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THE
Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MARCH, 1866.

PRESENT DUTY.

Never was there a louder call than now to all God's faithful soldiers to rally bravely round the Master's standard and fight without fainting or weariness the Master's battle. Error is beyond example active. The Enemy is gathering his forces and closing up his ranks as for a decisive effort. Surely it is high time for the friends of Christ to hush every murmur of internal strife and to present a united front to the foe. The points assailed may be briefly indicated.

1. **INSPIRATION AND AUTHORITY OF THE BIBLE.**—God gave us his word to be our rule of faith and of life. Without it we should wander helplessly and hopelessly through the wild dark mazes of error, knowing neither what to do nor what to believe. Every true Christian delights in regarding it as his compass and chart through the stormy voyage of life. This precious treasure is now assailed with every weapon which ingenuity can devise—assailed by ministers of the gospel who are paid by the state to preach sound doctrine—assailed by "right reverend bishops" and by host of humbler imitators. Popery and infidelity, pretentious churchmanship, and science falsely so called, unite in this if in nothing else, and seem to have an equal interest in casting off the authority of the **Written Word.**

Happily however, the Bible was never before circulated with so much vigor, read in so many languages, or cherished in so many hearts. God has his faithful witnesses in the fields of science, as well as in the

pulpit and the church. Reader, on whose side are you? Do you acknowledge the word of God, lay up its doctrines in your heart and practice them in your life? If not, your "lip-orthodoxy" will not serve you: you might as well be a Strauss, a Renan, or a Colenso.

2. **THE SABBATH.**—From a most unexpected quarter the assault has come, and it continues to come. Men who have sworn to our own confessions and catechisms, and who are pledged to teach the doctrines therein contained; men who at least in name are Presbyterians, tell us that the Sabbath day is but a Jewish institution; that the fourth commandment has been done away with; that indeed all the ten commandments were abrogated more than eighteen hundred years ago. The mouth of the scoffer has been filled with arguments borrowed from Glasgow pulpits; and the Sabbath-breaker goes on his way gleefully under the broad shield of one of Her Majesty's Chaplains for Scotland.

But here again there is ground for encouragement. The people have been stirred up to "Search the Scriptures." Able men in all the churches have stood forth to vindicate the authority of the Lord's day; and though the faith of some has been rudely shaken, multitudes have been confirmed and enlightened in their hold upon the truth. The battle must unquestionably be fought out, not in Britain merely, but in all the Colonies. Let us prepare for it by "Remembering the Sabbath day to keep it holy," and cherishing the holy law of our Lord in our hearts.

3. **INNOVATIONS.**—Changes are not to be blindly resisted as if everything new were necessarily evil; but neither are changes to be eagerly sought after, as if the old were worthless and the new the only pleasant way. We cannot view with any other feelings than indignation and contempt the attempts, elaborate and persistent, in sections of the Church of England to introduce the puerile peculiarities of the Church of Rome. Still more pitiful is the attempt on the part of some Presbyterians to deck themselves in the trumpery forms and ornaments of a superannuated ritualism. The command of God's Word is "Let everything be done decently and in order." Our places of worship should be neat, elegant and commodious. Our modes and forms of worship should be in accordance with those principles of taste which God himself has established. If we are true to those principles there will be less scope for the innovator among us.

4. **MISSIONS.**—A considerable class of travellers and men of science have, within the past year, been loud in their denunciations of Missions. They declare that the races of men are distinct and different, and that the religion which suits one race will prove injurious to another. Thus, they assert, christianity has been the source of incalculable injury to the natives of Africa, Polynesia, and other parts of the world.

This assault might fairly be looked for. The argument in favour of the truth of christianity, from the success and the beneficent influence of modern missions is irrefragable. It is stronger and more telling than a thousand syllogisms and *a priori* arguments. The infidel of a century ago ridiculed the idea of sending the gospel to any but a highly civilized people. Christians sent the gospel to Africa and Polynesia and the astonishing success which has crowned faithful labours in those regions is the best possible refutation of the old infidel sneers and arguments. A last resort has been to deny the truthfulness of the reports of Missionaries; but this did not succeed. Men stood out to testify to the truth whose honesty could not be doubted. Be it ours to make the argument for

our Master's cause still more cogent, and the confusion of his enemies still more complete. The success of the gospel among the heathen is the most cheering sign of the times. To the christian nothing can be more welcome than tidings of Emanuel's triumphs where his name has hitherto been unknown; to the infidel nothing can be more embarrassing and confounding.

There is abundant encouragement to work for Christ. We are invited, urged, commanded thus to work. 'The Lord hath need of all that we can do for him. He requires us not merely to be sound in the faith, to hold fast the form of sound words, but to translate our faith, our orthodoxy, into action.

ADDRESS

To the Children of the Presbyterian Church of Lower Provinces

BY REV. JAMES WADDELL.

Once I was familiarly acquainted with many of the lambs of our ecclesiastical flock, and much pleasing intercourse have I had with them both in the domestic and social fold. Many of them are now lambs no longer, but I hope they do not forget the scenes and lessons of their youth. Others have arisen in their places whom I have never seen, but with whom I covet to hold correspondence. Brothers and sisters who remember me, will tell them who I am—fathers and mothers will give me access to them, because they know I love them and seek to do them good—and where I am personally unknown the *Record* will kindly give me introduction, and make way for the message which I bring.

Well then, my dear young friends, I greet you in the name of our common Lord, and remind you that you are highly favored among children. From very childhood you learn to know the Holy Scriptures, to hear that Jesus loves you, to see how richly he provides for you, and how condescendingly he offers to employ you, and make you co-workers with him in carrying out his "Father's business." Ye have read "out of the mouths of babes and sucklings thou hast

perfected praise," and ye have seen that God fulfils this engagement. Once it was done in the temple at Jerusalem, by the children crying and saying "Hosanna to the Son of David." Once it was done by a child who, in the excitement of going with other members of the family to take an airing on the sea-side, had forgotten his morning prayer, and fell upon his knees and exclaimed, "I came away and forgot to say my prayers," and was thus the means of leading a bystander to think and pray and turn unto the Lord. It has been done by the Sabbath School children of England, of two or three generations, who have united in the purchase, equipment, and sailing of mission ships, stored with the bread of life and freighted with ambassadors of peace. It has been done by the youthful owners of the *John Kner* and *Dayspring*, who have furnished their ships for the service of the mission in the South Seas, and sent them out with glad tidings of great joy to the ignorant and perishing. It has been done, and will be done, in many ways which will readily occur to children instructed as you are, in christian homes and Sabbath schools; and I hope you will all watch for opportunity to speak to your companions for the Saviour, and show to all that you have the mind of Christ. But the scheme specially committed to you, as a common enterprise, and by which you are called to praise the Lord, is the sustaining of your own ship in the Master's service. In this proposal you are honored above many,—above your own parents, for whom no such enterprise was devised in the days of their youth,—above children and people everywhere who are not exalted to the position of fellow-helpers in the cause of God. Troubles may sometimes arise, our fears may be excited, our hopes disappointed and our faith tried. But all will prove for the best. God who has done great things for us, whereof we are glad, makes the wrath of man to praise him, and restrains the remainder thereof, and will bring good out of evil, though he may sorely chasten us. We must not be proud or vain-glorious, or God will surely humble us. Let us work on, and learn wisdom as we go.

It is proposed that you open receptacles for your individual offerings in every family, and bring up the aggregate at stated periods to replenish the treasury of the Lord. I fully expected that you would be supplied with mission boxes which would inaugurate an interesting era in every household, and furnish an incitement to save portions of floating capital for bank investment in every home. It is, I think, a sad mistake that this plan so well devised and acted upon by the church in Scotland has not been followed here. But that must not prevent you from responding to the church's call, and working out the scheme. I have several families waiting, I know not how impatiently, for promised boxes; but I am glad that others have commenced with such as their own devices could supply. One of rather capacious dimensions, was recently opened in my presence, and though there are in the family but three children, the youngest of whom can scarcely speak plain, and their gatherings extended only over a few weeks, it yielded nearly two dollars. A portion of the money like some of the immortal Luther's early possessions, was earned by the exercise of precocious musical talent.

Another box I wat of, that has been yielding handsome revenues to the mission cause for years. Before the *Dayspring* was thought of it was set up in a distant part of the church; and its first receipts were the proceeds of noble self-denial on the part of three little boys, who bargained with their mother to forego luxuries of the table for an equivalent in money, to deposit in their box. Year after year that box sent its contribution, and at last Synod the father informed Mrs. Geddie that he was instructed by his children to pay her three and a half dollars on account of their box. To testify his own interest in their work he made their shillings a Sovereign, and gave it as a contribution to Mrs. Geddie's orphan school. Many a sovereign has that father given to the cause of the Redeemer, but judging from the evident pleasure with which he placed that one in Mrs. G.'s hands, I should conclude that none was ever given with greater good will.

That box, I know, will, in due time, furnish its full share of the support of the *Day-spring*, and there are others of like standing that I could mention that will not be behind.

Where no boxes have been provided, and they cannot be got from the agents, let a substitute be immediately procured. Where gatherings have not been commenced, let them speedily be begun. Time hastens. The money will soon be called for, and it will be sad if any are found unprepared. Some of you I know have already sent in your first year's contributions. Favored with generous parents, devoted Sabbath teachers, and sympathizing friends, some have done nobly in getting and giving of their abundance. Many are less favored in worldly circumstances, whom yet the Lord needs. Not only can the small contributions not be spared, but they have done, and now do, more for the Saviour, than the rich gifts of those who, of their abundance, cast in much. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

Let every youth in the church aim at obtaining the Saviour's encomium pronounced upon her who brought to him her alabaster box, and the treasury will be amply supplied. I know of one boy of seven years, who proposes to plant an extra ridge of potatoes in the spring for this service: and what hinders others to do likewise. May not some have a mission garden-bed, and others gather wild fruits in their season. Let the liberal devise liberal things. Where there is a will there is a way. Your gifts will be all the more interesting to yourselves, and all the more acceptable to the Saviour, if they are the products of your own industry.

The Lord loveth a cheerful giver. He would have you remember—and while you remember realise the truth of—the words of the Lord Jesus how he said, "It is more blessed to give than it is to receive. Honor the Lord with thy substance. "Cast thy bread upon the waters, and thou shalt find it after many days,"

Missionary Meetings.

We are glad to hear from correspondents of annual missionary meetings being held in many of our congregations. At some of these eloquent addresses are delivered, and then subscriptions are asked for. In other cases the meeting is asked for a collection which may amount to a few pounds—three or four perhaps—and then all is forgotten. The truth is that the enthusiasm caused by eloquent and earnest speaking, by a fair exhibition of the wants of the church, should never be allowed to pass off uselessly. It should be economized. Collectors should go round next day; or a special collection should be made on the next Lord's Day. Missionary meetings might be held with much profit oftener than once a year. The services of speakers should be secured who are thoroughly familiar with the work and the necessities of the church. In Canada we observe that the Missionary Meetings take place under the auspices of a delegation of Presbytery. Two members are sent off in this direction and two in that, till all the congregations are visited. This plan has many advantages, and it might be introduced with advantage in our own church. But the all important object is to bring matters clearly before the people so that all may understand why the church wants our help, and what she is doing with the money we place in her hands.

THE "JOHN WILLIAMS."

To carry on the work of Missions in the numerous islands of the Pacific, and to maintain an efficient superintendence of the native agents and Churches, a missionary ship has been long found indispensable. The "Duff," the "Camden," and the first "John Williams" have done excellent service in past years; and now that a second ship bearing that honored name has to set forth on her benevolent enterprize, we trust that through the divine blessing, her course may prove yet more eminently prosperous than that of her predecessors.

When the directors of the London Missionary Society resolved to build a new ship in the place of the "John Williams," wrecked last year on Danger Island, in the South Pacific, tenders were received from a select number of shipbuilders in different

parts of the kingdom. The estimate furnished by Messrs. Alexander Hall & Co., Aberdeen was accepted, not only because it was the lowest, but because, in looking at the figures, and in view of all the circumstances of the case, it was felt that the builders would enter into the contract, not with a view to profit, but because, as they afterwards said, "they had never built a ship for war, but were anxious to have the privilege and the honor of building one for peace." Having furnished a beautiful model of a clipper barque, the ship was completed within the specified time, and on Thursday, the 5th of October, was launched into her future element amid the cheers of an immense number of spectators.

The "John Williams" is a barque of 124 feet in length, 25 feet in breadth, and 15 feet depth of hold. Her builder's measure is 370 tons; and she is classed 13 years A 1 on Lloyd's register. The frame is of British oak, trussed diagonally with iron plates. Iron beams are also laid down for the deck planking, and four lines of plates run throughout the entire length, with diagonal bars intersecting them, between each mast. The planking below the water-line is of the finest American elm and the best quality of teak. All her fastenings are of the first order, and the workmanship, even in the least prominent sections of the ship, is perfect. She is coppered and copper-fastened. There is a poop, or quarter-deck, raised $3\frac{1}{2}$ feet above the flush, or main deck, giving eight feet of height to the saloon, which extends about forty-five feet from the stern, where there is a covered wheel-house, with steering apparatus on the most approved principle. The saloon is roomy and airy, and is fitted up in a simple yet elegant style. There are state rooms on both sides of the saloon, with three double berths in each, well ventilated. The framework of the state-room doors is of teak, and the lower panels of maple, both highly polished. A bookcase will occupy a large space in front of the stern cabins, where there are two compartments, and berths for children as well as adults. The tables are so arranged that they may be used for purposes of study as well as for meals. The saloon is lighted from above by skylights of stained glass with appropriate texts of scripture, the aspect of the whole being light and cheerful. It is intended for European missionaries. In the middle part of the vessel there are three berths, immediately before the break of the poop, the captain occupying one cabin and the mate another, while the steward's pantry and the dispensary are in the centre.— Still farther forward are the "tween" decks, a cabin for native teachers, a large roomy place, with bedroom accommodation on each side and excellent ventilation—a

most important provision in those warm climates where the "John Williams" will be employed. In the fore-castle there is ample accommodation for the crew, and near to it a sail-room, with berths for carpenters and native pilots or boatmen, which are often required when the ship is among the islands.

The ship is modelled according to the finest lines of the Aberdeen clippers. Her entrance is sharp, and her run very clean; while the floor is long, and the sides so rounded that there is not an angular point about the hull. There can be no doubt but the ship will work her way under any circumstances, where there is wind, off a lee shore, and will be easily towed in a calm. The main and fore-mast are of iron, and, having openings into the hold and at the top, they form ventilating shafts—a most important consideration where there is cargo. The bow is ornamented with a bust of John Williams, representing him in his prime; and underneath, overlapping the neck of the prow, is a carved and gilded open bible, with the motto, "Peace on earth, and good will to men." On the stern, which is finely rounded, there is a dove with the olive branch, and the scripture "Go ye into all the world," &c. The ship is barque-rigged, with all her standing rigging of iron wire, and has a very light and graceful appearance.

The "John Williams" sailed from London early in January, but encountered a terrible storm in the Bay of Biscay and had to put back for repairs. At one time during the gale it was feared that all would be lost; boats were carried away, the rigging considerably injured, but happily no life lost.

AN APPEAL FROM INDIA.

A Missionary Conference was lately held in Calcutta in which the Missionaries of the Baptist, Free Church, Church of England, Church of Scotland, Wesleyan and Independent churches took part. After prayerful discussion of the claims of the heathen, and the best method for spreading the gospel, an Appeal was adopted, addressed to "Ministers, Students, and all such as desire to be engaged in the spread of Christian truth." They ask earnestly for a large increase of men to labour in India, a country whose claims they consider paramount.

"We plead, not for a country but a continent; not for a nation but an empire, composed of numerous tribes and many nations. We plead for races richly endowed

with those qualities which give power and influence to men, and who in the aggregate form *one-seventh* part of the whole population of our globe. We plead for a people far more numerous than Africa and America united possess. We plead for regions which, in extent, richness of resource, productiveness and population, are equal to Italy, Austria, Spain, France, Germany, Prussia, Scandinavia and England united. Whatever indeed, in the form of dread superstition, vast demoralization, and great power and capability, is supposed to constitute a reason for the exhibition of Christian zeal, love, pity and beneficence, we can show in behalf of India.

"And the magnificent empire, greater than Persia, Babylon or Rome ever ruled, is open to every form of legitimate Christian effort. Schools are wished for, and may be established almost everywhere without the risk of failure; Christian publications are seldom rejected, and usually welcomed; and the Gospel may be freely preached in every bazaar, city, and village, stretching for more than 2000 miles from the Himalayas to the sea. There is, indeed, no heathen, Mohammedan, or Roman Catholic country in the whole world so open to missionary effect."

Then we have the following account of the work going on:—

"There are about 525 European and American missionaries now laboring in India. They are aided by 140 ordained native missionaries and 1400 catechists, whose services are invaluable; but besides looking to the Indian Church for aid, we naturally turn to Protestant countries for a larger supply of intelligent, learned and devout men. At present we have but one ordained native or European missionary to every 300,000 of the population. Imagine eight ministers labouring in London, assisted by seventeen Scripture readers and City Missionaries; or seven of the former labouring in all Yorkshire, with fifteen of the latter; or one of the former with two of the latter in Northamptonshire, or Nottinghamshire, or Leicestershire, as the entire Church agency for the conversion of the people, and then you will have but a very inadequate conception of the paucity of Christian labor in India.

"The result of this is greatly to be deplored. Long established missions are with difficulty sustained in a condition of efficiency. Many devoted brethren are left to labor alone. Promising openings for the introduction of the gospel are unoccupied; and vast regions, containing millions of human beings, are left without one single witness to protest against superstition and

sin, and to point the people to the Saviour of mankind. The limits of an appeal of this kind are too confined to give anything like a description of the extent of the field unoccupied, but we point to the fact, that whilst no town or province in India has an adequate supply of Christian laborers, there are several states larger than Wales, scores of districts larger and more populous than English counties, and an equal number of towns and cities containing from 25,000 to 300,000 inhabitants, without a Christian teacher of any description."

Encouragements to labour are not wanting. The vast Indian Empire is at peace. Eng. men are everywhere respected. Prejudices though deep and wide-spread are not violent. There is little or no danger to life. The climate is not very fatal to men of careful and temperate habits.

"A misconception exists in reference to the kind of men required in India which we are anxious to remove. Our greatest want indeed is men who unite to the highest devotion to their work and the greatest intellectual endowments, a large and varied amount of culture and learning. But for others less richly gifted there are fitting and noble spheres. The reformer like Luther, the thinker like Calvin, the preacher like Whitfield, the organizer like Wesley, the lecturer like Chalmers, the teacher like Lancaster, the writer like Paley, the pastor like Neff; and men of humble pretensions, who with loving hearts will be content to talk with the poor and humble by the wayside or at the cottage, may all find here "set before them an open door."

"Need we say more? The deepest, most yearning, desire of our hearts goes out in the cry—"Come over and help us." "The harvest truly is great, but the laborers are few;" we therefore not only pray "the Lord of the harvest, that he would send forth laborers into His harvest," but we appeal for help to such as are willing to labour where superstition has wrought its most disastrous effects, and the noblest triumphs are to be won for Christ. If we could use words of the most persuasive eloquence, and arguments of resistless weight, we should feel them most fittingly employed in pleading with you to become missionaries in India. We ask your aid in behalf of 180,000,000 of our race who are almost as far away from God and His truth as they can be: we ask you to give yourselves to the noble and honored work of seeking to lead these wanderers to Christ that they may be saved."

Our Foreign Mission.

Letter from Rev. J. D. Gordon.

Dillon's Bay, Eromanga, Aug. 3, 1865.

REV. AND DEAR SIR:—

My first year's residence on this island draws to a close, and I am thereby reminded that you as Secretary of the Foreign Mission Board will expect a report. To draw up one, however, and compress information on a variety of topics within a reasonable compass, and at the same time convey a clear and truthful impression, is what I do not feel competent to undertake.

On Thursday Aug. 3, 1864, the "Day-spring" landed me and two boat-loads of my effects on the rocky shores of Eromanga, which done she sailed again the same day to locate the Rev. Mr. Morrison and Mrs. Morrison on Fate. My first habitation was the house of an Aneiteumese teacher which was cheerfully given up to me, while he re-occupied one belonging to Mana and Joe. Having in a few days gained the ascendancy over my feelings I began to build one for myself. To do this with such materials as the island furnished and with native assistants was not an easy matter, especially as the timber was carried a day's journey from the mountain, a fact of which I was not aware at the outset, or the dimension of the building would have been less than 58 x 18 feet. Some women plaited thatch for the roof out of the sugar cane leaf, and the house was fit for occupation in two months. One half of the building is our school-room. Of the houses in the sketch in Dr. Turner's work not the shred of one was to be seen.

STATE OF THE ISLAND.

Before looking at the state of the island at the time of my settlement, it may be well to advert to the progress made by the gospel previously. After the event of 1861, 17 persons went to Aneiteum where they remained a year. Three afterward proceeded to Mare while one remained on Aneiteum. Four had died on Aneiteum, and two more shortly after returning to their native island. All who came back went into the sandal-wood trade and some permanently. Two are there still.

Of the original number seven are now no more; and one is a fixture on Mare as he is married there. Two were baptized on Aneiteum and three others have since availed themselves of that distinction. Then as all who left were not Christians, so all who remained behind were not heathen. After the death of the missionaries all religious exercises, excepting what were private, were suspended. There were however, 30 who kept up family worship and abstained from cooking on the Sabbath. Of these 24 were young. About 32 relapsed and among these were two chiefs.

When Mana and Joe returned they commenced to hold public exercises on Sabbath in a small house. A few young persons, but old friends, gathered around them. After a year's residence at the Bay, Mana removed to Rampuntowmax the chief settlement six miles distant. There resided the people just mentioned. A house was erected there work it at which he injured his side, while those who should have been assisting him more faithfully were engaged at a feast.

On my arrival prospects were cheering. A reed church had been put up at the Bay, another not far off, and a third was in course of erection. Thus matters continued for a few months; but alas—the proverb, "Too good to last long,"—was soon applicable.

My predecessor's translations were an elementary work of 8 pages; two editions of a catechism, the last being a tract of 4 pages, and filled with the principles of saving knowledge very well expressed and very popular; the history of Joseph and the Exodus a work of 24 pages closely printed, and which must have cost many an hour of fatigue; the gospel by Luke; the book of Jonah; the three first chapters of Genesis, and some minor extracts. The history of Joseph was finished six months previous to his death, but only a few copies of the work were in circulation during his life. While we lay at Aneiteum, the remaining sheets of the edition were gathered up and sent to the island by a young man, who had come for them.

On the suggestion of the Rev. J. Inglis

the gospel was issued after having undergone a revision by the Rev. J. Copeland, (who also supplied the 11th chap. which was missing,) with the assistance of an Eromangan lad who was on Aneiteum.—The printing was finely executed by the Rev. J. Ella, during his detention on that island. Mr. Ella also published a primer of eight pages, and a third edition of the catechism, and thus rendered very important service on this island.

EDUCATION.

It may appear incredible to you to hear that I did not find one who could read when I came here. Mana could read whatever he had previously learned either in the Samoan or his own language; but take him out of that beaten track, and he was in a position similar to that of a boy who might be set to read Homer without having previously translated his lesson, and who had neither teacher nor lexicon. Joe had not made the acquaintance of half the letters of the alphabet; and even at this date he has to think twice before he can call them all by their proper names.

My first efforts were directed towards laying the foundation of a book education. I, of course, began with those who were to be the instructors of others. But the difficulty was not to teach but to unlearn. To break down the rote system: that was the difficulty. And for a native to learn the art of reading, owing to his innate indolence and lack of curiosity to explore new fields, was the sorest drudgery.

In the end of November the following persons were teaching under the new regime:—(1) Nivan, at Rampun-umpan, southern headland, four miles off; (2) Soso, at Rampun towmasi, oldest station, six miles distant; (3) Narufo, at Rampuniatevi and Riako, seven miles; (4) Nariovi, in December, at Rampun-umakasow, eight miles distant by the coast; (5) Niloki, at Rampunari, a mile up the river, at the bay; (6) Joe at Unumpup, two miles up the river; (7) Neiheiman, at Sufu, two miles north; (8) Umow, at Arowo, Rowvilyow; (9) Nerimpow, at Potnuma, same side of the island. The two last mentioned began in January. I have taken the liberty

of introducing these men to you, for they are worthy.

VISITS.

In December my first visit was made to Rowvilyow. I rode thither, as I had been obliged with a horse by Mr. Henry. The first half of the distance was quite passable, as the way lead over mountain plateaus; but the other half through dense forests, over and around mountains, across brooks, gullies, ravines and rivers where horse had never planted foot before, and then at the risk, many a time, of being killed. On the second day, for example, when at a steep place in the path I was apprized that it was on the brink of a precipice—a fact which was concealed by the long grass and rank weeds. Upon drawing the rein the horse put his hind leg over.—Both of us feeling ourselves going I threw myself on the opposite side, and the animal struggling to regain his position toppled over on the safe side. I managed to disengage myself from the saddle and get from underneath, and escaped with a bruised knee only, and grateful to the Preserver of life for rescuing us from a death so frightful as that of falling over a precipice some hundreds of feet deep. The landscape was really enchanting; but the moral wastes!

We lodged the first night with an inland chief in an open house. The night was cold and all spent it comfortably. Next day we met, at a small bamboo school house, about eighty people. Learning that a hostile influential chief was absent I sent two other chiefs for him; but the naked savage would not honor me with an audience. He had a programme of his own and positively refused to be seen. He is the successor of the one who dispersed Mana's flock in 1861.

As Joe in particular was opposed to the re-opening up of Rowvilyow, and being at a loss to know how to proceed, after having addressed the people I took a vote, when there stood up for a teacher thirty-five men, twenty boys, and there about twenty women outside. Having again consulted those who accompanied me thither all agreed to leave one with them. Next morning, when taking my leave of them, it was quietly inti-

mated that the teacher would not suit.— The reason why came out afterward. His father, in former days, had killed some of the tribe of which he was chief, and the teacher was not one of the tribe of our hostile chief. In short, the people though able to cope with the man were afraid of him. But as all arrangements had been closed and information then given withheld, I could not stultify my own proceedings by leaving one whom they wished, especially as I could ill spare him for them, but promised to let him come in a month's time, with which they were satisfied.

EXPLORATIONS.

After the meeting on the preceding day we proceeded to the sea, two miles distant, and there saw a few of the remnants of Mana's work. Fording a river at the west side of the bay, we were walking around it on our way to the old site, when having walked a mile over loose sand while the evening sun was beating upon us, I was obliged to halt. The natives with us, too, belonging to Rowvilyow were afraid. We sat down on the shore in company with a few natives of the place who were painted red and black, well equipped with foreign arms, and in the interest of the traders.— We chatted together, prayed, and on parting sang the "happy land," a hymn with which a small spot on the then desolate shores had once been vocal; and we could but hope that "The strains which once did sweet in Zion glide," would soon be poured forth from hearts tuned to the praise of Him who is Lord over all and blessed forevermore.

While some were thus engaged, others were exercised about making a safe retreat. The wood at the base of a mountain was nigh. Two of us brought up the rear, and just while within a pace or two of the forest a Rowvilyow native who was behind me bounded forward, gun in hand and looking behind him thoroughly frightened. I looked behind me and the only apology that I could make for him was to doff my hat to his countrymen on the beach.

The sun was then roaring the sea and a mountain half a mile in height to climb and two miles to be walked after that. We

again met our friends at the place whence we had set out, and after a bountiful repast assembled for worship. Undesignedly we were two companies worshipping simultaneously. Two natives prayed, and thus engaged while one was prising between his sentences the accents of the other were distinctly heard, and the effect, at least upon my mind, was impressive. There they stood — two witnesses — and surely every word shall be established.

Some women were exceedingly timid. Even when urged by others they would not come near me, and if I strolled down to them they would tremblingly repeat my words — sometimes in a ludicrous manner — being stupid from agitation.

There, too, I saw one of those who had been to Samoa — a helpless cripple. He had not a finger on either hand of the slightest benefit. Another of those who had been to Samoa and who lives on this side the island, has since taken to himself two women. He acquired sufficient influence by being made overseer of a sandalwood station, to purchase two.

PROGRESS AND DECLINE.

When Mana and Joe resumed the work all the malecontents in their vicinity threatened to kill them. Anticipated disease and death were assigned as reasons. The recollection of the scourging which they had received is burnt into their very hearts. A few months afterward, and eleven previous to my settlement — there was an earthquake of unusual violence. One in 1860 broke up a war encampment. The influence of the last one was turned in favor of Christianity, I know not how, unless it were through a story which got into circulation to the effect that Mrs. — (my informant,) and Mana prayed and the island did not go down. Humanly speaking the work was resumed a year too late; as I came when the good impression was fast fading out of the memories of the mass and now it is clean gone.

For four months after my arrival the attendance at the Bay on Sabbath would average 100. Some days about 150 were present. That of the school during the same time would be 30 or 35. In January

nearly 300 primers and 500 catechisms had been circulated. It may strike you there was some prodigality in that. But when one comes saying he wishes a book and by promise guarantees to make a good use of it, it is not easy to refuse. A few days after their receipt, they were hung up to smoke, the owners not troubling more either them or the school-rooms. This was not unexpected. In March only about 150 persons were at all regular in their attendance, and by the middle of May but 125, which leaves a small dividend for each school.

CAUSES OF DECLINE.

The number and potency of the influences at work against Christianity vary according to circumstances and localities. Take as an illustration Unumpup: The "John Williams'" last visit—took away a young man belonging to that place to Aneiteum, and who subsequently resided a year on Mare. He affirmed on his return that the people where he had been were dying, and zealously set himself to oppose the spread of the Word of God. Some from that tribe who attended both school and church immediately threw up both; and Joe who had been settled there four months was dismissed in March. I never got an audience of the chief (a youth under the influence of others) and of the people but a very few.

Take another instance. In January a young man was killed at Rampuniatevi.—He had been trespassing upon a chief in a neighboring settlement. A breach of the seventh commandment is punishable with death, and it is one frequently inflicted.—At the time I had invited all the chiefs favorable to christianity, to a supper and entertainment with the magic lantern.—When they were present here, next morning after school one shot an arrow into Waki's side. He was carried into a house near by, and death not immediately ensuing, the brother of the one who shot him, and who had been in the *Dayspring* five months, went next day and cut his throat. Waki was one of the Bunkil party in 1861. It was in his heart to have told them, but he

dared not. Waki's father had killed the father of his murderers when they were little boys. This was the reason why he met with such a fate. He was not really killed to appease the vengeance of the injured chief, whose women had ran away from him. Thereupon followed the re-fortification of war caves at Raiko, and soon after at other places.

Again, after these things, a chief of this settlement incurred wrath, by keeping some boar's tusks which he should have given to another, and by some other informality, and it was generally resolved to destroy the two settlements. Different chiefs cautioned the teacher against putting up a church, which was in contemplation, as it would only be burnt. One night he was awakened by the enquiry, "Who is with you." On replying that he was alone, he was advised to remove as he would be killed. To this he said, that if any were disposed to do so they might, that they could only kill his body. Finally, nearly one half of the island was involved, and the agitation for two months was intolerable. The matter was settled by making a present of goods. But Riako was destroyed.

Take another stand point. The mission premises are on the point north of the river. The sandal-wood establishment is about four hundred yards farther up the stream. On the opposite side satan has kept a small outlying picket since 1839. Shortly after the settlement of teachers at Rowvilyow, one from this detachment proceeded thither and inflamed the people, or tried to, against christianity, and advised them to kill Umow. The cry about disease and death, took, of course. Others did similar work in a district south.

In February a boat came from Aneiteum. The captain was a gentleman mentioned by Admiral Erskine. It was reported of him that he asked the people on the other side of the island why they take missionary, and that he told them the people elsewhere who did so were dying, and that they should throw away their clothing. Now, I am not aware that the man ever said so; and our friendly natives here were charitable enough to believe that some of their own country-

men got it up. Nor would I mention it here were it not for the fact that the effects produced were the same. There was a general flinging away of clothing, a return to nudity and painting.

I do not know if I should mention that I heard of a design against myself, which was to have been put in execution by knocking at my door some night. Two of our natives seriously cautioned me against responding if such solicitations should be made. There was something in this but I am not aware of its origin. It was generally known. These things were not nice lullabys.

FEASTS.

But above any one or all of the preceding causes combined is another, namely, feasts. Slander may be outlived; foes, not implacable, may lay aside their enmity; but when will feasting be numbered with the things that were? The sounds which fell first upon my ear after landing were those of shells blowing for a feast, and like the tolling of a bell. Since that time there has been no intermission. Within a radius of 10 miles from this place there have been held 25 or 30 feasts regularly at the times of new and full moon; and at the larger of these 400 or 500 were assembled. To give an account of these would require a separate paper. Suffice it now to say that they are prolific of evil, and are Satan's stronghold. Preparation is made for one a fortnight before hand during which time companies are arriving who come in some cases from extremes of the island. At feasts, councils for war are held and the enemies of the Lord strengthen their hands. For feasts the chief, both in quantity and quality, of the products of the earth are gathered, and of hogs also. Wagon loads of yams are bound to a frame work made in the form of an isosceles triangle and having bases varying from 3 to 30 feet, and some of which extend to the height of 100 feet. And there they hang for five or even seven months. At these their sacred objects are exhibited, viz.; navilaks—which are composed perhaps of argillaceous earth, or some of them may be stalactites—weighing from 3 to 30 lbs. These are images of the

new and full moon and the great gods of Eromanga, and are in the possession of the chiefs. When not in use they are kept hid in the ground. Small ones are in a few instances the property of others. These stones, curves and rings, are continually changing hands. Hence I infer that idolatry will not fall piecemeal. Numpuri shells and boars' tusks are their other sacred articles. The shooting of a volley of arrows at on-lokers is a practice too on such occasions not unfrequently fatal.—Another thing which has operated against us is the fact that several have been removed by death.

DEATHS.

The first called away was a little boy—one of those who had stood firm though very young. His sufferings were unmitigated. When removed his hip joints were entirely bare and protruding. We may hope that he is now like Lazarus nestling in the bosom of Abraham.

Mana followed on the 17th January. He had been laid aside from all active duties long before I came. His disease was probably pulmonary consumption. As I gave an account of this event at the time, I need not repeat it now. Since that period 8 have followed, also 4 children.—Of the heathen 4 died near us. One was carried to me delirious from sun-stroke. His shrieks frequently awoke me at night while he remained on the mission premises.

One who had come to see the *Dayspring* on her first visit, was killed and eaten shortly afterward. In December the grave closed over his murderer. He was interred by his friends on the opposite side of the river. Hearing at sun-set that he was being buried alive I hastened to the place a quarter of a mile up the river. We saw the grave in a thicket but no one was there. At the point we heard while returning that he had ceased to breathe. But two days before they spoke of him as having died, and believed that he really had. If in this sense he died he was buried alive. At any rate his body could not have been cold. Then followed the days of his mourning; and one went even from the Mission premises to weep for the cannibal. Nothing

these people ever did shocked me so much. The hero of 1839 was, of course, chief mourner. The great day of revelation, too, may shew that all the plots formed against christianity in this island may be traced to his door.

Several have perished in the Sandal-wood trade. In February two men and a woman of Eromanga were killed at Rowvilyow, by Tanese, an occurrence which operated strongly against our work there. I heard of three Tanese killed and an Aneiteumese, besides others wounded. In June a jealous Malay shot a native of Lifu, who died soon after at Dillon's Bay. But the greatest slaughter occurred in July, when a white man, named Fletcher, and twelve natives of Sandwich was treacherously tomahawked, a few wounded escaped. Shortly before my location a white man, named Jerry, and seven natives of Sandwich had been murdered, making in all about thirty who had perished within a year in that horrid trade; and this has been about the average, probably, of lives lost thus, during the last twenty years. It is indeed dreadful to live in such a land and move about among such conflicting races. I cannot add more without indulging in invective. The sandal-wood trade is done and the finale is terrible; more terrible will be the day when inquisition shall be made for the blood shed on these dreary, bloody shores.

Other causes besides those just mentioned operate against Christianity, and of a more painful character, viz.: missionaries themselves do not always pull together. Contradictions are various. I shall briefly notice a few, in discovering which, too, perhaps I may get credit for some degree of ingenuity. And first, in reference to the sandal-wood trade, our church members at least a few of them, know the character of the trade. They have seen its evil effects upon their own country-men in the use of guns and tobacco. Notwithstanding, our Mission vessel, and not she alone, has carried off sandal-wood publicly, and not in small quantities either, while the first mentioned vessel makes no scruple about disposing of fire-arms to the natives.

They know too that missionaries come

armed and thus far put themselves on a level with the natives. In my humble opinion the man who cannot make up his mind to come unaccompanied by his gun and revolver should not come at all. The natives are aware too that the "John Knox"—shade of the Reformer!—is now a sandal-wood trader tho' the metamorphosis is to them inexplicable.

In March the natives of Rowvilyow said, "We do not wish to carry double. One is enough—Christianity or our own customs. Let us stick to our own." Expect not to hear of great things from this island. The aged will go down I believe to their fathers; and during another generation the land may be purged from its blood, and crimes unnumbered and untold, when these painful contradictions will either be unknown or unremembered.

WEEPING PLACES.

The land is full of these as well it may; and they are in keeping with everything around them. They are tent-like constructions made of old trees. They are from ten to thirty paces in circumference; and the inside is stuffed with refuse of the ovens which is the fare of the spirits. They weep sitting in the dust and with their faces besmeared with ashes. Weeping continues for weeks and even months. Day by day relatives of the deceased take part as well as friends—and this custom involves an absence from all the means of instruction. When the vital spark departs the death-wail begins, and the whole performance is quite oriental. I may give an example.

One of our number who died dropped down dead upon the path one morning. He had left his native village under unhappy circumstances inasmuch as he had, though but a boy, drawn a bow to shoot his brother for a breach of the seventh commandment. His aged mother was hastily conveyed to the place; and she had preceded me but a little while on my way to the burial ground. The house was crowded, and one of his brothers was vociferating incessantly something in commendation of the departed. His face was livid with anguish and suffused with tears. It was

the wildest, maddest grief imaginable, tho' a mere outburst. But his poor old mother! While the body was being wrapped up, bending forward on her hands and knees she touched the winding mat in the most feeling manner and sobbed aloud in truly pathetic accents, "My son, my son, my dear son!" the mere recollection of which is sufficient to moisten one's eyes. I usually spend an hour at the grave where we engage in reading, speaking, praying, and singing.

BIRTHS.

Against the foregoing long list of deaths can be set the birth of six living children.

MARRIAGE.

I had the pleasure of leading Joe and a widow into the state of matrimony. Joe being an historic character, and as it was the first christian marriage, we waited for a few days for the arrival of the *Dayspring* to give it eclat. But love brooks no delay; and the vessel not appearing after an absence of seven months and a week he was married on the 23 of June.

BAPTISMS.

Five were baptized on the 27th November. Nilapore—a married woman, and the best on the island; Uki and Soso her brother; Naruso and Niloki. The brother and sister are alone in the world. Their father was murdered one night in his own house by the man who opposed the Word of God at Rowvilyow. Soso is disabled in his right arm which was shot. Naruso was an assistant teacher in former years, but he says unconverted. He is now getting up in years. Niloki is one of our best, and comes from the vicinity of Bunkil.

June 18.—Nerimpow (married) was baptized; and on July 2nd, Nivan and Nariovi (teachers) and Feteflanum—a young man.

COMMUNION.

On the 17th July two women and eight young men were admitted to the table of the Lord. One of our number was prevented from partaking on account of ill health. Besides these there were present the teachers and two of their wives from Tana, which, with the man and his wife living on the island, made our company number seventeen persons.

Our communion season fell on treubulous times. On the Sabbath, itself, the foreigners and natives of the bay were engaged in open warfare. We may, however, draw encouragement from the fact that Christ has here a little church, and, I think, composed of living members, so that we can now plead the promise—"The gates of hell shall not prevail against it."

OUR PRESENT STATE AND PROSPECTS.

About one hundred and forty-five are reading the primer, fifty the gospel, and the average attendance on Sabbath is three hundred. About twelve have read the gospel through twice, and as many more can write.

The people now make a respectable appearance at church. A few women used to meet once a week to sew. Nickamisia, the Annetumese teacher's wife, was at the head of these, and she has rendered us much assistance in her own sphere. These women made one hundred and fifty shirts for men and boys, and one hundred upper garments for women. In addition about sixty garments of different kinds, besides several pieces of flannel, &c., were distributed.

The book of Genesis has been translated and seventeen of the Psalms. A small work containing thirteen psalms and hymns, I got printed at Sydney, through the kindness of the Rev. W. McIntyre, at a cost of £4 stg. Mrs. McIntyre generously bore the expense—at least in the mean time.

Scarcity of food at Dillon's Bay is a great drawback. The whole valley, mission premises and all, has long been trodden down by horses and cattle. Few, very few, people reside at the bay. During the months of January, February, March and April, or a great part of that time, I had but twelve in all, young and old, residing on the premises, and these were living at a starving rate. Of these, too, not one was native-born of the locality. I am dependent upon visitors very much to keep me company. There are great odds against us. Only two watchers out of the eight are at present doing anything considerable, while four have been idle for five months.

The island, for the past few months, has been in a very disturbed condition. The

state of matters was becoming worse and worse. The Lord only knows what the issue will be.

I had been living in expectation of having a co-laborer during the coming year, who might settle at Rowvilyow; but my hope has been deferred. There is so much intercourse between the west part of the island and that, that a missionary is needed for that place. The chief difficulty will be to select a site which will combine a good many people with harbor accommodation. Three missionaries will be enough for the island, but four would find sufficient territory. But whether even one will be allowed to work there longer, or a single teacher, will, in all human probability, depend much upon the proceedings of Commodore Wiseman, when he shall visit the island. I have told our people that Jehovah is our man-of-war. Yours, in the Lord's service,

J. D. GORDON.

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**Letter from Rev. J. D. Gordon,
Eromanga.**

The following are extracts from Mr Gordon's letter to Dr. Bayne, dated the 26th September:—

"The circumstances under which I write this note are painful rather than pleasant. We have here fallen on perilous days, so that between sickness and death, wars and rumors of wars, murders private and public, and the threats of the heathen, I hardly know what to do. The last war, in which eight chiefs were pitted against ten, commenced after the *Curacoa's* visit a month ago. Several were wounded with arrows, and one on our side was tomahawked. On the south side there was war in which three lives were lost. And now the people of my most promising village, Rampunumaksow, have gone to war among themselves.

All those attached to christianity were allies of Waristaki, the chief up the river, who, with his people, though opposed to christianity is not opposed to the white race. The object of Kowiowi and Worisnangeri, who act in concert, is to dispossess this chief and then to destroy the Europeans and the converts. Yesterday a native returned from Rocvilyow with news that ou-

foes were getting reinforcements from that quarter. The last resort this time has been taken, viz.,—Pieces of cocoanut trees are sent from tribe to tribe. Each tribe that receives it keeps it a day, and are careful from the first to keep it from falling or touching the ground, as this would be a bad omen. The tribe that refuses it is "cursed." No one now knows that his life is worth a day's purchase. On Saturday last Kowiowi, the root of all the trouble, wished Warisnangeri to send to the mission premises and kill Nebeman, who, several months ago, was settled at Sufu. He hung his head at the proposal.

Our enemies now come prowling about the premises after night. I can scarcely set a watch—my people being few, but I must try it. I tried locking the door for a few nights but this prevented my sleeping. I have discontinued the practice and sleep has returned to me. The unconscious hours of sleep are very precious. I fear their attempts to set fire to my premises, and locking the door would not help this.

I wrote you an account of Sir W. Wiseman's first visit. True to his word he came again yesterday morning, and chiefly on my account. For this you will not feel less grateful than we do. But of what use is his visit. Evidently his last appearance did us no good; it emboldened the wicked still more. Yet their continued bad conduct after his departure may have been a coincidence, not a consequence. I have written out a memo. of complaints against the two chiefs above-mentioned. Sir William has most graciously received it and expressed his liveliest sympathy. This was all he intended doing till he should make a representation of the case to the Admiralty.—Our situation is perilous and the case extraordinary. The place in possession of Joe and others, and the site of a school house bought by my predecessor from the late chief here, have been taken formal possession of by Kowiowi since the late visit of the Commodore. The Commodore summoned the two chiefs to appear before him. Kowiowi was at Sufu and pled sickness, but he would come when the other would. The Commodore has waited here two days although already behind time. He will wait till noon to-day, and unless they come he will go down to their village, which is on the coast, and probably invite them with a few shells. If they come he will make them prisoners and carry them off, promising to bring them back and restore them if those behind behave well. All this he is about to do purely for the interests of *humanity* on the island, and he regrets that his circumstances forbid his doing more. * *

I sent for our friendly natives to come, but though they responded promptly at first, not so now. They were mocked for

coming before and are now ashamed and afraid. The Commodore has written me a formal letter urging me to leave, and offering to convey me and the teachers to the Loyalty Islands, or New Caledonia, or Sydney, or even to Aneiteum. But my way is hedged up so that I cannot avail myself of his offer. Were I to do so I would never hear the last of it. What can any mortal man do in such a dilemma?—Clearly but his duty to the best of his judgment, and look up. Were I to run now, the people who have embraced christianity, (and even now there are four young men candidates for baptism,) at the risk of their lives, would not, could not feel but what they had been betrayed. I offered to go hence if the brethren would provide an asylum for me, and as many as wished to follow me, otherwise I would share their fate. This they could not do. It would put any people about a good deal to make provision for probably not less than one hundred people, men, women and children. I can now but do my utmost to get more to come and settle here—but they are afraid knowing the jealousy, hatred, and slaughter to which the step might expose them. After all I hope the ark will not fall into the hands of the Philistines. The Lord knows when and how to deliver the righteous. * * * * [Mr. Gordon went on board the *Curacoa* and then wrote as follows:]—My heart is distressed. The Commodore fired only a dozen shots and a few rockets as a warning to them. I fear they will not view it in the right light. Though worned off distinctly the infatuated people kept walking about the shore, which shows how lightly they esteemed the power so often threatened. They even fired on the boat that was sent to take soundings. The Commodore has left a written message for the chiefs. If they take this warning they will not be visited again in the same way, but otherwise he will return and scourge them properly. My teachers are of opinion that the warning will be taken but lightly, and that it will not induce them to deal more favourably with us. At all events they had greatly desired it, and looked upon it as a last resource. All have acted from the best motives whatever the consequences may be. No one could have had as much intercourse with the Commodore as we have had without entertaining of him the highest opinion. He has my entire confidence and highest regard. The Commodore is just going. I have not yet heard from a messenger sent to Sufu at noon. The Lord lift on us the light of his countenance and give us peace. I think I may have to retire soon for a season, or finally. The Lord's will be done. Farewell.

P.S.—The messenger has just returned.
JAMES D. GORDON."

Letter from Rev. D. Morrison.

Dillon's Bay, Erromanga,

August 15, 1865

Rev. and Dear Sir,—

I wrote to you a few days ago by the *Esk*. I write now by the *Curacoa*, the Commodore's frigate.

We left Aneiteum for the North last Thursday. The Commodore Sir William Wiseman, wished the *Dayspring* to pilot him to the various islands and places at which is was deemed of importance that he should call. So we first called at Port Resolution, Tanna. On dropping anchor he sent formal summons to the various chiefs implicated in the destruction of Mr. Paton's house and property, requesting them to appear before him that he might speak to them, by to-morrow noon, failing which, he would shell their villages and destroy their property, and kill as many of them as came in his way, to punish them for having destroyed the property of British residents, to whom they had sold land and promised protection on it. Friday noon came, but no chief came to see the Commodore. Meanwhile the *Dayspring* was full of them, trading with yams, fowls, oranges, &c. After twelve o'clock one could see that preparations for an attack were going on on board the *Curacoa*.

Saturday forenoon the bombardment commenced. Armstrongs, rifles and cannon, were fast hurling their deadly contents on each side of the harbour. A boat was, meantime, streaming fire on shore by means of rockets. The previous night having been rainy there was nothing ignited.

About 11 A. M., four large boats were sent ashore, full of men armed to the teeth. They landed without opposition, went into the bush in quest of villages and plantations to destroy. They returned about 3 P. M. What they did we could not see, as the villages are built among the bushes.

One of the sailors was shot by a chief from near Mr. Matheson's place; but he, in turn, was immediately cut down by another. We did not ascertain with certainty whether any other of the Tanna-men fell. There were twenty-one canoes de-

stroyed by a party sent along the shore for the purpose.

Nowar, a friendly chief, was not molested. He was cautioned to keep his own territory, and to have his canoes also on his own beach, and that no harm should befall them. Thus his people stood securely on the beach all day, viewing what was going on with mingled feelings of pleasure, gratitude and terror.

From intercourse had with them after the affray was over, it was found that a very decided impression had been made on the whole race of them. All were eager for the cessation of hostilities. Not only those friendly before, but also those who had been hostile, were urgent to have teachers sent them as soon as possible, promising them food and protection. The destroyers of Mr. Paton's property promised also to build his garden fence and repair his house, the walls of which are still standing, as well as they could. All of them, but the friendly chief in particular, were urgent on Mr. Paton to come and live again among them, promising all good behaviour, that he in an of-war might fight them no more.

This was the state of matters when we left. The issue remains to be seen.

Sabbath morning, at 7.30 A.M., according to the Commodore's instructions we sailed for Dillon's Bay, with a stiff and favourable breeze, where we arrived about 4 P.M. The *Curacoa* followed us.

Mr. Gordon, on landing, found that the heathen had been destroying the property of those on the mission premises, and dispossessing them of their land, so that they were all now cut off from means of subsistence, with the avowed purpose of destroying the missionary himself, in the end. Thrice since he went to Aneiteum have they been proposing to burn down his house.

On Monday Mr. G. assembled those friendly to him into the school room. The Commodore asked them whether they were willing to stand by Mr. Gordon or not.—The chiefs present, with the exception of one, said they were. One was silent. Having told them what he would do in the event of their doing Mr. Gordon any harm, he went away.

On Tuesday the Commodore summoned a few hostile chiefs living near. Two came. He met them at Mr. Gordon's house. He spoke to them in about the same terms as he did to the others yesterday. He could not punish the murderers of Mr. and Mrs. Gordon, from the vessel, and he had no arrangements made for land warfare, therefore he deemed it best to do nothing this year; but promised to have special arrangements made, and to come and punish them in May next. The results of these proceedings remain to be seen.

Aug. 18th.—We came yesterday to Havana Harbour, a famous and extensive harbour on the north-western coast of Fate. We anchored off Sema on the east side of the harbour.

The Commodore wished Nameng, chief of Konra, an island in the mouth of the harbour, to come to see him, as he had heard of his ill-conduct towards white men,—or rather British subjects visiting the harbour; and also of their having, some years ago, murdered the teachers left on the island. Mr. Inglis and myself took him and several others on board the man-of-war to interpret to them the Commodore's word. They promised good conduct for the future.

In the afternoon we landed Mare teachers, Joane and wife; and Wapoi and Wapala, young men, on Ungster under the care of Fungalulu the chief. He promised to give them food, to protect themselves and their property, to assist them to build a house for themselves, and also to acquire the language. Mr. Inglis said that considering all the circumstances it was the most auspicious settlement of teachers, which he had ever witnessed. Having commended them to God by prayer we put off again for the vessel, now on her way out.

Towards evening, we again visited Mangolu, towards the mouth of the harbor on the same side. These had sent me word early in the year to send them teachers. We had none to give them at this time; but we called to keep up a friendly feeling with a view to the future settlement of a teacher among them. They received us most cordially. We told our tale, gave the chief a small present and went away pro-

missing to return to them with a teacher as soon as we could procure one. Mungatu, Konra, and Sema are now waiting for teachers. They say they will have Erakor men to teach them: Thus we towards dusk turned away from this most interesting and important field thanking God and encouraged, and hoping that the long dreary night of heathen darkness on this most beautiful of islands is now at length to give place to a glorious day. It was agreed to leave the three young men together until they can speak the language of this island, when it is contemplated to send them to different stations. A voice in these leadings of God's providence cries: Come over and help us! O may many of the pious youths of our beloved church hear the call!

Religious Intelligence.

A Presbytery in China.

There are now several Presbyteries in India and two or three in China. The Presbytery of Ningpo, China, recently sent a narrative of the state of religion within their bounds to the Synod of New York. They speak with satisfaction of the increase of the number of ministers from the native Church; of the perfected organization of the two additional churches determined upon at their last meeting; and of the steady growth of all their churches in numbers with augmenting evidence that they are being built up in faith and in love. "We have now," they continue, "four churches. Each of them has been steadily increasing. Fifteen have been added to the Ningpo church; thirty-three to the Tii-yu-yiao church; ten to the San-pob church; and six to the Bao-ko-tah church, including three who were added on examination at its organization. Besides this, one man was baptized at Zing-nyii, a mission station beyond the bounds of any of these churches. A further manifestation of the Spirit's presence is seen in the fact that in all our churches there are inquirers, and that the walk and conversation of most of the members are orderly, as becoming those professing the religion of Jesus. Another gratifying circumstance denoting progress, is the disposition of our churches to do something toward their own support. One puts forth efforts towards raising the pastor's salary in part; another pays the rent of its own place of worship, and defrays its

elders' expenses to Presbytery; another continues in part the support of an out-station."

The Missionaries and Natives in New Zealand.

Mr. Fitzgerald, who has resigned the Ministry of native affairs in New Zealand, together with the Weld Ministry, writing to Mr. Adderley, M.P., says:—"The present suspicious and sulky attitude of the great bulk of the native race has its origin, partly, at all events, in a multitude of petty grievances arising out of unfulfilled promises. Instead of leaving them alone, and giving them what they ask for when it is a matter of indifference, we have treated them like children, and acted as if we knew much better what was good for them than they do themselves. Their conclusion has been that in all this manipulation we were looking to our own object and interests and not to theirs; and I cannot tell them that this is altogether a mistake. One most remarkable instance of this is seen in the hatred to the missionaries—an entirely new feature in Maori sentiment, but one painfully evident. They accuse the missionaries of stealing their land while they pretended to teach them religion, and point to the large estates formerly acquired by the missionaries. Unjust as these charges are, with some exceptions, they are deeply felt. As one chief expressed it, 'While you were teaching us to look up to heaven, you were pulling the land from under our feet.'—Again, they look on the missionaries as having deserted them in this, as they view it, unjust and aggressive war, and as having sided with their oppressors. One point in particular is pointed to. Bishop Selwyn accompanied the army through the Waikato, and endured all the misery of a campaign in order to tender his services to the wounded and dying of both sides. But the natives believe that he was actually in command of a part of the army, and was showing General Cameron his way about the county. W. Thomson, in a petition to the Assembly, speaks of 'the army of Bishop Selwyn and the General.' Formerly the missionaries were the link between the two races. Now this link is absolutely dissolved, and in this new-born hatred of the missionaries lies one of the causes of Hauhaism."

This shows how very carefully missionaries should avoid everything leading to complications in war and strife. The apostolic example is the only safe one—to know nothing among men but Jesus Christ and him crucified.

Temporal Value of Missions.

Says an American contemporary:—"It is almost incredible that a loaded wagon could be drawn through wilderness, desert, and mountain passes thousand of miles.—What demonstrated its practicability? Not commercial enterprise. Not the reckless daring of the emigrant. Not the spirit of adventure. It was the missionary zeal of two families sent to Oregon by the American Board. In 1836 Rev. H. Spaulding, Dr. Marcus Whitman, and their wives, were about to proceed to their labours in Oregon, and decided to attempt the journey over the plains with wagons. Many thought it impossible. Just after the decision was made, Rev. Jason Lee wrote for the female members of the Methodist mission to come around Cape Horn, saying that no woman could live to cross by land. It was too late for the families of Messrs. Spaulding and Whitman to change their plans. Fearing and hoping, they entered the lonely plains and reached the waters of the Pacific in safety. Two years later, four women crossed—they were all wives of missionaries. The next year two more crossed, missionaries' wives both. In 1840, four more women crossed; three were missionaries' wives and one the first female emigrant.

But for the zeal and daring of these first missionaries, the overland wagon road would have been for years a thing of the future. Our female and infant population of the Pacific coast would never have been there. And without families there could have been nothing like permanent settlement. Mere shanties of trappers, fur-traders and gold-hunters would have been all we should have had in place of towns and cities; and quite probably by this time not a mile of the Pacific coast would have been in possession of the United States."

Great change in Italy.

The contrast between what Italy was seven years ago, and what that kingdom is now, is most striking and encouraging. In 1859 the Word of God was a forbidden book. The travellers' trunks were made to disclose their most precious contents—Bibles—which were at once consigned to the flames. People who dared to read, even in their own houses, the message of God's love to man, were hurried off to prisons. Now Italy is the freest of all free lands upon the Eastern continent. The Bible can be sold in the streets. The herald of the Cross may offer salvation through a crucified Saviour in the highways and market places. Thousands flock together to discuss the doctrines of the Bible, so new, so wonderful to them. Driven from their churches, they meet in work-shops, in barns, and in the open air, to listen to the

message from on high. The long-persecuted Waldenses have come out of their hiding-places and mountain fastnesses, and offer to the inhabitants of the fair valleys the truth as it is in Jesus. The Covenanters and the Wesleyan are sounding loud the trumpet of the gospel. A noble band, emerging from the darkness of centuries, meet and draw up a system of theology for the Free Italian Church. The people hunger for the bread of life—they clamor for it as do their lazzaroni for food. They are poor, they are ignorant. They are going through a religious crisis. They have been forced by the Pope and his pompous encyclicals to despise and reject the Papacy; and if a true spiritual faith is not soon given them, they will reject all religion, and skepticism will spread its blighting curse over all the land.

New South Wales.

The Rev. Dr. STEEL of Sydney writes to the *F. C. Record* an interesting account of Presbyterianism in New South Wales. We make a short extract:—

"A plan has been nearly matured of a Supplementary Stipend Fund, and a Home Mission and Church Extension Fund. No congregation is to get a minister without contributing £150 of their own resources, and a manse or residence. None is to get more than £50 out of the Central Fund. The minimum stipend is to be £200 and a manse, or £250 without a manse. This is lower than Victoria, but the population is scattered, and living is not quite so expensive.

We propose raising £1,000 for the passage of ten ministers from home. They are greatly wanted. They must be young men, of good ability, ready to itinerate, and of good address—£200 a year for two years will be secured to such as come properly accredited; but they must, if required, be ready to labour during that period under the direction of the Committee. I trust you will look out and commission some able, young, unmarried men. We must have a higher type of ministers, if we are to advance. The sharpness and activity of the colonists will not be satisfied with dull preachers. Able men will be well sustained. . . . We trust to establish inter-colonial correspondence with the Churches, so as to give greater cohesion to the Presbyterian cause, and to make it more effectual in Australia."

"A supplementary Stipend Fund nearly secured:" This is a work that remains to be accomplished in our church. We cannot put it off much longer. The Home Mission should be relieved from the care of

congregations as soon as they are regularly organized. The "Supplementary Board" should have funds of its own. Our Synod has been gradually feeling its way in this direction, and we suppose the decisive step will be taken in course of the present year.

Free Church.

The attendance at the colleges of the Free Church numbers 224, being just one above last year. There are 121 students at Edinburgh, 76 at Glasgow, and 27 at Aberdeen. About twenty, however, are students from other churches and from other lands, and therefore not available for the ministry of the Free Church.

The Sustentative Fund shows an increase of nearly £2000 over the corresponding period of last year.

The Foreign Mission also shows an increase of more than 50 per cent.

United Presbyterian Church.

The income of this church for Foreign Missions for 1865 is larger than ever before, being about £24,000. About £10,000 were raised in the same year for church extension in Scotland.

The *Record* contains the obituary of Rev. Andrew Main, one of the Jamaica Missionaries.

The Manse Fund amounts to nearly £5000. A strenuous effort is being made to raise the stipends to a minimum of £150 with manse.

The Sabbath School.

Sabbath School Lessons for April.

FIRST SABBATH.

SUBJECT: *Jacob leaves Laban.* Gen. xxxi. 36-55.

We shall draw out the leading facts and lessons, partially at least by *questions*, occasionally giving the answer. Let us notice the statement of Jacob's feeling and reply.

Vv. 36, 37.—What were his feelings? Was his anger sinful? State the difference between sinful anger and righteous indignation. *Ans.* (1) the latter has a just cause; (2) it is not excessive. How was Jacob's anger expressed? State the meaning of the word *chode*. In what words did Jacob expostulate? Name a righteous man who appealed in self-defence to those who knew him, in similar terms. 1 Sam. xii. 3. Would a guilty man venture on such a challenge?

Vv. 38, 39.—*Jacob's appeal to past conduct.* During how long a time had Laban known him? State the extent of his service with him, respectively for Leah, for Rachel and for his flocks. What was the result of this trial of his fidelity? Here we have the picture of the faithful shepherd. Present one of the unfaithful. Ecck. xxxiv. 1-5. What lesson have we here for the minister and Sabbath school teacher?

V. 40.—Had he endured hardships?—From what did these arise? Do shepherds suffer from cold as well as from heat in Syria? At certain seasons the cold at night is peculiarly piercing, and the transition from the heat of mid-day to the cold of night is most trying to any constitution.

V. 41.—How had Jacob been treated during these 20 years? What forms did the injustice of Laban assume? How often were his wages changed?

V. 42.—Was Jacob impoverished by manifold injustice? If not, if he went out rich how did he account for it? Mark well to whom he ascribes his wealth,—and do you ascribe your health, strength, and all your comforts to the same Being. But why these different names? Was Jehovah the God alike of Abraham and of Isaac? But were these two in the same circumstances? One had entered into rest, and God was his God, in full possession and conscious enjoyment—the other was on earth a God-fearer. The fear of Isaac was the God whom he trusted and feared; for "the fear of the Lord" is descriptive of the good man's religion while on the footstool. He is "working out his salvation with fear."

Vv. 43, 44.—*Laban's reply.* There is not much here to admire. It comes from a worldly mind, which has not even honesty to give it dignity. It is a poor reply. He could not deny one of the statements of Jacob. He could neither impugn his fidelity nor vindicate his own character. Still, the closing proposal is good. *The covenant accepted and ratified*—(1) Both parties united in the erection of a pillar, to be a memorial of the transaction. (2) They concur in regarding this stone monument as a witness, the one calling it Jegar-Sahadutha—the other Galeed. Were these names nearly equivalent? Did the name Galeed extend to the surrounding territory? Where is it? What other name was given and what reason is assigned. Verse 49. Mizpah means high place or watch tower. In the absence of all human witnesses, these contracting parties called the Omniscent God to be witness and judge between them. (3) The terms of the covenant, what are they? mutual justice and kindness.

Vv. 50-52.—Jacob is pledged to kindness to Laban's daughters, and both are bound in a covenant of amity.

V. 53.—Both swear, Jacob by the Lord

God who had called Abram and entered into covenant with him; and Laban by God, as worshipped by his forefathers on the other side of the flood. In the one form of oath all idolatry is removed,—in the other it is not. The church and the world are here represented.

V. 54.—*The Sacrifice.* Jacob worshipped God by sacrifice and thus confirmed the covenant. Note also the mutual participation of the food—the essence of the festival being doubtless the flesh of the slain victim. Are you reminded of a nobler feast in the flesh of a sacrifice more precious and excellent?

V. 55.—*The parting.* It was affectionate, tender, demonstrative, as we might expect among orientals, accompanied with prayer, and probably final.

DOCTRINE TO BE PROVED.

The comfort of a good conscience. Acts xxiv. 16; 1 Sam. iii. 12; Dan. iii. 16-18; Ps. xxvi. 1, 11.

SECOND SABBATH.

SUBJECT: *Jacob's fear of Esau.* Gen. xxxii. 1-32.

V. 1.—Having escaped one difficulty he is quickly involved in a greater. The chief part of his journey is accomplished, and he is near the land of promise. It was not really necessary that he should pass the territories of Esau, but it appears that he had moved south from Galeed and probably aimed for Beersheba, intending to enter by the south of the Dead Sea. This route would bring him into the confines of Esau's territories. And now calling to mind the injury he had inflicted on his brother, and the revengeful feeling which that wrong had awakened, he is greatly troubled at the prospect before him. His angry brother may meet him with armed bands in hostile attitude. But Jacob is under the protection of God, and He is pleased in great mercy to cause to appear another host, that his servant may know that he has not forgotten the promise recorded. Gen. xxviii. 15. And that greater are the hosts on his side than all that can come against him.

V. 2.—What did Jacob say? What name did he give the place? What is the meaning of Mahanaim? Two hosts, or encampments. He had escaped one, he feared another. But lo! hosts of angels are detailed to guard him. Did they deliver any message? Would their appearance strengthen and comfort without a verbal message? Produce one or more passages illustrative of angelic agency in protecting the Lord's people. Ps. xxxvii. 7.

V. 3.—Did God release Jacob from the obligations of prudence and self-defence? What measures of precaution did he adopt?

(1) He commissions messengers to approach his brother with a message of friendship.

Vv. 4, 5.—He directs them to address him with all the respect due to an elder brother.

V. 6.—The messengers return but can give no assurance of peace. Esau seems to have maintained a sullen reserve. Possibly he was not fully resolved in his own mind what he would do. He is not fully determined to strike, and much may depend on the spirit in which he is met.

V. 7-9.—Here we have Jacob in *distress*, in *action*, and in *prayer*. (1) *In distress*—His conscience is not so light and so void of offence in this difficulty as it was in the last. He is perplexed by recollections of wrong doing. He is perplexed with the exposed condition of his family. (2) *In action*—He divides his people and flocks into two bands. If the one should be surprised the other may be a reserve, or the assailant may relent after the first attack.

Vv. 9-12.—*In prayer.* In prayer Jacob is a model. (1) He calls upon the God of his fathers, and claims him as his own God who has spoken to himself. This was truly a prayer presented in *faith*. Children, your fathers have devoted you to God; and in Christ's name come and claim the Lord as your own God. (2) He prays with the deepest humility. Verse 10. Name other examples of deep humility in prayer from Abraham to Paul. (3) He sought for the one thing which he then specially needed. Verse 11. What is the one thing you need. Is it deliverance? from what and from whom? (4) He plead the divine promises to himself. What promise with an invitation had God addressed to you, O sinners? What to you, O children?

V. 13.—And he lodged there that night, &c. A memorable night it was. Let us glance at its chief incidents and features. (1) He sent off a present in advance to Esau, and no stinted gift it was. What did he send? V. 14, 15. (2) He gave directions to his servants. What were they to say? Was the same charge given to the different bands? What information were they to give respecting Jacob. V. 20. Was there anything wrong in the policy of Jacob? (3) Carefully conducted his family over the Jabbok. V. 22, 23. Lastly, he retires, probably re-crossing the brook, for *secret prayer*, and here commences the *mysterious struggle*. (1) Who wrestled with Jacob? Read Hosea xii. 4. He had power over the angel, and prevailed. It was then no mere man, whatever appearances indicated. Now read v. 30. I have seen God face to face. What can we do here but have recourse to the angel of the covenant, the God man. (2) What means this wrestling? It was partly literal wrestling, requiring the vigorous exertion of power of muscle and limb.

See verse 25. Else why the touching of the literal sinew. But the chief conflict was internal and spiritual,—for Hosea says he wept and made supplication to the angel,—and because we know that though disabled in his limb, he prevailed. He gained a great moral and spiritual victory. (3) By whose help did he gain this victory? Left to himself, unaided, would not the conflict have been an unequal one? (4) Was this victory gained by a single effort? No, the *perseverance* of Jacob is chiefly to be noticed. V. 26. Let me go; here was a kind of boldness which the Lord loved, and a perseverance which he would not and could not refuse.

Vv. 27, 28.—No more Jacob or supplanter, thou shalt be called Israel, or successful wrestler, princely prevailer.

V. 29.—But mark the rejoinder of Jacob, Tell me, I pray thee, what is *thy* name? What is thy character, nature, attributes? "I beseech thee show me thy glory." If a direct answer is not given yet a blessing is imparted. The less is blessed of the greater, Jacob by Jacob's Lord

V. 30.—Jacob regards his question as answered, and in the name given to that place he records the name of his benefactor, *Peniel*, the face of God.

V. 31.—And now the sun has arisen alike upon the earth, and on the heart of the patriarch. The darkness and distress are gone. Light and joy fill his soul; yet by his halting gait is he reminded of his weakness, and stimulated to gratitude at every step.

LESSONS.

1. Great trials may befall the people of God while they are in the path of duty.

2. The trials of God's people should bring sins past to remembrance, and produce sorrow if not distress.

3. Trials should lead us to the throne of grace.

4. When we prevail, then we are more than recompensed for all anxieties and sorrows.

DOCTRINE TO BE PROVED.

God is a refuge in trouble. Ps. xlvi. 1; xx. 1; 2 Chron. xx. 12.

THIRD SABBATH.

SUBJECT: *Jacob meets Esau*, Genesis xxxiii. 1-20.

With a troubled mind had Jacob but yesterday anticipated the approaching meeting with Esau. Now his brother is at hand with his four hundred, but Jacob is distressed no more. He has prevailed with God, and now he is calm, and peaceful, makes his arrangements with care and prudence.

What were these arrangements?

V. 2.—How many companies and of whom did they consist?

V. 3.—The Orientals are a demonstrative people. These prostrations may appear to us excessive and insincere. But they are quite in keeping with Eastern custom in the expression of respect due to an elder brother and a chief.

V. 4.—(1) Esau meets his brother not only peacefully but most *affectionately*. Twenty years had taken off the edge of his resentment. The respect shown him by Jacob and all his servants, further mollifies and subdues his feelings. (2) Inquiries respecting the household, v. 57. Note the beautiful reply in verse 5th, followed by appropriate introductions. (3) Conversations respecting property and gifts, v. 8-11. How conciliating to Esau was Jacob's reply respecting the droves in advance, v. 8th. "These are to find grace in the eyes of my lord." V. 9th, does Esau accept? State the reason assigned for refusal. Which of the brothers prevail in this loving controversy? V. 11th, what reason did Jacob assign? (4) Esau offering to be a guide, v. 12th. Was this an offer of friendship? Yes. Was it accepted? Do the refusals arise from distrust? No; a sufficient reason was given—ver. 13. (5) A peaceful separation, v. 16, 17. Esau returns to Mount Seir. Jacob continues his journey to Succoth, south of the Jabbok and near the Jordan. Jacob's *booths* gave the name Succoth to the place. (6) *Entrance to Canaan*, v. 18th. Whatever his original intention was respecting the route, in point of fact, he crossed the Jordan, entering not from the south but from the east, and arrived in peace at Shalem in Shechem, a central part of the land. (7) A purchase of land and an *altar to God*. One of the first things he did was to purchase the title to the place where he encamped on his return. What use did he make of his ground? He erected there an altar and called it El-Elohe Israel. He took possession of a portion of the land and devoted it to the God who had met and blessed him by the way, and delivered him from all his distresses. May we imitate his example! Dr. Payson on the evening of his marriage devoted his house to God, and the wedding party spent a happy evening in prayer and praise.—Our forefathers 300 years ago in England and Scotland, wrote on their door posts such mottoes as—"The Lord is my portion," "Except the Lord do build the house, &c." When we begin every enterprise by looking for the Divine Presence we follow Jacob's good example.

LESSONS.

1 How unseemly are quarrels between brethren, and how blessed is the sight of them dwelling together in love.

2 They who first prevail with God will next prevail with men. God can make the

beasts of the forest and the stones of the field to be at peace with them.

3 Acknowledge God as the source of all family mercies—v. 5th.

4 Raise an altar to God in your dwelling.

DOCTRINE—“*Prayer in trouble answered.*”

Ps. lxxvi. 18-20; Ps. cxxxviii. 3; Ps. cxvi. 3-5.

Examples.—Joseph, Daniel, David, Hezekiah, Jehoshaphat.

FOURTH SABBATH.

SUBJECT: *Jacob's removal to Bethel.*—Gen. xxxv. 1-20.

V. 1.—Some thirty years have passed since that night in the Patriarch's history, when, asleep at Luz on his pillow of stone, he saw in a dream a ladder ascending from earth to heaven, when the Lord graciously entered into a covenant with him. He reached Padan-Aram safely, lived there many years, came away rich in family and in possessions and was wonderfully helped on his return. He did not disown or forget his deliverer, yet he had never revisited that memorable spot to have his gratitude and faith strengthened. He is now called to set out on this pilgrimage. Very touching is the language of this verse. Read it carefully, God would have us call to memory our mercies and deliverances.

V. 2.—Jacob makes ready. He will go, and he will not go alone. He is the priest in his own household, and for a special service he calls for special preparation. Read the solemn charge. And were there strange gods in Jacob's family? It would appear so, and it is to be feared, O Christian, that there are idols not only in your family but in your heart.

V. 3.—*Let us arise and go up to Bethel.* Together let us go, and together let us make an altar and give thanks—“O come let us sing unto the Lord.” “O children come hither and I will teach you the fear of the Lord.” To God who answered me in the day of my distress. Ps. cxvi. 1.

V. 4.—They gave up their objects of superstition. Methinks they should have been buried or burned long ago, and that Jacob was not innocent in this matter.

V. 5.—They journeyed probably unarmed yet safe—and why? The text explains. How easily can God protect his people. He has but to speak, yea, to will, and it is done. When obedient Israel kept their solemn fasts, and all the men went from all the borders to the capital, no enemy ever struck a blow. When disobedient, both country and capital fell into the enemy hands.

V. 6.—Luz, the old name of Bethel, the memorable spot of his wondrous vision. He was then alone, now a large company make up his household.

V. 9.—He builds there an altar to the living God, and anew gives the place its sacred name, (it is doubtful if the first El belongs to the name,) which gradually came into general use.

V. 8.—But there death entered his household. *Questions.*—Who was Deborah? Where born? With whom did she leave Mesopotamia? At her decease was she an old or a young person? When did she pass into Jacob's family? Probably since his return to Canaan. How were Jacob's family affected by the event? Was this creditable to them or to her? Where buried? Meaning of Allon-Bachuth?—Oak of weeping.

Vv. 9-13.—And God appeared unto Jacob, &c. Did he enjoy a special manifestation of the Lord's presence? Yes. Ver. 9th and 13th. Why called the second ‘time’? To distinguish it from the first ever memorable appearance when he saw the ladder in vision. Was all fellowship between God and him interrupted during the interval? No, but these appearances were extraordinary.

Vv. 10-15.—These verses describe a full confirmation of the covenant previously made, and the following particulars may be noted. (1) The change of name reiterated, ver. 10. (2) Great and precious promises renewed, ver. 11-12. (3) Re-erection of the Pillar of Remembrance, ver. 14. (4) Re-dedication of the memorial.

Vv. 16-19.—Family incidents—a birth and a death—a child born and a mother dying, and this was she who once exclaimed “Give me children or I die.” The prayer was answered, Joseph was given her and now Benjamin. But her life is the forfeit. How necessary in asking for temporal blessings to add, Lord, not as I will but as thou wilt. The return journey was a sad one to Jacob. He joyfully erected the pillar at Bethel, but it was with a sad heart that he set up this memento at Ephrath of his beloved Rachel, the departed mother of his orphan children. This memorial long stood. It was known when Moses wrote this record. See also 1 Sam. x. 2.

LESSONS FOR CHILDREN.

- 1 Fulfil your promises to God and man.
- 2 Remember God as the witness of all your deeds and the recorder of all your vows.
- 3 Go with your parents to worship God.
- 4 Love, honor, and obey your parents. They may die suddenly on a journey or at home.

DOCTRINE.

Importance of family religion, Gen. viii. 18, 21; Gen. xxxv. 2, 3; Joshua xxiv. 15; Job i. 5; Acts x. 2. Here are five examples of family prayer—Noah, Jacob, Joshua, Job, Cornelius.

FIFTH SABBATH.

Subject: Joseph and his brethren, Gen. xxxvii. 1-36.

Vv. 1-2.—Esau had removed to Mount Seir, had in fact become a heathen. Hence the Sacred History has little more to say of him. Jacob has no fear of him, and can live quietly in Canaan. What is meant by "the generations of Jacob?" The history of his family. Who was Bilhah? Who was Zilpah? What was Joseph's motive in telling his father the crimes of his brothers? Is it right to tell *everybody* all we know of *everybody*?

V. 3.—*Joseph.* His mother gave him this name because the Lord had *taken away* her reproach; and because she believed he would *add* another son. There are two Hebrew words, the one meaning "*will take away*" and the other "*will add*" which are both pronounced "*yoseph.*" Why did Jacob love Joseph? (Besides the reason given in this verse, Josephus adds the very probable one "because of the beauty of his body and the virtues of his mind." "Coat of many colours"—a long tunic with sleeves and with stripes of different colours. It was a sign of special favour. Captives from the land of Canaan are represented in old Egyptian monuments as clad in many-coloured garments. And in the East, parents at this day manifest their affection and admiration for children in the same manner. Crimson, purple and other colours are often tastefully sewed together.

V. 4.—Is it right for parents to show partiality in dealing with their children?—Should children ever feel jealous of each other?

Vv. 5-11.—What was the meaning of Joseph's dream? Did his father and brothers understand them? State the effect on their feelings. Give reasons for believing that these dreams were sent of God; and mention other dreams in the Bible. How should we regard dreams now? See Job xxxiii. 13-17, and Acts ii. 16, 17. Kitto in speaking of dreams says, "History, biography, and the experience of most of us, supply not a few modern instances in which dreams have been most important for warning, for guidance, or for the detection of crime." Joseph was a good young man; his brothers knew it, yet they bitterly hated him. Give other instances—as for example, Cain, Esau, Saul, the Scribes and Pharisees.

Vv. 12-18.—Shechem is about forty miles northward from Hebron, where Joseph started from. It was a long journey. No roads or sign-posts. Jacob owned land, and had a well, at Shechem. Dothan is north of Samaria. It retains its name to the present day.

Vv. 19-22.—What was the motive of Joseph's brethren? They intended to defeat

his "dreams." They were stirred up by envy, and envy led to a conspiracy to murder. State the nature of envy. How is it characterized in scripture? Prov. xxviii. 4. Reuben, though a wicked man, was moved by brotherly affection.

V. 24.—*Pit*—A sort of well or cistern. Dr. Thomson, in his "Land and the Book" says that the country abounds with these cisterns. He mentions the case of a native doctor who fell into one of these pits, the mouth being covered with snow: "Not being hurt by the fall he indulged in a hearty laugh at the exploit. Soon, however, he saw with terror that the inside—shaped like a huge demi-john—was as smooth as glass, so that it was utterly impossible to climb out. After desperate, but fruitless efforts, he had no resource but to call for help at the top of his voice, in the hope that some chance passer-by might hear. Thus he passed two dreadful days and nights before he was discovered and taken out more dead than alive." He adds, "When peering into these dark demi-john cisterns I have often thought of poor Joseph, for it was, doubtless, a forsaken cistern into which he was thrown, by his barbarous brethren."—They were dug in the rock.

V. 25.—Mark the cool cruelty of the brothers: they sit down to "eat bread" after consigning Joseph to what they thought a most horrible death. The caravan route between Gilead and Egypt still passes by Dothan; and "Ishmaelites" or "Merchants" are still ready to make the same sort of bargain as Judah proposes.

V. 28.—It did not show fraternal affection that they were willing to sell their brother into life-long and cruel slavery. "Twenty pieces of silver"—equal to £3—a small price; but they wanted to get rid of him. Think of the unutterable sorrow of the boy! Fastened to a pole, as the custom was, and dragged behind the camels, he was led into Egypt, away from all he loved.

Vv. 31-36.—The unnatural brothers cheat their father. "All his daughters"—his sons' wives and Dinah. "Into the grave"—into the "unseen world." This proves that Jacob knew of a future state. Potiphar was chief of the executioners.

LESSONS.

1. Seeing the dreadful results of envy we should be careful to root it out of our hearts.

2. Jacob's sons were angry with Joseph for telling their bad deeds to their father. We should beware of doing anything that we would be ashamed to tell our parents or our heavenly Father.

3. See how God makes use of Reuben and Judah, and the Merchants, to fulfil his own good purposes; but the guilt of sinful

acts is not lessened because God over-rules them for good.

4. Joseph was a type of Christ: Hated of his brethren, persecuted, sold in Egypt, reduced to the lowest extremity. "In all this let us behold Jesus hated, envied, persecuted, sold and suffering for us; yea, in some sense by us; for we are like-minded by nature with those who crucified him; and our sins were the real causes of those sufferings which made way for his mediatorial exaltation. Thus while we were enemies provision was made for our extreme necessity, against the time when we should become sensible of our real character and condition; and then we find that he was preparing to overcome our evil with his good. While we receive from his fulness, let us not forget the anguish of his soul when suffering for our sins; let us mourn for our crimes and crucify his crucifiers; let us love and serve him; let us through envy, reproach and tribulation, follow him to glory!"—(*Scott.*)

DOCTRINE TO BE PROVED.

We should resist the beginning of evil.—James iii. 5; Prov. xvii. 14. Envy led the brothers of Joseph to plan murder. Refer also to the way in which Abraham ended the quarrel between his own people and Lot's. Judas, and Ananias and Sapphira are examples.

News of the Church.

Presbytery of P. E. I.

This Presbytery met in the Free Church, Charlottetown, on Wednesday, the 31st Jan. There were present the Revs. A. Munro, Moderator, A. Campbell, J. Allan, H. Crawford, G. Sutherland, Clerk, A. Cameron, D. McNeil, R. Laird, W. Ross, A. Falconer, D. McDougall, and D. W. Cameron; and Messrs. M. Gillis, D. Laird, D. Doughart and G. Walker, elders.

The time of the Presbytery was chiefly occupied with local matters.

A petition for a supply of preaching from persons in and beyond Bonshaw, and for recognition as a distinct station, elicited after much discussion the following *unanimous* deliverance, viz., "In regard to the prayer of the petitioners, the Presbytery agree that a preaching station be recognized,—the preaching to be granted, on account of present circumstances, on the West side of DeSable River."

The subject of female education was introduced by Mr. D. Laird, who moved the following resolution, which was unanimously adopted: "That this Presbytery ap-

point a committee of five to confer with a committee of our brethren of the Wesleyan Church, or any other Church, on the expediency of Protestants of all denominations in this Colony making a united effort to establish a female seminary in Charlottetown; and if practicable, to draw up on the basis of a scheme for the support and management of such an educational institution; and to report at a future meeting of Presbytery." The Committee appointed were Revs. A. Campbell, W. Ross, A. Falconer, and H. Crawford, with Mr. D. Laird; Mr. Campbell, Convener.

The Presbytery being informed that there was a desire on the part of many at West River and Bonshaw to secure the whole of Rev. W. Ross's services, the Revs. D. McNeil and A. Cameron were appointed a Committee to visit these localities at an early day, to enquire whether they are ripe for the contemplated change.

The following supplies were appointed for Trvon, viz.: The Rev. James Allan for the 3rd Sabbath of February, and the Rev. R. Laird for the 1st Sabbath of March.

The Presbytery adjourned to meet in Queen Square Church, Charlottetown, on the first Tuesday of March at 11 a. m.

The Presbytery of Victoria and Richmond.

The Presbytery met in the Presbyterian Church, Mabou, C. B., on the 7th November last.

The following members of Presbytery were present, viz., Rev. D. McKenzie, Moderator pro tem., Rev. K. McKenzie, Presbytery Clerk, and Mr. Benjamin Smith, Ruling Elder.

Rev. Lauchlin Macdonald, being present was invited to take his seat as a corresponding member.

After the usual preliminaries to ordination, Rev. D. McKenzie, conducted public worship; preached an appropriate discourse, John x. 9. At the close, Rev. K. McKenzie read a brief narrative of the steps taken by Presbytery in filling up the vacancy in the congregation. Mr. Sinclair being called upon the usual questions were put to him and satisfactorily answered. Thereafter the Moderator proceeded to the act of ordination; the minister elect was accordingly set apart by solemn prayer and the laying on of the hands of the Presbytery, to the office of the holy ministry. He received the right hand of fellowship and was formally introduced into the pastoral charge of the congregation.

Thereafter, the Moderator suitably addressed the newly ordained minister, and Rev. K. McKenzie the people, on their respective solemn, and responsible duties as Pastor and people.

On retiring from their place of worship, the congregation gave their young pastor a cordial welcome. Mr. Sinclair having signed the formula, adopted ad interim by Synod, his name was added to the roll of Presbytery. Having arranged some business with the managers of the congregation of less public interest, the Presbytery adjourned to meet at the strait of Canso, Thursday 9th inst., at 11 o'clock a. m.

At the time and place appointed this Court again met. There were present,—Rev. Murdoch Stewart, Moderator pro tem.; Messrs. W. G. Forbes, Keeneth Mackenzie, Donald Mackenzie, William Sinclair, ministers; Malcolm McLeod, Whycoomah; and John Campbell, Plaister Cove, Ruling Elders. The congregation of Whycoomah, River Dennis, and Plaister Cove, were respectively represented by Commissioners, who were heard in the usual order. The Presbytery felt a heavy responsibility in the duty before them of deciding between the claims of the call from the large and extensive congregation of Whycoomah on the one hand; and those of Rev. Mr. Forbes' own charge on the other.

They were relieved in a great measure however, by a clear and decided expression of Mr. Forbes' views and feelings in this matter. He said that after careful, deliberate, and he trusted he could sincerely say, prayerful consideration, he now felt, under all the circumstances, that it would be his duty to remain in his present charge. Two elements that weighed with him in this, being, the recent loss to their congregation of their church edifice, also, the spiritually hopeful state of junior members in his congregation. Whereupon, the Presbytery proceeded by vote, and after some discussion, decided that Mr. Forbes continue in his present charge. Deeply sympathizing with the congregation of Whycoomah in their present destitute state, as to the public ordinances of religion, they called upon Mr. Forbes to offer up prayer, specially on their behalf which he did with great earnestness.

Having appointed a day of Thanksgiving within their bounds, 16th inst., as a public acknowledgment of the goodness of God in the late abundant harvest.

The Presbytery adjourned to meet for Presbyterial visitation, commencing at Baddeck, (D. V.) on Tuesday 27th February, 1866.

THE PRESBYTERY OF HALIFAX met on Tuesday the 20th February in the basement of Poplar Grove Church. There were present Revs. J. L. Murdoch, Prof. King, John Cameron, James Maclean, W. Murray, John Macleod, A. Stuart, Prof.

Macknight, T. Cumming, and E. Annand, Ministers: and W. Anderson, Dr. Hattie, R. Murray, Elders. Mr. Macleod, Moderator. The principal matter before the Presbytery was the case of the Lawrencetown and Musquodoboit Harbor congregation.—It appeared that the three sections of Lawrencetown, Cow Bay and Porter's Lake, desirous of securing the whole of Mr. Stuart's service, had raised about \$400 towards his support. There is also a reasonable prospect of increased support. The Presbytery, after full investigation, agreed to erect these three sections of Mr. Stuart's charge into a separate congregation to have the whole of his ministerial services. They agreed also to erect the following stations into a new congregation. Musquodoboit Harbor, Clam Harbor, Jeddore, Meagher's Grant and Antrim. Mr. Stuart to be Moderator of session. Mr. Edward McCurdy was appointed to supply this charge for March and April. Rev. T. Cumming was appointed to preach at Oldham on the last Sabbath of February, and at Waverly on the first Sabbath of April. Service was appointed for Rawdon and the Gore on the first and fourth Sabbaths of March, and for Kennetcook on the second Sabbath of March and the first Sabbath of April.

Supply for Poplar Grove Church was provided till the next meeting of the Presbytery.

It was agreed to apply for the services of four or five students or probationers to labor within the bounds of the Presbytery during the summer.

Mr. John Lamont was restored to his position as a probationer.

The Presbytery adjourned to meet in the College Hall, Halifax, on Tuesday the 17th April at 11 o'clock.

THE PRESBYTERY OF PICTOU met at New Glasgow on the 13th February. Reports were received from the sessions of New Glasgow, regarding the formation of a new congregation at the Albion Mines. The sessions of James and Primitive churches reported that they raise no objections to the proposed erection. The session of Knox's church reported that while not objecting to the measure, it would seriously affect the interests of that congregation.—The Presbytery agreed to grant the prayer of the petition, and appointed the Rev. Alex. Ross to meet with the people at the Mines on the Monday following, for the purpose of duly organizing them.

The Presbytery will meet again on the 6th March, in Knox's church, New Glasgow, at 11 o'clock, for ordinary business, and in the evening for the Presbyterial visitation of the congregation. Dr. Bayne to preach.

Presbytery of York.

This Presbytery met at Salmon River in Red Bank Church, on the 2nd inst. There were present the Rev. James Salmon and Rev. Alex. Smith, Ministers, with Mr. John Fraser, Elder. Mr. Salmon was appointed Moderator in the absence of Mr. Stirling. The principal business was the visitation of the congregation of the above place. The questions of the Formula were put and answered, and it appeared that Ministers, Elders, and Managers were alike assiduous in the discharge of their respective duties. The Presbytery was pleased with the state of the congregation in general, but felt it to be their duty to record in their Minutes, their opinion that the stipend promised to their Minister was entirely too low. Mr. Smith addressed the managers and people in a very suitable manner, and urged the necessity of raising the salary to \$500, or \$600, and, also, that the arrears be paid up as soon as possible. The Presbytery was much gratified in many respects with its visitation to the above congregation. They have had difficulties of a very serious nature to contend with. They have helped to build two *Manse*s, one of which was burned to the ground, and the other is at present owned by their former pastor which causes their present Minister to pay a yearly rent. At present they are very anxious to purchase the farm and the *Manse*, if it can be obtained on reasonable terms. The ladies of this congregation put forth a most laudable effort during the past year, which reflected much credit upon them and upon the whole congregation. They raised nearly \$200 to repair and paint their church, which has given it a complete finish, both inside and out. They have also put an excellent fence around their grave-yard, thus paying a tribute of respect to the ashes of departed worth. The Presbytery had the pleasure of ordaining four new Elders in the above congregation; viz., Messrs. J. Christie, F. Baird, F. Elliott, and W. Fowler, men possessed of good abilities, and of an excellent spirit and who no doubt, will be a means of strengthening the hands of the other members of Session. Altogether the Presbytery had every reason to be satisfied with the condition of the congregation. The Presbytery adjourned to meet at Prince William in the second Wednesday in March. The Moderator to preach.—Rev. A. Sterling.—*N. B. Col. Presbyterian.*

SALEM CHURCH, GREEN HILL.—This congregation held its annual missionary meeting on the 8th January. During the past year the congregation adopted a new scheme, having resolved to endeavour to raise half the salary of a foreign missionary,

and as much more as they could for other purposes. A subscription list was taken up which amounted to about £100 for the year, and it was agreed that the money be collected at the church door on the first Sabbath of every month. The scheme went into operation on the beginning of May last, and the congregation met on the 8th January to test its success during the intervening nine months. The result was that during that time the sum of £82 had been collected. It was agreed to appropriate that sum and commence anew for the present year. The appropriation of the sum was as follows:—

Half of F.M. salary for nine months,	£56 5
Home Missions	6 0
Education Scheme	6 0
Bible Society	6 0
Deaf and Dumb Institution	3 0
Micmac Mission	3 0
Synod Fund, in addition to col.	2 0
	<hr/>
	£82 5

Previous to the 1st May last, the congregation had also collected the following sums:

Colportage	£2 3 0
Mr. Geddie's expenses	12 5 0
Synod Fund	2 0 0
	<hr/>
	£16 8 6

Making a total for objects beyond the congregation of £98 10s. At the same rate as during the last nine months, it would have been about £110. The congregation consists only of one hundred families, none of them wealthy. They pay for stipend on an average £1 12s. for each family, and they are now paying at the rate of over £1 per family for missionary purposes. We believe that none feel themselves poorer for what they have done, and some think that they can even do more. We doubt not there are 10,000 families in our church. Even at the same rate as this our church could raise annually £10,000 for carrying on its operations.

Springville, Pictou,
23rd Jan'y. 1866.

MR. EDITOR.—In the *Record* for January, page 24, it is reported as a part of the proceedings of the Presbytery of Cape Breton, as follows:—"The Presbytery appointed Mr. McIntosh to correspond with the Home Mission Committee in reference to a suitable Missionary for Cape North; also to ascertain from Mr. D. Sutherland what he had done with the money raised by the people towards the building of a church there."

For the information of all who may feel interested, and in defence of my own good name, I feel it necessary to state that all the money I received for that object is safely

invested in the Building Society and the Provincial Savings' Bank, bearing interest.

There is a sum of one hundred pounds in the hands of some members of the Presbytery, which, I believe, and have been rightly or wrongly contending, ought to be devoted to the same purpose; and I have, without any concealment, and with no wrong intention whatever, merely endeavored to render the funds in my hands productive, until that question should be finally settled, or until I should be called upon for them.

I have not yet heard from Mr. McIntosh on the subject. When I do I shall cheerfully give him every information.

DONALD SUTHERLAND.

[We have to state in reference to the above that it was unavoidably crowded out of our last. We do not think that the Presbytery of Cape Breton intended any reflection on Mr. Sutherland by their minute: but if they did we believe he did not deserve it. Mr. S. deserves great credit for his indefatigable industry in collecting money for a church in Cape North. The sums collected by him were properly invested, and are available whenever required. On the other hand, the "one hundred pounds" to which he refers came under the consideration of a Committee of Synod, and there was no difficulty in the case.]

"AT THE ELEVENTH HOUR."—Rev. J. H. Myers, of Lodianna, writes, under date of October 20th: "We had a meeting of session this week at which six were inquirers. One whom we call Devi, "the earnest man," had been received before, but at his own request his baptism was delayed until now, to see whether his wife could not go with him. He brings with him both his wife and the old mother, tottering with old age, blind, also, and ready to drop into the grave. She had never even come as an inquirer, and to our shame we received her with a great deal of incredulity. * * * When she was asked to give an explanation of her hope, it was done with such gestures and tone of voice, and such clearness of views, that we were not only astonished, but shed tears of joy at the grace of God manifested in her. She was asked whether she prayed, she said she did and was altogether happy. When asked what she prayed for, she began by saying that she asked God to give her what he had given Paul and Moses and David, and spoke also of many other things in such a way, that we have no doubt that she will be received into the fellowship of the saints. She gave such

decided evidence of the teaching of the Holy Spirit that it was worth more to me as a proof of the reality of the religion of Jesus than anything I ever experienced in my life."—*H. F. Rec. U. S.*

NOTICES, ACKNOWLEDGMENTS, &c.

Monies received by Treasurer from 20th December 1865 to February 1866.

FOREIGN MISSION:

From Princetown, P. E. I. Sab. Sch. for sailing exp. of Dayspring, £2 14 0, I. c. £2 5 0
 Primitive Church, N. G., col. taken first Sabbath in the year.....25 0 0
 A friend.....1 5 0

HOME MISSION:

Additional from Knox's Ch. Pictou. 0 5 0
 Donation from Mrs. W. Young, R. H. O 5 0

Mr. A. K. Mackinlay acknowledges the following sums,—

FOREIGN MISSION:

Ladies of Dr. Smith's congregation, Cross Roads, Upper Stewiacke...\$26 2½
 A Presbyterian, Cornwallis.....\$40
 A. C.....10
 D. Murphy, (for Jews).....1 00
 A friend, per Rev. E. Ross, Londonderry 10 00

HOME MISSION:

A. C.....12 00
 A Presbyterian, Cornwallis.....10 00
 A friend, per Rev. E. Ross, Londonderry 10 00

EDUCATION:

A. C.....12 00
 Bridgewater, per Rev. J. Morton.....10 00
 Clyde, per Rev. M. G. Henry.....6 00
 Friend, Mabou.....4 00

SYNOD FUND:

A. C.....6 00

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

W. J. Van, Merigomish.....\$1 50
 Rev. David Roy, New Glasgow.....10 00
 Rev. Mr. McMillan's Congregation Mar-ray Harbor, P. E. I. currency, \$20.....16 66
 Eastern Section Rev. Dr. Smith's cong...36 75
 Western Section do.....12 75
 Middle Stewiacke do.....40 00
 Brookfield do.....5 75

\$123 41

Amounts formerly acknowledged....4117 85

Total amount received to date.....\$4241 26
 Pictou, 14th Feb. 1866.

HOWARD PRIMROSE, *Treasurer.*

M. W. and O. Fund, P. C. L. P.

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 Rev. R. Sedgewick, Musquodoboit.....21 50
 Mr. A. K. Graham, Five Islands,.....5 00
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Mr. Geo. White, Noel,.....	3 00	Mr. J. G. Allan, Ragged Islands,.....	1 20
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Mr. Thomas Graham, New Glasgow,....	4 00		
Rev. M. Stewart, West Bay,.....	0 50		
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Rev. Prof. King,.....	2 50		
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Mr. Alexander Archibald, Guelph,.....	15 00		
Rev. G. Christie, Yarmouth,.....	13 00		
Mr. D. F. Layton, Londonderry,.....	0 50		
Mr. Thomas Campbell, Lake Ainslie,...	2 50		
Rev. H. D. Steele, Cornwallis,.....	7 50		
Rev. James Fraser, Boulard,.....	4 00		
Mr. Geo. Hattie, Pictou,.....	1 00		
Rev. James Byers, Clifton,.....	15 00		

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THE HOME AND FOREIGN RECORD.

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