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THE
HOME AND FOREIGN RECORD,

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

JUNE, 1863.

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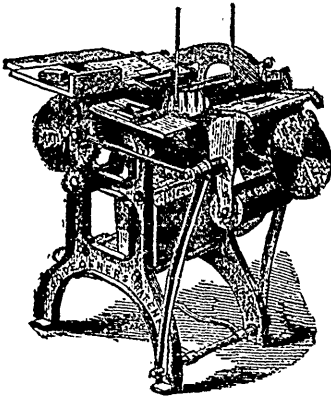
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THE
Home and Foreign Record
OF
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JUNE, 1863.

THE LATE REV. J. W. MATHESON.

The Rev. John William Matheson, the second son of Mr. Alex. Matheson, was born at Roger's Hill, County of Pictou, on the 14th April, 1862. He enjoyed the high honour of a pious ancestry. His paternal grandfather, a brother of the late WILLIAM MATHESON, Esq., was one of the first elders ordained by the late Rev. Duncan Ross after his settlement at West River. He was a man of devoted piety and universally esteemed. He continued during the whole of the ministry of that eminent servant of Christ, and for a short time under his successor, to discharge the duties of that office with credit to himself and benefit to the congregation. By his mother's side Mr. M. was a great grandson of Kenneth Fraser, one of the first elders ordained in the County of Pictou, under the ministry of Dr. McGREGOR, and particularly noticed by him in his autobiography for his amiable disposition and christian knowledge. The piety of his ancestors was continued in his father's family, in which from his earliest years he enjoyed the benefits of a thorough christian training and example. From early life he appeared in some degree under the influence of religious truth, and was always correct in his deportment. It was not however, till he was about sixteen or seventeen years of age that he gave decided evidence of having passed from death unto life. At this period he passed through a season of deep religious conviction. He was then, as always, unusually silent regarding his feelings, but from those closely associating with him the severity of the struggle through which he was

passing could not be concealed. The intensity of his emotions appeared in his countenance and behaviour. After a time he emerged into the sunshine of Christian hope and joy, and gave the first indication of the change that had passed over him, by intimating to his parents the desire to study with the view of preaching the gospel. From this early period he also gave hints that his mind was directed to the Foreign Mission field, and thenceforward his prayers in the family circle plainly revealed the place which that work occupied in his heart.

Up till this time he had enjoyed only the ordinary education of a country common school, which then, as yet in many parts of Nova Scotia, was poor enough. To prepare for the Seminary he commenced attending the Grammar school, at Durham, then under the charge of Mr. Daniel McDonald. This was at the distance of four miles from his father's house, the road leading over some steep ascents and bleak hills. Yet in winter's snow and summer's heat, in the rain and blast of spring and autumn, he daily walked thither in the morning and back again in the evening to his father's house, where much of the time was spent in preparing the tasks of the following day. Thirteen months were spent in this way, after which he was admitted to the philosophical classes of the Seminary of the Presbyterian Church of Nova Scotia. In these labours, if not earlier, the seeds were sown of that malady, which eventually ended his days. He had a few years before had measles, which as in many instances left behind it a cough, from which he was scarcely ever entirely free,

and which was easily revived on the slightest cold, and his close application to study in these and subsequent years, no doubt aggravated these unfavorable symptoms.

He attended the classes of that Institution during the Sessions of 1850, 1851 and 1852, and during this time his labours were not diminished. His early education had been imperfect—his preparation for entering the Seminary had been hurried and slight, so that he laboured under great disadvantages. Besides it would be uncandid in us to attribute to him brilliant talents, or great aptitude for acquiring knowledge. So far from this all his attainments were the result of the severest labour. What he did he did by a dead lift. Every step of his progress was earned by consuming toil. He was one of those whose learning is purchased not only by the sweat of their brow, or the expenditure of their worldly means, but we may say by their life blood. The relaxations by which other students relieve the severe strain of mental exertion were to him unknown. "To scorn delights and live laborious days" was the only path open to him to gain the position upon which his heart was set. Yet his was none of the ambition of the mere scholar. For no earthly laurels did he thus strive. On the contrary his devotion to his studies was only as a means to an end. Steadily was his eye fixed on the one object—to preach Christ and him crucified. For this alone he spent his days in exhausting study and burnt the midnight oil. He was known then for his deep piety, and tho' somewhat reserved in his manners, none questioned the purity of his motives or the loftiness of his aims.

In the prosecution of his studies, he thus manifested a feature of character, which was prominent in his missionary career, viz., an indomitable perseverance in whatever he undertook, an inflexible persistency of purpose, a true Scotch *downness*, which no discouragement could shake, and from which no temptations could turn him aside. This feature is necessary to all great achievements, and has always been an element to a greater or less extent in the character of the men who have overcome great difficulties or accomplished great undertakings. But when not regulated by sound judgment, when ruled

by self-will, it degenerates into mere stubbornness and obstinacy, and either does no good or produces positive evil.

Mr. M.'s perseverance in his studies was not without its reward. Though he never ranked as a first class scholar, yet he attained to a respectable proficiency in all the branches taught at the Seminary. And after three years of attendance at the philosophical classes, he was readily in 1852, admitted to the Theological Hall, then under the charge of Dr. Keir and Professor Smith. He attended upon the prelections of these respected fathers during that and the three following sessions. He also, we believe, as was then customary, attended a fourth term at philosophy. During the other intervals of the classes he taught school at Onslow and some other places. His attendance at the Hall presents scarcely any points calling for remark. The same devotedness to his studies, the same perseverance in whatever he undertook—the same piety—the same gentle manners as in his previous course, still distinguished him, with perhaps a deeper seriousness and solemnity of manner than was usual even among divinity students. In private he endeavoured to be useful in such labours as Sabbath school teaching. By his inoffensive manners and amiable disposition he won the esteem of his associates, and others with whom he came in contact, though some would have desired to see in him a more free and familiar turn, and perhaps his usefulness would have thus been increased.

After passing through the usual curriculum of study, he was licensed by the Presbytery of Pictou on the 18th December, 1855, and immediately commenced his labours in the Home Mission field, in which he continued for a few months. If not popular he was acceptable as a preacher, and would readily have obtained a call and an eligible settlement in some of the vacancies at home. But his heart was among the heathen, and having made proof of his gifts, he in the following summer tendered his services to the Foreign Mission Board, and at their meeting on the 23rd September, he was formally accepted as a missionary to the New Hebrides.

From his close application during the whole course of his preparatory studies, the seeds of his fatal disease had begun to germinate. Still, as usual with consumptive persons, he could not see or believe that he was in danger, and he even manifested a reluctance, which grew upon him and afterwards became very strong, to have anything said on the subject. When according to the rules of the Board, he underwent a medical examination, the physician employed at once pronounced him as having a decided tendency to pulmonary disease, and stated that his only hope of vigorous health was in an early departure to a warm climate. Still his opinion was, and the same view was held by others of the highest standing in the profession, that he might live many years and have strength to labour, in such a climate as that of the New Hebrides. Experience has now shown that this is a view upon which we cannot rely in our missionary operations in the South Seas. It is now certain that persons who could not live in this climate from pulmonary disorders, need not expect to be efficient labourers there. This has been shown in the case of both Mr. and Mrs. Matheson. Among the natives consumption is by no means uncommon, and the fever and ague to which all the residents on these islands are so liable, is not only debilitating in itself, but leaves its effects upon the weaker parts of the system, and develops any tendency to pulmonary or other complaints. The same results however, have been experienced in other missions. An esteemed young man, with whom we sat in the Hall of the U. P. Church in Scotland, of consumptive constitution, was accepted as a missionary to Jamaica, the climate of which, particularly in the higher ranges, is celebrated for its suitableness for the consumptive. But a few months of self-denying labour closed his earthly career. We believe that something similar took place in the case of the first missionary sent by the Baptists of this Province to Burmah. We may add, however, as a curious fact, that Mr. Inglis states that dyspepsia and other complaints of the digestive system are unknown on Aneiteum.

After having undergone the usual trials,

he was ordained in Prince Street Church, Pietou, on the 12th November of that year (1856). The Rev. James Watson, his pastor preached from Rom. i. xv: "So as much as in me is, I am ready to preach the gospel to you which are at Rome also." The Rev. George Walker offered the ordination prayer, the Rev. James Bayne delivered the charge, and the Rev. A. P. Miller addressed the congregation.

The winter of 1857 was spent by him in Philadelphia, principally in prosecuting medical studies. Here he met with much kindness, as all our missionaries who have gone thither have done. He was presented with free tickets to the medical classes, and received much attention from the ministers with whom he became acquainted. Here he devoted himself to his work with the same perseverance that characterized him through life, and with most injurious effects on his physical system. Attending daily upon a number of classes, visiting the dissecting room and the hospitals during the rest of the day—spending much of his nights in study and being fully employed on the Sabbaths in preaching, comprised a course of labour, sufficient to impair a stronger constitution than his. Before spring he was reduced to a state of weakness, of which we believe he never informed the Church or his friends. We only learned incidentally afterwards on a visit to Philadelphia, that his cough had been so severe, that some fears were entertained lest he should not be able to return home. Undoubtedly the seeds of consumption there became firmly rooted, and were never eradicated.

He returned to Nova Scotia in the spring much improved in health, but still with that unmistakable cough. The summer was spent in visiting the churches. It is believed by many that it was by his labours in this way, that the tendencies of his constitution to pulmonary disease were developed. We are satisfied that this is a mistake. At no time in Nova Scotia was he so unwell as he was in Philadelphia. We saw him on the day of his arrival at West River, and his cough was then quite harassing. In fact we believe that relief from close confinement, and travelling much in the open air

had the effect of checking for a time the symptoms which had already begun to manifest themselves. Still there was enough to excite much fear as to the result, and many doubts as to the wisdom of sending him in his then state of health. But we relied upon the medical testimony formerly given, as to the effect of a warm climate, and we continued to hope for the best.

In his visits he drew forth many warm feelings towards himself, and excited much interest in the cause. His manners and appearance were pleasing, his addresses solemn and impressive, and breathed the true spirit of a missionary. He thus won the confidence and affection of the Church, and received large contributions towards his work. Large farewell meetings were held in Pictou, Halifax and other places. We subjoin one short extract from one of his addresses on these occasions, as expressive of the spirit in which he engaged in the undertaking.

"Perhaps, fathers and brethren, it may not be deemed amiss to mention some of the motives by which I was actuated in the selection of a foreign field in preference to labouring at home. The cry from heathen lands has been long and loud and must be answered. Therefore in enquiring what was duty, I did not confer with flesh and blood, I did not institute the enquiry where shall I enjoy the best health, where shall I be in the possession of the largest amount of the enjoyments of life, but 'Lord, where wilt thou have me to go?' 'Lord, what wilt thou have me to do?' The comparative wants of the two fields, my own desires, and God's providential dealings with me ever since I began to appreciate the gospel, seemed to direct my course far hence among the Gentiles. To me the question has always seemed a very important one, Can I do more for the extension of the Redeemer's kingdom in a heathen land, than I can at home, and believing that the ways and dealings of God did indeed point to a heathen land as the scene of my future labours,—feeling this coming home as I did, when time after time your Board instituted the enquiry, 'Whom shall we send, and who will go for us?' I was led with deep humility, and yet with

cheerfulness to say, 'Here am I, send me.' And never since I came to the conclusion to go far hence among the Gentiles has an emotion of regret crossed my mind; but trusting that I arrived at that determination, guided by that God, who said to Moses of old, 'My presence shall go with you, and I will give you rest,' and who still says to his followers, 'I am thy salvation'—having this assurance in view of dangers and difficulties, both by sea and land, I feel enabled to say, 'none of these things move me.' * * Responsive to the call of the heathen world, 'Come over and help us'—with the commission and promise of our ascended Lord—believing that God hath led me hitherto, my soul rests in the promises, 'I will never leave thee,' 'Lo I am with you,' &c. In the attributes of Jehovah I would find my safety at home and abroad. In unhealthy climes and on the rolling billows of the mighty deep, my dwelling place and my house would be in the infinite, eternal and unchangeable God.

(To be concluded in our next.)

ADDITIONAL PARTICULARS OF MR. GORDON'S DEATH.

We have received the Rev. A. W. Murray's work entitled "Missions in Western Polynesia," which supplies us with a more detailed account of Mr. Gordon's death than any we have yet received, an account which explains some portions of the former narratives which were not clearly understood.—We therefore give Mr. Murray's account in full.

"From Joe I obtained a full account of the massacre of Mr. and Mrs. Gordon.—From Mana I received substantially the same account before leaving Aneiteum. It is as follows:—Two days before, that is on Saturday, the 18th of May, Joe, who belongs to the family of Waris, the principal chief of the Bay, was informed by his relations that the lives of Mr. and Mrs. Gordon were in danger, and requested to warn Mr. Gordon, and try and induce him to remove with his family from the place at which he was then living, and again reside on the Mission ground; as living where he now was, he was entirely at the mercy of any tribe that might be disaffected towards him. Joe consulted with Mana, and they went in compa-

ny to Mr. Gordon the same evening, told him what they had heard and advised immediate removal. Mr. Gordon treated the matter lightly, as if he did not believe the report, which probably he did not; told them not to fear; that if it were the will of God that they should be killed, it would be well; and that it was good for them to remain where they were. On the afternoon of the following day, which was Sabbath, Joe and Mana went to Mrs. Gordon and talked to her of their danger; they told her that they had heard from a party who was friendly to them, that the murder of herself and Mr. Gordon had been talked of publicly at a feast, which had been held some time before, at a distant village, as a thing fully resolved upon. Mrs. Gordon went as Joe and Mana supposed, to consult with Mr. Gordon on the subject, and there the matter ended for that day. On the following morning (Monday the 10th) the day of the massacre, at the close of the morning school (Mr. Gordon was accustomed to keep school regularly with his domestics,) Mr. Gordon told eight of the lads of his family, among whom were Joe and Mana, to go down to the Bay, and cut thatch for a dwelling house, which he was engaged in building, about half way between the Bay and the house, in which they were then living. Two lads remained, one of whom Mr. Gordon directed to stay with Mrs. Gordon to cook, and the other to go with him to assist in his work at the new house. The lads objected to Mr. Gordon's proposal, and suggested that half their number should go with him to work at the house, and that the other half should stay with Mrs. Gordon in case an attack should be made upon them. To this Mr. Gordon would not consent, so the two lads did as directed; eight went to cut thatch, one accompanied Mr. Gordon and one remained at home.— There was a girl also with Mrs. Gordon.— Mr. Gordon told the lads that went for thatch not to return early, but to continue at their work and get a large quantity of thatch, and come home when the sun was low. But for this they would in all probability have returned before the attack, as they had great apprehensions that something would take place that day, though they had no certain information that such would be the case. While engaged in their work they expressed their fears to each other, and some proposed that they should go home early, notwithstanding Mr. Gordon's injunction to the contrary. This was overruled by others, so they continued at their work as directed.

“About noon a party of natives consisting of nine adults and a boy, came to the house from a place named Bunkhill.— Among the party was a chief of the name of Loua, but the principal actor in what followed was a man named Nahobili. The party having gone into the house, Nahobili

asked Mrs. Gordon where Mr. Gordon and the young men of the family were. She told him that the lads had gone to cut thatch, and that Mr. Gordon was at work at the new house. Mrs. Gordon asked them if they were hungry, and offered them a piece of cold meat which she had in the safe. This they refused. She then asked if she should give them cocon-nuts and fish hooks. Mrs. Gordon asked them what their errand was. They answered that they wished cloth to cover themselves, as they intended to come to worship on the following Sabbath. She told them that they had better go to Mr. Gordon for that, upon which they rose to leave. When they had gone a little distance, Mrs. Gordon called after them, inquiring whether they had come to kill herself and Mr. Gordon; the adults made no reply, but the boy called out, as if in jest, that such was the case. The lad who had remained at home with Mrs. Gordon heard the whole conversation between her and the Bunkhill party. He thinks she did not hear the boy's reply to her question about killing herself and Mr. Gordon, as the party were on the move down the hill. He thought the boy was jesting.

The party went as if they intended to go direct to the place where Mr. Gordon was at work, but they all concealed themselves in the bush by the way, except Nahobili, who went alone to Mr. Gordon. He was closely followed by the lad from Mr. Gordon's family, who had been left at home; Mrs. Gordon had sent him with Mr. Gordon's dinner. Thus he and the lad who had been assisting Mr. Gordon were present, and were witnesses of all that took place between Mr. Gordon and Nahobili, till they left together to go to the house. Nahobili was armed with a hatchet. One of Mr. Gordon's lads remarked to him, that Nahobili was a bad man, and that he had killed a great many people. Upon this Mr. Gordon took the hatchet out of his hand, asking him why he killed people, also remarking that it was very bad to kill people, and that he should not do so. He hung down his head and made no reply. Mr. Gordon returned the hatchet. Nahobili then said that he wished cloth for himself and his companions, as they intended to come to worship on the following Sabbath. Mr. Gordon took a chip of wood, wrote on it a request to Mrs. Gordon to give them a yard of cloth each, and offered it to Nahobili, telling him to take it to Mrs. Gordon and she would give him what he wanted. Nahobili refused the chip, and begged Mr. Gordon to go with him to the house, stating that they had brought there a sick man, whom they wished him to see and give medicine to. Mr. Gordon had sat down at a little distance, and undone the parcel containing his dinner and was about to commence eating; but

when he heard about the sick man, he consented to go with Nahobili. So he tied up his dinner again and gave it to Nahobili to carry, telling him to go on before. At this juncture Mr. Gordon unhappily sent away his own two lads to cut some wood of which he was in want, telling them to fetch the wood and wait till he should return after dinner. Nahobili refused to go foremost, requesting Mr. Gordon to do that, which he did. They had not proceeded far towards the house, when a man who had been concealed in the bush, sprang out and aimed a blow at Mr. Gordon with a hatchet. He raised his arm to ward off the blow, and received a slight wound. He then ran pursued by Nahobili. His progress was soon obstructed by a steep place in the path, covered with loose stones. While in the act of ascending this height, his savage pursuers overtook him. Nahobili struck him a severe blow on the back, near the loins, inflicting a deadly wound. He fell and a second blow in the neck from the man who first struck him put an end to his life. His death must have been instantaneous, as the spine was severed, as were also the principal arteries of the neck.

“One of the men named Ubel, now rushed on towards the house to complete the dreadful tragedy. Mrs. Gordon had heard a noise, and she and the girl who was with her had gone outside in consequence. She asked the girl what the noise was; whether it was the lads who had gone to cut thatch returning or what? Ubel passed round behind the servants and the cooking house, which were in the rear of the dwelling house, and came stealthily behind Mrs. Gordon, and struck her a severe blow in the side with a hatchet. He struck her a second blow on the neck and all was over. Her liberated spirit was with that of her martyred husband before the throne. Happily she knew not what had befallen him till she reached that world where they grieve no more.

“The servant girl witnessed the murder of Mrs. Gordon. Terror stricken she fled down to the Bay where the lads were at work with the fearful intelligence. The lads felt as if paralysed. Good faithful Joe and Mana made an effort and led the way.—They made all possible haste, lest the bodies should be carried off to the oven. They found Mr. Gordon's body at the rise in the path where he fell. Four of them returned with it to the Bay. The other four went and brought the body of Mrs. Gordon.”

After giving Mr. Milne's accounts of the burial Mr. M. adds:—

“From what we have said it will be seen that the enemies of Mr. and Mrs. Gordon would not in all probability have succeeded

in their designs against them had they been nearer their friends in the Bay. There was another peculiarity in the course adopted by our brother, which had very serious bearings on the safety of himself and Mrs. Gordon, and on the interests of the Mission, to which we must refer. The following extract from a letter addressed by Mr. Geddie to the Secretary of the Mission Committee of the Presbyterian Church in Nova Scotia, with which Mr. Geddie is connected, and to which Mr. Gordon belonged will explain our meaning. Mr. Geddie says:—“As Mr. Gordon was a public man, his plans and operations form a lawful subject of remark. I would gladly avoid allusion to the subject, but it would not be just to the cause. I speak the honest sentiments of my heart when I say that our late brother was a good man, an earnest minister of Christ, and in certain circumstances would have been “a burning and shining light.” But his views of the noble enterprise in which he was engaged were peculiar. It is already known to the Church that he had adopted strange views about native agents, and that he carried on the work without the aid of that valuable class of men. He lived long enough to see his error, but not long enough to correct it. He was earnestly in search of the agency—which at one time he so lightly esteemed—at the time of his death. The question in favour of native agency in the Pacific Isles has been settled by the experience of nearly half a century; and the extent to which God has blessed the labours of native teachers, shows that the system has the sanction of heaven. It is true that these good men have their shortcomings and imperfections, and could not, as a general rule, be exhibited as models of Christian excellence. But it is equally true that their simple faith, their self-denial, and their readiness to endure all things for Jesus' sake and the Gospels, often excite admiration and gratitude to God. It was a dangerous experiment which Mr. Gordon tried, when he set his views and practice on the subject of native agency in opposition to those of almost every Missionary in the South Sea Islands. Instead of striking out any new course, he puts himself in the position of the first Missionaries to Polynesia, who from necessity, laboured unaided and alone; most of whom were either killed or driven from their work; and the result has not been different on Erromanga. He needed help to scatter the seed of divine truth throughout the length and breadth of the island, and to meet the evil influences against him. Had he placed himself at the head of the native teachers whom he found on Erromanga a few years ago, guided them in their labours, and increased their numbers, as new openings presented themselves, there is much reason to believe, that that sad catastrophe which

has befallen the Mission would not have taken place."

"I need offer no comment on the above remarks. They read solemn lessons to those on whom it devolves to send forth Missionaries to the field, and equally solemn ones to Missionaries themselves, especially to those who feel disposed to set at nought the dearly bought experience of the past fifty years, and venture on experiments full of danger to themselves, and hazard to the interests of the sacred cause."

LETTER FROM REV. D. MORRISON.

Being necessarily detained awaiting the arrival of a letter from Nova Scotia, without which I could not depart, I took the cars to Glasgow, to be present at the meeting of Synod of the Reformed Presbyterian Church which took place last week. Wednesday had been appointed to discuss the question of discipline consequent on the exercise of the franchise and swearing the oath of allegiance. On that day I made it a point to be present. You can understand that I feel deeply interested in their movements owing to our connection as allies doing battle with heathenism on the South Sea Islands.

I was on the ground at Great Hamilton Street Church, where the Synod met, before the hour arrived. I need not say that I was very warmly greeted by the members of Synod whom I had the pleasure of seeing at a committee meeting previous to the departure of Mr. Inglis. The Synod was constituted and opened in the usual way. Then came the consideration of the "Overture." It was evident from the deportment of the brethren that the business of the day caused them much thought. Undoubtedly there had been much wrestling with God for light and guidance in the matter. A more ministerial looking and dignified body of men I never saw. They were grave but cheerful, serious, but not sour.

The discussion lasted from the first sedurant on Wednesday till a quarter to ten p.m. on Thursday. The courtesy manifested by the speakers towards their opponents was truly exemplary. While dealing the heaviest blows possible at the argument of an opponent, everything of a personal nature that would only irritate was carefully avoided.

It was delightful to see the confidence they had in each other. I did not notice but once or twice any insinuation attributing sinister motives to each other. Indeed one of them came out plainly with the statement that he felt bound to take the brethren for what they appeared to be. One could scarcely help saying of them what the heathen said of the early Christians: Behold how they love one another! It was painful to see a rupture taking place where there was such a union of hearts. One of the members told me that he sat ten years in that court before a vote was taken! They met for mutual deliberation, so as, by their united wisdom to arrive at the best results. It was not their fashion that any should set before himself a certain point to carry, to which he clung at all hazards, however repugnant to the judgment of others of the brethren it might be.

The young men, I noticed, left, with good grace and great judgment, the discussion in the hands of the elder members of Synod almost entirely. With becoming modesty and prudence they allow the wiser heads to lead the van.

One could see that, in their discussions, they were somewhat hampered by the positions formerly occupied by them. The "Testimony" was ever and anon appealed to as that by which the controversy was to be decided. Several, however, had the boldness to refer to an older and more authoritative document,—to the Law and to the testimony"—as that alone to whose decision they were bound to adhere.

The motion before the court amounted to this: That discipline to the extent of suspension and expulsion should henceforth cease to be exercised upon individuals in their connection for the exercise of the elective franchise, and for swearing the oath of allegiance to Her Majesty. The Amendment was to the effect that the former discipline of the church should be enforced, viz., that parties, for the exercise of franchise and swearing the oath of allegiance, should be at first suspended from church privileges for their offence, and should finally, if persisting in that course, be cut off from their communion entirely. The motion was carried by

45 against 11. There were seven who did not vote. Of the eleven in the minority, three ministers and four elders protested, and took steps to meet on the morrow by themselves, as the Synod of the Reformed Presbyterian Church of Scotland. We have now here two bodies calling themselves the Reformed Presbyterian Church of Scotland. To which of these the missionaries shall adhere is not yet ascertained.

The revival movement that attracted so much attention for the last few years, has now well nigh passed away. It, as your readers are aware, spread far and wide over the land both in town and country, causing many previously careless and ungodly to ask the question, "What must I do to be saved." Many undoubtedly who made loud pretensions to religion, and promised fair for a life of christian usefulness, have, like the stony ground hearers, decayed and withered. But I rejoice to know, after inquiry regarding the work in many quarters, that not a few of these converts manifest their change of heart by a change of life, and that their love to the Saviour by keeping his commandments. In this highly favoured land there is much of genuine, earnest, unassuming, active godliness. The Lord has many unassuming, active and energetic followers here. But Satan has also the bold and undaunted advocates of his cause. It would seem as if the enemy were bound to contest with Christ and his followers every inch of ground. Despite of all the efforts of God's people, it seems that the enemy is gaining ground in this country. He is undoubtedly losing ground in some respects, but he is making alarming strides of advancement in another direction. An attempt was made last winter by a party in Edinburgh—Scotchmen too—headed, I am sorry to say, by a minister of the Gospel, to open the Botanical Gardens on the Sabbath—a most tempting snare to lead poor sinners into the ways of error and of ruin. The friends of the Sabbath bestirred themselves and got the endeavour frustrated. A few days ago it was found that an Irish member of Parliament intimated in the House of Commons that he was to use his influence to get that House to force open the Gardens, whether

the people of Edinburgh would have it so or not. This hon. member was not content with living without the Sabbath himself, but would by violence wrest it from those that prized it highly. Thirty-six thousand names have been found in Edinburgh in favour of this ungodly measure! I hope the friends of the Sabbath shall again carry the day; but the boldness and audacity of the enemies of religion cannot be contemplated without alarm. It is an ominous sign of the times that Scotland, famed all the world over for its Sabbath-keeping, is now accepting the help of Irish Roman Catholics to throw the precious boon away. This is not all. This winter a bill is brought before Parliament to procure Popish priests on State pay *£*. all the prisons in Britain where Papists are incarcerated. Government, alas! is so unprincipled and unprotestant as to yield readily to this demand. Government here resembles much our own in Nova Scotia some six or seven years ago. The Protestants are divided, Papists are united. To whichever side they go they are almost sure to turn the scale. So each party of our unprincipled Protestants endeavour, by concessions, to secure the favour of the Romanists. The Catholics understand their own value, and so make frequent demands, which are alas, too frequently granted! Popish schools paid by Protestant money spring up and increase; Popish chapels spring up, furnished in many instances with congregations from Ireland, and with priests from Maynooth trained by British money. Thus the serpentine coils of Popery are slowly but surely entwined around our political life, and I fear the day is not far distant when Britain shall again feel the power of the "beast." The Church of England has but a small remnant of true evangelical witnesses. By far the most of her ministers are either Popish or infidel at heart. The Popish or Puseyite party of course would hail with delight the surrender of Britain to the spiritual dominion of the Pope. This, my dear sir, is the state of matters here. God seems to be marshalling his people here and elsewhere, bringing them together as if in battle array by unions and co-operations; and Satan seems to prepare his servants al-

so for a desperate fight, not only to hold his ground, but to gain what he has lost. May God grant us grace to be faithful at our post whatever trials may come!

Your's in haste,
D. M.

DALHOUSIE COLLEGE.

For the information of the Church at large and especially of the members of Synod, we publish the Bill relative to Dalhousie College, which was passed during the last session of the Legislature. We regard it with much satisfaction, and we look hopefully to the re-establishment of this College on a basis that will render it permanently useful to the whole Province. The Governors appear to be sincerely anxious to do what is right towards the Presbyterian Churches; and we believe there is a fair prospect of a harmonious commencement perhaps next fall. We do not expect to have everything just as we would like; but we must not anticipate evils that do not exist, or magnify such as may exist. The whole Educational question will go before the Synod at its meeting at Charlottetown, and we are glad that the aspect of the question is so cheering.

(An Act for the regulation and support of Dalhousie College.)

Whereas it is expedient to extend the basis on which the said College is established, and to alter the constitution thereof, so as the benefits that may be fairly expected from its invested capital, and its central position may, if possible, be realized, and the design of its original founders as nearly as may be carried out.

Be it enacted by the Governor, Council, and Assembly, as follows:

1. The Board of Governors now appointed, consisting of the Honorable William Young, the Honorable Joseph Howe, Charles Tupper, S. Leonard Shannon, John W. Ritchie, and James F. Avery, Esquires, shall be a body politic and corporate, by the name and style of the Governors of Dalhousie College at Halifax, and shall have and exercise all usual powers and authorities as such, and have the title, control and disposition of the building on the Parade at Halifax and of the property and funds belonging to the said College, and held for the use thereof by the present Governors; and all

vacancies at the Board shall be filled up on recommendation of the remaining members thereof by the Governor in Council, and any of the Governors shall be removable by the Governor in Council, at the instance of the Board of Governors.

2. Whenever any body of Christians of any religious persuasion whatsoever shall satisfy the Board that they are in a condition to endow and support one or more chairs or professorships in the said College, for any branch of literature or science, approved of by the Board, such body in making such endowment to the extent of twelve hundred dollars a year, shall have a right from time to time, for every chair endowed, to nominate a Governor to take his seat at the Board, with the approval of the Board of Governors and of the Governor in Council, and shall also have a right, from time to time, to nominate a Professor for such chair, subject to the approval of the Board of Governors; and in the event of the death, removal or resignation of any person nominated under this section, the body nominating shall have power to supply the vacancy thus created.

3. The same right of nominating a Professor from time to time shall belong to any individual or number of individuals who shall endow to the same extent and support a chair or professorship, and to the nominee of any testator by whose will a chair or professorship may be so endowed.

4. The Governors shall have power to appoint and to determine the duties and salaries of the President, Professors, Lecturers, Tutors and other officers of the College, and from time to time to make statutes and bye-laws for the regulation and management thereof, and shall assemble together as often as they shall think fit, and upon such notice as to them shall seem meet for the execution of the trust hereby reposed in them.

5. The said College shall be deemed and taken to be a University, with all the usual and necessary privileges of such institutions; and the students shall have liberty and faculty of taking the degrees of bachelor, master, and doctor, in the several arts and faculties at the appointed times; and shall have liberty within themselves of performing all scholastic exercises for the conferring of such degrees, and in such manner as shall be directed by the statutes and bye-laws.

6. No religious tests or subscriptions shall be required of the professors, scholars, graduates, students, or officers of the College.

7. The internal regulation of the said College shall be committed to the Senatus Academicus formed by the respective chairs or professorships thereof, subject in all cases to the approval of the Governors.

8. The Legislature shall have power from time to time to modify and control the powers conferred by this act.

9. The acts heretofore passed in relation to Dalhousie College are hereby repealed, except the act passed in the fourth year of his late Majesty King George the Fourth, entitled, "An Act authorizing the lending a sum of money to the Governors of Dalhousie College, and for securing the repayment thereof."

MISSIONARY WORK AND ADVENTURE.

A noble and delightful book of missionary work and adventure—Mr. Waddell's "*Twenty-nine Years in the West Indies and Central Africa*"—lies before us. Mr. Waddell was sent to Jamaica by the Scottish Missionary Society in 1829. Fifteen years he laboured there. He saw the great Negro rebellion of 1832, when the maddened slaves fought their tyrants with the torch, and the midnight heavens glowed in one lurid sheet of flame, as if the country had been turned into a vast furnace. He saw the great day of freedom which closed the long bondage of the blacks in our West Indian possessions. As the day of emancipation drew near, the longing of the poor creatures for their liberty grew so intense that it made them sick, and they filled the hospitals not knowing what ailed them. Medicine did not reach their case. Shrewd Mr Waddell went quietly to their hospitals, and quickly healed, by kind or sharp words, some for whom the doctors could do nothing. He had lived among the black people in the dismal days of slavery; he was with them while the term of "apprenticeship" was dragging out, and he continued with them during the early years of the era of freedom. With such ample opportunities of observation, this calm and thoughtful missionary is a witness on the subject of emancipation and its results, whom it is greatly worth the while to hear.

From the day that the sun of Negro freedom rose in 1834, the hope was cherished that among the emancipated Christians of the West Indies, valuable agents would be found for spreading the gospel in the land of their fathers. Men perfectly adapted, it was thought, for the work of evangelizing Central Africa might be found in the Negro churches of Jamaica, and among missionaries already acclimated and experienced. These thoughts had long weighed with Mr Waddell, and his six Scottish brethren, who formed a presbytery in connection with the United Presbyterian Church. The Presbytery met, and, after a day devoted to solemn prayer, the members unanimously offered themselves to the mother Church of their native land to go as missionaries to Central Africa. This was in 1841. The year after, two of them were in Britain for their health. In Liverpool they met with captains trading to the Guinea

coast, and from the information thus received, their attention was directed to old Calabar as the probable location of their intended mission.

The project gradually ripened, and the brethren of the presbytery unanimously made choice of Mr. Waddell to be their first agent and representative in Calabar. He did not hesitate; and it was his happiness to find his "true yoke-fellow" prepared for her part in the new service. "It will be a sore trial," she said, "to leave this place and people, where we have been so long and so happy, and to go with these young children to a new country. But you must go where the Lord calls you, and it is my duty to go with you."

The United Presbyterian Church adopted the Calabar mission. Mr. Waddell sailed for his destination in January 1846, and reached the coast of Africa. A noble river ten or twelve miles in breadth for the first thirty miles, formed the approach to his new home. Its low and marshy banks were crowded with mangrove forests. The mangrove tree grows best in the muddy shallows about the outlets of tropical rivers. Its special function is the formation of new land. Growing only where the tide rises, dropping like the banyan tree, shoots from its branches, which become new trees, and spreading its roots above the ground like a network, it arrests whatever the river carries down, and thus gathers and consolidates the new soil. When the land is formed and dry, the mangroves, having fulfilled their purpose, die out. The mangrove-bordered stream, on which Mr. Waddell was now sailing, was the Old Calabar river. Fifty miles up, the chain-cable rattled out, the anchor bit the bottom, and the missionary had reached the scene of his labours.

Six ships of strange appearance lay in the anchorage. They were roofed over, and thatched from the bulwarks to half way up the masts. These were English ships engaged in the palm-oil trade. King Eyo of Creek Town was on the river delivering oil to one of the ships, for he was the largest trader in the country. This savage potentate and first-rate man of business came on board the ship in which Mr. Waddell sailed. He was in native dress, which, except a white beaver hat, consisted of a few yards of broad fancy-coloured silk round his loins. Mr. Waddell had some conversation with his Majesty on the subject of his mission, and found him as favourable as possible.

King Eyo gave a weekly dinner, at which the officers of the oil-ships and the super-cargoes were expected to be present. Three cannon, duly fired, served as dinner-bell, and gave warning to the "gentlemen of the river." Mr Waddell was invited to the dinner and went. Standing at the head of the stairs which led to the reception room, Mr. Waddell reckoned eight or nine cour-

yards, surrounded by low thatched buildings, and opening into one another. These were for the king's wives, principal and secondary, his domestics, and his trade goods. In front of the house, under the projecting roof, along the side of the street, was a long sofa-like seat, made of beaten clay, well-shaped and painted. Inside the principal or public court-yard were similar seats all round. The walls were tastefully painted in gay and bold native patterns, the king's ladies being the artists. The king took the head of the table; his brother Tom, a really dignified gentleman, took the foot. A file of youths marched into the room, each carrying on his head a large covered calabash with an ornamental cloth thereon, which he placed on the table. The contents consisted of multifarious stews of fish and flesh, deeply indebted to palm oil, savoury to smell but not tempting to behold. Sheffield has put knife and fork into the hands of King Eyo and his gentlemen, and nothing unhandsome was to be seen in their manners. There was wine for the guests, and even champagne was not wanting. But Eyo never drank wine or spirits. When one of the company pressed him and filled his glass, he declined courteously but decidedly, acknowledged his health which the others drank, and handed the glass to a servant. "King Eyo, why do you never drink wine?" cried one of the guests, a rude and boisterous captain of the sea. "If I begin to drink wine," he replied, "what will become of my trade, and of yours too?"

Every Sabbath for many years Mr. Waddell had a large meeting in the king's own yard. Mr Waddell preached, and the king interpreted "with great good will and considerable efficiency." When he had mastered an idea, he would enlarge upon it in his own way, sometimes with great liveliness and energy. But when the king spoke in a subdued tone and in few words, then the preacher knew that his doctrine had touched sore places.

Slavery is a prominent feature in the state of society in Calabar, and all the region round about. But it wears a very different character from the slavery of America. The slaves are in a degraded position, but they do not belong to a degraded race, for the masters are of the same race. The words *master* and *mistress* are not in the Calabar language, the words *father* and *mother* being used instead. Slave children and free children grow up together as playmates. In the mission schools they sat side by side, read in the same classes, and were in all respects treated as equals, without offending any native prejudices. The first step in a slave's ascent to freedom is to possess a slave of his own. The chattel can employ his chattel as he pleases for his own benefit, or send him as his substitute for all common

work when called on for service by his master. He is a happy and a proud man when he can thus claim exemption from drudgery, and employ his own time as he likes.

The towns of Calabar are small republics, each with its own chief and council, and a "Palaver-house," where all knotty points are discussed. A curious kind of confederation, supplying the place of a supreme authority over all the chiefs and towns, exists among them. It is called *Egbo*, after the name of a deity who is supposed to preside over it. It is a secret association, in which there are ten degrees of honour and power. A person joining the highest rank pays an entrance fee of £100. The mysteries of the association cannot be witnessed except by the initiated, nor divulged under pain of death. The great *Egbo* drum, fixed on a frame, stands in front of the "palaver-house," splashed with the blood of human sacrifices. Its deep, sonorous boom, heard on occasions of importance, fills the whole town. *Egbo* forms a bond of union for mutual defence among the members of the association. No chief or "king" in Calabar could play the despot over free men, like the kings of Ashanti and Dahomey, who seem to hold the heads of their nobles in their bloody hands. Any attempt of the kind would be effectually resisted and punished by a combination of "Egbo gentlemen."

No words can express the horror and detestation with which the Calabar people regard witchcraft. They call it "free-mason." Any evil-disposed person, they imagine, can inflict deadly injury on any other person by means of charms. A person afflicted in his body, his family, or his estate, traces it to witchcraft. Some one has "free-mason" on him. Suspicion fixes somewhere. In vain the suspected person denies the crime. He cannot disprove it except by the poison ordeal, called "chop-nut;" that is, by drinking water in which bruised *escor* beans have been mixed. The belief is that the guilty alone die. The draught is powerful enough to kill in two hours. If the stomach ejects at once the poisonous drug, the person may survive the ordeal. When a great man dies, except it be from old age, his death is attributed to some secret enemy, and his wives, his friends, and his head slaves, must all purge themselves from suspicion by the poison ordeal. Any person accused of "free-mason" has, however, the right of challenging an opponent to "chop-nut" with him. The challenge cannot be refused. Challenger and challenged must drink the death-cup together.

A strange and shocking superstition of the Calabarese is their horror of twin children. The ladies of Creek Town regarded twins as monstrous and abominable. They spat out in disgust at the mention of such a thing, and brushed down their arms as if

sweeping off a defilement. Twins are killed without mercy, and a mother of twins is forthwith driven out of the town.

The ancient cairns and *tumuli* of our own country bear ample evidence that when a chief died, his servants and attendants were butchered and buried with him, that he might enter the spirit-land with a retinue befitting his rank. Mr. Waddell found this dreadful superstition in full force in Calabar. Numerous victims were slain on the death of a chief, to keep him company on the dark way, and to give him consequence in ghost-land. "If you have no one with you when you die," said an old man, "*Ekpu* country will say, What poor slave is that coming now? He has not got one boy to carry his snuff-box." Mr. Waddell describes the funeral ceremonies of Eyamba, king of Duke Town. For the king's interment a great pit was dug, wide and deep, inside a house. At one side of the pit a chamber was excavated, in which were placed two sofas. On these the body was laid, dressed in its ornaments, with a crown on its head. Then his sword-bearer, umbrella-bearer, snuff-box bearer, and other attendants, were killed, and thrown in. Living virgins were next laid in the horrible lair. Great quantities of food, trade goods, and coppers were added; after which the pit was filled, and the ground beaten hard, that no trace of the grave might remain. Thirty of the dead king's wives were then added to his train. Those who were selected to accompany him into *Obio Ekpu* or Ghost Land, were summoned in succession by the message, "King calls you." The doomed one quickly adorned herself, drank off some rum, and followed the messenger. Immediately she was in the hands of the executioners, who strangled her with a silk handkerchief. The slaughter for the dead continued during many days, armed ruffians lurking in the bush by the paths, to shoot or cut down whom they could, old or young, male or female. After all, the number of victims did not satisfy Osiang, the king's huge daughter, who vehemently upbraided the rulers that they had not killed people enough for her father.

It says much for the influence which the mission had acquired, that in the year 1850 the horrible practice of human sacrifices for the dead was abolished by *Eybo* law throughout Calabar. The poison ordeal and twin murder were also much abated, and the household idols of all Creek Town were sent floating down the river, before Mr. Waddell left the country. At his departure, now five years ago, the mission, consisting of three stations all well supplied, and a new one ready to be opened, was in a satisfactory and prosperous condition. The native members of his own church at Creek Town sent with him to the mission treasury the sum of

£71, as a thank-offering for gospel blessings.

The Calabar mission, with which the United Presbyterian Church is so honourably identified, continues to flourish. We cannot doubt that it is destined to prove one of the most important centres of light to Africa.—*Free Church of Scotland Record.*

THE NEW TESTAMENT SYSTEM OF FINANCE.

The subject of finance meets the church at every turn. We cannot sustain churches, colleges, schools or missions, without money. It is therefore of great importance that we should adopt the best, the *scriptural* method of raising money. The following article which we take from the *Free Church Record*, is a fitting sequel to the Report on "Systematic Beneficence" which appeared in our *ast*.

1. *The permanent adaptation of the system of laying by in store God's portion of our gains.*

This adaptation is emphatically implied in the fact, that it is the principle commended in all the divine arrangements made on this behalf, whether for Patriarchal, Jewish or Christian circumstances. Who would say that divine plans are not fitted to accomplish their designs? or that there is any such radical difference in man's circumstances as to render the spirit of these plans impracticable now? The question is *decided by numbers in various conditions*, the complexity of whose interests furnished a strong presumption of its inadaptation, till a firm mind and upright heart put an end to all difficulty. *Let every doubter and disputer make a similar trial. Till he does, his objections have no weight, and savour more of unwillingness than inability, while they dishonour the principle which God has condescended to cajoin on man, under the three grand dispensations of his love!*

2. *The permanent obligation of this system.*

If binding obligation can be proved, it ought to be. Still, the spirit that will bow only to a positive law, lacks the first element of gospel obedience—*loving constraint*. "If any man will do His will, he shall know of the doctrine." This much, at least, may be said of its perpetual obligation, that it stands alone as a system having the seal of divine sanction in the New Testament, while embracing the principles contained in Old Testament arrangements; that it obtained in the Apostolic Churches, and for ages in the early Christian Churches, till, with a weakened piety, both the sacred supper and the offering became monthly; that it bears all the marks of, and is found by many to be a sacred means of grace; and that its prac-

tice proves at once convenient and just to ourselves, generous to men, and pleasing to God; while every human expedient proves deficient, both of material supplies and of gracious influence on the heart. See the following testimonies to this practice:—About 140 A. D., Justin Martyr wrote, "Of them that are wealthy and willing, each gives according to the purpose of his own heart." In the third century, Tertullian wrote, "Each of us, if he be able, deposits a moderate contribution . . . voluntarily. Thus is formed a trust-fund for pious purposes." In the fourth century Chrysostom wrote, "Consider our church, though it have but the revenue of one of the richer sort among us, of how many widows and maidens it supplies the daily needs—nearly 3000—and after that the prisoners, the sick, the maimed, and such as come to her day by day, and for all this her substance is not diminished. These are the ministrations wherein we ought to be engaged; these are the precious heirlooms of the church; and this is the kind of treasury which it befits her to possess." "Laying up as a treasure, for these are the true riches laid up in heaven," intrusted to God, to be compensated with the amplest interest, both in this world and the next, though not of their own value, but of his mere liberality."—*Beza*. "The custom of bringing with them to their solemn assemblies gifts or offerings for the use of the community in general, but more especially the poor, and publicly presenting them previously to the celebration of the Lord's Supper, is of the highest antiquity among Christians, and one which universally prevailed in all the churches."—*Mosheim*. "Worldly men, at certain times, augment the treasure which they have laid up, by adding their clear gains to it: let Christians then imitate them, by laying up on the Lord's day for their poor and distressed brethren, according 'as God hath prospered them;' and let them account this their treasure."—*Scott*.

Had not the New Testament supplied some rule on this momentous subject, were it not a serious oversight? Is it possible that the God of order, whose regard to law is everywhere so conspicuous, has, in this weighty case, given no trace of rule? In science and art, the *embellishments* of life, man is left to discover truth by experiment. In religion, the *essential* of life, instruction is given concerning both faith and practice. Man's part is obedience. To attempt improvement is to assume to be wiser than God. Every successful organization must have its appropriate arrangements. Christianity, a new system, superior to Judaism, required new modes of operation. Simplicity marks superiority. Sublimely simple itself, Christianity employs simple methods. Abounding with great principles, its defined

rules are few, but capable of application alike to the vast and the minute. Finding, then, a *single rule* for any given purpose, is it not equally intended for every similar purpose, its success in the minute commending it for the greater? All divine injunctions are authoritative, remaining universally binding till countermanded or superseded. This rule is positive and repeated,—“As I have given order to the Churches of Galatia, even so do ye.” The plans of Infinite Wisdom are suited to every age, and can be adapted to every condition. Were it not wise to adhere to this method till a better is given by the same authority? Is it not high time to return to it, as human expedients fail to realize required means, while claims become continually more urgent? Has not this injunction the sanction of the great Lord of the Church? Man's moral weakness is palpable in his reluctance to part with much even for the most approved objects. Frequently he cannot safely do so, consequently, his offerings rarely reach a due proportion. Did not the Divine Spirit enjoin the habit of a *weekly* dedication as the best corrective? *Is not its neglect every way unsafe and pernicious?*

Rules of conduct and forms of law are essential to order and efficiency. If, for the purpose of higher moral development under more gracious economies, forms be placed in abeyance, their obligations continue in force so long as the relations exist which originated them. Silence indicates that, under higher cultivation, the requirements of formal rules should be anticipated by a willing spirit. *Christianity is a system of loving constraint, rather than of positive command.* Its obligations are implied, rather than formally demanded. It leaves to the ingenuity of love to infer what Judaism plainly prescribed. The Jew might devote as much more than the stipulated offerings as he pleased. Can the affluent Christian, under a system of grace and holy willingness, present less than he can justly spare from needful expenditure?

The Apostle Paul seeks to establish this practice at Corinth, by its manifest success in Macedonia (2 Cor. viii. 1-6.) He animates to a similar devotedness from holy emulation, and as unquestionable evidence of sincere piety (7, 8). He urges it from the infinite condescension and love of Christ towards them (9); he advises it as the most advantageous mode of accomplishing their convictions and purposes (10-15). In chapter ix. 1-7, he presses it as the only likely means of reaching that high standard, of which their condition and promises had excited hope, and of furnishing indisputable proof of real subjection to the claims, interest in the grace, conformity to the spirit, and cordial appreciation of the love of God (8-15). What higher authority could a

loving heart desire than that which is thus furnished under the veil of apostolic suggestion, not to say command, for the consecration on every Lord's day, of a fit proportion of the blessings of the just mercifully concluded week?

Does its injunction to accomplish a given object, *restrict its operation to that object?*—Granting that it was the best mode of making timely provision for one purpose, in a day of few demands, is it not alike the dictate of piety, humility, and common sense, *in the absence of any other rule*, to adopt it for the varied demands of a more active age? Do not men prize a rule the more when applied to a case? Why is this case not as good as any possible one? If 2 Cor. viii. and ix. teach us anything, is it not that beneficence is a divinely appointed and satisfactory evidence of piety, the real, though faint, imitation of Christ? Is not the connection of 1 Cor. xvi. 1, 2, with this, that of the best means to this end? Does not the doctrine of the one passage commend the rule of the other? *Will any one object to the rule of measure*, "As God hath prospered?" *How can they, then, justly object to the rule of time*, "On the first day of the week?"

The only valid objection to the rule of time would be impracticability, which it is far easier to assume than to prove concerning our own cases more than those of apostolic Christians. The more frequent the dedication, where really impracticable weekly, the more satisfactory every way. Surely the Christian, anxious to fulfil his sacred trust, instead of rejecting, will rejoice to practise a plan so commended and enforced, so simple and effective. If the inspired apostle enjoined it on the churches of Galatia and Corinth, can we safely claim their privileges while refusing compliance with this command? Is this less binding on us than on them? If this is not obligatory, what is? *If the Epistles addressed to ancient Christians impose any obligation on us, why not this obligation? If they impose no obligation, where is our charter of grace and privilege?*

The incidental introduction of this method is no valid objection to it. The rules of baptism (Matt. xxviii. 19, 20); of recognition of Christian brotherhood (Acts x. 34, 35, 47, 48); of abstinence for conscience' sake (Acts xv. 23-29); and of Church discipline (Matt. xviii. 15-19); are deemed of permanent and universal obligation. Some of these (as Acts x. 34, 35, and xv. 23-29) arose out of cases requiring instant consideration. Who demands their repetition for our use? Who declares them null and void? Does it savour of docility to discard as obsolete this sacred rule? Why is liberty taken here, more than with other Christian institutes?

To treat this method as a merely isolated suggestion for a special object, is to overlook its real import; for, with the exception of the grand doctrines of justification by faith, the priesthood of Christ, and the final resurrection, there is no such expanded argument as this in all the Pauline Epistles. It extends through verses 1-7 of 1 Cor. xvi., and 2 Cor. viii. and ix. Following up the grand doctrine of the resurrection, as its true application—"Therefore my beloved brethren," &c. (1 Cor. xv. 58); "Now concerning the collection," &c. (xvi. 1-7); "Moreover, brethren," &c. (2 Cor. viii. ix.)—the three passages form the proper complement of the whole subject. Is it supposable that such an elaborate argument of principles and motives for the practice of weekly offerings would have been left on record, if this plan had been intended as only a temporary expedient, and not as a permanent institute, especially when the occasion for the expedient was just terminating?—Does the All-wise Spirit thus give his lessons too late for use? Is it not far more probable that He rather gave them at this period to commend and perpetuate the practice on the highest grounds for all future objects, now that this object was terminating?

It is a significant fact, that non-episcopal ministers generally use for authority, in celebrating the Lord's Supper, the terms of institution found in 1 Cor. xi. 23-26. Who ever questions this authority? Is it, then, candid, is it honest, to insist on the obligation of the mode of *commemorating the Saviour's love to us*, on this authority, but to discard that of *practising our love to Him*, enjoined in the same epistle?

The exercises of the early Christian Church are described in Acts ii. 42—"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This verse is regarded as a comprehensive summary of Christian life and worship. The word rendered "fellowship" occurs twenty times in the New Testament, and is thus used—"To communicate" (1 Heb. xiii. 16), "distribution" (2 Cor. ix. 13), "contribution" (Rom. xv. 26), "communion" (1 Cor. x. 16), and "fellowship" Acts ii. 42). *Contribution to Christian objects was an element and evidence of fellowship in spiritual life. Is it not equally so in our own day?*

An objector required the treatment of this subject in the form of a problem. He afterwards declared it proven, as far as reasoning can decide a moral question. The premises are—A most momentous duty is discovered; that is, to honour God with our property.—The best mode of its fulfilment is, in one particular branch, enjoined in a day of limited action. This mode is found, where fairly tried, equally suitable to ever-increasing

demands. No other rule is given. Every human method proves defective and inadequate. The practice of this method proves immensely and variously beneficial. The conclusion is—this rule is designed for universal Christian practice. Who will affirm that there is no obligation for a method having such origin and characteristics?

3. *The vast superiority of this to all other known methods.*

It is worthy of serious inquiry how far the Church of Christ, by her almost universal neglect of this system, incurs the censure uttered by Jehovah against Israel, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them" (Mal. iii. 7). Tithes in Israel served to train in piety and self-denial, so essential to everything noble in man, so conducive to brotherly esteem, and so promotive of gratitude to the Giver of every mercy. The faithful devotion of tithes was at once proof of love to God and a guarantee of prosperity. Its neglect incurred the displeasure of God, and their own poverty.—The design and tendency of systematic beneficence as a means of grace, has but too little secured the consideration of Christians. Divine requirements are not mere arbitrary demands, they contemplate the benefit of those who perform them.

The Church of Christ has only just woken up to the sense of her obligations, and to brace herself for her arduous and glorious mission. Every year opens up new scenes of woe and new sounds of misery craving her aid. Shall she shrink from the task into inglorious ease and self-indulgence? or shall she rouse herself to its performance with the energy of cordial devotion? Should she resolve on this nobler course, she will need all the aid of high conscientiousness, universal co-operation, and well-digested system. Surely time enough has been given for the trial of the many expedients of man's devising now generally prevailing. Their results are seen in an empty treasury almost everywhere, notwithstanding incessant and urgent applications, under every form that human ingenuity can devise.

The assumption that the influences and results of weekly and of less frequent offerings are the same, is palpably wrong. The advantage, in certainty, fulness, and availability of means, as well as in heart-influence and moral value, is immensely in favour of "weekly offering." Let any who doubt this try it. *They cannot know otherwise.*—Man prefers imposing methods with striking results; quarterly or annual gifts. God employs oft-repeated acts for magnificent ends. By many drops he refreshes the earth. By many streamlets he forms the river. By many grains he constitutes the harvest.—God commands a *weekly* act to fill his treasury. Man puts it aside as beneath him,

and as implying suspicion of his integrity. *But the treasury has never since been full.—After the failure of human expedients for many centuries, with all the sad results of stinted offerings—the slight bestowment of the Holy Spirit on a feebly-consecrated Church, and, consequently, the world unswayed and the Church powerless and inglorious—God now, by the growing necessities of man and the passing events of the times, solemnly recalls to the practice of his own method.*

The superior moral influence of this method to all man's methods is immense. Man's methods are numerous and complex; God's method is one and simple. Man's methods aim to cover a necessity when it is presented; God's method makes constant provision, according to ability, for every reasonable claim, calling off from dependence on others, and rousing to humble self-reliance, and "to give" rather than "to receive." Man's efforts seek to realize funds for a given purpose, regardless of whom it is obtained, or of the moral influence of the means by which it is obtained; God's plan contemplates the training of every conscience in a lofty integrity, in the constant provision for his glory of a largeshare of the gains of life, from the motive of grateful love. It is simple, private, safe, and easy; reminding of dependence, quickening gratitude, prompting to beneficence, and stimulating to fidelity in stewardship; repressing the altering power of earthly good, by devoting it to eternal interests.

In a word, has God any claim on man's property? Does he press that claim?—Will the Christian refuse it? Should he meet it *first, or second, or when?* If not met first, will it be met worthily? If met first, why object to store it on receipt? *The difference between laying by God's portion on receipt of gains, and of meeting claims from our own purse, is the difference of meeting the claims of a primary cherished object, and those of a secondary indifferent object. So long as we put all we obtain into our own purse, our care is to increase our store. TO CHRISH A PURSE FOR GOD, MAKES THE PRIZED INTEREST OF LIFE TO BE TO PLEASE THE LORD CHRIST, AND TO PROVIDE PLENTIFULLY FOR HIS GLORY!*

PRIVATE USE OF THE LORD'S SUPPER.

We extract from the *Christian Intelligencer* the following report on this subject prepared by a Committee of the Classis or Presbytery of Geneva, U. S. :—

The subject embraced in the resolutions may be considered in three principal aspects—in the light of the *Scriptures, of early Church history, and of modern usage and practice.*

I. With regard to the import and teaching of the *Scriptures* on this subject, we think it safe to affirm that their general bearing, if not their specific authority, is decidedly adverse to the practice of a private use of the Lord's Supper. They do not, indeed, contain any distinct and positive prohibition of this practice that we are aware, but they uniformly represent the ordinance as a public and social one. It was instituted originally in the company of the disciples, and all the Scriptural examples of its celebration or allusions to it exhibit it as occurring in the ordinary assemblies of the Church. The Apostle Paul reproves the Corinthian Church for irregularity in not making the Lord's Supper, in the strictest sense, a *communion* service, in which all should participate together, and bids them tarry for one another, that they might eat it in common—the rich and the poor alike. And whilst the social aspect of the ordinance is conspicuous and prominent, there is no intimation that it might take a private form under any circumstances. No example occurs in the *Scriptures* of its administration to the sick in this form, nor are any instructions to this effect given in the New Testament. And this last consideration is of some significance, when we remember that in one passage, at least, instructions are given with respect to the Christian treatment of the sick. I allude to the passage in James, where prayer and anointing by the elders of the Church are appointed for the benefit of the sick.—Were the private administration of the Lord's Supper intended to be authorized and made customary, or considered to be desirable in such cases as these, here would have been the natural occasion for its appointment and sanction. And the very silence of the Apostle on the subject, as it seems to us, is a circumstance of some consideration and weight.

Thus, then, stands the subject in the *Scriptures*. The Lord's Supper there appears as being clearly, in its own nature, a public ordinance, with no solitary example of its being administered elsewhere than in the ordinary assemblies of the saints, and with the presumption we have indicated, that no deviation from this practice should be made, even for the benefit of the sick.

II. Let us turn, in the next place, to *early Church history* for a further elucidation of the subject. The witness of Church History on the subject of the Lord's Supper is very instructive, not only as showing the readiness with which abuses crept in, in the use of this ordinance, but also as bearing on the question of its private administration.—From a careful examination of the ancient records, we are prepared to say explicitly that not an example can be found of the private use and administration of the Lord's Supper during the first three centuries.—

And the evidence on this subject is not merely negative evidence. It does not consist simply of the absence of such examples. We have positive and quite exclusive proof that no other than a public consecration of the elements, and a public administration of the ordinance in the ordinary assemblies of the Church were practised and allowed during this period. And one very striking circumstance to show this is the fact, which clearly appears, that it was customary to convey the elements from the common and public table to the sick and feeble members of the Church that were unable to attend in the public assembly, in order that such members might participate at the same time with the rest of the Church. It seems that, even as early as the second century, the opinion began to prevail that the use of the Lord's Supper was *essential* to salvation; that it was, in its own nature, a saving rite. It was even administered, under this idea, in some instances, to infants, as we have reason to believe. But with all the pressure of such a sentiment as this, they did not venture, in any instance that we are aware of, to celebrate the ordinance in private, but uniformly in their public assemblies; and in order to meet the case of the sick, or others similarly situated, they adopted the expedient, to which we have referred, of sending the elements to these by the hands of the deacons, at the same time that the rest of the Church communed in the customary place of concourse.

Shortly after the close of the third century, however, it would seem that a laxer practice began to appear, and examples of a private consecration and use of the Lord's Supper, apart from the public assemblies, seem to have occurred. We infer this from the action of the Council of Laodicea—a Council that was convened in the year 367, chiefly for the purpose of correcting certain practical abuses that began to show themselves in the Church. By an express injunction of this Council, the practice of consecrating the elements in private houses was explicitly condemned and prohibited, showing very clearly what had been the uniform practice of the early Church, and setting up a barrier to an incipient deviation from that practice.

It is unnecessary to go into the fifth, sixth, and succeeding centuries, for very soon after the ineffectual attempt of this Council of Laodicea to resist innovations, the practice of celebrating the Lord's Supper at the tomb of the martyrs and at funerals, and also, at last, the use of private masses, became common in the Church.

Thus, then, stands the testimony of early Church history on this subject. Not a solitary example can be found of a consecration of the elements and celebration of the Lord's Supper apart from the public assem-

bly of the people during the first three centuries. And with regard to the sick and the infirm, we find them served from the *public table* at the same time with the rest of the Church, by the hands of the deacons, and that, too, only under the idea that the ordinance itself has a saving virtue. In the middle of the fourth century, as we have seen, the Council of Laodicea throws back its light upon the early practice of the Church, condemning the recent innovation of consecrating the elements in private houses.

III. We come now to consider *modern usage and opinion* on the subject in question. We have not had it in our power to make as extended an enquiry as we could wish into the views that are actually prevalent at the present time in different branches of the Church. But we think it would be a sufficiently accurate general statement to say that, in proportion as our churches are purely Protestant, and thoroughly reformed, they discover a repugnance to private communion. In the Roman Catholic and semi-Popish Churches, and wheresoever high sacramentarian views are entertained (as in portions of the Episcopal Church), the private use of the sacred elements is very commonly practiced. But in churches the most thoroughly free from the old leaven of Romish superstition, there is, in most cases, a total avoidance of private communions.— This is true generally, if not universally, of Scotch Presbyterian Churches. There is in these churches either a specific interdiction or a controlling usage that strictly forbids any other than a public administration of the sacrament in the ordinary assemblies of the people. Dr. Mason, it is well known, on this ground felt himself constrained to decline giving the sacrament to General Hamilton, who made in his dying moments a credible profession of his faith. Nor is there any doubt in regard to the leaning of the other Presbyterian Churches in this country. The Westminster Confession, which is the basis of their faith and practice, bears a testimony that is also adverse to private communions. It declares that private masses, or the receiving of the sacrament by the priest, or by any other alone, is contrary to the nature of the sacrament and to the institution of Christ. It declares, also, in another place, that the elements are not to be distributed to any *that are not then present in the congregation*, importing that the public and social character of the ordinance is to be carefully adhered to.

With regard to our own branch of the Church, there is no specific order or rule on the subject of private communions that we have been able to discover; nor is there anything, perhaps, that is very decisive in the public formularies of the Church. In the 35th Article, however, of our Confession of Faith there occurs this significant expression

that may demand attention. After dwelling at large upon the true import of the sacrament of the Lord's Supper, in contrast with erroneous or inadequate views, it says: "Lastly, we receive this holy sacrament in the *assembly of the people of God.*"

If this reception be regarded as exclusive of every other it would amount to an authoritative deliverance as to the method of its administration, and would be held to be a rejection and disallowance of all private uses of the Lord's Supper.

On the whole, the Committee are of the opinion that the Scriptures, early Church history, and the intelligent Protestant sentiment of the present day combine to exhibit the Lord's Supper in the light of a public ordinance appointed for the edification of the Church in its collective capacity, and not for individual or private use; and that they look with disfavor and suspicion on all departures from obvious and conspicuous design.

Our Foreign Missions.

MR. GEDDIE'S ANNUAL REPORT.

(Continued.)

You will no doubt be anxious for information about the neighbouring islands, and I am just as desirous to furnish it. The mission at Aneiteum has been more or less identified with the work in other parts of the group. It is long since we regarded this island as our only sphere of labour, and for years it has been our aim to extend the gospel to the dark regions beyond. And we have always found that our efforts to extend the cause of Christ, have been followed with the happiest results, in awakening increased attention to religion among ourselves. The first island which I shall notice is

FUTUNA.

I have twice visited this island during the year. The work there is in a measure stationary for the present. This island was happily exempt from the disease which swept so many of their neighbours into the grave. They have heard however of the great mortality on Aneiteum, Tana, Erromanga, and other islands, and have been stunned by it. No doubt many suppose that christianity had something to do with the calamities that have befallen them. The consequence has been that the people have been afraid, and comparatively few have risen so far above their superstitions as to attend on the religious instructions of the teachers. But we have reason to be thankful that there is no

anger against the teachers, and they even treat them with much kindness. Among those who attend the worship of God are *Fatopa* and *Navika* two of the principal chiefs on the island. I never saw the people so friendly as during my late visits. The *John Knox* was crowded with people above and below while she lay at the island, and though every thing on board was in their power, not an article was stolen. There is one Rarotongan and four Aneiteum teachers on Futuna. The present panic will soon subside, and then they will have more encouragement in their work.

NIVA.

The *John Knox* made two visits to this small island during the season. The work is making evident progress here. It met with a check last year, in consequence of the measles and dysentery, which cut off about one fourth of the population. The principal chief of the island, and many of the natives attend on religious instruction. Some of their deities have been given up to the teachers, and a sacred grove has been destroyed. Natives seldom return to heathenism after such decided acts against it. The chief who favors christianity was very ill some months ago, and it was thought he would not recover. Some of the heathen proposed to kill the teachers in the event of his death. As soon as it was told him he gave orders that none should molest them. He also expressed a wish in the event of death to have a christian burial, and gave directions that his son should be sent to this island for instruction. His life was happily spared. The people of Niva wish a missionary, and though the island is small, yet one might be extensively useful on it. The island of Futuna where the same language is spoken would form a part of his district; and as there is intercourse between Niva and some parts of Tana and Erromanga, the influence of a prosperous mission could not fail to be felt on both these islands. Two Aneiteum teachers have been labouring on Niva for some years, and a Rarotongan has been lately added to their numbers.

TANA.

This island is still in a very unsettled state. The war which led to the removal of our brethren may be resumed again. The natives also in some parts of the island are in a state of starvation, as their cocoa-nut and breadfruit trees have not had any crops this year, being destroyed by the hurricane of January last. It is no uncommon thing to hear of people killing their own friends for food; and the dead are often exhumed for the same purpose. The *John Knox* has been at Tana three times during the season, and we have had Tanesse visitors on this island. From various sources we have had much reliable information about the state of the is-

land, and if there is not much of an encouraging nature to report, there is far less to warrant the gloomy conclusion that it "would be madness to think of attempting to resume the mission, until a great change has passed over the island, and the disposition of the inhabitants." The war which caused our brethren to leave was entirely a native quarrel, and not a war against the mission, as you may know from the fact that the friends of the mission were united with their heathen countrymen on opposite sides. Our only reasons for not sending teachers there this season was the unsettled state of the island, and the great scarcity of food. We hope to resume the mission on Tana as soon as these reasons are removed. I do not think that it would be advisable for Mr Paton to return, for though he has many attached friends, yet there is an influential party who have scruples against him, which I fear we cannot remove. They do not however object to other missionaries, and his experience on Tana will be very useful elsewhere. I think no time should be lost in settling two missionaries at Port Resolution after peace has been restored. But they ought not to live on the present mission premises. We unfortunately selected the very spot which has been the fighting ground of the natives from time immemorial, and this will account for some of Mr Paton's disasters. Had he been living half a mile from the present spot, it is quite probable that the mission would not have been broken up. We must not be too much discouraged by such painful contingencies as have befallen the Tana mission. While I was on Samoa two or three mission stations were broken up by the civil war which broke out there, and mission property to a considerable amount destroyed. The missionaries retired from their spheres of labour for a time, and returned to them when the war was over. And even on this island Mrs. Johnston's personal loss by a destructive fire was quite as great as that of our brethren on Tana.

ERROMANGA.

The *John Knox* visited that island in July last and took home some of the natives who had fled to this island; a second party followed in the *John Williams* in October; so that two only of the original number remain on this island. They were welcomed home by their countrymen who said they would not be molested again. Our friends Mana and Joe are recognized as teachers. They have been under christian instruction for more than nine years, have acquired a considerable amount of religious knowledge and we have reason to believe that they are sincere as well as consistent christians. They may now be regarded as the leaders of the small party who adhere to us on Erromanga. We intended to send

Anciteum teachers to their aid this season, but have been deterred by the scarcity of food, but I hope that we will be able to carry out our intention next year. That savage Range is endeavouring to stir up the heathen to kill Mana and Joe, but Warris the chief in whose district they live is friendly, and I do not think they have much to fear.

FATE.

The work prospers on this island. The little church now numbers 42 members. The teachers have been much encouraged in their labours, and during the past year have been well received in surrounding districts. Kokarua a Rarotongan who was settled there last year, died of fever and ague, and Vatheu an Anciteumese, died as we suppose of sun-stroke. A Rarotongan teacher was left by the *John Williams* to strengthen the mission. Our brethren Messrs Gill and Jones who visited the island were much pleased with what they saw, and are fully of opinion that the opening for missionaries on this island is most favorable.

APEE.

Two Rarotongan teachers and their wives were left on this island last year by Mr. Murray and myself. The two men died of fever and ague, and the whole party was laid up with it. The widows were left alone in a heathen land, but He who has promised to be a husband to the widow was with them. They were not treated with that kindness which our first intercourse with the natives would have led us to expect, but no injury was done to them. Our excellent friend, Bishop Pattison, called to see them on his way to the north in July last and offered to take them on board of his vessel, but they preferred waiting the arrival of the *John Williams*. The teachers unfortunately built their house near the shore where the land is low and vegetation luxuriant, whereas the natives live on the hills in the interior. The shore is said to be very unhealthy.

AMBRYM.

Two natives were taken from this island last year. They were brought safely home and our brethren landed with them. They met with a joyful welcome from their friends who probably never expected to see them again. The people wanted teachers, but the missionaries were afraid to leave any after the great mortality on other islands. Four natives were taken on board of the ship and will remain on Mare until next voyage.

ESPIRITU SANTO.

Two Rarotongan teachers and their wives and one Fatian and his wife were settled on this island last year. About two months after the vessel left all the Rarotongans were seized with fever, and I am sorry to say that the two men and one woman

died. The Fatian and his wife enjoyed good health. The survivors remained on the island for ten months and then they met with a vessel bound to this island and took passage in her. Their reason for leaving was the bad health of the Rarotongan widow, and the natives were very unwilling to part with them. They give a good account of the people and seldom had reason to complain of them. This island may now be considered as open for missionaries and they might take up their residence on it at any time. It is not likely that teachers will be again settled on it until they go accompanied by missionaries. Three natives of this island were brought home in the *John Williams* and four others taken in their place. This is the largest island in the group and the people appear to be less savage than those on the southern islands.

The most discouraging event of the past year has been the sad mortality among the teachers. No less than five Rarotongan men, and one Anciteum man, and one Rarotongan woman have died. I think from what we now know of the insalubrity of the larger islands that Eastern Polynesian teachers can never be employed to a great extent on them. But smaller islands of the group are in general exempt from the remittent and intermittent fevers which prove so fatal to our teachers; and they might occupy these with advantage. The larger islands must have a native agency raised up on the group; and much also might be done for them by taking natives from them to christian islands, many of whom on their return might prove valuable auxiliaries in the work. It ought to be a matter of gratitude to God and encouragement to us, that no death has occurred in our mission from disease of the islands, though now in its fifteenth year.

You may be desirous to know the openings for missionaries at present on the New Hebrides. One might be stationed on Niua or Futuna at any time, two at Port Resolution when the present unhappy war is over. Two at Dillon's Bay, Erromanga, two on Fate, and two on Espiritu Santo. It is much better I think, to enter the doors which Providence seems to open to us, rather than take up the islands in geographical order. We consider a place open for the gospel when there is a reasonable prospect that the lives and property of missionaries will be safe. Difficulties may afterwards arise from various causes, some of which the missionary may have it in his power to remedy, and others over which he has no control. But as our object is becoming more extensively known, every year lessens the probability of failure. There is much reason to believe that in a very few years the entire group will be open for the gospel. And it ought to encourage missionaries to know that when heathenism is overthrown on these islands,

a more docile, tractable, and affectionate people are nowhere to be found. Let us persevere in our efforts for their evangelization, and they will yield at no distant time a rich and precious harvest. We are now sowing, as it were in tears, but we shall ere long reap with joy.

I regret to observe my name introduced into the *Home and Foreign Record* for Feb. 1862, as approving of the interference of men of war to punish natives. I am not aware that I have ever written anything from which such an inference could be drawn. The truth is I have always opposed the punishment of natives for crimes committed by the heathen against the mission, under the influence of superstition, or at the instigation of our own countrymen. My views on this subject are stated in the same number of the *Record*, in my letter relating to the massacre of Mr. and Mrs. Gordon. You will find these words: "Instead of indulging resentments and feelings of revenge, against a dark hearted and deluded people, let us rather breathe out on their behalf that memorable prayer: 'Father, forgive them; for they know not what they do.'" The interference of men of war with the natives at our desire, would be a positive calamity to our mission. I have never made a complaint against natives and never intend to do so. Our enterprise is one of mercy and not of judgment, and we forget our high office when we invoke the vengeance of earthly power on the benighted natives around us. If we would succeed among these islanders, we must draw them by the cords of love, and beware of everything that would repel them. The rebuke of Christ to the two disciples who wished to command fire from heaven to consume their enemies is always memorable, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives but to save them." The case of Range, whose crime we have stated to the Governor-General of the Australian Colonies, is another affair. He is a British subject, and instigated the death of Mr. and Mrs. Gordon, and is even now endeavouring to stir up the heathen to kill Mana and Joe, our Erromangan teachers. In asking for the removal of such a man we are only following the example of the apostle Paul, who claimed the privileges of a Roman citizen when exposed to the fury of his countrymen.

We were much che red to learn that the Church of Scotland in Nova Scotia contemplate a foreign mission, and that enquiries are made about these islands. There is perhaps no part of the heathen world better adapted for the operations of weak and infant societies. The field of labour is the cheapest, and the returns are likely to be greater and more speedy than elsewhere. We will rejoice to welcome as fellow-labourers in the

cause of evangelization any missionaries who may come from that quarter. You will be glad to hear also that the Presbyterians of New Zealand and the Australian Colonies take a deep interest in this mission. The Presbyterian Church of New Zealand has already decided on sending a missionary here. A letter has lately come from the Rev. A. W. Murray of Sydney, in which he says, "The Free Church at a late meeting of Synod ordered collections to be made in all their churches for the New Hebrides mission," and another correspondent, the Rev. J. Clark of the Presbyterian Church of Victoria writes, "It is my intention to move in our Assembly that our Church formally recognize the New Hebrides Mission as one to which they will annually subscribe a certain amount." The U. P. Church of Victoria has also promised to aid this mission. These islands appear to be the proper mission field of the neighbouring Colonial Churches, and we ought to be thankful to God for the interest they begin to manifest in it. That interest will no doubt be much enhanced when they receive an annual visit from our missionary vessel, with a missionary on board to plead the claims of these islands. But there is abundant room on these islands. The New Hebrides alone will require between 40 and 50 missionaries; and then there is a chain of large and populous islands stretching onwards to the Indian Ocean.

In conclusion, there is much in the events of the past year to make us humble, and much also to cause us to thank God and take courage. Let us not be faint hearted in the great work which we have undertaken. We have the promise of God that "in due season we shall reap, if we faint not."

I remain, Rev. and Dear Sir,

Yours very truly,

JOHN GEDDIE.

Rev. Jas. Bayne, Sec. B.F.M., P.C.L.P.

Other Missions.

China.

To the peculiar difficulties always experienced by missionaries in China, arising from the character of the people, have been added, for some time past, those which result from decrepitude of the Imperial authority. A missionary of the Rhenish Society writes from Weichau, Kwangtung:—

I have been labouring now nearly sixteen years (exclusive of the time of the last war) on the mainland of China, (not in one of the ports). The Lord has blessed our labours, so that we here and there have small congregations of Christians. We are received,

with few exceptions, in a very friendly manner by the common people: not so by the teachers, who, like the Pharisees and Scribes of old, are bitter enemies to the Gospel. In the whole, we make little progress, because the Chinese care little for any religion.—They live only for this world. Honour and gain are the idols they serve. Every Chinese is materialism personified. Though they readily confess that our religion is reasonable, and that it would be better to serve God than idols, yet they are slow to change the customs inherited from their ancestors, the more so as the required change is connected with repentance and faith in Christ. But what we have seen and experienced connected with the promises of God encourages us to labour on in hope. Though we must be thankful for what has been achieved, under the providence of God, by the last treaty, yet our position is nearly the same as before. Far away from the superior authorities, we can expect little help from them in case of difficulties. The people manage their own affairs, and care little for their superiors. Two German missionaries have lately been robbed, one of them severely wounded. Their case has been laid before the authorities; but I am sure the culprits will escape punishment, though their names and whereabouts are known. The mandarin is powerless against the people. The village elders of the place to which the robbers belong don't move; they have even not replied to our letter we wrote to them. One of the stations has lately been attacked by a band of robbers numbering sixty men.—Thank God! they were repulsed without effecting their purpose. In consequence thereof we have fortified our house, so as to be prepared for an attack. The people in our village, we are sure, would not hasten to assist us. Many of them would be glad to see us plundered, and others would fear the vengeance of the robbers. It has come to our ears that the capture of one of our children would be the chief object of an attack, by which they hope to get a large sum as ransom money. The Lord is our fortress, in Him will we trust?

Some days ago we were surprised by three Englishmen, brought to us by a crowd of Chinese. Two of them were sailors, one of them a soldier. They gave themselves out to be shipwrecked, and on their way to Hongkong; but confessed afterwards to be prisoners escaped from the Hongkong gaol. After a stay of two days, we despatched them with a guide to the nearest port, from whence they could reach Hongkong in a passage boat. Some days ago a child of five years was brought to us (a cripple), whose stepfather had resolved to throw him in the water, in order to get rid of him, as the child would be of no use neither to him nor to the world. We could not but receive

the poor creature into our house. We hope to find friends to assist us, as we cannot burden our mission with the maintenance of the poor child.

CANTON.—Mr. Bonney, writing Dec. 30, gives an account of a recent tour made by him and two English missionaries, through the villages at the north-east part of the province, where missionaries had never before penetrated. He took with him a large quantity of tracts and portions of the Scriptures, and had been out but seven days, when his party were assailed by a band of robbers. Mr. Bonney writes:—

“At once they fell to rifling our persons, pulling off our coats and vests, taking our parcels and small boxes. After a parley among themselves, they ordered us to go before them, two or three leading the way. We were driven like prisoners, trembling for our lives, off the highway for three or four miles, through jungle and high grass, up and down hill, into a ravine. Here they halted and made movements to murder us. Two or three of the banditti, more humane than the others, opposed all such attempts, pushing away the spears thrust at us, and the like. We were afraid that their angry words with each other might turn to our disadvantage. At last they decided to take our horses, boxes, luggage and everything, and leave us in the ravine to go where we pleased.”

As soon as the robbers left, the brethren made their way to the village where they had spent the previous night, and thence back towards Canton. Mr. Bonney's losses, in horse, watch, clothing, books, &c., amounted to about two hundred dollars.

Madagascar.

The Rev. William Ellis reports the continued extension of the Gospel, and a steady increase in the number of converts. Thirty were received into the church at one of the places of worship on the second Sunday in December, and nineteen on the previous Sunday. The Christians in the capital are originating and applying new organizations of usefulness, and the Gospel is spreading rapidly and effectively in moral and elevating influences among the villages far and near. Christianity is rapidly advancing in the central province of Inetina. From its ancient capital, Ambohimganga, came a number of Christians, and asked Mr. Ellis's assistance in introducing Christian worship. That gentleman writes:—

It was considered the stronghold of idolatry, and of the superstition of the country, having been the hereditary domain of the most powerful and determined advocates of the system which supported sorcery, astrology, the tangena, and all the other sources of intimidation and oppression which belong

to the past of Madagascar. The natives had also declared that neither the white man nor his worship should ever enter Ambohimanga. The Christians from that place, and some of the principal Christians here, represented that it would effectually open the way of access for the Gospel if the King would give them a place for a chapel and school-house, and if I would pay them a visit. On my application, the King liberally gave them an excellent site for chapel and school, expressed his approval of my visiting the place to preach to the people, and directed one of his officers to accompany me, to inform the authorities that I came with his entire approval, and that he relied on their loyalty for my friendly reception, and the uninterrupted observance of Christian worship by those who might accompany me, as well as by the Christian residents in the place.

Mr. Ellis found the Christians to be more than 200 in number. Proceeding thence to a village six miles distant, there was a congregation of more than 300 persons assembled.

In one instance a chief unfavourable to Christianity had attempted its suppression in the village over which his jurisdiction extended, by the publication of an edict, entirely false, in the King's name. The Christians were alarmed, but upon the news reaching the King, he sent orders the same day to have the chief sent up to the capital for trial, for the unauthorised use he had made of the King's name, and the messenger returned loaded with the Scriptures and other Christian books, which he exposed to public view through all the villages on his way.

The directors of the London Society have instructed Mr. Ellis to commence at once the erection of the memorial churches.

The committee of the "Church of England Mission to Madagascar," projected by Bishop Gray, have published their scheme. They invite subscriptions, but propose to postpone all direct action in carrying out the mission until the arrival of the Bishop of Mauritius, "who is understood to be on his voyage to England, to lay before the Church at home his views upon the matter."

Eastern Turkey.

Mr. Pollard of Erzroom, thus writes Jan. 22d :—

"After much delay, and the interposition of many obstacles, land had been finally secured at Erzroom for a protestant burying-ground. English consuls, and former missionaries, had made earnest efforts for this without success; but now, in the absence of consul and vice consul, and in a way constraining them 'to feel that it was through the kind providence of God,' the thing has been brought about. In less than a month

after the ground had been secured, unexpectedly and suddenly, Mr. and Mrs. Pollard were called to deposit there the remains of a beloved child."

Religious Intelligence.

The Pope Dying.

WHO SHALL BE HIS SUCCESSOR ?

Extract from a letter to the *London Times*, dated Turin, March 16th ;

"I have received from Rome some information which, considering that it comes from the brother of a prelate at that Court, I think may be regarded as reliable. The career of the Pope is fast drawing to a close. The old man is fading day by day. His own phrase is that his weeks are numbered. He declines most of the remedies which the physicians propose. A sad smile is always on his lips. He remains for whole hours without speaking a word, plunged in a profound reverie. He eats and drinks very little. There has been a consultation of physicians from Paris sent by the Nuncio, according to some—by the Empress, according to others. But they were sent to little purpose. 'The lamp wants oil,' said the Pope himself, 'but the oil of life is only given by God. When it pleases Him to extinguish my lamp, I am ready.' The Pope is quite tranquil, and avoids as much as possible discussing any political question. After having refused the request of the Russian Ambassador, that he would address a letter to the Poles calling on them to return to their allegiance to the Czar, he became silent and meditative for a long time. Then he remarked to those near him in a melancholy tone, 'I shall go down to the grave bearing the hatred of the Italians; but I am only grieved for one thing, that I cannot bless Italy in dying. But I cannot betray the cause of God and the Church.' Some courtier of the genuine stamp interposed a remark about Victor Emmanuel and his usurpation; but the Pope replied in a louder tone, 'He is more victim than offender, that poor King. We should pity rather than blame him. Events have forced him on as they forced me in 1848. God's will be done.'

The Pope altogether avoids speaking of the Emperor Napoleon. If any one mentions the name of the Emperor he makes no reply; but on the other hand, the name of Prince Napoleon makes his eyes light, and his cheeks redden with anger. In speaking of Austria, he lately said, 'The Church may expect any treason henceforward. The defection of Austria was her supreme blow.' Every day there is said at his mass the collect for the Poles. He desires to be kept ful-

ly aware of the progress of the Polish insurrection, which is to him rather a religious than a political event; the Catholic Church rising against the schismatic.

It is not true that Pius has recommended Cardinal de Angelis for his successor, or that he has prepared a bull to abridge the formalities of the conclave; but he has given his consent to the suspension of the usage which exacts that a delay of nine days, as funeral ceremonial, shall take place before the assembling of the conclave. At the same time he remarked that he feared the conclave would be long, for the cardinals would, in consequence of the grave and trying circumstances of the time, naturally be less anxious to choose quickly than to choose well. Indeed, there is not at present in the Sacred College any man, except it be Antonelli, of a very striking character; and the circumstances will require a Pope who is a wiser politician. Most of the present Cardinals living are either theologians or nothing. Preliminary intrigues are already commencing among the cardinals who live in Rome, and I need hardly say that the cardinals living abroad are not even named. Cardinal Lavelle and Cardinal Patrizi may have each some chance. Neither Antonelli nor Altieri has any."

The British House of Commons has passed a bill providing payment for Roman Catholic priests who officiate in prisons. This has been done in spite of powerful Protestant opposition, and with the evident intention of securing political support!

The receipts of the British and Foreign Bible Society for the year ending March 31, 1863, were £157,990, being £9,600 less than the previous year's receipt. The total issues of the Society now amount to more than 43,000,000.

The Manse Fund of the U. P. Church of Scotland has reached £22,000.

The subject of "Innovations in Public Worship" has given rise to much discussion in Scotland, especially in the Free and the Established Churches. Instrumental music is beginning to be used in the Established Church.

The COLENSO trouble continues to agitate the Church of England. Dr. C. continues "Bishop of Natal" although he has denounced a very large portion of the Bible as fictitious.

The Synod of the Presbyterian Church in England has resolved on making a great effort to free its Churches from debt. Dr. Hamilton is to visit kindred Churches in Scotland and Ireland to raise funds for that object.

THE CARDROSS CASE.—This case was called on Thursday for hearing before Lord Jerviswoode; but as Mr. Clark, who was to open the case for the defenders, was engaged at Lord Ormisdale's (preference) bar, it was postponed till Wednesday next.—*Edinburgh Witness, May 16th.*

THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND met on Monday the 11th ult., in Edinburgh. Rev. Mr. Young of Logicalmond was unanimously chosen Moderator. It was agreed to constitute the English Presbyteries into a separate Synod, to be called the "English Synod of the U. P. Church." Its first meeting is to be held in October next. This is a valuable step in the direction of Union.—The Theological training of the U. P. Church is to be left untouched in the meantime. The subject of Union was discussed at much length. The Rev. Dr. King of London, who is strongly in favour of the proposed union, moved the appointment of a Committee, for the purpose of holding a conference on the subject with any Committee which the Free Church General Assembly may appoint at its ensuing meeting.—The Rev. Mr. Renton of Kelso moved, as an amendment, that the overtures which had brought the subject before the Synod be allowed to lie on the table. Another amendment was proposed by the Rev. Mr. Gunion of Strathaven, to the effect that, while cordially sympathizing with the spirit and aim of the overtures, the Synod declared that union with the non-endowed Presbyterian Churches, who accept the Westminster Confession of Faith, must have for its basis no compromise of the United Presbyterian Synod's testimony with regard to the power of the civil magistrate in matters of religion.—On a division, there voted for Dr. King's motion, 178; for Mr. Renton's, 14; and for Mr. Gunion's, 3. The announcement of the state of the vote was received with loud cheers.

PRESENT OF GAUSSEN'S CANON OF SCRIPTURE TO FREE CHURCH MINISTERS.—Mr. McFie of Airds has instructed Messrs. Nisbet of London to present to each minister and probationer in the bounds of the Free Presbytery of Dundee, a copy of Gausсен's Canon of Scripture. All the members of the Free Presbytery of Glasgow have also received a copy of the same work from the same quarter.

We quote the above with the hope that liberal members of our own Church may be moved to "do likewise." Members of congregations cannot do their minister a greater benefit than place a valuable book in his Library. In the "Old Country" this is well understood.

THE EARL OF ABERDEEN AND THE IMPRISONED SPANISH MEMORIALISTS.—The Earl of Aberdeen has gone to Spain, in the hope of procuring a mitigation of the sentence against Matamoros, condemned for Protestantism.

REFORMED PRESBYTERIAN SYNOD.—This Court met in Glasgow on the 4th ult. Dr. Graham of Liverpool was unanimously chosen Moderator. The Theological Hall is to be removed from Glasgow to Edinburgh. Mr. John Kay read the report of the Foreign Missions Committee. It gave an encouraging view of the missions of the Church in the New Hebrides, and stated that, since the last meeting of the Synod, the senior missionary, Mr. Inglis, had completed the translation of the New Testament into the language of Aneiteum, and had returned to his labours in that field. In connexion with this the Committee had to express their thanks to the British and Foreign Bible Society, who not only printed 5,000 copies of the New Testament, 1,500 of which were already away to Aneiteum, at their expense, but the committee of the society had made a grant of £500, to be divided between the Foreign Mission Committee of the Reformed Presbyterian Church and the Nova Scotia Committee, in consideration of the time devoted by their agents to the translation.—The £250 which had been received by the committee of the Reformed Presbyterian Church had been allocated in the following manner: £100 to Mr. Geddie; £100 to Mr. Inglis; £20 to Mrs. Geddie; £20 to Mrs. Inglis; and £10 to Williamu. The Committee had also to acknowledge their indebtedness to the Nova Scotian Church, who had placed the £250 which fell to their share at the command of the Reformed Presbyterian Church. Since the disappearance of the epidemic, which, at the time of the last meeting of Synod, was raging at Tanna, the missionary labours in that island have been resumed and prosecuted with success. The committee of the two churches had come to the conclusion that it was necessary to build a new vessel for the service of the missionaries; and it was now being built in Nova Scotia, and would in all probability be ready to sail in mid-summer, when two or three missionaries from the Nova Scotian Church would also go out.—To meet the expense of this vessel, upwards of £3000 had been collected in Australia by the efforts of Mr. Paton; and part of that sum had already been expended in paying for the equipment of the vessel.

A "Disruption" occurred in the Synod on the subject of the Franchise. Only three ministers protested.

News of the Church.

Collections.

Congregations that have not yet made collections for the Schemes of the Church should do so if possible before the meeting of Synod.

THE SYNOD FUND is intended to meet the expenses of ministers and elders travelling to and from the Synod. Few of those who must attend the Synod can afford to spend £3 or £4 in travelling. They do the Church's work and the Church we feel confident will cheerfully pay them.

THE HOME MISSION is perhaps the most important of all our Schemes. We cannot prosper unless the Home Mission treasury is fairly supplied.

THE EDUCATIONAL INSTITUTIONS of the Church, of which we are so justly proud, require a large annual outlay—an outlay for which as a Church we are abundantly repaid.

OUR FOREIGN MISSIONS run little risk of being forgotten. Will not the Children prosecute their noble work?

THE ELDERS.—There are many reasons why the attendance of Elders on all our Church Courts should be large; but there is one special reason why as many as possible should be present at the approaching meeting of Synod:—the Dalhousie College proposal will come before the Synod in a tangible form, and action must be taken that will probably decide the policy of the Church for years to come. In emergencies such as these the mind of the Eldership is of the highest practical value.

Presbytery of Pictou.

The Presbytery of Pictou met at Pictou on the 6th of May. The forenoon sederunt was spent in the Presbyterial visitation of Knox's Church, and the evening in that of Prince St. In both cases the Presbytery were much gratified with the indications in the answers given to the questions of the formula, of faithfulness on the part of the office-bearers, and of a highly satisfactory state of matters in the respective congregations.

Mr. Thomas Cumming, who had completed his course of study at the College in Halifax, delivered all his trials for license to the satisfaction of the Presbytery, and was licensed to preach the Gospel in the usual manner.

Mr. W. S. Campbell, who had also completed his course of study, received subjects of trial for license to be given in at a subsequent meeting of Presbytery.

Mr. John D. Murray, Student of Theology of the 2nd year, received exercises, and

was appointed to act as a Catechist at Wine Harbour and other gold fields during the summer.

The Rev. Angus McGillivray having brought before the Presbytery his position in relation to his congregation, a deputation of Presbytery was appointed to meet with the congregation, to endeavour to induce them to take steps to obtain an assistant and successor to him.

A petition was presented from parties at the Upper Settlement of the East River, hitherto supplied by the Rev. D. B. Blair, requesting that as Mr. Blair from distance and the extent of his congregation, was not in circumstances longer to give them the preaching they had been hitherto receiving, they receive supply of preaching from the Presbytery. The request was granted.

After appointing supply of preaching for the vacancies and stations under the care of the Presbytery, and transacting some other business of less public importance, the Presbytery adjourned to meet again at Lochaber, on the 1st Wednesday of June next, the Rev. Alex. Ross to preach on the occasion.

Bermuda.

Our brethren in Bermuda have been much harassed during the last four years by a suit instituted in Chancery, with the view of depriving them of their Church property in Warwick Parish. The suit was lately dismissed, but unfortunately for the innocent owners of the property, they were ordered to pay their own costs, which is a very serious matter to a Church that is not wealthy. Worse still, the same parties that have already been defeated threaten another suit.

The Presbyterian Manse is now finished, and is a most substantial and commodious building. The Glebe, on which it stands, cost £200 sterling, and the house itself £1000 sterling. There is on it a debt of more than £200. The site is central and one of the finest in the country. The funds for the Manse were chiefly raised by the ladies of the Church, who displayed great zeal in the matter and whose success exceeded their most sanguine expectations. The labours of a second minister are much required in Bermuda.

Lower LaHave.

The congregation of Rev. Donald McMillan have nearly finished a commodious and elegant Manse for their minister; and their energy in Manse-building has not interfered with their regular payment of the minister's stipend.

Fireside Reading.

"Shut the Door, and no let God Hear."

My young friends, the heading of this note is really the pith of the story which I am about to tell you. I hope, when you have read it, you will treasure it up in the store-house of memory, and as you have opportunity, 'go and do likewise.'

One Sabbath evening, a few years ago, after discharging public ministerial duty in a country village, I was under the necessity of visiting several of God's afflicted children; and where is the place where the afflicted and dying are not to be found? The young and the old, the rich and the poor are not exempted from suffering in its various forms, nor from the approach of death itself. But how seldom do we think on these things, and how little do we profit by them! We become hardened through familiarity, and too often live as if disease would not lay us low, or as if death were far away. Now this is very wrong and very dangerous. Incurable disease may come at any moment, and there may be but a step betwixt us and death. How then should we live and act in the presence?

The following example will illustrate what we mean regarding the right use of health, and specially the right observance of the Lord's day:—

We entered one dwelling, in which none of the inmates at the time were suffering from severe affliction, though unable to attend on divine ordinances. A number of neighbours were assembled in the house, but every one of them was speechless. Of course I could not understand the reason; I was rather taken by surprise, and had certainly the impression that something serious had happened to produce such profound silence. On a careful inspection of the company, my attention was specially directed to a fine little boy, about four years of age, whom I knew well, and with whom I was on terms of playful intimacy. I soon got him to speak, and afterwards I received from others a satisfactory explanation. The fact is, this little fellow was the occasion of the silence. What the conversation had been I cannot tell; but it had evidently been of such a worldly nature, and so foreign to the impressions of his young mind regarding the sanctity of the Lord's day, that he would endure it no longer, and therefore, suiting the action to the word, sprang to his feet, crying, 'Shut the door, and no let God hear.' If the countenance on that occasion was an indication of the state of the mind, I felt thoroughly convinced it was a justly merited reproof. It was like an arrow directed to a

sure place; and if I could read anything from outward expression, conscience was saying Amen to its necessity and suitableness.

Here was a young messenger early called to testify on behalf of God's day; and who can estimate the nobility and permanent effects of his testimony? Well does the sweet singer of Israel say, 'Out of the mouths of babes and sucklings Thou hast ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger.'

While I know of no special results, I cannot believe that such a reproof, from such a quarter will be useless to those who heard it. The scene has often been present to my own mind. I have repeated the facts on many occasions; and whatever may be the results to those who deservedly heard it first, I am certain it has not been as water spilt on the ground which cannot be gathered up again.

It is fresh and useful as ever, and must produce good fruit in the heart of every child who learns aright from the short lesson—'Shut the door, and no let God hear.' There are many, for other reasons, who wish they could 'shut the door, and not let God hear.'

But, if I am not trespassing on the space of your kind editor, perhaps some of you would like to know what has become of a child of such promise. The answer is short, and in some respects sad—He is not because God took him. So far as my memory serves me, scarlatina was very prevalent and fatal in the district, and a short time afterwards our young hero became one of its victims.

When I began, you might think that my speaking about disease and death was useless to the telling of a story; but you see now that both are associated with it, and that I could not rightly avoid them. It really is a story of a life which shortly afterwards ended in death.

You can easily imagine how the parents of such a child would feel the stroke of bereavement; yet they were comforted with this hope, that what was their loss was his gain. The stroke was heavy, like others which have been felt since, but the promise was large and the comfort secure.

They have the pleasant reflection that their early training was blessed of God; and when He was pleased to take what He had given, like David, they could say: 'We shall go to him, but he shall not return to us.'

Now, my young friends, endeavour so to live that your death—come when it may—will be a happy change to yourselves, and afford pleasant reflections to your surviving relatives. The Lord's day will be precious to you, just as you are personally interested in Christ, who loves little children, and says, 'Forbid them not to come unto Me, for of

such is the kingdom of heaven.' You will delight in the return of the Christian Sabbath, and increasingly have a relish for all its holy services; you may be compelled, in vindication of its sanctity, likewise to say, "Shut the door, and no let God hear."

Christian parents, as you love the eternal happiness of your children, you will live and labour and importunately wrestle for their spiritual welfare. It is only as you do so that you can expect that your instrumentality will be blessed of God with a happy, heavenly, useful offspring.—*U. P. Juv. Miss. Mag.*

Lost! Lost!

Early in the month of March, a few years since, a party of friends were separating after spending an evening together, when the rumour reached them that three men were lost on the sands! The gentlemen rushed out of doors, and following the crowd, soon made their way to the shore, about a mile distant. The moon had been for some time overshadowed with thick heavy clouds, and the first attempt was to collect and kindle a number of tar barrels, so that the light might afford some guide. Boats were soon manned, as the tide was rolling in with fearful velocity; but all was in vain, as no sound now met their ears. Those who were first on the shore distinctly heard the repeated cry, 'Lost! Lost!' but it was heard no longer.

The poor fellows had gone out at low water some hours before, searching for cockles and shrimps and had proposed returning at the flow, taking advantage of the moon. The sands where they lost their lives abound in streams and small rivulets, which are at all times dangerous to a stranger, and require great care even from those familiar with the coast. Entangled amidst the quicksands and creeks, they could not escape the steadily advancing tide, and perished. The first body was picked up about a mile from where the fatal catastrophe occurred, after the lapse of a week. The second, many miles distant, in the course of a fortnight; and the third was not found until more than a year had elapsed, and then it was found buried in the sand. This melancholy event caused thirteen children to be left fatherless, and made two wives widows. There was something very touching in the case of one of the women. Her cottage stood at a distance from the few dwellings on the shore; and having prepared her husband's supper she went to the door anxiously waiting his return, when hearing a noise from the sea, she distinctly heard the heart-rending cries—'Lost! lost!' and her poor husband's voice fell as a death-knell on her ears.

In reading this true and affecting story, you have probably felt sorrow for the loss of

three of your fellow-creatures under such painful and melancholy circumstances. You have pitied the widows and fatherless children, deprived so suddenly of those who administered to their comfort and maintenance. You have thought of the poor widow hearing the dying shriek of a fond husband, whilst her babes were reposing in sleep. But have you considered the awful possibility of yourself being lost? Your death may not be of a sudden or violent character; and you may be permitted to have every comfort from the hands of father, or mother, or friend; yet you may be lost!

Your soul, dear reader, is in the greatest danger of perishing, if you have not been pardoned through the atonement of Christ.

The rich man mentioned in Scripture was lost! He possessed every temporal comfort, he was clothed in purple and fine linen, and feasted sumptuously every day; yet his soul was neglected, and he found himself, when death removed him from this world, 'in torments.' In the day of final account, multitudes will be painfully conscious that they are lost. When the Saviour, whose laws they despised, and whose commandments they trampled under their feet, is seated on His throne, they will shriek with agony and terror whilst calling 'to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.'—*Tract Magazine.*

Human Depravity.

We believe the deepest depravity exists among those living under the Gospel, and despising it and its Author. Hatred of God and persevering opposition to His rights and claims are a deeper wickedness than hatred to men. Yet we can more easily perceive the wickedness that wrongs man than that which wrongs God. For this reason narratives of horrid cruelty show the need of the Gospel in the most striking way. For this cause, we sometimes introduce descriptions of cannibalism. Yet we doubt not but there are thousands of men and women who would sicken over the description of a cannibal who is every day guilty of a greater wrong against God, than any selfish or malignant cruelty which one man can inflict on the body of another. The Rev. W. W. Kirby, labouring among the Indians at the Mackenzie River in North West America, has said in his journal:—

"June, 1860.—After the conclusion of our service, the old cannibal said he had something on his mind that he would tell me, that I might speak to God for him; and then related the following painful narrative:—

"About thirty years ago I took for a wife the daughter of a bad Indian, a medicine-man. I did not wish to have the wo-

man; but as she and her father wanted it, I was afraid to offend them, and so took her. We lived together about five years: she had three children. After that time I became very weak, and almost stupid: I could neither hunt nor work. Our provisions were soon gone, and we were starving. We had eaten nothing for four days, when the thought came into my mind that I was having all this bad luck on account of my wife, and was determined to kill her. Then I tried to put the thoughts away, but they became stronger and stronger; so at night when she was asleep, I shot her, and I and the three children lived upon her till we had finished her, and then I felt worse than ever. I was mad to kill one of the children; and when they were asleep I killed the oldest one with my hatchet, and we ate him as we had done his mother. When all was finished, the old feeling came back, and I killed the next, and at last the third. I then wandered a long time by myself. At last I fell in with some Indians who had plenty to eat, and they saved my life. But I felt sorry for what I had done, and have done so ever since. They seem to follow me about, though I have often vowed never to do so again. I have a wife now, and one boy; but if I am starving again, I will sooner die myself than kill them. I now know right from wrong. I hope the great Father will not punish me for what I then thought I could not help. I was like a mad man." I prayed with him and for him, and applied the Word of God to his case as well as I was able. I trust he is truly penitent, and determined, with God's help, to lead a new life. He is by no means a repulsive, but rather a kind and benevolent-looking man, and one of the last I should have thought had been a cannibal.

'Such are the terrible lengths to which our poor fallen human nature will go, when left to itself, without the light which alone can really control and restrain us!'

NOTICES, ACKNOWLEDGEMENTS, &c.

MEETING OF SYNOD.—The Synod of the Presbyterian Church of the Lower Provinces will meet (D. V.) in Prince Street Church, Charlottetown, Prince Edward Island, on Wednesday the 24th June, at 11 o'clock, A. M. Rev H. McLeod, D. D. will preach on the occasion.

The attention of Presbyteries and Sessions is requested to the following resolution of Synod, "That Presbyteries be directed to complete their respective rolls, and to send a certified copy of these, with a notification of the changes, which have taken place during the year, to the Clerk of Synod, ten days prior to the meeting of Synod, and that these certified rolls shall then constitute the Synod roll."

In the absence of the Synod Clerk all the Synodical papers have been placed in the hands of Rev. G. Patterson, of Green Hill, to whom the Rolls of Presbytery may be transmitted.

N. B.—The Clerks of Presbyteries are requested while sending the revised Presbyterial Roll to accompany it with a Record of the changes in the Roll, also of the Licensure of Probationers with the dates attached.

General Treasurer for the Funds of the Church, except the Professorial Fund, and the funds invested in Halifax.—Abram Patterson, Esq.

Receivers of Contributions to the Schemes of the Church.—James McCallum, Esq., of Prince Edward Island; Robert Smith, Esq., Merchant, Truro; A. K. Mackinlay, Esquire, Halifax.

Monies received by the Treasurer from 20th April to 27th May, 1863:

FOREIGN MISSION.

From Isaac McNaughton, per Rev J. Walker,	£ 0 2 6
Prayer Meeting No. 7 School District, Musquodoboit,	1 0 0
Middle Musquodoboit, additional, Collection Missionary Meeting, Village Section, Rev K. McKenzie's Congregation, Baddeck,	3 5 4½
Melville Church, Carriboo River, Mrs Robert McNaughton, Fish Pools, E. R.,	2 0 0
	0 10 0

HOME MISSION.

Collection Primitive Church, New Glasgow,	17 2 9
A. K. Mackinlay, Halifax,	67 9 2
Prayer Meeting No. 7 School District, Musquodoboit,	1 0 0
Middle Musquodoboit,	0 3 9
Collection Missionary Meeting, Village Section, Rev K. McKenzie's Congregation, Baddeck,	2 1 3
Melville Church, Carriboo River,	1 0 4
Merigomish Congregation, Lawrencetown, 20s; Clam Harbour, 8s; Cow Bay, 16s. 10½d, per Rev. A. Stuart,	2 4 10½

SEMINARY.

Pincetown Congregation, P. E. Island,	2 10 0
A. K. Mackinlay, Halifax,	14 0 0
Merigomish Congregation,	2 8 4
Seminary, Dartmouth,	5 0 0

SYNOD FUND.

A. K. Mackinlay, Halifax,	3 0 0
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MISSION SCHOONER.

Upper Settlement, Musquodoboit,	4 10 9
Middle " " "	11 8 9½
Three children of James McDonald, Merigomish,	0 3 0

Children of Rev Angus McGilvray's Congregation,	7 4 6
do. Rev. John McKinnon's, do.,	14 5 0
John Fraser's children, 12 mile house,	0 5 10

LATE MR. MATHESON'S BEQUEST.

Loan to a Student, returned,	5 0 0
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ROBERT SMITH, Truro, Acknowledges the receipt of the following sums:

FOR THE SEMINARY.

From the Congregation worshipping in College Hall, Halifax,	£5 0 0
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FOREIGN MISSIONS.

Per Miss Alice Moor,	3 9
" A. S. Hingley,	10 0
" Clifton Cong. per Rev. Mr. Byers,	1 8 9
Thanksgiving Collection, Truro Con.	8 10 6
Ladies of Salmon River, 30 yards Flannel for Mr. Morrison's Mission,	2 5 0

HOME MISSION.

Truro Bible Class,	1 0 0
A. S. Hingley,	10 0

MISSION SCHOONER.

Truro Village Sabbath School,	24 8 0
The Children of Clifton Con.	13 15 2
From Lower Londonderry, per Rev. Mr. Wyllie's, Portauisque (except Highland Village)	5 10 3
Highland Village,	1 15 6
Great Village Section.	7 7 4

The Committee of Bills and overtures will meet at James' Cottage, New Glasgow, on Monday, 15th inst., at 11 A. M.

All papers intended to be laid before Synod at its ensuing meeting must be forwarded by this date, unless satisfactory reason be assigned to the contrary.

JAMES BAYNE, *Convener.*

PAYMENTS FOR HOME AND FOREIGN RECORD.

The publisher acknowledges receipt of the following sums:

BACK VOLUMES.

Mr Philip Hogg, Clyde River,	\$2 50
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FOR 1863.

Mr S. A. Creelman, Stowiacke,	4 00
Mr G. B. Johnson, New Annan,	5 90
Rev Wm. Elder, St. Stephens,	3 00
Rev J. Waddell, Tangier,	5 00
Mrs George Smith, Bathurst,	60
Mr Donald Sinclair, Goshon,	5 00
Rev K. McKenzie, Baddeck, C. B.,	1 50
Rev A. P. Miller, Merigomish,	11 50