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THE
HOME AND FOREIGN RECORD,
 OF THE
Presbyterian Church
 OF THE
LOWER PROVINCES
 OF
BRITISH NORTH AMERICA.

MARCH, 1865.

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THE
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OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MARCH, 1865.

"WE SHALL BE LIKE HIM."

O joy, joy! We, fainting, sorrowful pilgrims, bowed down with sin and infirmity—we shall be like CHRIST! Clothed like Him in a spiritual body, freed like Him from sin, triumphant like Him over death, we shall see Him as He is and rejoice in His presence forever.

The promise given in these words implies that we are not now, not yet, like CHRIST. The perfection of attainment in this respect is reserved till the last great DAY when He shall appear to take vengeance on all who obey not the Gospel, and to be glorified in them that believe. No one need hope for the realization of this promise in his own experience unless he become a follower of Christ. To be like Him in glory you must be like Him in obedience and in love: you must be clothed in His righteousness and tread in His footsteps.

1. You must be like Christ in devotion to God. His meat and drink was to do His Father's will. God gave Him a work to do and He was straitened till He could cry, It is finished. He ever clung close to the Father. The temptations of Satan, the weaknesses of the flesh, the tyranny and persecution of men only made Him cleave with stronger faith and love to the Eternal Father.—To Him He turned in the hour of holy triumph and in the hour of deep distress. In this we should evermore copy His example.

2. Christ had set seasons for prayer. We may be sure that His mind was constantly in sweet accord with the will and law of God and that His aspirations were ever to-

wards God; and therefore if any one ever should and could live without set seasons and uttered words and prostrate attitudes of prayer, that one was Jesus. But Jesus prayed till His locks were wet with the dews of night. The lonely midnight hours heard His strong crying, and His tears glittered in the moon beams. He prayed beside the sick-bed, beside the silent grave, in the heart of the desolate wilderness, alone on the lonely mountain, on the bosom of the turbulent lake, and while dying on the shameful Tree. Christian, pray as thy Master prayed.

3. Self-denial was a wonderful trait of the character of JESUS. He saved others; Himself He did not save. He prayed for others; seldom indeed did He pray for Himself.—When hungry and athirst He performed no miracle to satisfy His bodily wants. When sorely beset by cruel foes He asked not for twelve legions of angels to smite them. His will was ever in humblest subordination to the will of the Father. He cheerfully bore with pain and shame and contumely that He might do good to those who hated Him.—Every day of all His sorrowful years He went forth bearing His cross—for us. Even "Christ pleased not Himself." He did all, suffered all, for others. To Him the glory of God, and the salvation of men, was all in all. Christian, hear the voice of Jesus saying, "If any man comes after Me, let him deny himself and take up his cross and follow Me."

4. We must imitate the humility of Christ. He was King of kings and Lord of lords; yet He humbled Himself to the dust of death. He took upon Himself the form of

a servant—homeless, persecuted, despised. Though rich yet for our sakes He became poor. His intellect was large and comprehensive, and His powers of oratory were unique; yet we find in Him no taint of the pride that is so apt to follow intellectual power and successful effort, and popular applause. Dost thou boast of ancient and noble family descent? Here is One who was from all eternity the Son of God, and yet how humbly does He mingle with the children of want and sin! Dost thou pride thyself upon thy stately mansion, thy broad acres, thy abundant riches? Here is One whose palace is the Universe—(nay the Heaven of Heavens cannot contain Him!)—whose wealth is inexhaustible, whose territory is boundless as space; and yet He stoops to the lowest of the lowly, to the poorest of the poor! O may not our weak self-love, our wicked and silly pride be torn up by the roots by an example such as JESUS has set before us!

5. We must follow JESUS in a life of active beneficence. Little children, let no man deceive you; he that doeth righteousness is righteous. He went about constantly doing good. No one ever toiled more incessantly. Ease, comfort, sleep, food, all considerations of this sort were sacrificed to the one all-absorbing desire of relieving misery and turning souls to God. For this he confronted all danger and underwent all trials.—Christian, do like Christ. “He that gives alms to the poor takes Jesus by the hand; he that patiently endures injuries and affronts helps Him to bear His cross; he that comforts his brother in affliction gives an amiable kiss of peace to Jesus; he that bathes his own and his neighbour’s sins in tears of penitence and compassion, washes his Master’s feet.” He that is in Christ walks as He also walked, works as He wrought, and acts out the same spirit of Godlike self-sacrifice. Active christians are the great want of the age. We have enough and to spare of passive christians, who have in them the faith of Devils, a correct, cold, unloving, selfish, fruitless, dead faith! Away with such! They dishonour the name of Christ. They crucify Him afresh. Professing Him with the mouth, in works they deny Him.

In the Church they may pray and sing and groan; but when you ask them to sacrifice anything for God or for men, to do anything that is really Christlike, you speak to the dead, and all your asking is in vain. Christian, you have not so learned Christ!

6. We must be like Christ in the endurance of suffering, whatever may be our allotted share. “Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth; who when He was reviled reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth righteously.” We must all suffer in many many ways, and after much suffering we must encounter death. Is it not well that we have a Pattern before our eyes—One who contended against gigantic evils—One who was tempted as we are—One who died a death of violence and shame in the full bloom of manhood!—*Lover and friend forsook Him; brothers and beloved disciples failed Him and fled when the test-hour came but He endured all with patience and submission. When in the hour of distress He prayed for Himself the burden of His prayer was for submission to His Father’s will.*

7. Christ was ever faithful and true, doing battle for the truth and the right with ruler and Sadducee and Pharisee. He was ever gentle and loving; ever bold and honest and unflinching; binding up the broken hearted and hurling woe upon woe against the proud scorers of His grace. He was Truth itself. He would not tell a lie or act a lie to save the world; but He could die to save it! Hoary shams and venerable errors found no quarter with Christ; He denounced them and their hypocritical defenders with no parlour rhetoric, with no graceful euphemisms but with words that still ring with a divine energy through the centuries. The interests of truth are of paramount importance; there is no altar on which we may dare to sacrifice them. Christian, be true as Knox and Calvin and Luther were true—as Paul and John the Baptist were true—as CHRIST was true!

We must endeavour to be like CHRIST in all His imitable attributes and conduct and traits of character. Like Him we must be

true to friends and foes—we must suffer submissively—labour dilligently—walk humbly with God and before men—deny ourselves—pray without ceasing—and in all things make God's glory our chief end. Thus shall we be "changed into the same image" while still in a world of sin, and thus shall we rejoice when He appears, for then shall our highest hopes be more than realized, for we SHALL BE LIKE HIM.

LATE INTELLIGENCE FROM THE SOUTH SEAS.

The last January mail brought a large number of letters from our Missionaries, the principal of which we insert in our present No. These letters have been anxiously looked for, and now that they have arrived, they afford matter of devout and hearty thanksgiving to the God of missions, for the gratifying intelligence that they contain.—The New Hebrides Mission has had its dark days, and our pages within the last few years have carried many a message of sorrow. But now it would appear as if the many prayers of the church have been heard, that the clouds were passing away and a brighter day was beginning to dawn. At all events these letters bring before the church much that calls for gratitude to God. In fact it is with a single exception a record of mercies. In the first place, what reason have we for thanksgiving for the successful voyage of our missionaries in the Dayspring. They have been carried thousands of miles over dangerous seas and yet have met with no accident whatever. Captain Fraser however mentions that he narrowly escaped shipwreck on the island of Lifu. God would thus teach us upon whom that vessel, as well as all our lives is daily dependent and admonishes us that we trust not to the skill of her captain and crew or the excellence of her equipments, but earnestly seek the protection of Him, who commands the winds and the sea and they obey Him. Now that the Dayspring has arrived we have reason for gratitude, that an agency so important has been added to the New Hebrides mission. At the latest dates, she had made two trips

among the islands, one of enquiry as to the most suitable place for the location of the missionaries, the second for the settlement of Messrs Morrison and Gordon. She was then engaged on her third voyage and expected to make another before leaving for Sydney in December. Whether we look to the comfort and safety of the missionaries and native teachers, or the success of their work, we can scarcely estimate too highly the value of such an agency.

But especially have we reason for gratitude for the encouraging circumstances in which our missionaries have been settled, and commenced their labours. We are sure that thousands of hearts will rejoice that Erromanga and Dillon's Bay too, has been occupied by Mr. Gordon, and this in no foolhardy spirit, but under circumstances so strongly indicative of the guidance of Providence, and the smiles of the great head of the church. The Rev. George Gordon's labours have not been in vain, and whom would we desire to see reaping the fruits of the seed sown by him with such toil, and watered with his tears and prayers and even with his blood, rather than his own brother. The scenes witnessed by our missionaries, 140 attending public worship over 20 giving evidence of having passed from death to life, and churches being built in various parts of the island, are such as angels must rejoice over.

Scarcely less pleasing are the scenes on Fate. To think of the inhabitants of one district having relinquished idolatry and a church of sixty members gathered, and this solely by the agency of native teachers, gives us reason to say "what hath God wrought." Similar results took place on Savage Island. There the inhabitants were considered the most savage of the South Seas. Yet through the same agency, they in a body had abandoned heathenism before a missionary had ever lived among them, and were eagerly waiting for further instruction in Christianity. On our pages we have formerly without deliberation inserted statements depreciating such an agency—statements which their authors have since regretted. Of course their imperfections are acknowledged, but yet their value has been felt in every mission

in the South Seas, and God has owned their humble instrumentality. When we have seen the changes effected through their means on Fate and Savage Island, at the very time that the missions on Tanna and Erromanga conducted by white missionaries have been broken up, we may well say, that "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen, yea and things which are not, to bring to nought things that are."

While, however, there is so much that is encouraging in the prospects of our missionaries, we must yet remember that they are but at the commencement of their labours, and the good work is but begun. The greater part of the inhabitants of both islands are yet in the grossest heathenism. Only a small light is kindled on one corner of each island, and even there, as to the few that have come to the light, it may be almost said, that the light that is in them is as darkness. And poor Tanna is yet covered with a darkness that may be felt. What reason have we then for earnest prayer that God who commanded the light to shine out of darkness, would shine into the hearts of the benighted people of these islands, and that over them all there may be reason for the joyful exclamation, "the darkness is past, and the true light now shineth. Upon the land of my people shall come up thorns and briars—*until the Spirit be poured upon us from on high.* and the wilderness be a fruitful field, and the fruitful field be counted for a forest."

One matter however in these letters is extremely painful and excites gloomy forebodings. We allude to the proceedings at Lifu. Something of the kind has been feared for some time, but few were prepared for measures so high handed as those recorded. We cannot for a moment doubt that priestly influence is at the back of these proceedings. Romish priests have followed Protestant missionaries in every part of the South Seas, and they have gone hand in hand with the power of the French Government. And unless divine Providence in

mercy prevent the success of their schemes, we doubt not that the scenes of Tahiti will be re-enacted in the New Hebrides. It becomes the church to be earnest in prayer to Him by whom kings reign and who has the hearts of all men in his hands that He may be pleased to avert from our mission so terrible a calamity.

THE ISLAND OF FATE.

As another island of the New Hebrides has now been occupied by a missionary of our church, it may be interesting to our readers to afford them some information regarding the inhabitants, and the past efforts made for their evangelization. We therefore proceed to lay before our readers the principal facts known to us on these subjects, condensed principally from Mr. Murray's work on Missions in Western Polynesia.

The island of Fate was first discovered by Captain Cook, who gave it the name of Sandwich island, after the Earl of Sandwich, then first Lord of the Admiralty. It lies fifty four miles to the north of Erromanga, and was estimated by Captain Cook as seventy five miles in circumference. It is probably larger than any island that has yet been occupied by our missionaries. Near the shore the ground is low, but the interior is occupied by mountains some of them of considerable elevation, and by hills of various shapes and sizes. All have been delighted with its appearance. Capt. Cook says "The surface appeared very delightful, being agreeably diversified with woods and lawns!" Capt. Erskine who visited it in H. M. S. Havannah, in 1849, thus described it. "The usual belt of vegetation extended on all the sides for a few hundred feet above the level of the sea, a white sandy beach running along the shores. Above the first range, especially on the mainland which forms the South side of the harbour, the surrounding hills are of varied and most picturesque forms, being in general bare of trees, but covered with apparently rich pasture, in some places brown, as if burnt for purposes of cultivation. The rainbow tints caused by the setting sun gave a

peculiar beauty to the landscape, and many of the officers considered that none of the islands we had yet visited offered so beautiful a scene as that which lay before us."

It possesses one great advantage over the other islands of the New Hebrides to the south, in its magnificent bays and harbours. With the exception of the harbour of Ancelcauhat at Aniteum, there is nothing to compare with them in the New Hebrides, and there is no island in all Eastern Polynesia furnished with such a number of them. The finest harbour on the island yet examined, is Havannah Harbour on the Western side of the island and near its northern extremity. This harbor is formed by the mainland of Fate, on the North and East sides, and on the West and North by two islands. The entrance is wide and free from obstruction. In breadth it averages from two to three miles, and in depth cannot be less than seven or eight miles, with good anchorage in every part. A few miles to the south of this is Erakor, situated on a capacious bay of that name, where Mr. Morrison is now stationed.

Respecting the capabilities of the soil, Capt. Erskine remarks, "The land of Fate, of which a minute portion is cultivated, must be exceedingly fertile and capable of supporting a large population. In none of the islands did we see a greater supply of both vegetables and pigs, although the people seemed disinclined to part with the latter. They are in fact, sandal wood being now scarce, the only article of trade with Europeans."

Those who have visited this island have been favourably impressed with the appearance of the natives. Capt. Erskine thus describes them. "These people, though differing a good deal among themselves, have except the black colour of their skins, few points of resemblance to the Tannese. They were of larger stature, and more regular features, some having straight or aquiline noses, good foreheads, and heads of a moderate size. As their manners were more composed, so their dress was much more decent, consisting of a broad belt of matting, seven or eight inches wide, very neatly worked in a diamond pattern of red, white and black

colours, with a species of maro presented in front. Many of them had their skins tattooed, or rather covered with raised figures, the arms and chest being the part generally operated upon. The cartilage of the nose was frequently pierced and filled with a circular piece of stone, and the lobes of the ears always so, large ornaments of white shell being hung from them, so as often to extend the orifice to a great size. Round their arms, and in some cases round their ancles, they wore handsome bracelets, made of small rings, ground out of shells, exactly resembling chain armour, and so neatly strung together in black and white rows or figures, that the inside resembled a coarse woven cloth. Garters of a green leaf were often tied tight round the leg under the knee; and in one or two instances the crisp hair, which was in general of a moderate length, was gathered up into a large top-knot, coloured yellow by lime, and a neat plume of cock's feathers attached to the scratching pin inserted in it.

"They seemed to have no wish for tobacco, saying it was "tapu," but were clamorous for pieces of red cotton or handkerchiefs; while strips of calico were sufficient to buy yams, which they brought in considerable quantities, or even their bows and spears. The latter were of beautiful design, the heads being either covered with tarbo, resembling the finest Gothic work, or composed of several prongs, which they told us were poisoned, and kept wrapped up in banana leaves, inserted into sockets prettily ornamented with red and white plaited cord, and decorated with a bunch of cock's feathers. Two spears were sold to us as particularly valuable the one being headed by a fragment of human bone, about a foot long, and the other by a piece of wood, shaped into an exact copy of the former. Their ordinary canoes were constructed with outriggers, and although of coarser model and workmanship, were similar to those in Samoa. We afterwards however, saw hauled up on the beach a much larger canoe, on the body of which (apparently single) was built a kind of box to sit in, resembling a gondola without the enclosed top."

Regarding the women Capt. Erskine says,

"The women are generally tall and thin, their hair cropped close to the head, and the skin occasionally marked with figures, as was remarked on the men's bodies.— Their dress did not differ much from that of the males, consisting of a somewhat longer waist belt, and a square mat in front. To this must be added the singular appearance of a tail made of grass or matting, the ends being of a loose fringe of a foot and a half long, and the whole suspended from the waist belt, and reaching nearly to the calf of the leg.

Regarding their residences the same authority furnishes the following particulars. 'The houses, which stood in no regular order were of tolerable dimensions, of an oblong form, with slightly curved roofs, closed at the sides, but entirely open at one end. The first one we looked into we took for a temple, as from all the rafters were suspended quantities of bones, which we supposed to be offerings to the spirits, and we were strengthened in our opinion by the opposition made to our entering it. We soon found however that we were mistaken in our conjecture, and that the desire of giving us the best reception, was the only cause for objecting to our entering any of the houses, for another turn of the path brought us to an open spot, where stood the large common house of the village, into which we were ushered with evident pride. The building which we found to be one hundred feet in length by twenty eight wide, differed from the ordinary habitations in having the whole of one side open: but to our surprise, the show of bones, which we had remarked in the first house, and which we were told betokened the residence of a chief, was here exhibited in a tented degree, the interior of the roof being entirely concealed by the bundles which were suspended from the rafters. Here hung strings of the vertebrae of pigs, there the joints of their tails; while dozens of merry thoughts of fowls and every conceivable bone of birds and fishes mingled with lobster shells and sharks fins. Whether human bones formed any part of the collection I cannot say, but none came under my observation and from the people being aware through the mission-

ary teachers of our horror of the practice of cannibalism, I am induced to think had such been there, we should not have been invited to inspect them. As to the origin or object of this curious custom, we could get no information; but were told that the passion for collecting these bones is so great, that a traffic is carried on, not only among the tribes but with the neighbouring islands."

While outwardly the inhabitants impressed their visitors favourably, closer acquaintance shewed them to be most cruel and relentless savages. In cannibalism they seem to be worse than even the inhabitants of the neighbouring islands. Not only are enemies slain in war devoured, but it is said that parties will go to villages at a distance and plunder the graves, of bodies which have been buried for two or three days. Their wars are frequent, and when either party desires peace they have a custom, which seems to be peculiar to themselves. The party desiring peace must kill one of their own people and present the body as an offering to the other, if it is accepted, peace is proclaimed, if not, the war goes on. When a woman is offered, or a man not suited for cannibal purposes, rejection is often the consequence. On one occasion, Mr. Murray mentions, that the missionaries were the means of saving the life of a man devoted to death in this manner. They had been locating teachers, and were about leaving, when a tall, wild, excited looking man came forward earnestly entreating to go to Samoa. He was from another part of the island, where teachers had been stationed, and had heard of the missionary vessel, and supposed that if he reached it he would be safe. He was received on board, taken to Samoa, and on returning he found safety among the Christian party.

Infanticide also prevails. It is said that very few families rear all their children, few women rearing more than two or three.— When that number is exceeded, a hole is dug as soon as a child is born, and it is buried alive. The only reason for this is to save the fatigue of rearing the little ones, and that the mother may be free to attend to her ordinary engagements. Sometimes the father interposes and saves the doomed

one, and sometimes it is taken by another party willing to raise it. They are polygamists and in consequence the women are oppressed and degraded, being treated more as slaves than as wives, which is probably the reason of the extinction of their natural affections.

The custom of burying others besides infants alive is awfully prevalent. Persons of whatever age, if in sickness they are delirious, are thus disposed of forthwith. Teachers mention that on one occasion a young man in the prime of life was thus buried. He burst up the grave and escaped. He was seized, and buried again. A second time he struggled to the surface; and then they led him to the bush, bound him to a tree, and left him to die. But it is chiefly the aged, who are thus disposed of. It is even considered a disgrace to the family of an aged chief, if he is not buried alive.—When he becomes sick and infirm, he tells those about him to bury him. The grave is at once dug, and the old man's dying groans are drowned in the wailing of his family and friends.

They have been noted for their attacks on white men. But a scene which took place in the year 1842 has no doubt been the principal cause of this. In that year an expedition consisting of three vessels, arrived at the New Hebrides to obtain sandal wood. On their way they called at Fongo and obtained sixty men, natives of that island, to aid them. They called at Tanna, and thence proceeded to Erromanga, where they commenced cutting sandal-wood. Quarrels soon arose between the Fongans and the Erromangans, which led to their leaving the island. They proceeded to Fate, and cast anchor in Havannah harbour. Here they commenced plundering the natives of whatever they desired. Hogs and yams being the principal articles taken. As many as 200 hogs were said to have been carried off, and yams without number. Not only did they rob and plunder, but they also laid waste and destroyed a large amount of property. This led to a war with the natives of whom twenty-six were killed, while it was said that not one of the attacking party were injured. This

is probable as the latter were armed with muskets, while the Fateans had only their native weapons. After this the natives endeavored to defend themselves by the construction of a fort. This was stormed by their savage visitors, and a number more killed. Those who escaped retreated to an island, where they hid in a cave. The Fongans then pulled down some houses in the neighborhood, and piled up the material at the mouth of the cave, to which they set fire, suffocating all the poor creatures who had fled to it for refuge. The commanders of the vessels still continued their sandal-wood cutting, and three days after left the place. But the judgments of God followed those wicked men, and within a very few years they were all summoned before the tribunal of the righteous judge of all.

The result of this was as we may suppose that the natives avenged themselves as they had opportunity on white men afterwards visiting the island. As Capt. Erskine remarks, "Whether an apprehension of such consequences as the above following the white man's visits, actuated adjacent tribes, or whether as the leaders would have us believe, their love of treachery and thirst of blood alone prompted them, may be a matter of dispute, but the Fateans were not long in the strangers' debt; the crews of two English vessels, with the exception of a single Englishman, and some natives of New Zealand and the Society Islands having been massacred a few years afterward at Olotapu and Vila, two anchorages or posts to the N. E. of where we were lying."

Little is yet known of their religious ideas. But it is known that they believe in a future state of existence—that they have no idols but invoke the spirits of the dead—that they worship two gods, whom they call Maniikitiki and Tamakaia, to whom they trace the origin of all things. Like the natives of Tanna, they believe that disease and death are caused by men. So that when any one is taken seriously ill they make it their business to find out, who has caused the attack, and having succeeded they present offerings of what they think will be acceptable to the supposed author

of the malady, with a view to its removal. There are always of course those who profess to be the authors of the calamity, and profit by their credulity and superstition.

The first introduction of christian teachers was in circumstances so interesting in themselves, and so strikingly manifesting the guidance of divine Providence, that we shall transcribe Mr. Murray's account of it in full.

"Towards the close of 1845, the John Williams was at anchor in Dillon's Bay, Erromanga, Mr. Tamer and the writer was on board, as a deputation from the Samoan mission. We had tried without success our utmost efforts to regain our hold upon Erromanga, we had just learned of the massacre of our teachers at Fotuna, and had seen that door closed against us. We had reserved four teachers, hoping to find an open door at Erromanga. Under the influence of disappointed expectation and hopes deferred, we were feeling sad, and were in doubt as to what course we should adopt, when a light from a most unexpected quarter was shed upon our path. At anchor alongside of us was a small vessel engaged in the sandal-wood trade. Such a quarter was about the last to which we would have thought of looking on those days for any aid in our work. The captain of the vessel came on board the John Williams and gave us the following information. He had just been to Fate, where he had found the remnant of a large family of Fongans and Samoans, who many years before had lost their way and had made that island. Only a few individuals remained, but among these was one man named Sualo (called by the captain Swallow) who had married the daughter of the chief of the district, where they lived and had acquired great influence. They had heard of the introduction of christianity to Samoa and Fonga, and of the happy effects which followed. They were greatly desirous to be made acquainted with the new religion, and they had earnestly begged the captain, to do what he could to get teachers sent to them. And to make our path still more plain, the captain had a New Zealander on board the vessel, whom he

offered to pass over to us, who had been living on Fate with the Samoans and Fongans, and who was therefore able to lead us to the very spot, to which it was necessary to go, in order to communicate with them. The lad was willing to go with us; hence our way seemed quite clear.

"With grateful hearts we proceeded to Fate, and early on the morning of the 30th of April, we weighed anchor and set sail from Erromanga. We stood direct for Fate and about 3 o'clock in the afternoon of the same day, we made the island.—Night overtook us before we reached the port of which we were in search. On the morning of the following day we were conducted by our guide to a bay of immense extent, in which we anchored. In the neighborhood of this bay resided our Samoan and Fongan friends, in search of whom we dispatched the New Zealand lad, accompanied by two of our own people, Samoans, who were on board with us.—After some considerable difficulty they succeeded in bringing us to Sualo. As already intimated he had for a wife, the daughter of the principal chief of the district in which he resided. This was one source of the influence which he had acquired, but another and more considerable one was, that he was a fearless, daring fellow, and had acquired great celebrity for deeds of valor. The terror of his name had spread far and wide, and his aid was earnestly sought by the natives in the wars they were constantly waging. Fortunate was the party considered which succeeded in securing Sualo's services. Liberal rewards were given by those whom he assisted, so that he was a man of wealth as well as a hero, which added of course to his consequence. He had adopted the habits and dress of the Fatese, and when he made his appearance, tomahawk in hand, he looked as finished a savage as any of those among whom he dwelt. Thus he was an odd character from which to emanate a request for christian teachers; and there seemed little congruity in placing these in any way in connection with him. He avowed his conviction, however, that his past mode of life had been altogether wrong, and assured us

of his determination, to act differently for the future. He was ready to embrace Christianity, and to aid in every way in his power the teachers left on the island. Past experience had taught us that a good deal of dependence might be placed on a formal engagement entered into in such circumstances, even with a savage. The chief, his father-in-law, whose name was Pomare, and many of the people, were also desirous to have teachers, so that the way seemed clear to commence operations. This we did at two points—namely Pango, a place near where we are at anchor, and Erakor, the place where Sualo and his friends lived.—We placed the four teachers Mose, Lipi, Taavili, and Letefano, whom we had designed for Erromanga, two and two at these places. The teachers were all Samoans; the chiefs and people gave them an encouraging reception, and we left the island much pleased with the result of our visit and thankful to him who had so far prospered our way."

An account of what followed, we must reserve for our next No.

SYSTEMATIC BENEFICENCE.

What do we mean by the expression?—Literally it signifies doing good in an orderly, methodical, regular manner. In current christian literature it is used to signify *faithful stewardship of the manifold gifts and graces bestowed by Jesus Christ on His people.*

Is there any subject that more imperatively demands the earnest, conscientious, and prayerful consideration of christian men and christian churches? We think not. For it resolves itself ultimately into the unspeakably momentous and vital question, Shall we willingly, cheerfully, and actively glorify God with all the powers, gifts, graces and means which He has put at our disposal, and thus voluntarily answer the great end of our being; or neglecting this, shall we constrain God our Saviour to glorify Himself by cutting us off as unfruitful branches, to be forever consigned to the gathering place of all the moral refuse of the Universe!

In order to escape such a terrible doom we must come to God with true penitence, re-

ceiving Jesus Christ by faith, giving Him the love of our heart, the trust of our soul, the submission of our will.

But when we have truly done all this, there will immediately follow the outward action that naturally corresponds with such an inward change. We shall offer unto God sacrifices of righteousness. We shall present our bodies living sacrifices, holy, acceptable unto God, which is our reasonable service.

And when we have thus devoted ourselves to God in Christ, our natural and incessant cry will be—"Lord what wilt thou have me to do?" "To do thy will I take delight." "Teach me the way that I should go."

The reply of the Master is the same to all, in every age and country:—"FOLLOW ME." Do the will of God as I have done it. Seek not your own pleasure or glory, but the glory of God as I have sought it. Exercise self-denial and live and labour and suffer for the temporal good and eternal salvation of your fellow men after my example. As the Father hath sent me into the world, go ye into the world and preach the Gospel unto every creature.

Every man into whose possession the Gospel has come is under obligation to Christ to propagate that Gospel to the utmost of his ability. The Christian, though free from the Law as a covenant of life, is still *under law to Christ*; and one of the fundamental laws of Christ's kingdom is that every believer must bring forth fruit to the glory of God.—"I am the true Vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. . . . "Herein is my Father glorified, that ye bear much fruit." What fruit? Christ-like fruit; fruit worthy of the goodly Vine into which we have been grafted. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith." Yes; look at the very first particular in this list.—**LOVE.** Love to God,—therefore I will seek his glory; love to Christ—therefore I will devote my best energies to promote His cause—to advance His kingdom—to secure His final triumph over the kingdom of darkness and of evil in the

world; love to my fellow men, therefore I will make it my grand life business, in connection with my own salvation to make him by God's help, partaker of the light, life, and liberty of the Gospel.

Christ is to have "the Heathen for His inheritance and the uttermost parts of the earth for his possession." He has it by promise—by the sure decree or covenant of Redemption now; and the Holy Spirit has been sent forth by the Father and the Son on His great mission to convince the world of sin, of righteousness and of judgment—and multitudes in many countries, and in all ages have returned, as the result, to their allegiance to their heavenly King. But through what instrumentality has all this been effected? Who carried and proclaimed the glad tidings from man to man—from group to group—from land to land—across deserts over oceans to earth's utmost bounds? To whose care, keeping, stewardship, did God commit this priceless treasure? To holy angels, great in might, swift to do his bidding, glowing with purest ardour to run on mercy's errands? No, not to those holy ones who delight supremely to do His commands did God commit this priceless treasure; but to Christian men and women, weak and helpless in themselves, but strong in the Lord who makes His strength perfect in weakness. "We have this treasure in earthen vessels that the excellence of the power may be of God and not of us."

Has God our Saviour committed such a treasure to our charge? How great the honour, how deep the responsibility of our position as the stewards of such a trust!

But He has not sent us out on this great, honourable, and responsible work without simply providing us with everything needed for its successful prosecution. He has given us His word containing the most comprehensive and the fullest instructions that our situation can ever need—so perfect and comprehensive that the whole law is contained in one word—Love, and so minute and particular as to descend to the details of every day life, as to the relative duties of servant and master, husband and wife, parent and child, pastor and flock, prince people. Our duty to God and man is there

clearly revealed and beautifully exemplified both in the life of Jesus Christ our exalted Head, and in the lives of many of His most devoted followers.

He has given us also His Spirit to be our quickener and guide—to open our hearts to the reception of the truth of the word and to unfold and apply the truth to our souls.

He has bestowed on us, the christian people of this highly favoured land, many precious outward blessings—means by which we may promote the interest of His kingdom in the world.

He does not ask us to work in His vineyard for nought. On the contrary, He will reward us in "that day" for all that we do for Him, even to the "cup of cold water" which we have given to a thirsty disciple in His name. "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

Why is it—how is it that the New Testament Church has failed so signally in so many countries and in almost all the Christian ages, to fulfil her glorious mission,—to do the work assigned her by her adorable Head, notwithstanding the rich provision He has made for her every requirement? This is a question which should receive the most prayerful and earnest consideration of every Christian man and woman in our land.—When we have discovered the causes of past failure and disaster, we have made the first step in a career of improvement.

STATISTICS.—Every year we have to complain of the incompleteness of our Statistical Returns. Some ministers and congregations neglect the matter; others send Returns that are tantalizingly imperfect. Now there is but little trouble in doing our duty, if we only try. To fill up the Blanks sent to each minister will not involve at the most more than three hours labour. Generally speaking one hour or half an hour will suffice. We beg to suggest that the Blanks be forwarded to ministers as soon as possible in order that they may have ample time to do their part of the work. We observe that in the United Presbyterian

Church the Blanks are forwarded three months previous to the meeting of the Synod. Our ministers should have at least an equal margin.

A WISE DONATION.—An ill-paid ministry is not always inefficient, neither are ministers who enjoy fat salaries always men of the right stamp. Yet unquestionably a miserly miserable support has a depressing and weakening influence on the "Watchmen on the walls of Zion." This is now almost universally admitted to be the fact. Nothing more certainly promote the best interests of a church (so far as pecuniary matters are concerned) than to secure competent stipends and comfortable manses to ministers, and make a fair provision for their widows and orphans. We do not propose that they should be made *rich*, or enabled to live in luxury; this would be a worse evil than abject poverty. All we want is a fair degree of comfort—competency—neither poverty nor riches. We notice in the *Free Church Record* a donation of £1000 from three brothers, to a church to be invested for the purpose of increasing the stipend of the minister in all time coming. This is an example which might be imitated with profit in this country. Liberal donations from our rich members are very rare indeed.—There are many ways in which the church could put donations to excellent use. Her educational work; her Widows' Fund; her Home and Foreign Missions are all deserving of the amplest support. But if none of these attract your attention, confer a permanent benefit on your own congregation by relieving its embarrassments and releasing its benefactions for the benefit of the church at large.

WHAT DOES IT MEAN? In Scotland in connection with the Established Church, there is an extensive movement for introducing instruments of music into churches. The rich get organs, and the poor have to satisfy themselves with asthmatic melodeons accordions, harmoniums &c. The reading of prayers, in church, and kneeling at public prayers, generally follow the wake of these windy intruders. Dr. Robert Lee is

the leader of the innovators. The apparent object of this movement is to ape the Church of England, and to gratify certain would-be aristocrats who return from England with English tastes. For our own part we should be sorry to see money expended on organs or any such articles so long as there is a poor settlement in our country needing aid in erecting a church—so long as there is an ill paid minister in the country—so long as a shilling is still required to send the Gospel to heathen at home and abroad. Even if it were reduced to a money question we could urge *this* objection: Your money can be put to infinitely better use. But the leaders of the Scottish Establishment evidently aim at assimilation with the Episcopal Church, and recent innovations have a direct purpose in this direction. We believe that in our church there is no fanatical aversion to instrumental music; but our intelligent people know that well trained human voices engaged in good, hearty congregational singing are far superior even in an artistic sense to the best instrumental music. The innovation is a needless one; but it is a call to us to attend diligently to the duty of praise in our congregations.

Our Foreign Missions.

Letter from Rev. Wm. McCullagh.

LABOURS AT MELBOURNE—DEPARTURE FROM—ARRIVAL AT SYDNEY—CORDIAL RECEPTION THERE—LABOURS IN NEW SOUTH WALES.

ANEITEUM, June, 9th., 1864.

My Dear Sir,

Our sojourn in Sydney was exceedingly pleasant. We left Melbourne on the 31st of March, and reached Sydney on the 11th of April. Our kind friends Captain and Mrs. Ferguson, and the Rev. J. Clarke accompanied us a short distance. The farewell services were very interesting. The following brethren took part. The Rev. J. Clarke gave out a portion of a psalm, after which the Rev. A. D. Kinnimont engaged in prayer. The Rev. R. Hamilton read a portion of Scripture, after which the Rev. G. MacKay delivered an affectionate address. The Rev. A. M. Ramsay presented the crew with appropriate volumes as tokens of inter-

rest and esteem on the part of the mission committee at Melbourne. During our visit to Melbourne I preached for the following brethren. On Sabbath the 6th March for the Rev. A. M. Ramsay in the morning and the Rev. R. Hamilton in the evening. On the 13th for the Rev. G. Boyd, Essendon, and the Rev. H. Darling, Emerald Hill in the evening. At 3 o'clock I addressed the children of the Emerald Hill Sabbath Schools in the Rev. H. Darling's Church, and had a most attentive audience. The church was well filled, and the interest taken in missions seemed to be increasing. The late Mr. Gordon addressed them on his way to Anceitum, and obtained the means of supporting two native teachers. I believe that these schools have agreed to support a third now. It was delightful to see such a number of fine, intelligent, well-dressed children meeting on such an occasion, and conducting themselves with such propriety. The good order of these children was remarked by Captain Fraser on the day appointed for visiting the ship.

At Geelong, I preached for the Rev. J. McKenzie Fraser, on the 20th of March, and in the Baptist chapel in the evening of same day. Mr. Goddie preached for the Rev. A. M. Moore of the Reformed Presbyterian Church. Mr. Moore was an old college as well as school companion, and we were very glad to meet again and talk over former scenes of olden times. I had the pleasure of recognising school and college companions both at Melbourne and Sydney. We had a most interesting meeting at Geelong, and the various brethren took a part in the proceedings. The Rev. J. McK. Fraser was in the chair, and after the missionaries had addressed the meeting, the Rev. A. Campbell and the Rev. J. Henderson spoke with great effect. The Rev. A. Campbell is an excellent speaker and much liked by his people. He is a very edifying preacher. He was well known in Scotland where he was a successful minister for many years.

On the following Sabbath I preached at Ballarat where gold has been found in greatest abundance, and where Mr. and Mrs. Kean were presented with a nugget valued at 100 guineas. In the morning I preached for the Rev. W. Henderson, and for the Rev. R. J. Walker in the evening. I also addressed the children of the various Sabbath schools in Ballarat in Mr. Walker's Church, and was gratified to see such a large attendance. The children listened with great interest to my account of missions in the New Hebrides, and regretted that they could not see the Dayspring conveniently.

In Sydney we were welcomed by brethren of various denominations. The Rev. A. Buzacott, Agent for the London Society, and J. H. Goodlet, Esq., came off first after reading of our arrival in the *Sydney Morning*

Herald. It was arranged that Mr. Gordon, Mrs. McCullagh and I should be the guests of Mr. Goodlet, while Mr. and Mrs. Morrison should go to the Rev. W. McIntyre's. The Rev. Dr. Steel whom I had the pleasure of knowing when in England, would have gladly entertained us, but he was from home when we arrived, and Mrs. Steel's health was not by any means favourable at the time. We spent half the time therefore at Mr. Goodlet's and the remainder at Mr. D. MacIntyre's, Kayuga House. In both houses we experienced the utmost kindness and considerate attention. Mr. and Mrs. Goodlet are well known for their benevolent acts and interest in many charitable institutions. Mr. Goodlet is a member of a committee for the benevolent Asylum, and the Sydney Female Refuge (for which Mrs. G. is Secretary) and Treasurer for the City Mission and the Mission Ship the *Dayspring*. Mr. and Mrs. Goodlet are also much interested in the successful working of the Ragged and Industrial Schools. We accompanied Mrs. G. and Mrs. D. McIntyre and daughters to witness an examination of the Ragged Schools. We found the room filled with a large and very respectable audience. The children presented a neat, clean, and intelligent appearance. We found two intelligent lads at Mr. Goodlet's, one from Mare and the other from Upolu, undergoing instruction both sacred and secular. One is learning the art of boat building, and the other is at a day-school. Mrs. Goodlet is at pains to impart sound scriptural knowledge and teach them to sing hymns. They are fine lads indeed. So is the boy at Mr. Buzacott's from Rarotonga I think—a very interesting boy indeed, mild, intelligent, and quick in his movements.

Sydney is a more homely place than Melbourne. All is life in Melbourne, and a stranger feels on his first visit there that he is among an enterprising, business-like people. It is a matter of wonder indeed when told that this city is only of thirty years' growth. Now it can compete in many respects with any first class city in England. Architectural taste is displayed in various parts of this city, giving quite an aristocratic air to the locality. Chalmers's Church in Melbourne is a fine large building, and in a very healthful situation with mause adjoining. The pastor is the Rev. Dr. Cairns with whom Mr. and Mrs. Morrison resided. Our missionary meeting was held in this church. Opposite the General Hospital in Swanston Street is John Knox's Church, a neat, substantial building, the pastor of which is the Rev. W. Miller, an old college companion of Professor MacKnight, and also acquainted with Professor King and Rev. W. Furlong. Mrs. McC. and I were Mr. Miller's guests in Melbourne. Opposite the Rev. Mr. Lietherington's Church in Collins

Street East, is the Rev. A. M. Ramsay's, now undergoing improvements which will cost upwards of £2000. Mr. Ramsay's was Mr. Geddie's head-quarters in Melbourne. We visited the Library and Museum, the Hospital, University, Botanical Gardens, and Benevolent Asylum, and were much pleased with them all. We found neat churches at St. Kilda and Emerald Hill, and the Rev. G. MacKay's congregation in a very prosperous condition. To many £500 would seem a large salary for a minister, but it is not so in Australia. Those who speak of high salaries overlook the demands made upon ministers, and the high prices of articles. Even a servant's wages amount to £80 or £100 board included. Many servants have from 15s. to 20s. per week, without board taken into account at all, so that it requires twice as much to live in the same style with ordinary comforts as in Britain or Nova Scotia. There is in Melbourne as in other great cities, a fondness for amusement and excitement. Such is the desire for theatrical entertainments, that no less a sum than £100,000 has been collected at the doors of the theatres in one year! How much good could be effected by such a sum for the benefit of missions.

Sydney was more congenial to my taste. The harbour is one of the most beautiful in the world, Rio Janeiro excepted. Where we anchored at first we found ourselves surrounded by beautiful islands, perfect gems in their kind, forming residences for merchants and others who prefer a retired life with beauty of scenery to the crowded city with its din and turmoil. To a stranger the effect is at once striking and extraordinary, for he knows not at first where to look nor where to go amidst such a profusion of lovely islands and such a variety of windings. We soon found ourselves among kind Christian friends in Sydney, and had very little rest from invitations. We had a very good meeting in the Masonic Hall, as you would see from the *Morning Herald* or the *Empire*, also at Maitland where great interest was manifested, and much kindness shown us. Mr. R. McDonald, manager of the Commercial Bank, was very active and earnest in the cause of missions, and spoke of setting on foot an organization for the regular support of ten or twelve native teachers in Maitland alone.

On the first Sabbath after our arrival in Sydney, I preached for the Rev. Dr. Steel both morning and evening, in the Iron Church, Macquarit Street. I found a most attentive audience and the church well filled. Dr. Steel is popular as a preacher, and most useful as a pastor. I enjoyed the privilege of hearing him preach from the text—'The word was made flesh,' &c. I came away edified and gratified with a rich exposition of gospel truth most earnestly and affection-

ately delivered, and powerfully and practically applied to the heart and conscience. Such preaching must be productive, with the Divine blessing, of blessed fruits. Dr. Steel, in common with many like-minded brethren, is most anxious for union, so that as a church, the Presbyterian may occupy a more prominent place and exert a wider influence in advancing the cause of the Redeemer in many ways. A valuable accession is soon to be made to the Independent denomination in Pitt Street, Sydney, in the person of the Rev. J. Graham, Craven Chapel, London. On the 24th of April, I preached for the Rev. C. S. Kent, Newtown, and in the afternoon addressed the children at Ashfield, where a Sabbath school is very efficiently conducted by A. Learmouth, Esq. In Mr. Learmouth's family I found Miss White in the capacity of governess. Miss W. has no less than six cousins in the ministry, all brothers of one family. I had the pleasure of knowing them all. The Rev. Dr. White, of Liverpool, is one of this interesting family. I preached in the evening of Sabbath the 21th in the Rev. Dr. Lang's church. Mr. Gordon had preached in the same place in the morning. Dr. Lang was the first Presbyterian minister, who arrived in the colony, and preached his first sermon June 8th, 1823. He laboured alone till 1831, when in consequence of his exertions five others were added. Since that time till 1840 various ministers arrived; and the Presbyterian Church having previously existed in a disunited state it was then united and formed into the Synod of Australia. Two secessions have taken place since—that of Dr. Lang in 1842, and that of the Synod of Eastern Australia in 1846, the latter of whom separated on Free Church principles, and in an independent body, not subject to any other church either directly or indirectly. Dr. Lang is a member of the Legislative Assembly as well as the pastor of Scot's church. He is very benevolent, like the late Dr. Andrew Reed of London, and the friend of the people, especially the poor. Dr. Lang is assisted by the Rev. G. Graham, an old college companion of the Rev. T. Downie, Antigonish. On the first of May, I preached for the Rev. Adam Thompson of the United Presbyterian Church, then addressed the children of the Rev. J. Smith's Sabbath school at 3 o'clock, and preached for the Rev. W. McIntyre in the evening. Mr. Smith is a very useful minister in connexion with the Church of England. After my address Mr. Smith, on behalf of the children promised to support a native teacher. On Sabbath the 8th of May I preached for the Rev. S. F. McKenzie, West Maitland, both morning and evening, and addressed the children of the various Sabbath Schools in the Rev. Mr. Hills's church at 3 o'clock. We had a large attendance on

each occasion. Mr. Morrison preached in Gaelic at Morpeth and Maitland, and was welcome to those who prefer Gaelic to English. Mr. Gordon preached at Newcastle for Mr. Bain and the Independent minister there. On Monday evening following we had an excellent meeting in Mr. McKenzie's church, and the collection exceeded £20—Lathella spoke a few words and sang a verse or two of "There is a Happy Land" in Aneiteumese at the meeting in Maitland, as well as in Morpeth and Newcastle. The minister of Scots church, Newcastle, is the Rev. Mr. Coutts an eminent linguist, who took a deep interest in our meeting. He wished me to write him from Aneiteum.—He was several years in France, Italy, Belgium, and Switzerland. On the 15th of May I preached for the Rev. J. Gordon of Balmain who was offered £300 per annum if he would carry on the work at Erromanga when the late Mr. Gordon had fallen. At 3 o'clock in the afternoon of same Sabbath I had addressed some hundreds of children in the Rev. W. McIntyre's church—St George's—the largest and finest building in connection with Presbyterianism in Sydney. It was built in the Rev. Dr. McKay's time at a cost of some £15,000 or so. I heard Dr. Steel preach in the morning of that day, the only leisure time I had to hear any of the Sydney brethren. I have referred to this sermon already from the text in John i. 14.

At the meeting in the Masonic Hall Sydney, we were introduced by the Rev. Dr. Steel to Dr. Smith, Professor of Chemistry in the University. Mr. Gordon, Captain Fraser, and I visited the University and were kindly shown through the various rooms by Professor Smith. Having re-ided for some time in Aberdeen he was acquainted with the Rev. R. Sedgwick and was kindly mentioning his name in connection with many pleasing associations. Prof. Smith was not the only one who was inquiring kindly for Mr. Sedgwick. At the Cape and at Melbourne too, there were many old acquaintances who had not forgotten his impressive discourses. I shall not soon forget that sermon which Mr. S. preached in New Glasgow from the text 'It is more blessed to give than to receive.' As we passed from one room to another, Dr. Smith explained to us every thing that was interesting, and also performed some very pretty experiments in his laboratory very much to our amusement and satisfaction. A more complete collection of instruments and philosophical apparatus I have not seen surpassed anywhere. Not far from the University we saw the College for students of the Church of England, as well as the Roman Catholic Institution. There is no public library as yet in Sydney. In a former letter we no-

ticed the magnificent Library at Cape Town and Melbourne also.

It was found necessary at Sydney to build a house on deck for the accomodation of passengers and the comfort of the crew. J. H. Goodlet Esq., was very active in carrying out the execution of this object. At our farewell meeting in Sydney many friends were present, and several ministers of various denominations. The Rev. Dr. Steel gave an affectionate and appropriate address with his usual fervid and earnest eloquence. Many shed tears as they parted with us, some no doubt for ever in this world. We shall long remember our Sydney friends. The Rev. Dr. Steel, Rev. Adam Thompson, Rev. W. McIntyre, as well as Dr. Moon, Mr. Goodlet, Mr. D. McIntyre, and many members of other churches we cannot soon forget for all their kindness shown us in many ways.

ARRIVAL AT ANEITEUM—RECEPTION—STATE OF MATTERS AT MR. GEDDIE'S STATION—VISIT TO MR. INGLIS'S STATION.

By the watchful care of a kind and gracious Providence, we have at length reached our destination. What shall we render unto the Lord for all his benefits? Well may we join with David and say, "I will bless the Lord at all times; his praise shall continually be in my mouth." Ps. xxxiv. 1.

We left Sydney on the 19th ult., and reached Aneiteum on Sabbath 5th of June about 12 o'clock. Divine service had been entered both in the ship and on the island.—All were glad to see land again, for we had a very tedious and rough voyage from Sydney. The first and last parts of the voyage were the most disagreeable. We were very kindly received by Mr. and Mrs. Copeland, who came off in their boat to welcome us. At 3 o'clock we had thanksgiving services for God's preserving mercies. Mr. Morrison conducted the exercises and the brethren on board bore a part also. On Monday Mr. and Mrs. Inglis came to welcome us and consult as to our future plans and prospects.—We are much delighted with our brethren here and the kind Christian spirit manifested by all. As for Mr. Geddie's house and the Mission premises we were quite surprised, for though we had heard of the taste and beauty of the whole arrangements, we were not prepared for such a reality. The scenery is delightful, the dwelling house very neat, commodious and comfortable, and the ground laid out with much taste and ingenuity. There is no gaudy display but on the contrary simplicity with beauty and comfort with real enjoyment. No wonder that Mr. Geddie considers this his home. No wonder that Captains of ships call at Aneiteum. It did our hearts good to see this dwelling, in this far off island. But it

was to us especially interesting on account of the associations connected with it. To see this beautiful snow-white cottage surrounded by various trees and flowers, and not far from this the chapel and school-house, study &c, all so very neat and plain, yet attractive to strangers, was indeed something to dwell upon with pleasure and satisfaction. To a Christian mind, however, it was a noble sight, and to the man who by the blessing of God, had succeeded in bringing about all this order out of sad confusion, this peace out of horrid war, this happiness out of misery, and this civilization out of barbarity, we would at once accord most cheerfully a niche at least in the temple of Fame, along with a Howard, a Wilberforce or a Reed.

But the most interesting part of the whole is the chapel, which will accommodate nearly 1000 young and old for the worship of God. We had the pleasure yesterday afternoon of hearing the Rev. J. Copeland conduct the services in Aneiteumese. The Rev. D. Morrison addressed the meeting and Mr. Copeland interpreted. Lathella, the chief, also addressed his countrymen with great ease. No one could help feeling a deep interest in these native Christians. The order, and attention as well as religious decorum observed throughout were most remarkable. I never witnessed a more attentive audience, nor a more delightful service from first to last. Mr. Copeland is thoroughly acquainted with the language, so as to be able to turn English into Aneiteumese readily. He is a very devoted man—wise, energetic, and kind both as a man and as a Christian. He has done every thing for us to make us comfortable, and in landing our goods he has taken great pains and aided us greatly in getting all properly stored till we be finally settled. We had a meeting on Tuesday to arrange about the movements of the *Dayspring*. We expect the *John Williams* daily. In the mean time we shall proceed to visit some of the Loyalty Islands as well as Tanna, Erromanga, Fate &c, and then decide as to our spheres of usefulness. Mr. Inglis will accompany us, and Mr. Ella with his wife and family will go to his destination at the same time. Captain Fraser is anxious to accompany Captain Williams who has been for 20 years sailing amongst these islands, and can therefore give much valuable information. Mr. Ella is sent by the London Missionary Society, and was formerly a member of the late Dr. A. Reed's church in London. A biography of Dr. Reed has been published by his son, and I read it during the passage from Sydney through the kindness of Mr. Ella. It is to me one of the most interesting books I have ever read.

Captain Fraser and the crew are all well. Lathella sent his men away to collect some taro, yams and bananas, as well as fowls and

pigs for presents. One heap was for the missionaries by the *Dayspring*, another for Mr. Copeland, and the third for the crew of the Mission Ship. Lathella stated for whom the presents were intended, and Mr. Gordon and Mr. Currio through Mr. Copeland returned thanks. There was great shaking of hands on going out of the chapel. The last prayer was offered by a native in a very earnest impressive manner. The boys and men then passed along, and each shook hands with the new missionaries. Then the girls and women likewise—in all about 330. On our first arrival from the *Dayspring*, a number of natives were waiting to receive us and welcome us by a warm shake of the hand. The crew were well pleased with this kindness on the part of the natives. They had a very unpleasant voyage, as well as the passengers, from Sydney, and can appreciate any kindness all the more now. Capt. Fraser has merited our best thanks for his uniform kindness and obliging disposition. He is quite different from any captains with whom I have been associated. He has been cautious and careful and very considerate towards us. His manner is very agreeable, and we have all been pleased with his efforts to make us comfortable, and run no risk at sea. What a contrast between the crew of the *Dayspring* and that of many ships trading with these islands. Mr. Copeland kindly invited the whole crew to tea this evening, and was remarking the vast difference in the appearance and conduct of our men compared with many engaged in the sandal wood trade. Such is the effect produced by the cruel and immoral conduct of many sailors who come to these islands, that the natives are disgusted with many of their practices and scorn to imitate them. White men do many things that natives would be ashamed to be seen doing. We find here in abundance cocoa-nuts, oranges, yams, bananas, taro, arrow-root, bread-fruit, melons, pine-apples, &c., and there is good hope as Mr. Inglis assures us of the cotton plant being successfully cultivated. We intend to visit the other side of the island to-morrow, and see the working of the mission as carried on by Mr. Inglis. Mr. Inglis seems to be a man of sound judgment, good common sense, and of a cheerful disposition. He is kind and gentle in manner, and prompt in action.—He possesses good business habits. Mrs. Inglis is a very energetic person, very kind and communicative on all matters concerning the duties of a missionary. She is also very devoted and prudent, and must prove an excellent and invaluable help to her husband. Mr. and Mrs. Copeland are also well suited for their sphere of labour, and their manner is well fitted to win the affections of the natives as well as to secure their respect. As we looked on the assembly of worshippers all so devout and attentive dur-

ing the service in chapel, and thought of their condition when Mr. Geddie arrived sixteen years ago, well might we say 'What hath God wrought!'

Yesterday the Rev. S. Ella addressed a large congregation of natives in Mr. Inglis's chapel, and Mr. Inglis interpreted for him. Then I addressed the same number, about 500, from the 23rd chap. of Luke, about the dying thief. Mr. Morrison preached in the evening to an English audience from Rev. xiv. 13. It was delightful to witness the devout worship of all both young and old, male and female. William raised the tunes *Devizes*, Irish, and 'There is a Happy Land' &c. The whole arrangements here are admirable. Great taste is displayed everywhere. Mr. Inglis is a model man, and Mrs. Inglis a superior woman. Mr. Inglis has a model library too, and is well qualified to train young men and young women soundly and efficiently. Oh! that many more islands may soon present such an aspect as Aneiteum.

I remain, in Christian love,
W. McCULLAGH.

VISIT OF DAYSPRING TO MARE—STATE OF WORK THERE—VISIT TO LIFU—PREVIOUS PROCEEDINGS OF FRENCH—REFUSAL OF LIBERTY TO THE MISSIONARIES TO LAND.

Rade de Chepenehe,
LIFU, July 2, 1864.

My Dear Sir,—

We are all well thank Providence, and on our way, according to arrangement of the brethren, to the Loyalty Group first, and then to the New Hebrides to learn how matters are on Erromanga, Tana, Fate, Aniwa, Fotuna, &c. We waited for the *John Williams* till the 28th of June, as we heard in Sydney that she would be earlier this year in her visit to Sydney. We called at the Rev. J. Jones's station on Mare, and were kindly welcomed by him and Mrs. Jones. We were much pleased with the extent and variety of Mr. Jones's labours. We saw first of all a number of natives preparing the cocoa-nut fibre for Sydney market, and admired the tall athletic appearance of many of these natives, as well as the great energy displayed by them, compared with many on some other islands. We saw a fine church being built by the natives in the form of a cathedral. When finished, it will present a picturesque appearance, and serve also as a beacon to guide strangers to this station. Mr. Jones then showed us his workshop for carpenters, coopers, and blacksmiths, also a small shop where lads are taught to make and mend shoes. There is also a surgery for allopathic and homeopathic treatment of diseases. The school-room is very neat and the walls covered with appropriate maps

cards, and scripture texts. Mrs. Jones has a room for teaching sewing and making dresses. Mr. Jones is quite a mechanical man, and very enterprising. He turns to good account the products of the island, and the energies of the natives. He showed us his flocks and herds, and we were reminded of Jacob's occupation, when we saw such a number of goats and kids. We saw fencing too, quite in Nova Scotia style. We went to Mr. Creagh's station and remained for an hour or two examining his premises.— There we saw the grave of the late Mr. Matheon, and many associations were recalled by it. We also saw Mr. Creagh's printing room, and the Scriptures printed for the natives of Mare and Lifu. The execution of the type was very clear and neat, and reflects much credit on Mr. Creagh's superintendence and skill in this department. After visiting the church and school room, we came off in our boat to the *Dayspring*, and reached Lifu on the following evening.

July 1. After we had anchored the captain was informed that he could not communicate with the shore, as there was war with the natives, and he must see the Commodore in the morning. We saw watch fires opposite the church and understood that the natives had refused to submit to French rule. Mr. McFarlane, the missionary here, had prevented war some time ago, and advised the natives to comply, but they broke out again, and in all probability war will now be declared against the whole island. Whether priestly influence may be at work in the back-ground we know not, but the natives dislike the French priests. Under the circumstances last night Mr. Inglis suggested a special prayer-meeting to ask Divine guidance to devise the most prudent and judicious way of representing our case to the Commodore. At 8 o'clock p. m. we had a very interesting meeting in which the Rev. J. Jones, Rev. S.M. Creagh and others took part. Mr. Jones made some very appropriate remarks on the occasion from the 14th chapter of John, expressing sympathy with our brethren and a desire that all would turn yet for the furtherance of the gospel. Mr. Gordon and Mr. Inglis engaged in very appropriate fervent prayer, and it was agreed that Captain Fraser and the brethren from Mare should see the commander and know the utmost from him. When the boat reached the shore the captain alone was allowed to see the commander. As the captain had some goods for Mr. McFarlane he was allowed to go to the house. After remaining about three hours the captain returned and from him and Mrs. McFarlane who was allowed to accompany him, we learned the following particulars. It appears that the Governor of the Loyalty Group is in the habit of calling for natives to get a knowledge of the language from them and

thus carry on trade or introduce the Roman Catholic Religion. The natives on this occasion disliking the French ran away and hid, and refused to appear before his excellency. Indignant at such a reception, troops were ordered on shore from the French steamer now at Lifu, and an attack was made by the natives. The natives who had muskets fired, and one French soldier was killed and two were wounded. There are eight natives killed and several wounded. The French say 36 of the natives were killed but this is not correct. Mr. McFarlane did all in his power to procure peace, and the natives were at first persuaded. But considering their number and the small size and number of the French, they thought they would be successful. Accordingly the French were attacked by a body of natives, when crossing the island, and in self-defence fired upon the natives. Of course the natives from want of arms were defeated. But the conduct of the French soldiers towards the natives was barbarous. Those who were taken prisoners were put in irons in the hold of the vessel. Their hands were pinioned behind their backs, and their feet made fast in the stocks. One prisoner had his ear cut through with the bayonet and had the point gone a little farther, he would have lost his life. The marks of the fetters are on their legs, and many bear wounds and scars on various parts of their bodies. On Friday morning while Mr. McFarlane was conducting the prayer meeting in the church, a band of French soldiers came rushing in very unceremoniously and interrupted the proceedings. The commander called them off till the service was over, and though Mr. McFarlane was allowed to escape, not one of the teachers was permitted to go. One poor old man was brutally abused, and a poor woman who in the confusion and terror had fled for safety to the pulpit, and hid herself under the seat, was pierced by the French bayonets in five places. The teachers with their wives were made prisoners for five days. A priest on board the French ship tauntingly asked the poor sufferers, what could Jehovah do for them now, why did he not deliver them. The whole proceedings remind us of the horrors of the Inquisition. The priest had a few natives wearing crosses round their necks. Mr. McFarlane's property has been abused and his horse's leg was broken lest he might afford means of escape, or communication. Mr. McFarlane is forbidden to preach, teach or pray with the natives. So suspicious are the French of Mr. McFarlane conducting any religious exercises, that a number of soldiers had orders to enter his dwelling-house and try to catch him unawares. It was very hard that Mr. McFarlane should not be allowed to see us, who came expressly to consult with him and hold our principal missionary meeting

at Lifu. But God's ways are not man's ways. He can bring light out of darkness and order out of confusion, and make the wrath of man to praise him. We agreed to ask an interview with the commander that we might plead for our brethren, and get permission for Mr. Ella to settle on Uea,—but were refused.

The following questions were sent Mr. McFarlane to get as nearly as possible particulars of the numbers killed, wounded, &c.

1. What was the ostensible cause of attacking the natives? The natives hid and would not appear before the Governor.
 2. How many Samoan and Karotongan teachers were put in irons? Six, with their wives.
 3. How long? Five days, from Saturday till Wednesday.
 4. How many natives were killed? Eight.
 5. How many wounded? Not known.
 6. How many French soldiers killed?—One.
 7. How many wounded? Two.
 8. How many soldiers at Lifu at present? One hundred and twenty. There were two hundred and forty with the Governor at first.
 9. On what day did the fight begin? On Friday the 24th of June, at 6½ a. m.
 10. How many days did they fight? One.
 11. Were the teachers taken on board the same day that they were seized? Yes, on Friday.
 12. Who was praying in the church when the soldiers rushed in? Tui.
 13. How many days were they in irons? Five.
 14. Were the soldiers landed at Uea from the steamer, or did they march overland? One hundred and twenty landed from Uea.
 15. On what account did the natives first fire their muskets at the French? Not known. Soldiers marched into the village.
 16. Did the natives fire first at the French or at the natives belonging to the priests? The priest's natives only plundered.
 17. How many natives did they take away in the steamer from Lifu? None.
- I have written amidst other engagements, and may have omitted some points of interest but you will be able to gather the nature of affairs at Lifu from what I have written.

I remain in Christian love,
Yours affectionately,
W. McCULLAGH.

ADDITIONAL PARTICULARS.

In a letter of Sept. 29, Mr. McCullagh adds the following regarding the French proceedings on Lifu.

In the *Moniteur* of the 3rd of July is the following official decree made by the Government of New Caledonia, and signed by the Governor, M. Guillain.

"Decree of the Governor of New Caledonia, declaring the Island of Lifou (one of the Loyalty Isles) to be in a state of siege.

"On board the war steamer Coetlogon, at the anchorage of Hiacho (Lifou Island) on the 24th of June, 1864.

"We, Governor of New Caledonia and its dependencies,—

"Considering that, under cover of the Protestant religion, strangers have sought to denationalise the population of the Loyalty Islands, and have induced some of the chiefs to assume powers which belong to the Governor alone :—

Considering, also, that the natives of the village of Chepenche (of the tribe of Houet) and those of many parts of Leussi, misunderstanding their duty towards the colonial authority, have fomented disorder and revolt amongst the other populations of the island of Lifou :—

"And considering that, since our arrival at Hiacho, and in spite of the notices and summonses which we have addressed to the refractory chiefs, those parties refrain from yielding obedience to our orders, and so persist in their rebellion :—

"Because it is important to give to the military authority all the action necessary to put as speedily a conclusion as possible to the present state of affairs :—

"We have decreed and do now decree,—

"(Article I.) The Island of Lifou, (one of the Loyalty Islands) is declared to be in a state of siege.

"The military authority is clothed (to the exclusion of the civil authority) with all the powers required for the maintenance of order and of police.

"(Article II.) This decree shall be registered, and published wheresoever necessary and desirable.

(Signed) "GUILLAIN."

Then follows the Government Order respecting the military occupation of the island of Lifou.

I hope the French will be content with the Loyalty Islands. There are rumours that they claim the New Hebrides, and it may not be long ere the French flag is to be set up on Aneiteum. In such a case they might succeed so far as Government is concerned. But woe to that day when Aneiteum or any of the New Hebrides Group should come under French authority! May it never be in our time.

I have just heard from Mr. Gordon. He is quite well and studying the language daily. So am I, but it is not so easy as some would imagine to speak a barbarous tongue.

I remain, Dear Sir,

Yours faithfully,

WILLIAM McCULLAGH.

Rev. J. Bayne, S. F. M. &c.

Letter from Rev. Donald Morrison.

VISIT TO FATE—INTERESTING SCENES THERE—VISIT TO ERROMANGA—ENCOURAGING PROSPECTS THERE—VISIT TO ANIWA—TO FOTUNA.

ANEITEUM, July 28th., 1864.

Rev. and Dear Sir,

As I understood you had been kept posted up in our movements, by Mr. McCullagh, I have delayed writing to you hitherto. But matters are now in such a state that I can justly delay no longer.

We have returned from our visiting voyage, this day week, having been out twenty four days. In that time we visited Mare and Litu in the Loyalty Group. Having brought back from Lifu to Mare, Messrs Creagh and Jones, we sailed for Fate. We came to the Loyalty Islands on Wednesday 29th June, and left on the evening of Wednesday, July 6th, on the eighth, we made Fate. It was the middle of the afternoon before we dropped anchor in Erakor Bay. We went ashore immediately, and was heartily greeted by the natives who lined the beach to bid us welcome. I should mention that canoes came off to us before we anchored and directed us to the mission station. Ashore, we were conducted to the teachers' house, where the bottle soon passed its round, not however containing your alcohol, but the harmless and refreshing beverage of the young cocoanut.

We found that one of the Rarotongan teachers, Mankore, had died in May. The other Toma, we found in delicate health. The teacher's wives seem to get on very well, for health.

It being late that day before we landed, we left soon for the ship with a promise to visit it on the morrow, Saturday

On the morrow we returned, and had more leisure to converse with the people.— They have a small place of worship, capable of accomodating about 150 persons. They are erecting the wall of a stone church, of about 40x18 feet inside. This wall is half up.

Having expressed a desire that the Lord's Supper should be administered among them on the occasion, arrangements were made accordingly. There were 15 candidates for baptism. It was deemed advisable however, to delay their admission as we had the prospect of settling a missionary amongst them soon.

On the Sabbath, the Lord's Supper was dispensed to 60 communicants. I, having had to preach for the crew did not witness the scene, nor enjoy the privileges of the day, but the brethren that were ashore came to us in the evening much refreshed in soul. They all felt it was good to be there. Mr. Inglis spoke to the people on the occasion, Thivthiv an Aneiteum teacher, interpreting;

Mr. Ella spoke, the chief of the place, who had been some time in one of the eastern islands, interpreting. A part of the services were conducted in English.

On the Monday following we went ashore to make final arrangements for the further prosecution of the work. We were very cordially received. Presents of mats were given to each, 1s. from the teachers, 2d. from the church.

We directed them to build a house for a missionary, on a small island inside the reef, and about 200 yards from the main land. The place where the village is, is sheltered from the prevailing trades by an abrupt elevation in the land, and by dense vegetation. This island enjoys much more the fanning of the incessant breeze. They promised to proceed with the house forthwith, while we promised to return to them with a missionary in two month's time.

Aug. 2d, 1864. We took four days beating from Fate to Erromanga against the trades which then blew a gentle gale. We reached Erromanga on Friday, the day was fine. We did not land however, till Saturday. Having heard but little of the state of the island for some time back, except that lately an attack had been made on one of the sandal wood establishments, which resulted in the death of some six or eight persons, we did not know what kind of a reception we might meet with. The teacher—an Aneiteum man—resident at Dillon's Bay, greeted us on the beach, as also a crowd of natives. We shook hands with them all—a token of friendliness and christianity on their part. The teacher then led us to his house, where he told us tidings that cheered our hearts. Erromanga is opening her bosom to the Gospel. At Dillon's Bay they have a church, which is full every Sabbath day. There are some six chiefs in other parts of the island eagerly waiting for teachers. When shaking hands with us some of them burst into tears, the cause of which they could not communicate to us—but I suppose a recollection of bye gone days.—On Sabbath we worshipped with them, speaking to them through interpreters. The church was full and a considerable number were at the doors. The audience could not be less than a hundred and thirty souls.

The teacher there told us that he had no rest, but building churches here and there. The Erromangans that fled to Aneiteum after Mr. Gordon's death, are making themselves very useful in disseminating among their countrymen what knowledge of the truth they themselves possess. We visited Mr. Gordon's grave. We were upon the top of the hill where he had his house, and where afterwards his wife fell under the hand of the assassin.

We on Monday left Erromanga, and stood over for Aniwa, where, we landed on Tues-

day, July 19th. One of the teachers there had died a year ago last May. The other is in good health, but just living among them. The death of the teacher seems to have had a sinister influence on the minds of the people. Still they appeared friendly enough:

The following day we visited Fotuna.—The teachers there are all alive. But the work of evangelization is at a stand still. We encouraged them to go on, to take heart, and address themselves to their work, promising them another visit in a few month's time. Our water having run short, we had to pass by Tanna, to be called at however, to-morrow on our way to Fate and Erromanga.

The utility of the Dayspring will be in some measure evident, when I tell you that on our last trip we brought supplies to teachers who had been long in their graves before our arrival, while the goods lay in Aneiteum, at least for a year.

After our return we had a meeting at which it was unanimously agreed:

1st. That Mr. McCullagh should supply Mr. Geddie's place here till his return.

2nd. That Mr. Gordon should be located on Erromanga.

3rd. That we should be located at Erakor Bay, on Fate.

4. That the Dayspring should proceed as soon as we are ready, to land Mr. Gordon on Erromanga, and us on Fate.

I bought Mr. Copeland's boat, as he goes round in the Dayspring for some six weeks now, and to the Colonies for some four months at the beginning of the year. It is two years old. With all its fittings it cost me £28.

We proceed to the north to-morrow, our things are now on board.

Fare well dear friends. Pray for us and for the Lord's work here.

Ever yours truly,
DONALD MORRISON.

Rev. J. Bayne, Pictou, N. S.

Letter from Rev. J. D. Gordon.

LABOURS OF ERROMANGA—ENCOURAGING PROSPECTS.

DILLON'S BAY, ERROMANGA,

Oct. 11th., 1864.

Dear Sir,

As a favorable opportunity now presents itself for writing, I embrace it, and send you this note. I may say that I did not purpose writing at this time, but on learning that Mr. Morrison had not done so and not knowing whether Mr. McCullagh had written or not, I concluded that you would not take it well if neither of us were to apprise you of our welfare.

I am happy to inform you that both of the brethren referred to are well. Mr. Morrison

will I presume be enabled to report progress when he writes you. Judging from a brief note received a few days ago I infer that he and the Fateans are getting along together beautifully. It is but fair to state too that the Fateans have given me a helping hand by sending me mats (the natives of this island do not make mats) for my new house. And further the payment demanded is simply stones, (for native ovens), of which there is abundance in this Arabia Petrea.

Two months have elapsed since my settlement here, during which time I have been the daily recipient of many benefactions from a covenant-keeping God. My health is good. I am much stronger than I was this time last year. This may be chiefly attributed to the physical exercises (for these are various in this part of the world) through which I have rather involuntarily gone.—To work from morning to night with the natives of these seas, who many a time sorely try your patience, may be humiliating, but it is also invigorating. One great stimulus to this exercise with me was living in a native house, windowless, and otherwise inconvenient. Every time one entered it, or came out of it, he was obliged to do obeisance, and that too, with no feigned attitude.

I am now in a house of my own, I am thankful to say, and in this respect am better provided for than was the Son of Man, who had not where to lay his head.

Though there has been a great change for the better since 1861, it is still but the day of small things. On Sabbath, June 21st, 1857, only twelve came to the house of God in the morning and but 8 in the afternoon. The average attendance at the Bay alone since my arrival has been about 140 morning and evening. Of these, however, but few have said "As for me and my house we will serve the Lord." There are many who endeavour to serve the Lord and Baal too, inasmuch as they attend worship, and make an *Ugo* to Nesekavas, feasts. Feasting appears to be the great curse of the island just now. There are no wars, and any fighting done is of a private character. The attendance at school is but small, not exceeding on an average daily 25.

A small primer has been recently published, which with the gospel according to Luke give an impetus to the cause of education. The primer has been and Luke is being printed on Aneiteum by Mr. Ella. Thus though shut out from Uea at the time when we came important service has thereby been rendered the mission on this island. The execution of the printing or letter press is excellent.

I have not been here a sufficient time to know much of the "regions beyond" Dillon's Bay. The greater number of the chiefs of the island, important and unimportant, have paid me their respects. I hope to be enabled by and by to return their visit.

Clothing is now in demand. I was glad to find some articles of ready made clothing in the box—a very good one indeed made up for me in Pictou. Mr. Copeland has made a few more in addition, so that we have sufficient for "the present distress." It will be the part of you and of other friends of the Redeemer's kingdom to pray that "I who appear clothed on the Sabbath day may be found likewise in their right mind." Both of these things I am assured and can assure you, can be predicated of at least a few of the natives of this island, of how many it would be presumption to say, but I think of at least two dozen. A dozen young men, who desire to become teachers are now receiving farther instructions in divine things. As there are a few places needing their presence, I shall (D. V.) in the course of a few weeks, baptize some or all of these, and send forth half of the number and keep the others as a relay to take their places in the course of a few months.

The exiles have all returned but one. The last of them, two young men, came in a sandal wood vessel from Mare a few days ago.

There are, notwithstanding, as in the days of yore, several things to hinder the advancement, and retard the development of the Redeemer's cause in this island. Some of these come from without, others from within. Some of these are in us, who are engaged in carrying on a work about which we are unfit to have anything to do. The adverse influences which have operated against the cause of Christ here still exist to a great extent, so that whatever has been achieved has been gained "not by might nor by power."

You know how to order your petitions for the cause of God on Erromanga.

Yours as ever,
JAMES D. GORDON

Letter from Rev. Wm. McCullagh.

ANEITEUM, NEW HEBRIDES,

Oct. 10th, 1864.

My Dear Sir,

The barque *Feronia* is here just now on her way to China with sandal wood, and I embrace the opportunity to write a few lines.

The *Dayspring* is now at Fate or Erromanga or some of the islands to the north, with supplies for native teachers previous to her last visit *en route* for Adelaide and Hobart Town. Mr. and Mrs. Copeland and Mrs. Fraser have gone this time. Mr. Reid and C. Lycon are repairing the *John Knox* to go to Caledonia for a permit to land goods for the Loyalty brethren in return for favors done by the *John Williams*.

I am labouring now as hard as I can to learn the Aneiteumese, so as to understand

the natives. I can read the Testament, and pray, and have a sermon nearly prepared. Mrs. McCullagh is able to converse with the natives daily.

The warm months are approaching. In January and February you have snow in Nova Scotia. Here we have hot sultry weather, with the thermometer at 80° all night as well as during the day. At such a time there is no rest nor refreshing sleep, nothing but tossing to and fro the whole night.—Last night we had loud thunder and frequent flashes of lightning.

We had very dry weather since June, and now the rain has commenced. When it rains here it pours. Our friends at home know little what hardships are to be encountered from the climate alone. In cases of fever and ague the whole system is weakened and appetite fails. Dysentery and diarrhoea are very prevalent. Many of the natives are dilatory in applying for medicine, and hence deaths ensue for want of timely aid. A chief named Kanuahath died suddenly from inflammation of the lungs. He thought little of it and none of us at the station knew about it till it was too late. I must conclude as the barque is about to sail.

I remain, my dear Sir,
Yours very truly,
W. McCULLAGH.

Rev. J. Bayne, S. B. F. M. &c.

Erromanga.

(From the Miss. Magazine and Chronicle)

It is gratifying to turn from the despotic and oppressive measures exercised towards our missionaries and their people in the Loyalty Islands, to glance at the hopeful prospects which are supplied from Erromanga. In the former group of islands we have seen the twilight leading on the morning, and, as we hoped, a precursor of mid day; but suddenly the sky is overcast, and storm and tempest seem to be at hand.—But in Erromanga, where we have so long mourned over the total darkness, light is arising, and we trust that God is about to avenge the death of His saints by bestowing the blessings of grace and salvation upon the degraded and savage people.

The Rev. Samuel Ella, describing the present state and prospects of the island, writes as follows:—

“We were five days beating up in the Mission vessel ‘Day-spring’ from Fate to Erromango. We made Dillon’s Bay by nine a. m. on Saturday the 16th July.—The wind falling, we went ashore in the boat, and were nearly two hours pulling in. As we moved in close along the shore, natives came down to the rocks and shouted to us; some waved cocoa-nut leaves as a signal of good-will and invitation to land.

We did not know then that these were Christians, though we observed they were more decently clad than the heathen are. We approached the fatal bay with melancholy feelings: as we entered we saw very distinctly the scene which has so often been described. We found the Ancientu teacher, and Joe and Kauiaui, and a large number of natives waiting to welcome us. They took us to their chapel, a very unpretending little place, and to the teacher’s house. Joe at once informed us of the state of things on this island, and gladdened our hearts by the intelligence that about 300 people around the bay were attending the means of grace and were really anxious for instruction. They had within a few months erected four chapels. Several of the natives, we trust, have heartily embraced the truth, and are desiring to live in accordance with the will of God. We met about twenty of these. We paid a visit to the grave of Mr. and Mrs. Gordon, on the right bank of the river. It was in a very dilapidated condition, but a new fence was being placed around it. Mr. Gordon, who was with us, was greatly moved at this scene. We all viewed this sacred resting-place of the remains of these martyrs for the Redeemer’s cause, with feelings of hope, mingled with sorrow.

“In reference to the hopes which we may now entertain for Erromanga, we might have appropriated the words of Montgomery as we looked on the grave of these servants of God:—

‘This place is holy ground:
World, with thy cares, away.
Silence and darkness reign around;
But, lo! the break of day.
What bright and sudden dawn appears
To shine upon this scene of tears!’

“The next day, Sabbath, we left the vessel at nine o’clock, and found a large company of natives assembled on the beach to greet us. We proceeded to the chapel for Divine service. I counted 120 in the building, and there remained about thirty outside, who could not obtain room within. Most of the assembly were tolerably well clad. Mr. Gordon read a chapter from his brother’s MS. translation of Luke, and afterwards a short address. Mr. Inglis followed with a few words, interpreted by the teacher. We also had English services on board: that of the morning was attended by Mrs. Henry and her family, from Mr. H.’s sandal-wood establishment. Mrs. Henry showed us much kindness during our brief stay at Erromanga.

“The next morning we again visited the shore, and projected a journey to the place where Mr. and Mrs. Gordon resided at the time of their murder. Captain Fraser took his photographic apparatus to obtain views. The road was a difficult and steep ascent o

nearly two miles. The first spot pointed out to us was the ground on which Mr. Gordon was erecting his house at the time of his murder. Some of the stakes of the fence were still standing. This is a healthy locality, I think, and commands a very pretty view. We next ascended half a mile higher, and Joe pointed out to us the different objects marking the sad event. The bush where the natives from Bunkil lay in wait; the tree from which the look-out was kept, and from behind which the man sprang who struck the first blow (after striking the blow he fled down the hill)—and we then came to the spot where our poor brother fell. It was marked by green leaves spread there by some who had just preceded us. This tribute to his memory is paid from time to time, for what purpose I did not ascertain. The path up which Mr. G. ran was a very rugged and entangled one, and we could plainly see how he stumbled there. We continued our walk to the place where the house stood, and where Mrs G. was killed. A tree has been planted by the Christian natives on the spot where Mrs. G. fell. These are spots of melancholy interest. Our prayer is, that the day may soon come when those who planned and those who perpetrated this cruel deed may together mourn in sincere repentance their wickedness and folly. On returning to the shore, I was surprised to find the murderer, Nahobili, and his party. He seemed to understand very little the enormity of his crime, or the feelings with which we must view it; for he came on purpose to visit the ship. I refused to shake hands with him, and through Mana told him what we thought of this deed; that, whilst Kaui'ai's offence could be overlooked, as having been committed in ignorance of the object of Mr. Williams's visit, and in revenge for injuries done by our countrymen, there was no such excuse for Nahobili. I urged him to consider rightly what he had done, and repent of his sin, and seek for pardon through Jesus Christ. Before returning to the ship we held a meeting with the natives who had come together to welcome us. Mr. Gordon and I addressed them. These poor creatures had brought a present of yams and fowls, and a pig for the ship. Mr. Inglis thanked them for this evidence of their regard. As we left the shore to return to the vessel, the women who had followed us to the boat set up a loud lamentation. We sailed from Dillon's Bay in the evening, with a very light wind."

Other Missions.

Free Church Missions.

The Free Church *Record* states that "there has scarcely been a month, for some time past, in which tidings have not reached us respecting fresh accessions to the Church of Christ, in connection with our Indian and African mission. Surely this is matter of sincere thankfulness to God, and of abundant encouragement to persevere in a work which the Lord of the harvest is honoring with such signal tokens of his approbation."

Rev. Mr. COOPER of Nagpore writes as follows to Dr. DUFF, after recording several cases of conversion and baptism:—

"May we not take encouragement from these, and such like cases, to go on humbly and earnestly with our work among the heathen? It is for the Lord to appoint where, when, how, and by whom the fruits of his vineyard are to be gathered. In the instance I have now mentioned, our native labourers, for the most part, have been the honoured instruments, by the blessing of God, of leading the poor perishing ones to Jesus. Should not such a fact fill us with deep joy, gratitude and hope?"

"Last Sabbath we had the communion at Sitabulde, when thirty-six natives and Europeans observed the sacred ordinance: and on the previous Sabbath at Kamptee a number even greater commemorated the Saviour's dying love. Among the former were five young communicants; two recently baptized, Mark and Ruth; and three, the children of native Christians baptized in infancy, Samuel, his sister Sarah and Rebecca. All of them, I am happy to say, came forward of their own accord to seek admission to the Lord's table; and I was much pleased both with the result of their examination, and with what I knew of their general character. In our native service before the dispensation of the ordinances, these young disciples were openly received into the full communion of the Church by prayer, a special address, and the receiving of the right hand of fellowship. I think the time has come when both at Kamptee and Sitabuldee, some native elders should be ordained to assist in the oversight of the native Church connected with the mission. Our native preachers and one or two others might, with advantage, be thus set apart.

A Suggestion to the Ladies.

Why should not the ladies of the United Kingdom, who so lately addressed their sisters in America on the evils of slavery,

send to the millions of their dark but kindred fellow-subjects in our Eastern Empire a short letter, expressing affectionate interest in them, and an ardent desire that they should enjoy the freedom of the early Vedic days, before the Mussulman introduced his morally blighting rule, and in time rise to become all that the women of England are! Such a letter, translated into each of India's thirty vernaculars, would be becoming, since, for six years, one Queen has directly ruled over both. And it might be blessed by God to carry a ray of light into the darkness of many a Hindu woman's breast. Degraded as India is, there is more than one of its daughters who could answer such a letter, and call for the redemption of the pledge which its writers would thus virtually take. God has given India to the women as well as to the men of Great Britain, to civilize it for himself.—*George Smith, Esq., of Serampore.*

West Indies—Antigua.

It is our painful duty to record the early departure of the Rev. John Smith, Free Church minister of St. John's in this island. Little more than a year has yet elapsed since he entered on his labours, and from these he has now ceased. Suffering from heart disease, which, it is believed, had been coming on for years, Mr. Smith, after a short illness, departed this life on the 22nd of October last. We give the following extract from a letter received from the Rev. G. Westerber, Episcopalian minister in St. John's:—"As there is no burial ground connected with the Presbyterian Church in this island, Mr. Smith requested to be buried among the missionaries of the Moravian Church, who lie in the burial-ground connected with the mission in this city. The funeral took place October 23, and was attended by a large concourse of the most respectable inhabitants of St. John's. Besides myself and brethren, the Wesleyan missionaries and clergy of the Church of England were present on the occasion. The funeral service was conducted by myself, and a very touching address was delivered to the congregation by the Rev. J. Hartell, of the Wesleyan Mission. Our late brother was highly respected and sincerely beloved by all who knew him.—He was a faithful and able minister, a kind friend, and a pleasant companion. His loss is deeply regretted."

Africa—Zulus.

Mr. Lindly wrote from Indiana, September 26th, expressing a wish that he could attend another missionary convention in the United States and make a new speech which he had in mind, and remarks:—

"You would think it more encouraging than anything you have yet heard from South Africa. Heathenism is losing its reputation among the heathen themselves. We are wondering almost every day, at the changes we see in them. These are all for the better. Some of them are very significant, and if simply and truthfully described, would go much deeper than the visible smile the description might create. We hope that several at our station have recently been born again. Some of them, children of church members, are not more than twelve years of age; others are adults. We never had more encouragement, and were never happier in our work."

News of the Church.

Presbytery of Truro.

The Presbytery of Truro according to appointment met Nov. 15th, 1864, at Debert River, Upper Londonderry. The principal business of public interest was a call from the congregation of Middle Stewiacke and Brookfield. The Rev. Mr. Baxter having been appointed to moderate in this Call, reported that it had come out in favour of Mr. J. D. McGillivray preacher of the Gospel. The call was sustained as a regular Gospel call to the work of the ministry regularly proceeded in, and Mr. McGillivray being present, it was presented. He stated that being aware of what was doing in the congregation, he had considered the matter, made up his mind respecting the path of duty, and accordingly accepted the call. The usual series of Exercises, trials for ordination, were prescribed with the view of being given in at next meeting.

The Presbytery again met Dec. 20th, 1864, at Truro. Mr. McGillivray under call to the congregation of Middle Stewiacke and Brookfield, appeared with his trials for ordination. He delivered a sermon and a lecture, and read an exercise and additions; and was examined in Greek, Hebrew and Church History. The whole were unanimously sustained and cordially approved. The Presbytery appointed to meet, at Middle Stewiacke, Feb. 7th, 1865, for his ordination. The Presbytery accordingly met, time and place as appointed, for the ordination of Mr. J. D. McGillivray to the pastorate of Middle Stewiacke and Brookfield.—Of this meeting and the ordination services a full account may be expected.

A. L. WILLIE, Clerk

Presbytery of Pictou.

The Presbytery of Pictou met in Glenelg Church, on Wednesday, 15th Feby. for the ordination of Mr. C. B. Pitblado. Owing to the stormy weather of the previous days, the number of members present was but small. The Rev. Thomas Downie preached an appropriate sermon from 2 Cor. iv. 5, The Rev. John Campbell, who presided, then narrated the steps which had been taken in the call. The questions of the formula were then put to Mr. P. which being satisfactorily answered, he was by prayer and the laying on of the hands of the Presbytery, ordained to the pastoral charge of the congregation of Glenelg, Caledonia and East River, St. Mary's. Mr. Blair then delivered an appropriate charge to the minister, and Mr. Campbell addressed the people. Mr. Pitblado's name was added to the roll of Presbytery, and he was welcomed by the congregation in the usual manner. Mr. Pitblado enters upon the charge of what is probably the most extensive congregation in the body, but from the enthusiastic manner in which he has been received by the people, and his own powers, it is hoped that, through the blessing of the great Head of the Church the union now formed between pastor and people, will conduce largely to the advancement of the Redeemer's cause in that portion of the Lord's vineyard. The next meeting of Presbytery will be held at Little Harbour on the first Tuesday of April. Sermon by the Rev. George Roddick.

Presbytery of P. E. Island.

This Presbytery met in Queen Square Church, Charlottetown, on Wednesday the 25th inst. There were present the Revs. A. Campbell, moderator, R. S. Patterson, I. Murray, A. Munro, G. Sutherland, clerk, D. McNeill, R. Laird, W. Ross, H. McMillan, W. R. Frame, and A. Falconer, ministers, and Messrs. G. Henderson, D. Laird, and M. Gillis, elders.

The time of the Presbytery was chiefly occupied in hearing the trials for license of Mr. Samuel Bernard, student in divinity, and the trials for ordination of Mr. John D. Murray, probationer. On the conjunct view of these trials they were sustained. The Presbytery appointed the ordination and induction of Mr. Murray to take place on Wednesday the 22nd February, at Lot 14 church.—Mr. Fraser to serve the edict on the 1st Sabbath of February—Mr. Sutherland to preach the ordination sermon—Mr. Patterson to preside—Mr. I. Murray to address the pastor, and Mr. Ross the people.

The Clerk informed the Presbytery that Mr. Pitblado had declined the call from West St. Peters. The Presbytery expressed

their deep sympathy with that congregation in their present destitute circumstances.

The reports of labours of Messrs. Pitblado and Campbell were read and received, and payments ordered from the fields of labour.

The Presbytery appointed the following Presbyterial visitations: (D. v.) on Tuesday 7th March, at 11 A. M.; at Cardigan, at 7 P. M. of the same day; at Murray Harbour North, on Wednesday the 8th March, at 11 A. M.; at Brown's Creek, on the following day, at 11, A. M.; and at Woodville, on Friday the 10th March, at 11, A. M.: a sermon to be preached on each occasion as may be agreed upon by the brethren present.—At these meetings all the brethren in King's county are enjoined to be present, and as many from Queen's county as can attend.

Mr. Barnard was appointed to West St. Peters for the 1st three Sabbaths of February, and Mr. W. Stewart, probationer, to Tyron for the 3rd Sabbath of February, with liberty to exchange with Mr. Frame on that day, and thence for three Sabbaths to West St. Peters.

The Presbytery adjourned to meet for visitation at Lot 16, on Tuesday the 21st February at 2 P. M.—Mr. Cameron to preside—Mr. Campbell to address the pastor, and Mr. Falconer the people.

Correspondence.

The following correspondence will explain itself:—

TATAMAGOUCHE, Jany. 30th, 1865.

On which day and place the Kirk Session of Tatamagouche met and was constituted. *Inter alia*,—

A paper was read from Mr. James Langille, Elder, giving his reasons for having for some time back withdrawn from the communion of the church, and the exercise of the duties of his office, which were these—That about a year ago an article had appeared in the *Record* of the Church purporting to be an account of the early settlers of Tatamagouche and River John, with which he and others were greatly dissatisfied, containing as it did, expressions which he could not but regard as offensive in their nature; suggesting that the writer of the Article in question be requested in the same public manner to express his regret that anything he had written should have given offence, and his disavowal of any such intention; and further, that this being done, his difficulties would be removed, and he would cheerfully resume his position in the church.

It was agreed to transmit the same to the Rev. George Patterson for his consideration,

in the hope that he would feel himself able to accede to the suggestions it contains.

Extracted from the Minutes of Session.

THOMAS SEDGWICK, *Mod.*
JOHN CURRIE, *Clerk.*

A copy of the above was sent accordingly to Mr. Patterson who returned the following reply—

Copy.

GREEN HILL, Feb. 3, 1865.

Rev and Dear Brother,—

I received your note enclosing Extract Minute of Session of Tatanagouche, with letter of Mr. James Langille. I need not assure you that I am sincerely grieved that anything I should have written, should, however unintentionally on my part, have caused any trouble or annoyance to your Session or should in the slightest degree mar the harmony of your congregation. In regard to the parties offended by the article in the *Record* referred to, I am free at once and cheerfully to disclaim having the remotest intention either to insult them as a class, or to wound the feelings of any individual among them, and I cannot believe that any person who knows me well for a moment suppose that I had any such design. Some of them I have known personally for years, and highly esteemed them, and to use the words of the article alluded to, they are "as fine specimens of guileless unaffected Christianity" as I ever expected to see.

I remain, sincerely yours,
GEORGE PATTERSON.

Rev. Thos. Sedgwick, *Mod. of Session.*

Mr. Patterson's Book.

We regret to find, from intercourse with the readers of the *Record*, that in our remarks of last month on Mr. Patterson's Memoirs of Rev. Mr. Johnston, Mr. Matheson, and Mrs. Matheson, we have been misunderstood on two points of considerable moment; the one affecting to some extent the character of the Book, and the other the fitness for missionary work of the subjects of the memoir. We regard both points worthy of notice and explanation.

We have been understood, we find, as conveying the opinion that most of the materials used in the recently published memoirs had appeared previously in the *Record*. We designed to express the very opposite opinion; to say that previous to publication, we had apprehended this, but that the work proved the reverse to be the fact. We have been surprised and delighted at the amount of new and interesting matter brought to light, respecting the lives of our deceased friends, and also at the amount of information, much needed in the church,

respecting the products and climate of the Islands—Tanna more especially, and the manners and customs of the natives.

The other statement which we confess to be exceptional in its generality, was that "most of the parties introduced were invalids." When we made the remark we had in our eye the *closing scenes* of their missionary career on Tanna; and felt that had they been blessed by the Great Master whom they served, with a stronger physical constitution, speaking humanly, they might now have been reaping the fruit of the seed which they sowed in Tanna. To one only, however, of the three was the word *invalid* strictly applicable, and his (Mr. Matheson's) zeal and energy were finely exhibited in carrying him through difficulties, while contending against the insidious inroads of disease. Mr. Johnston commenced his work in the enjoyment of exuberant health, but he was soon laid down by disease and called away by death.

Mrs. Matheson though never very robust, was wonderfully blessed with health and ability for Missionary work, and nobly she wrought with hands and head and heart. In the most trying situations she was sustained against all the debilitating influences of climate for some years. Ultimately her constitution gave way, but not until it had experienced such hardships and shocks as might have proved fatal to a much stronger person. All honour to those who thus bravely stood to their post of labour and of danger, and who nobly fell in their Lord's service; and we value this work written "*in memoriam*," as the best possible means of endearing their names and memories to our children and our children's children, among whom, we trust many shall arise, and go forth to serve the master in the same spirit of self sacrifices and of love to souls.

FRENCH INTELLIGENCE.—Our readers are now familiar with the high-handed manner in which Frenchmen interfered with Protestant mission work in the Loyalty Islands. We are glad to announce that this persecution is likely to come to a speedy end. Earl Russell laid the matter before the Emperor who at once in the promptest manner promised the fullest redress, and expressed himself desirous that Protestants should continue their labours on the islands belonging to France. This is creditable to Louis Napoleon and encouraging to the friends of Missions.

We learn with pleasure that the Merigomiah congregation have provided their Minister, the Rev. K. J. GRANT, with a comfortable Manse. The congregation of the Rev. K. MCKENZIE, Baddeck, have recently presented him with money and

serviceable articles to the value of \$96.—The young men of River Dennis, C B., presented a purse of money to their pastor the Rev. W G. FORBES.

We have to inform our readers that we can supply the back numbers of the *Record* from January. We hope that a "special effort" will be put forth to increase the circulation of the organ of our church.

Fireside Reading.

Do Something.

Immortal souls are in danger! Souls for whom Christ bled and died, on whom angels gaze in pity, and to whom God wants to be gracious. They do not or cannot realize their peril, but madly plunge on.

Can nothing be done for sinners? Much can be done—everything can be done, and by you. You are permitted to approach a fellow mortal face to face, pray with him, weep over him, and point him to Calvary.

'Ah, but I have no talent for the work,' you exclaim.

'No talent! Do you not have sufficient talent to transact business, provide for your family, buy, sell, labour, in fine, to perform any of the multifarious duties of life,

But you add, 'I am naturally timid and retiring.'

'Timid and retiring!' Were your neighbour's house in flames, and the lives of his wife and little ones threatened, would you speak of your 'timidity?' Rather would you not rush into the burning structure like a hero, and rescue them if possible? If you would do all this for their bodies you ought to do infinitely more for their souls.

'But the majority of the people know religion is valuable already,' you reply.

So a good name is valuable, yet thousands forfeit it by the commission of crime. All understand the value of wealth, yet many squander it and become beggars. Nothing is more desirable than health yet nothing is more recklessly thrown away through neglect and imprudence.

'Bibles and churches are accessible to all,' you reply in conclusion.

So are dram-shops, theatres, gambling-houses, race-courses, and dens of infamy—In fact they outnumber the churches more than twenty to one. Unite this with the fact that 'men love darkness rather than light,' and the demand for earnest, persevering personal effort will be obvious. Men do not require urging to do wrong, but they require a vast amount of urging to do right.

God had a work for us to do, else we had never had existence. It is a sublime belief that nothing is created in vain. From the blade of grass beneath our feet up to the uncounted worlds that roll in space, all exist for a purpose. Nothing stands still nothing ceases to grow. The acorn which we tossed carelessly aside when a boy has become a giant oak.

If all nature labours and grows, shall not the Christian? If nature performs the Maker's will shall not the child of God?

Arouse thee, O Christian! A few more days of toil and the crown and harp will be thine. For 'he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.' But ever remember that 'he that knoweth to do good and doeth it not to him, it is sin.'—*British Messenger*.

The Pet Lamb.

Do you know what a Redeemer is? It is one who helps another out of any trouble, or difficulty, or punishment, by paying the penalty in his stead.

Some little children once had a pet lamb. They had taken care of it since it was very small; it ran after them, and played with them, and ate from their hands. But one morning, when their lessons were done, and they ran as usual to play with "Snowy," as they called it—it was so white—they saw before the door a large rough-looking boy dragging the little white lamb by a rope around its neck.

"What are you going to do with Snowy?" exclaimed the children, running up to him; "that's our lamb."

"It won't do you much good, now you have found her, I reckon," said the boy. "There's my master; he bought her this morning, and I am going to take her to the slaughter house now."

"To the slaughter house! Kill our Snowy! you shan't do it!" cried Ralph, with crimson cheeks and sparkling eyes, while the other children broke out into loud exclamations, putting their arms around Snowy, and one of the boys trying to snatch the rope out of the lad's hand. Just then a gentleman came by, and asked what all that noise was about.

"It is our lamb, sir," said Ralph, half choked with trying not to cry. "It was stolen from us last night; and I'm sure he's going to kill it."

The butcher explained that it had been sold to him.

"Oh, nonsense!" said the gentleman; "there, there, children, stop crying; the lamb shan't be killed this time! Give them the rope, Bill. I'll pay your master what he gave for the lamb."

The butcher did not like giving up the lamb at all at first, but the gentleman insisted upon his doing so: and paying him out of his own purse, told the children to take charge of the lamb.

How glad those children were then, how they hugged poor Snowy, who had been in so much danger, and thanked the gentleman for his kindness! Now this was redemption: poor Snowy could not save herself, and the children, dearly as they loved her, could not save her, for they had not money enough to pay the price. But the gentleman paid the money, and redeemed the little lamb from death, and the children from the sorrow of losing her.

My child, you, too, are eternally lost, and in danger of perishing eternally if you do not love Jesus, as much as this little lamb was in danger of being killed; and if Jesus had not pitied us and redeemed us, we must all have perished. The apostle says we were "sold under sin," as this little lamb had been sold to the butcher by the wicked man who stole it; but Christ had compassion on us, and paid the price of our redemption, not with silver or gold, but with His own precious blood.

Love to God.

John v: 41—42—But I know you, that ye have not the love of God in you.

Reader, a few plain words. The Bible says the carnal heart is enmity against God; and do you think you love God? Why do you think so? Do you think you love him because he is so good to you, or because he is so kind to you that you cannot help loving him? But such love is all selfish. It is not true evangelical love. It is not love to God, but love to his favors. It is loving God for the sake of the loaves and fishes, just as many followed Jesus. Such love has no relation to Christ. It is without faith. It is therefore an abomination to God! Remember God is just as well as merciful and good. He will by no means clear the guilty. He is a being of perfect rectitude, perfect justice, perfect holiness and purity. He abhors evil and will punish it. He cannot look upon sin with allowance. He is angry with the wicked every day. Without holiness no man shall see the Lord. Without holiness there can be no love. Being unrenewed, you have not holiness. Therefore you have no love. God knows and you know, that you have not the love of God in you.

Consider! We like to think of those whom we love; do you like to think of God? We delight in the society of those whom we love; do you delight in communion with God? We endeavor to please those whom we love; do you ask to please God? We are careful not to offend those

whom we love; are you careful not to offend God? We are interested in those things which interest the objects of our affection; are you interested in what God delights? We love the friends of those whom we love; do you love the friends of God? God has claims; do you like to have these claims urged upon you? You have broken God's law; are you sorry for it? Have you any regard for God's honor and glory? When are you without love to Him! And you are not fit for heaven! You must be born again! You must believe in Jesus Christ or perish! He is your only hope. Reject him, and you are lost! Pause and think! Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon. He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

The Fretting Believer.

A fretting believer is a daily dishonor to God and his service. He proclaims to the world that Christ's yoke is a hard one and his burden heavy. Be sure the world will take note of it, and set it down to the discredit of religion. "See how unhappy it makes a person," will be their conclusion.

We cannot have the excuse for it, that it lightens a single burden of care. It rather binds a heavier one, and lays it on our shoulders day by day. It embitters the happiest life, and sips poison from the very flowers, where others find only crystal honey.

Go, Christian, take for your pattern your beloved Master, who endured all his fearful suffering without one repining word. Like a gentle lamb brought to the slaughter, "so he opened not his mouth." If he bore such a heavy cross for us, can we not take up every day the little ones he has appointed for us? Not the smallest of them all but is ordered by him. Only realize this, and it will be a powerful check to murmuring over it. And remember, it is those only who bear the cross, who will ever wear the crown.

NOTICES, ACKNOWLEDGEMENTS, &c.

ROBERT SMITH, Truro, acknowledges the receipt of the following:—

HOME MISSION.

Donation from Collection Box.....£0 12 6
Truro Bible Class.....1 0 0

Miss Helen Johnson, Harvey.....	0	3	9
Ladies' Society up river, per Mrs. McCulloch	1	5	0
Missionary Prayer Meeting.....	6	12	1
James Crowe, Esq., Clifton.....	0	5	0
John Yuill, Esq., do	0	5	0
Thanksgiving Collec. Truro Cong.....	15	11	3
Mrs. John S. Archibald, Harvey.....	0	11	3

FOREIGN MISSION.

Donation from Collection Rox.....	0	12	6
Miss Witter	0	2	6
Ladies' Society up river, per Mrs. McCulloch	1	5	0
Missionary Prayer Meeting.....	6	12	1
Richard Craig	0	15	0
James Crowe, Esq., Clifton.....	0	5	0
John Yuill, Esq., do	0	5	0
A Friend per Andrew Johnston.....	0	5	0
Thanksgiving Collec. Truro Cong.....	15	11	3
Miss Helen Johnston, Harvey.....	0	3	9
John L. Archibald, Harvey.....	0	11	3

SEMINARY.

Collection Truro Congregation	10	1	3
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The subscriber acknowledges from Pictou the loan of \$100 from John McKinlay, Esq., and also the following donations in aid of Colportage:—

James Primrose, Esq.,	\$5 00
Wm. Gordon, Esq.,	4 00
John Crerar, Esq.,	2 00
D. McCulloch, Esq.,	2 00
John T. Ives, Esq.,	2 00
James Ives,	1 50
A. C. McDonald, Esq.,	1 50
A. J. Patterson,	1 00
Adam McKean,	1 00
Rev. Jas. Bayne,	1 00
Rev. Alex. Ross,	1 00
Rev. A. W. Herdman,	1 00
William Ives,	1 00
John Yorston,	1 00
Charles Brown,	1 00
James Mainland,	1 90
W. H. Davis, Esq.,	1 00
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N. B.—Of two or three small errors in my last, one only is it necessary to correct, of

two Johns mentioned, one should have been James Fraser, Esq., \$4.

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CORRECTION.—In the Widows' Fund acknowledgements in our last, for Mr. John Taylor, Antigonish, read Mrs. John Taylor.

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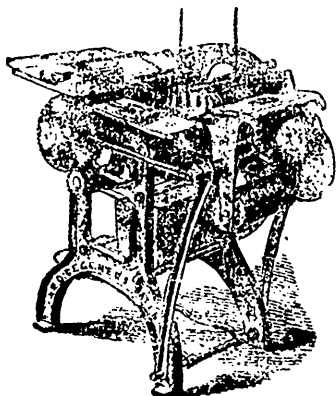
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