice of Christ. It is intended to display the righteousness of God.

V. 19.—*Law*—that which binds—the rule of faith and practice. It sometimes

means the law "written on the heart;" sometimes the law of Moses; sometimes the whole Scripture. Here it means the whole Old Testament. *Every mouth* &c. The law convicts all of guilt—leaves all without excuse. *Guilt*—liability to punishment. Mark the difference between *guilt* and *sin*, and *pollution*.

V. 20.—*Knowledge* is here equivalent to *thorough knowledge*—conviction.

V. 21.—Here we are taught that the righteousness which God reveals in the Gospel is not legal, and that it was taught in the Old Testament. *Righteousness* here means that which makes men *righteous*, "the excellence which the law demands." It is hence called the righteousness of God because He is the author of it. *Law and the Prophets*: the Jews divided the Scriptures into two parts; 1. The *Law* including the Five Books of Moses; 2. The *Prophets*, including all the rest.

V. 22.—*By faith*—by means of faith.

V. 24.—*Redemption*—deliverance by payment of a ransom. Justification is a *gift* to us; but *Christ paid the price of our redemption*.

V. 25.—*Propitiation*—a propitiatory sacrifice. It is because Christ was a pleasing sacrifice, "set forth" and accepted by God, that free salvation is possible. "By his blood is not to be understood simply his death, but his whole work for our redemption, especially all his expiatory sufferings from the beginning to the end of his life." *Righteousness* here means *justice*. The death of Christ shows how God could be just and yet forgive sins. *Past*—refers to the sins committed before the coming of Christ.

V. 26.—*At this time*—as well as in the *past*. God forgives, can overlook, all the sins of all his people on account of the propitiation.

LESSONS.

1. All are guilty before God. Vv. 16-23.

2. The office of the law is not to justify or to sanctify, but to convince of sin—to lead to Christ by showing our need of Him. V. 20.

3. The Scriptures of the Old as well as the New Testament teach salvation by faith alone. V. 21.

4. God justifies us on the ground that Jesus has satisfied all the demands of the law for us. V. 24.

5. Though salvation is free to us it cost Christ's precious blood. V. 25.

6. There is no other way of salvation but the receiving of Christ as the propitiation for our sins.

DOCTRINE.

Good works cannot save us. Rom. iii. 28; Eph. ii. 8, 9; Gal. ii. 16.

THIRD SABBATH.

SUBJECT: *Moses in the Mount.* Exodus xxiv.

Moses had been up in the Mount already, and had received the laws recited in the four preceding chapters. He came down to deliver these laws to the people, and to establish between them and Jehovah a *National Covenant*.

Vv. 1, 2.—Nadab and Abihu were sons of Aaron. The seventy elders represented the tribes, and it was as representatives that they went "up unto the Lord." Still they were to keep at a distance, while Moses alone (as type of Christ) went to the top of the Mount into the peculiar presence of God.

V. 3.—The people are made willing in God's day of power; they with one mind enter into the solemn covenant.

V. 4.—The altar was an emblem of God's presence; the twelve pillars represented the twelve tribes. Moses acted as Mediator.

V. 5.—"Young men"—the first-borns. The tribe of Levi was not yet set apart for the priesthood. *Oxen*—other animals also were sacrificed. See Heb. ix. 18-20.

Vv. 6-8.—The "Book" was a roll containing the ten commandments and the other laws given in chapters xxi.—xxiii. of Exodus. The blood was a sign of solemn ratification.

V. 10.—*Saw God*: Some glorious manifestation of God. See Deut. iv. 15. *Sapphire* is one of the most lustrous and beautiful of gems of a sky-blue or light azure color. Compare Ezekiel i. 26.

V. 12.—The Decalogue was thus honoured above the Ceremonial Law.

V. 16.—The Lord spake to Moses, thus again honouring the Sabbath day.—The cloud was the visible token of God's presence. The peak of Sinai on which Moses spent the 40 days and 40 nights is about 30 paces in compass.

LESSONS.

1. We are all under law to God; and in Baptism we expressed our solemn concurrence in the Covenant. We should therefore say with Israel, "All that the Lord hath said we will do and be obedient."

2. The blood used (Vv. 6-8) was a type of the precious blood of Christ through the virtue of which we are admitted into Covenant with God.

3. Note how solemn and awful it is to approach God. Moses remained six days (V 16) in the mount before he went into the holy presence of God.

4. Communion with God must be sought by earnest and prolonged prayer.

5. Our God is a "consuming fire;" but communion with Him is so sweet that

Moses enjoying it for 40 days and 40 nights forgot his bodily wants.

DOCTRINE TO BE PROVED:—*Moses was a type of Christ,* Deut. xviii. 15; Acts vii. 37. Point out the resemblance between Moses in Christ.

FOURTH SABBATH.

SUBJECT: *Christ blessing children.* Mark x. 13—22.

V. 13.—The children brought to Jesus were *very young*, mere infants, as the Greek word used by Luke signifies. *Touch them*: "put his hands on them," (Matt. xix. 13). It was the custom among the Jews to lay their hands on the heads of those whom they blessed or for whom they prayed. The disciples rebuked the persons that brought the children, no doubt on the ground that they were "too young" and could get "no good."

V. 14.—Heaven, we may believe, is largely peopled with "little children." One half the human race die in infancy. How delightful the thought that they are safe in the "kingdom of God!"

V. 17.—*Good Master*: the Jewish rabbis liked the title, and hence our Lord's reply. Jesus referred him to the law, that the law might lead him back to Christ.

V. 20.—His conscience was not satisfied with a mere outward observance of the commandments; for although he thought he had kept them from his youth, he asked, "What lack I yet?"

V. 21.—The young man was very amiable, but he lacked somewhat to complete his happiness, (See Matt. xix. 21). If thou wilt be *perfect*—that is, if this work in thee is to be *completed*, sell thy property—part with what thou lovest most! Here the Lord showed the young man his weak point—love of the world,—of riches. The young man could not take up this "cross."

LESSONS.

1. Mark how humble and kind Jesus is; how he loves little children and receives them, and blesses them. Sabbath School teachers should be greatly encouraged by the example of the Master!

2. Parents should bring their children to Christ in baptism: for if these little ones are received by Jesus, surely the Church should not "forbid" them. It is a great privilege to be thus brought to Jesus.

3. We may believe that those who die in infancy go to Heaven for "of such is the kingdom of God."

4. We must become "like little children" before we enter heaven—trustful, humble, leaning on Jesus for strength.

5. Note the conduct of the rich young man. It was right for him to come to Jesus seeking instruction, and he came respectfully. But he was too full of *himself*.

Jesus at once gives him a lesson of humility—Why callest thou me good?—and shows him that there is no goodness but in God. Jesus in His answer does not deny, but in fact asserts His own Deity; for if none is good but God then Christ is either God, or *not good*. This last even Socinians will not affirm.

6. *One thing*—let us ask what one thing we ourselves lack. If we do not know it, let us ask Christ and He will show it to us.

7. Wealth is not the highest happiness; on the contrary the cross of poverty, or sickness, may be a greater blessing. Let us take heed to seek the highest good more earnestly than anything earthly.

DOCTRINE.

That children may be saved. Matt. xix. 14; Luke xviii. 16, 17.

News of the Church.

STATISTICS.—In view of the meeting of Synod it is very desirable that all the Statistical Returns should be in the hands of the Committee. We regret that a considerable number are still missing. The statistical table should be *complete* before the meeting of the Synod.

SYNOD FUND.—It must be borne in mind that all our congregations are expected to make a collection once a year for the Synod Fund. This collection for 1867 should be made immediately by all who have not made it already. Those who make no collections cannot expect to have their expenses paid.

Presbytery of Halifax.

This court met at West Cornwallis, on Tuesday, the 14th May. In the absence of Rev. W. Maxwell, Rev. John Forrest preached. The attendance of members was as follows:—Rev. J. L. Murdoch, J. M. McLeod, James Maclean, (Moderator,) W. Forlong, E. Annand, and John Forrest, ministers; and Messrs. H. B. Webster, S. Burgess, J. S. Newcomb and R. Murray, Elders. After Mr. Forrest's able and excellent sermon, the Presbytery proceeded to inquire into the state of the congregation. The Elders appeared to be attentive to their duties in visiting the sick, attending Prayer Meetings and Church Courts. The salary of the minister has been but poorly paid, especially this year; but as his pastorate is to cease on the 1st June it is expected that all arrears up to that date will be paid. There are two Sabbath Schools, 9 teachers and about 50 pupils. There are two sections in the congregation, Water-

ville and Lakeville, each having a very commodious and elegant place of Worship. The attendance on public worship has of late been very small.—Members of Presbytery urged the congregation to be of good cheer and exert themselves to secure another pastor with as little delay as possible. The field has its difficulties, but there is scope for extension; and though times are hard now, better may fairly be expected. It would be a shame and a calamity to lower the banner of Presbyterianism in this section of the country.

Rev. Thomas Cumming being present, offered explanations and expressed his feelings of regret with reference to his manner of resigning the pastoral charge of St. John's Church, Halifax, in such terms that the Presbytery very cordially restored him to their confidence and declared him to be a minister of the church in good standing.

Rev. A. Ross, Harbor Grace, applied for leave of absence for a few months during the summer, and asked the Presbytery to supply his place by a probationer or otherwise. The Presbytery recorded their sympathy with Mr. Ross, granted leave of absence, but could not in present circumstances secure any supply for his pulpit.—Rev. J. M. McLeod applied for the services of a probationer for Walton, &c.—The Presbytery appointed Rev. Thomas Cumming to supply West Cornwallis till the meeting of Synod.

The Presbytery met at Yarmouth, on Saturday evening the 18th May, at half-past seven o'clock. Present, Rev. G. Christie, J. M. McLeod, E. Annand and John Forest and N. Hilton, ruling elder; Mr. McLeod, moderator and Mr. Annand, clerk pro tem. The congregation being assembled the Edict of Ordination was read for the last time. Satisfactory financial arrangements were made. After devotional exercises the Presbytery adjourned to meet at the house of Dr. Kelly at half-past ten o'clock next day.

On the morning of the 19th the Presbytery met according to adjournment and was constituted.—Mr. Christie, moderator pro tem. The Presbytery proceeded to the church for the special services of the day—the Ordination and Induction of Mr. E. McNab. Rev. J. Forest preached from Isaiah xxx. 10. The Moderator narrated the steps that had been taken for securing Mr. McNab's settlement. The usual questions were put to Mr. McNab and *satisfactorily answered*, who was then ordained by prayer and the laying on of the hands of the Presbytery. The newly ordained minister was appropriately addressed by Rev. J. M. McLeod, Rev. G. Annand addressed the people. The congregation then had an opportunity of cordially welcoming their junior Pastor,

at the door of the church as they were retiring.

The Presbytery adjourned to meet at Clyde, on Tuesday the 21st, at 2 o'clock.

The Presbytery met at Clyde, Rev. M. G. Henry's congregation, according to adjournment and after sermon by Rev. J. McLeod, was constituted. Present, Rev. G. Christie, J. McLeod, M. G. Henry, E. Annand and John Forrest, ministers and G. Robertson, elder. Mr. McLeod, moderator *pro tem*. The usual questions for Presbyterial Visitation were proposed to the Ministers, to the Session, to the Elders and Managers, and the condition of the congregation found on the whole to be satisfactory and encouraging.

Next day at 11 o'clock, the Presbytery met at Shelburne for the visitation of Rev. Mr. Clark's congregation. Sederunt as above with addition of Mr. Philip Bowers, ruling elder. Here again the usual questions were put and answered. Much connected with the state of the congregation was calculated to encourage. Its financial position was not considered satisfactory. The Presbytery urged the congregation to exercise greater liberality in supporting the Gospel.—Adjourned to meet in St. John's Church, Halifax, on Wednesday the 19th June, at 11 a.m.

Presbytery of P. E. Island.

This Court met in the Free Church Charlottetown, on the 24th April. There were present the Revds. H. Crawford, Moderator; W. Ross, A. Falconer, and J. G. Cameron, ministers; and Mr. Donald McNevin, elder. The Rev. G. Sutherland being present, was invited to sit as a corresponding member. A paper was read from the congregation of Lot 14, appointing Mr. James McArthur as Commissioner in their behalf, and stating that the amount for which they were prepared to enter into a new bond with the Presbytery was £115. Mr. McArthur having been heard in the interests of the congregation, the Presbytery expressed themselves as dissatisfied with the amount promised, as entirely inadequate for the support of their minister. Further action in the matter was in the meantime delayed, as the Rev. John D. Murray had tendered his demission of the charge. This demission was laid upon the table, and the Clerk enjoined to summon the congregation to appear for their interests at the next meeting of the Presbytery.

The Rev. Mr. Sutherland being about to remove from the bounds of the Presbytery, requested a Presbyterial certificate, with which certificate the Clerk was instructed to furnish Mr. Sutherland.

A communication was read from Mr. G. T. Haszard, offering on certain terms to

furnish the weekly issue of the *Christian Treasury* in connection with the contemplated *Presbyterian*. The consideration of this proposal was deferred, owing to the small attendance of the members of Presbytery.

A letter was submitted from Rev. Mr. McNeill, giving an account of the state of his congregation, and requesting still to be continued on the Supplemental Fund. The Presbytery, while unanimously disposed to recommend Mr. McNeill's case to the Committee on Supplements, agreed to postpone their final decision till next meeting, when the case of all those congregations similarly circumstanced will come up for consideration.

A note was read from Mr. John Scott, Grand Scribe, inviting the Presbytery to a public Temperance Meeting to be held this evening in Temperance Hall. The Presbytery requested such members as could find it convenient to comply with the invitation.

Several other matters were submitted, the consideration of which was deferred till next meeting, which was appointed to take place in Queen Square Church, Charlottetown, on the last Wednesday of May, at 11 o'clock.

ALEX. FALCONER, *Pres. Clerk*.

New Brunswick.

It will be seen from the report of the Presbytery of York, that an important addition to our list of regular charges has been made by the settlement of the Rev. Samuel Bernard over the Presbyterian people of Glassville and Florenceville. In Glassville alone there are said to be seventy heads of families, chiefly emigrants from Scotland and the north of Ireland, who were induced to settle there by the Rev. Charles Gordon Glass of Woodstock.

The charge is a very interesting one, and it is to be hoped will grow in strength under the ministrations of Mr. Bernard, to whom, we know, the people are all very much attached. We wish him and his people the enjoyment of every blessing from the Head of the Church in their connection with each other.

A fresh and vigorous effort is being put forth by the people of Fredericton to retain, for themselves, the services of their pastor, the Rev. A. Stirling. Under the new arrangement which has been made, we have great confidence in predicting the growth, in numbers and strength, of the Fredericton congregation. Meanwhile, by confining Mr. Stirling's labours mainly or altogether to Fredericton, several settlements will be left unsupplied. The Presbytery of York has undertaken the responsibility of securing supplies for Jerusalem

and Nerepis—and we trust they will not be neglected.

Mr. LAWSON, who has now finished his studies at the Theological Hall, has returned to New Brunswick to labour as a catechist until he obtain licence from the Presbytery as a regular preacher. He has been appointed to the same sphere where he laboured last summer, viz., St. George's, including Fenfield, Mascareen, &c. Mr. Lawson's previous success in this field affords encouragement to hope that the people will rally round him, and that soon they may get into a thoroughly organized condition.

The Rev. JOHN J. DUNLOR, who has laboured for several years in different parts of the Province as a missionary, and more particularly in Albert Co., is about to leave for Philadelphia. It is to be regretted that a minister of such ability, and whose preaching has been very much appreciated everywhere, is constrained to relinquish this field; but we hope he may soon find a more suitable sphere of exertion.

Presbytery of York.

The Presbytery of York met at Fredericton on the 13th March, and was constituted by the Rev. James Salmon, Moderator, with whom were present the Revs. Alexander Stirling and A. Smith, ministers, and Messrs. Thomas Stewart, Jas. Savage and John Christie, ruling elders. The Revs. Samuel Johnston and Donald Sutherland being present were invited to a seat as corresponding members. The principal business before the Presbytery was Mr. Alex. Stirling's resignation of his charge of Fredericton congregation. Mr. Andrew Burrill and Mr. Duncan S. Blair appeared as commissioners from the congregation, and were heard as to the importance of Mr. Stirling's remaining among them, and showing that his removal would be a serious loss, considering the strong attachment of the people. It was found since the last meeting of the Presbytery that the congregation had put forth a most laudable effort, considering their numerical strength, and also the circumstances of the people. The subscription list is an evidence of their strong attachment to their pastor, as some of them have signed sums to be paid yearly from \$20 to \$25, and are as high as \$52. The Presbytery expressed their satisfaction at the noble effort the congregation had put forth to maintain the cause of Christ among them. After a full investigation had been made in reference to the financial affairs of the congregation, it was moved that the Rev. Alex. Stirling be requested to withdraw his demission, which he did, to the great delight

of the congregation of Fredericton and its stations.

The Rev. Donald Sutherland, being present, reported that he had, in compliance with the wish of the people, on the 8th day of February, in Glassville and Florenceville congregation, moderated in a call in favor of the Rev. Samuel Bernard, preacher of the gospel, who is at present labouring in the above congregations, and that the call was unanimously signed. The subscription list appended to the call amounted to \$250. Considering the circumstances of the case, it was agreed that the Presbytery meet at Florenceville on the 21st day of March, at 9 o'clock, a.m., to hear Mr. Bernard's trial for ordination,—the Rev. Alex. Stirling to preach and give the charge to the minister, the Rev. Donald Sutherland, to narrate the steps and put the questions of the formula, and Rev. A. Smith to address the people.

Mr. Stirling was appointed to visit Jerusalem and Nerepis, to see what could be raised to support a missionary, and to report at the next meeting of the Presbytery. Mr. Smith was appointed to preach at Woodstock and Richmond and to enquire into the state of the congregation and report. Mr. Archibald who is now labouring at Jerusalem and Nerepis, being present, gave a verbal report of his labors.

Presbytery adjourned to meet at Florenceville on the 21st day of March, at 9 o'clock a.m. Meeting closed with prayer.

The Presbytery of York again met, pursuant to adjournment, at Florenceville, on the 21st day of March, at 9 o'clock, a.m. Mr. Samuel Bernard being present, the Presbytery proceeded to hear his trials previous to ordination. He delivered a popular sermon and a lecture, with other exercises. He was then examined in Church History, on the Book of Genesis in Hebrew and on the Greek Testament. All his exercises were sustained and highly approved. The Presbytery adjourned to meet in the Congregationalist Church at 2 o'clock. The Rev. Alexander Stirling preached an able sermon from I. Cor., ii. 2; Mr. Stirling gave the charge to the minister, and Mr. A. Smith addressed the people. Mr. Bernard, having thus been ordained by prayer and the laying on of the hands of the Presbytery, was declared inducted into the pastoral charge of Florenceville and Glassville; he received the right hand of fellowship, his name was ordered to be added to the roll of the Presbytery, and the congregation had an opportunity as they retired of giving him a most cordial welcome. The Church was well filled, and the services deeply interesting to the people.

The Presbytery adjourned to meet at Prince William, for visitation, on the second Wednesday in June.

A. SMITH, Clerk.

Presbytery of St. John, N. B.

The Presbytery of St. John met on the 14th May in St. John Presbyterian Church. There were present the Rev. Jas. Bennet, Moderator; Revs. Andw. Donald, Lewis Jack, Jas. Gray, Wm. Alves, and N. McKay.

The report of Commission of Presbytery appointed to visit Hammond, Salt Springs, and Golding Grove was called for; when the Rev. N. McKay reported that he had visited Hammond, and conferred with the people on the subject of the commission, and that the following resolution had been adopted by them: "That they are willing to be associated with any stations the Presbytery may desire, provided they enjoy the ministrations of their present pastor (Rev. James Gray); but that they cannot entertain any proposal that would contemplate their separation from him. Also, that they would continue the present salary they give to their pastor if they were united with any other stations under his charge." The Rev. Jas. Gray reported that he had visited Salt Springs, and preached on Sabbath in two different sections of the charge, and called a general meeting in the new Church. There were about 14 heads of families present. He found that there was an unanimous opinion that they were too far separated from Golding Grove to fall in conveniently with the proposed arrangement, and that they would more willingly be united with Hammond and Norton; but that as they were not able to support a minister by themselves, they would fall in with the arrangement if a better could not be made. A subscription list was opened, and he now presented it to the Presbytery, shewing a total of \$123, on condition of their receiving half the time of a minister. The Rev. W. Alves reported that he had visited Golding Grove, and preached to the people in the church, and afterwards conferred with them on the subject; that the people were willing for a junction with the other places; and a few of them had subscribed to the amount of \$43.50; that a great many of the Presbyterian people had been alienated from the cause owing to disagreement about the church; and that there is a great difficulty in reconciling them to work together. In the circumstances, it was felt by the Presbytery that no action could be taken at present to carry out the arrangement, especially on account of the stand that the people at Hammond seemed to have taken, and inasmuch as it would be a serious risk to remove Mr. Gray from the charge of Upper Norton and Sussex. Messrs. Bennet and Alves were appointed to see to Golding Grove, and Rev. D. Sutherland was appointed to preach for a time at Salt Springs.

Letter from Messrs. Sutherland and Munro, anent the alleged circulation of Romish versions of the Scriptures by the B. & F. Bible Society, accompanied by a pamphlet by Pozzie on the subject, was read, and it was resolved, that members of Presbytery be recommended to give attention to the matter referred to in the communication.

VISITATION OF ST. JOHN PRESBYTERIAN CHURCH.

The Presbytery was engaged in the evening in the visitation of St. John Presbyterian Church (Rev. Jas. Bennet's). After investigation into the affairs of the church, and the usual queries put and answered, the Presbytery came to the following finding: "That the Presbytery rejoices to find the affairs of this church in a healthy and vigorous condition, and that in addition to the liberal contributions made towards congregational and other purposes, considerable outlays are being made on the Manse. The Presbyterians regret, however, the existence of a heavy debt on the congregational property, and would earnestly recommend that an effort be made for its liquidation as speedily as possible.

VISITATION OF CARLETON.

The Presbytery visited the Presbyterian church in Carleton (the Rev. Jas. Baird's) on the following evening. There was a considerable attendance of people, and after full examination the following deliverance was come to, viz: "That the condition of the congregation, both in a financial point of view and in regard to attendance on ordinances, is on the whole satisfactory and hopeful; that strenuous efforts should be made to pay punctually the minister's salary, and inasmuch as it is confessedly too small, that it should be increased as soon as possible."

The Presbytery was appointed to hold its next regular meeting in St. David's on the third Wednesday in June, at 11 A.M.

Wm. ALVES, Clerk of Presby.

NOTICES, ACKNOWLEDGEMENTS, &c.

MISSIONARIES WANTED.

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

Applications or letters of inquiry addressed to the Secretary will meet with immediate attention.

By order of the Board,
P. G. MCGREGOR, Sec'y B.F.M.
Halifax, Oct. 24th, 1866.

SYNODICAL NOTICES.

The Synod of the Presbyterian Church of the Lower Provinces will meet (D.V.) in Primitive Church, New Glasgow, on Tuesday, the 25th day of June, at 7 o'clock, p. m., and will be opened by a sermon by Rev. James Bennet, Moderator.

The Revised Rolls of Presbyteries, with notices of all changes affecting the Roll of Synod, including demissions, inductions and ordinations, together with licensures during the past year (with dates of change) should be in the hands of Synod Clerk ten days prior to the meeting of Synod.

Papers to be laid before the Synod should be transmitted to Rev. James Bayne, D.D., Pictou, Convener of Committee on Bills and Overtures, if possible, fourteen days previous to the day of meeting.

Papers forwarded in due time will take precedence on the docket.

The Treasurer of the Ministers' Widow's and Orphan's Fund, P.C.L.P., acknowledges receipt of the following sums:

Rev Thos. Sedgewick, Tatamagouche.	\$20 00
" Lauchlin McDonald, Earltown.	20 00
" Thomas Downie, Jamaica.	15 00
Half year's interest on \$800 mortgage	24 00
One year's interest on \$400 note.	24 00

\$104 00

Amounts formerly acknowledged.. 6248 94

Total amount received to date....\$6352 94
Pictou, 18th May, 1867.

The undersigned acknowledges receipt of the following sums from Brookfield, per Mr. William Hamilton, junr., in aid of the Ministers' Widow's and Orphan's Fund:

Mr John Carter	\$6 00
Mr W. C. Kennedy	2 00
Robert Hamilton, Esq.	3 00
Mrs K. Hamilton	1 00
Mr James Kennedy	2 00
Mr Kenneth Archibald	1 50
Mrs K. Archibald	0 50
Mr W. S. Hamilton	1 00
Mr John Archibald	0 50
Mr W. F. Hamilton	5 00
Miss Ann J. Kennedy	0 50
Miss Abigail Nelson	0 50
Miss Alice Kennedy	0 50
Mr Jacob Harvey	1 00
Mrs Robert Boomer	1 00

\$26 00

Of this sum \$20.25 was received on the 14th inst., and forwarded to the Treasurer of the Fund, and \$5.75 was previously received and transmitted per R. Smith, Esq., Truro.

A. L. WYLLIE,
Agent Truro Presbytery.

Great Village, May 21st, 1867.

MISSION BOX.—The following box has been made up between Roger's Hill, West Branch River John, and Earltown, for the Rev. Mr. Morrison; and it is pleasing to notice that the people of the Established Church of Scotland,

with readiness and liberality, contributed money, materials and labour towards it. It is as follows:

Mrs A. Ferguson, Hardwood Hill, wove, 34 yds., valued 55 cts.	\$18 70
Mrs R. McKenzie, Meadow, wove, 34 yds., valued 55 cts.	18 70
Misses Dinwoodie, Scotsburn, wove, 34 yds., valued 55 cts.	18 70
Miss B. Murray, West Branch, wove free, 10½ yds., valued 55 cts.	5 77½
Misses Lexie, Jane, Catherine and Jessie Murray, West Branch, wove free, 19 yds., valued 50 cts.	9 50
Mrs A. Campbell, West Branch, 34 yds., valued 55 cts.	18 70
Miss Jane Murray, Earltown, wove, 24 yds., valued 50 cts.	12 00
Also, by the same, wove free, 34 yds., valued 55 cts.	18 70
Miss Mary McIntosh, Earltown, wove, 26 yds., valued 50 cts.	13 00
Also by the same, wove free, 28 yds., valued 55 cts.	15 40

\$149 17½

There have been collected in money,—
Earltown.....\$11 62½
West Branch..... 13 35

24 97½

\$174 15

The last item laid out as follows:

Paid for weaving	\$3 00
" for box	1 00
Cotton goods and sundries	19 40
Balance left for truckage, &c.	1 57½

24 97½

Also, from West Branch, 9 skeins Woollen Yarn, not valued.

The Treasurer acknowledges receipt of the following sums for the expenses of the church:

FOREIGN MISSIONS.

Per A. K. McKinlay, Esq.:	
S. School, Milton, by Rev J. Black	\$5 00
Cong. of Chalmers' Church	63 00
" West Bay, Rev Mr Stewart	41 81
" Cow Bay	4 00
Bequest of Mr D. McQuarrie	10 00
Cong. of Grand River	9 83
" Loch Lomond	9 72
First Cong. Noel	2 10
Mrs James O'Brien	2 00
J. Murphy, Esq., Tatamagouche	5 00
Free Church Cong., Charlottetown, per Rev G. Sutherland, £10 l. Cy.	33 34
Cong. of Little Harbour, per Rev J. A. F. Sutherland	9 00
A friend to the Foreign Mission, per Rev A. McKay, Saltsprings	10 00
Per Rev D. B. Blair:	
Cong. of Blue Mountain	24 00
" Barney's River	7 68
Per R. Smith, Esq., Truro:	
Receipts to Dec. 31st, 1866	143 58
Receipts to May 23rd, 1867	53 80
Prince Street Church, Pictou	78 53
Ladies' Missionary Society, Tatamagouche, per Hon. A. Patterson	49 00
Knox church, New Glasgow, per Rev J. Stewart	32 00

HOME MISSIONS.

Per A. K. McKinlay, Esq.:	
Chalmers' Church.....	77 00
Missionary Society, Noel, per Miss O'Brien.....	13 00
West Bay, per Rev Mr Stewart....	4 80
Cow Bay.....	8 30
Miss Jane Waddell.....	3 00
Grand River.....	5 32
Loch Lomond.....	4 62
First Cong. Noel.....	2 00
Miss Jane O'Brien.....	3 00
Free Church Cong., Charlottetown, I. Cy., £5, per Rev G. Sutherland....	16 66
Collected by Mr Angus McQuarrie, Fall River, per Mr R. Cumming....	16 00
Per Rev D. B. Blair:	
Blue Mountain.....	24 75
Barney's River.....	6 00
Lochaber, for H. Archibald, per Rev J. McKinnon.....	6 00
Per R. Smith, Esq., Truro:	
Monies received to Dec. 31st, 1866.....	171 35
" " May 22nd, 1867.....	56 50
Knox church, New Glasgow, per Rev J. Stewart.....	31 08

EDUCATION.

Per A. K. McKinlay, Esq.:	
Chalmers' Church.....	21 00
Poplar Grove Church.....	96 00
West Bay, Rev Mr Stewart.....	4 00
Miss Waddell.....	3 00
R. Smith, Esq., Truro.....	77 50

"DAYSPRING."

Collected by Miss Josephine Jones, Ohio, per Rev G. Clarke, Shelburne, Children Princeton Cong., (add.) I. Cy., 18s., per Rev R. Laird.....	3 12
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Amounts collected in Sabbath School Mission Boxes in Primitive Church, New Glasgow, per Roderick McGregor, Esq.:

Class No. 1.....	\$0 35
" 2.....	0 50
" 3.....	0 55
" 4.....	0 59
" 5.....	1 00
" 6.....	1 44
" 7.....	1 46
" 8.....	1 47
" 9.....	2 02
" 10.....	2 13
" 11.....	2 25
" 12.....	2 50
" 13.....	2 50
" 14.....	2 73
" 15.....	2 84
" 16.....	3 20
" 17.....	3 35
" 18.....	3 33
" 19.....	4 60
" 20.....	6 62
" 21.....	7 07
	53 00

Per Rev D B. Blair:	
David Austin's Box.....	1 86
Laggan School.....	2 80
Lachlan McFarlane.....	1 50
Sabbath Schools, per Rev James Law:	
Richibucto, card of Anne S. H. Wark.....	\$7 07

Kingston, card of Mary A. Graham and Nina Main.....	6 71
Kingston, card of Robert Law.....	2 52
" " Misses M. Wilson and Lily McArthur.....	6 27
Main River, North side, card of Robert Lawson.....	3 28
Lower Yard, card of Miss Jessie Wright.....	3 44
Weldford, card of Miss Jessie Main.....	2 40
Galloway, card of John Glendinning.....	4 00
Card of Richard English.....	1 06
Unaccounted for.....	0 25
	37 00

Per Rev James Fowler:	
Collected by Miss Mary C. Stevens, Molus River.....	\$5 53
Collected by Misses Mary Jane Irving and Eliza A. Reid, of Mill Branch.....	4 45
Collected by Annie Brown and Cassie McKendrick, Bass River.....	11 58
Difference of currency.....	0 28
	21 84

Per Rev Mr Henry:	
Cape Island.....	\$3 00
Carlton.....	1 75
Upper Clyde.....	1 44
Formerly acknowledged.....	11 46
	20 00

Ladies of Gabarus, sale of Socks.....	6 40
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CHINQUY MISSION.

Blue Mountain, per Rev J. McDougall.....	17 62
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Officers of the Principal Boards, &c.

Board of Education.—R. P. Grant, Esq., Pictou, President; A. McKinlay, Esq., Halifax, Vice-President; John McKinlay, Esq., Pictou, Secretary.

Board of Superintendence of Theological Hall.—A. Forrest, Esq., M. D., Halifax, Chairman; Rev. P. G. McGregor, Halifax, Sec'y.

Board of Home Missions.—Rev. A. McKnight, Dartmouth, Chairman; Rev. P. G. McGregor, Halifax, Secretary.

Committee on Supplements.—Rev. H. McLeod, D. D., Sydney, Chairman; Rev. T. Seljgewick, Tatamagouche, Secretary.

Committee on Colportage.—Rev. J. I. Baxter, Onslow, Convener.

THE HOME AND FOREIGN RECORD.

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

TERMS.

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

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

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