

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE  
HOME AND FOREIGN RECORD,

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

---

OCTOBER, 1863.

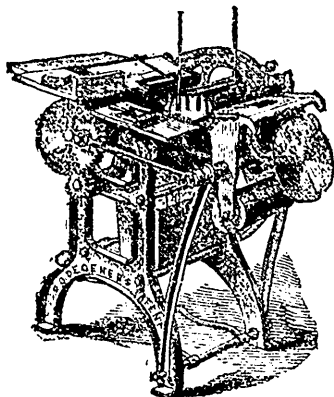
---

CONTENTS.

	Page.		Page.
Thank-Offerings.....	253	Madagascar, Missionary Prospects..	267
Cause of Mr. Johnston's death.....	254	Colportage Report.....	268
Education.....	256	CORRESPONDENCE.....	270
Manse.....	256	RELIGIOUS INTELLIGENCE.....	273
Spontaneous Giving.....	ib.	NEWS OF THE CHURCH.	
Rising Native Missionary Ministry. } ib.		Presbytery of Truro.....	275
Sovereignty of British Government } 258		Presbytery of P. E. Island.....	276
from Indian Idolatry. } 258		Presbytery of Pictou.....	276
Progress of Union Movement.....	269	FIRE-IDE READING.	
Statistics of U. P. Church, Scotland..	ib.	Sabbath.....	277
“ “ Canada Presbyterian Ch. 261		Read the Book.....	278
Slavery in the Pacific.....	262	Swearing Alone.....	ib.
Nieu, or Savage Island.....	265	Notices, Acknowledgements, &c. 279, 280	

---

HALIFAX, N. S.:  
JAMES BARNES, 142 HOLLIS STREET.  
1863.



# JAMES BARNES,

## Printer and Publisher,

142 Hollis Street,

HALIFAX, N. S.

Books, Pamphlets, Blanks, and every other description of Printing executed with neatness and at short notice.

JAMES BARNES PUBLISHES THE FOLLOWING PERIODICALS.

## THE PRESBYTERIAN WITNESS,

AND

## EVANGELICAL ADVOCATE,

IS PRINTED AND PUBLISHED EVERY SATURDAY MORNING,

### —TERMS OF SUBSCRIPTION—

Single copies in advance, - - - - -	\$2.50
Five copies sent to one address, - - - - -	10.00
Ten copies sent to one address, - - - - -	20.00
An extra copy will be sent to the person who forms this club.	
Twenty copies sent to one address, - - - - -	40.00
With two extra copies to the former of the club.	
Single copies to Clergymen, - - - - -	1.50
No paper discontinued till all arrears are paid, except at the discretion of the proprietor.	

## THE HOME AND FOREIGN RECORD

Is under the control of a Committee of Synod; and is published MONTHLY.

### —TERMS—

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

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

For every ten ordered to one address an additional copy will be sent *free*.

These terms are so low that the Committee must insist on payment in advance.

## THE ABSTAINER,

Organ of the Grand Division, S. of T., Nova Scotia.

All communications and Exchange Papers to be addressed to P. MONAGHAN, *Editor*, Box 87, Post Office, Halifax.

TERMS OF SUBSCRIPTION.—Single Copies 60 cents per annum; when sent in clubs of five or more, 50 cents, in advance.

☞ No single copies forwarded till paid for.

☞ All Subscriptions received by Mr. P. MONAGHAN, Grand Scribe, 60 Albemarle, between Prince and George Streets.

**Subscriptions, Advertising, Orders, &c., for any of the above Periodicals, received at the Publishers Office,**

142 HOLLIS STREET, HALIFAX, N.S.

**A. & W. MACKINLAY,**  
**Publishers, Booksellers and Stationers,**

**No. 10, Granville Street,**

**HALIFAX, N.S.**

Have constantly on hand a large assortment of

**BOOKS & STATIONERY,**

WHICH THEY OFFER ON LOW TERMS.

---ALSO---

**SCHOOL BOOKS,**

viz:—Lennie's Grammar; Carpenter's, Murray's and Mavor's Spellings;  
 Grey's Arithmetic, Tutors' Assistant, Sullivan's Grammar, &c.

**CHAMBERS' MATHEMATICAL SERIES,**

**Author's Classical Works, &c., &c.**

**IRISH NATIONAL SERIES OF SCHOOL BOOKS,**

As follows:—First Book of Lessons, Second Book of Lessons, Third Book of Lessons,  
 Fourth Book of Lessons, Fifth Book of Lessons, First Book of Arithmetic,  
 Advanced do. Spelling Book Superseded, Sullivan's Geography Generalized,  
 Sullivan's Small Geography, Sullivan's Grammar.

**MACKINLAY'S NEW MAP OF NOVA-SCOTIA,**

[SECOND EDITION, REVISED.]

Beautifully colored. Size—3 feet 3 inches by 2 feet 8 inches.  
 PRICE—On Rollers, Varnished, \$1:50 each; in Book Form for Travellers, \$1 each;  
 in sheets, colored, 75 cents.

MACKINLAY'S MAP embraces Nova Scotia, Cape Breton, Prince Edward Island, and  
 part of New Brunswick, and has been prepared with the greatest care, engraved on  
 Copper Plate by one of the best English Artists.—Shewing all the common Roads  
 and Railways, Lines of Telegraph, Telegraph Stations, Boundaries of Counties and  
 Townships, &c.

**A. & W. MACKINLAY, Sole Agents for MORRISON'S PILLS.**

# SPRING AND SUMMER FASHIONS, 1863.

## GEORGE ALEXANDER

Begs to announce that his Stock is now replenished with every description of Cotton and Linen Drapery Goods, Comprising—

Black and Colored SILKS,  
Fancy Dress MATERIALS,  
Black and Colored French MERINOES,  
Black and Colored COBURGS,

French DELAINES and ALPACAS,  
Sheetings and Towellings,  
White and Grey COTTONS,  
Printed Cottons, &c.

IN THE

### MILLINERY DEPARTMENT

Will be found a rich assortment of Paris and English MILLINERY BONNETS,

**STRAW HATS IN NEWEST SHAPES,  
Dress Caps, Feathers, Flowers, Lace Goods, &c.**

Every effort has been made to render this Department complete and attractive, and it is constantly receiving per Cunard Steamers, all the latest novelties, as soon as they appear in the Home Markets.

### MANTLES,

IN ALL THE NEWEST SHAPES AND MATERIALS.

Babies Robes, Cloaks, Pellises, Hoods, Hats, &c.

**108 GRANVILLE STREET,**

OPPOSITE MESSRS. BELL & ANDERSON'S.

## I. M. SINGER & CO'S.

### LOCK STITCH SEWING MACHINES,

**For Family Sewing and for Manufacturing Purposes,**

[SECURED BY SEVENTEEN DISTINCT PATENTS.]



These Machines combine all the latest improvements, and will Stitch, Hem, Gather, Fell, Bind, Embroider, or Braid with great rapidity and neatness.

Persons requiring a reliable instrument for family sewing, and for manufacturing purposes will do well to call on our agent, Mr. H. A. TAYLOR, No. 26 Sackville Street, and obtain a descriptive pamphlet (gratis) and see for themselves before purchasing elsewhere.

I. M. SINGER & CO.,  
No. 458, Broadway, New York.

NEW

## BLANK BOOK MANUFACTORY.

### A. & W. MACKINLAY,

Have added to their establishment a complete BINDERY, with all the most improved machinery for facility and despatch; also Ruling and Pageing Machines,—and are now prepared to execute orders for every description of BLANK BOOK WORK ruled and printed to any pattern, on the lowest terms and at the shortest notice.

N.B.—A large Stock of BLANK BOOK PAPER always on hand, of every description, and of the very best qualities, *English Manufacture.*

# THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

OCTOBER, 1863.

## THANK-OFFERINGS.

God has now brought us to the close of another Summer. He gave us the great rains, the gentle showers and the ripening sunshine, all in due season. Our barns are filled with plenty; and although there may have been failure in this or that crop yet on the whole, we have abundance of bread; we may think upon Famine as a dismal, cold shadow which has not yet risen above our horizon, and the sun warm-shining scatters not plague-arrows. Who can number the countless mercies of our lot! No blood drenching our fields; no brothers killing brothers; no wives widowed untimely by the sword; no orphans wailing for fathers slain in battle. Peace and abundance in all our borders! "Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: Praise him with the psaltery and harp. Praise him with timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high-sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord."

How shall we show forth our gratitude to God for his abundant mercies? Mere lip-homage is useless, is abominable: the SEARCHER OF HEARTS wants above all things the heart. My son, give me thy heart! Mortal man's heart could not be in safer, better keeping!

With your heart you must give him the willing service of your hands. He hath need of you: place yourself at his disposal, perhaps you can be useful as a Sabbath-school teacher—as a visitor of the sick and afflicted ones of the flock—as a dispenser of alms. We need not suggest how you may make yourself useful for God: but whatever you do let it be done in the name of the Lord Jesus Christ and so shall it prove holy and acceptable.

Members of God's old church had special offerings to give at this time of the year when the harvest was gathered in. We dare not lag behind *them* in willingness and liberality—for the Head of the Church has blessed us in His Providence far above the most favoured of Abraham's children in their Promised Land.

What if all our Farmers were to give a Tenth of all they have gathered from their teeming fields this year? This would bring them up to the old tide-mark of the Jewish Church. We dare not expect such liberality yet. How sad a confession this to make in the nineteenth century and in a christian land! Shall we not live to see a brighter day? Think how easily God could have added a Tenth to all your treasures; and how easily could he have withdrawn his share which you may be unrighteously holding back from him. In one week He allowed the destroyer to mar more than one tenth of your Potato crop: He could have permitted all to be swept away in one fatal night!

We should never forget that we are altogether in the hand of God: our prosperity

and adversity to the minutest detail, are under his all-wise governance.

"He gives—and when he takes away  
He takes but what he gave."

We are the Lord's, given up to Him, and pledged to be His forever. All that we possess is His also, for we received it from His hand. The fish of the sea; the mineral wealth digged out of the veins of the everlasting rock; our waving harvest-fields; our flocks and herds; our forests now tinged with autumnal gold,—all are God's. Had we ten thousand worlds would we not give them up to "Him that loved us, and washed us from our sins in his blood and hath made us kings and priests unto God even his Father?" Most gladly then shall we offer sacrifices of praise and thanksgiving to Him as He hath need.

Rich man, we cannot tell thee how much thou shouldst give: poor man, man of moderate means, we cannot direct you: We leave all as God has left it—to your own conscience as in His sight. The New Testament rule is to give according to your ability and to give with a willing mind.

Come then to the house of the Lord—the Church of Christ—and bring an offering with you, such as you may not be ashamed to present to the King of kings and Lord of lords. Let not the widow be ashamed of her mite: let not the rich man spare his thousands. The Lord hath need of all that we can cast into His treasury: is He not worthy of infinitely more than all!

---

### CAUSE OF MR. JOHNSTON'S DEATH.

We feel it due to all parties to publish the subjoined letter from Mr. Geddie.

ANEITEUM, March 14th, 1863.

Rev. and Dear Sir,—

There is only one subject on which I beg to address you at present. Your last Report of the Foreign Mission would seem to intimate that the death of Mr. Johnston was caused by the immoderate or injudicious use of *laudanum*. From all that I can learn about his illness I think this is a mistake. It is true that he took a dose of *laudanum* the night before his last sickness, slept after it, rose up next morning refreshed, was well and lively until noon of next day, when he was first affected with that stupor which re-

turned at intervals until he died. A space of 16 hours intervened between the time of taking the *laudanum* and the first symptoms of unnatural drowsiness. *Laudanum* is speedy in its effects and if a person survives 12 or 15 hours after an immoderate dose the chance is that he will recover. The symptoms as described by Mrs. Johnston would not correspond with those of a person poisoned by *laudanum*. The death of our dear brother must be traced to some other cause. Mr. Johnston seemed to enjoy good health here up to the time of his last illness. I mention this because an impression seems to prevail that he was very delicate. He was very different from Mr. Matheson who was far gone in consumption before he landed among us. I wish we had a few missionaries in all respects as well qualified as our departed brother for the work of evangelization. I will now close, hoping to write you more largely soon.

Ever yours, &c.,  
J. GEDDIE.

Rev. J. Bayne.

P. S.—I omitted in my last letters to mention that the church on Vate collected last year as a contribution to the mission 5s. 6d. in money, and 7 baskets of arrow-root, about 50 lbs. each.

Mrs. Johnston also writes to a similar purport. She also adds regarding the idea that he had been affected by the danger from which he had so narrowly escaped on the 1st. January:—

"His receiving injury from the shock, (Jan. 1.) is an idea that never once occurred to me, until I read it in the *Record* a few days ago. This appears to be founded on Mr. Paton's statement, "I never observed him smile afterward." When Mr. Paton read that to me from his letter, I remarked that I had not observed him more dull than usual, and neither did I.

"I was seldom more than an hour at a time away from Mr. Johnston during our stay on Tanna. And this I can say that I did not see any difference, either in body or mind after that until he took ill, from what he had always been,—I mean from what he had been during the excitement, for we were all dull, having so many sick and dying around us. We also slept little at night, not knowing but that at any moment an attack might be made upon us. If he was not so cheerful during these two weeks, I can say that I did not observe it.

"It is true that he did not rest well that night and that he was pale next day. But that his mind was affected by it,—“Never smiled again”! I cannot imagine what this could have been founded on. But in this way I did observe a difference. He was more diligent in his labours—more devoted to the Heathen.

“Perhaps extracts from his private journals would describe the state of his mind during these two weeks better than anything I could write. He thus writes two days after the memorable night,—

“‘Jan'y. 3, Thursday. A day of fasting and humiliation. We set this day apart to make confession of our sins, to acknowledge God's hand and mercy in our miraculous deliverance, to make a new dedication of ourselves to God and his service on this Isle, to seek qualifications for the work, and to make special prayer for the people. Had some sweet pleasure in the exercises of this day—one of my happiest days. But still have to lament a want of heart searching examination and deepest honesty and sincerity.’

“The following is the last entry in his journal:—

“‘Friday 11th Jan'y. We have obtained some farther information respecting the attempt made upon our lives. It seems that it was long meditated and undertaken with determination. The party was from Anakahi. They considered that as when Mr. Turner was here, disease destroyed great numbers, so now the present epidemic had been brought upon them by us, and that at least some of us must die. The party came to the foot of the hill, and sent two of their number—bold, blood-thirsty men to lie in wait and kill some of us, while the rest lay in readiness to assist if their assistance should be required.

“‘Such was their fiendish plot. But the result should teach them that it is in vain for the Heathen to rage against His Anointed.’”

---

### EDUCATION.

We have before us the Report for last year of the Board of Superintendence of the Edu-

ational Institutions of the Church; and though the facts it contains are already familiar to the readers of the *Record* we may give a brief *resume* to keep us all in remembrance. The number of students in attendance on both departments last year was 56. The attendance on the Theological Hall was 16; on the Literary classes, 40.

When the Synod met in 1862, it was found that the funds were in a very unsatisfactory condition, and an appeal was issued in the *Record* and *Witness* calling attention to the facts of the case. £500 were wanting; and the church depended on her own resources for this amount—The appeal, issued by the Board in accordance with the instructions of the Synod, met with a tardy response. Not more than a fifth of the required £500 was forthcoming. In these circumstances the Board applied for a grant to the Legislature, and the £250 heretofore granted to the Academy in Halifax was placed at the disposal of the Board.

After reviewing their embarrassments and referring to Professor King's liberal offer of £75 per annum of his own salary in case of necessity,—the Board “point to what one section of the church has done already in the annual contributions, and to what another section of the church labouring in a different way for the same end, has accomplished in the endowment so far of the Hall at Halifax, and they cannot see why the same effort should not be equally successful now. Let such effort only be put forth, let every member and every session make conscience of the matter, and the prospect will soon brighten, existing difficulties will disappear, and our Educational Institutions will go on prospering as heretofore, only much more abundantly.”

Some congregations did their part of the work very praiseworthy last year; but the great bulk of our people did absolutely nothing! They evidently thought nothing was to be done; but how they could have entertained this impression we cannot tell.

The forgetfulness and neglect of last year are past helping now. There is nothing for us but to do better in the future, and to begin *immediately*. We cannot in our present



number make any definite announcement regarding *Dalhousie College*: but whatever may be the fate of this institution (and we believe that it will soon be in successful operation) the Church must contribute with great liberality.

We are not at all discouraged by the meagre collections of last year. On the contrary we look confidently for a five-fold return this year. If your orchard yield a scant return in 1862 you expect an ample crop in 1863, and you are not disappointed.

We bring the subject thus early before the Church that it may have the prominence its vital importance demands.

---

### MANSES.

The United Presbyterian Church of Scotland is now engaged in a scheme by which all her ministers who are in a receipt of a stipend less than £200 sterling will have a free manse. The sum of £45,000 is to be raised. One half of this sum has been raised already. One man gave £4000; two gave £1000 each; three gave £500 each; so that 370 subscribers made £22,567. 10s.—The young men of the congregations are enlisted as collectors of the scheme, and every congregation within the bounds of the Synod is to be canvassed.

We note these facts for a practical purpose. We want to see every minister of the Presbyterian Church of the Lower Provinces provided with a comfortable, a respectable Manse. If the congregation require a house to worship in, the minister surely requires a house to live in. In Scotland, the ministers of the Establishment, of the Free Church and of the United Presbyterian Church have in the first place their respectable stipends, and in the second place their manses. In a new country we must put up with a way of living different from that enjoyed in rich old countries; yet we must do what we can. We are happy to say that the number of Free Manses is yearly increasing within the bounds of our Synod; but it will be long before we can say, "It is enough."

### SPONTANEOUS GIVING.

Honey dropping from the comb, when the cells have been simply cut open, is of purer flavour than that which has been separated from the wax by pressure, or straining through a cloth. And if the quantity be increased, it is at the cost of further depreciating the quality, when heat as well as pressure, is employed in the process. So it is with giving. Setting aside compulsory giving, which is not giving at all, and reluctant giving, which is only half giving, we must still, though at the risk of being thought metaphysical, draw a distinction, among gifts freely bestowed, between what is given spontaneously, and what is only given voluntarily. The ordinary method of obtaining money for religious and benevolent purposes is by direct appeals, and the production of subscription lists. We do not condemn such methods. We would not discountenance the agencies that employ them. Yet we may be permitted to ask, Why should not as much be given, and more, without them? How much sweeter alike for the givers and the receivers, if it were our habit to give unasked, instead of waiting till the collector comes round! A note came to hand the other day, enclosing Ten pounds towards the funds of the Home Mission. Why should such a circumstance occasion a pleasing surprise? Why should not unsolicited contributions to the enterprises of the church become the rule rather than the exception, especially with those to whom Providence has given liberally of this world's goods? The Lord loveth a cheerful giver; and it is good evidence that we give cheerfully if we give spontaneously.

---

### THE RISING NATIVE MISSIONARY MINISTRY.

Should the reader be curious in the matter of names, long, sonorous, difficult, and unpronounceable, or short, simple, curious, and jingling, the following alphabetical list of native ministers, gathered from the proceedings of diocesan synods abroad, the minutes of Wesleyan Conferences, and annual reports of various missionary societies, may perhaps be to his taste. Whether it excites his curiosity, or prompts his religious zeal

however, we commend it to his careful attention, as worth something more than a mere passing glance or cursory perusal.

Perivanayagam Arumanyagam, Joel Bulu Appoji Bapuji, George Curian, Julia Digoon, Matthiasand Devaprassadham, Aaron Fotofili, Oberis, Jansy Goume-ekere, James Ilavea, Cornelius Jayesimbe, Te Kote, Koshi Koshi, Kurawella, John Lata, Oomen Mamen, Semvasagam Madhuranayagam, Namior Ngaropi, Wiremu Patene, Isaac Qio-kata, Sau Quaha, Isaac Rawaindrani, Behari Lal Singh, Madhurendhiram Savarirayan, Nary Tagirhabibau, Peter V., Paul Vea, Benjamin Wagalekaleka, Cornelius Wijesingha.

*Bizarre* as these curious appellatives look, and difficult to pronounce as they are to English tongues, if we seriously examine their surroundings and associations, we shall light upon a most important page of church history, and may chance to take away with us a few facts worth storing in our memories. Do we raise the inquiries, *Whose are these names? How came they into connection with Europeans and Christianity? What is the relationship which they sustain to us?—the answer is, in the first place, they are representative names.*

In so far as Asia and Oceania are concerned, they are names selected from those of a vast number of pastors, more or less educated, refined and energetic, scattered throughout Ceylon, Burmah, New Zealand, the isles of the Pacific, and the various nationalities of India; in those lands governing and building up the native churches under the general superintendence of Caucasian ministers. The names of Africans and North American Indians are excluded from the above, from the fact of their generally adopting a European surname on their reception of Christianity; while a few—like Peter Jacobs, or Pahtahsegay, and Peter Jones, or Kakkewaquonaby, two deceased Ojebway Indian ministers—are known by two names, the one Christian and the other heathen, for which anomaly they have precedent in Paul, who to the Jews was Saul of Tarsus.

Irrespective of race, however, and unmindful of colour, the Protestant native ministry is, as a body, not unworthy of being compared with the early ministers of the Christian faith, although it would be altogether unfair to judge of them as a whole by the stringent rules of acute criticism, or the tests of Western scholarship. Let us view them by the side of the first evangelists. Surrounded by the deceitfulness of heathenism, and brought face to face with its most repulsive features, were the ancients found faithful in their testimony against the corruptions of their day? So are our native ministers. Perhaps no incident in illustration of the thorough uprightness of a

real Christian pastor, more telling in its character, can be narrated than the conduct of the Karen preacher, Sau Quaha, when a valuable Government appointment, equal to £300 a year, was offered him. Sau Quaha was not receiving one penny in the way of pay; he had no home of his own, no income, and knew not in the morning where he would sleep or how he would live; yet he declined the offer, saying in ever-memorable words, "Suppose I accept it, what will my countrymen say? Will they think I preach the Gospel for the sake of Christ, or because of the salary I get from Government. . . . I will not touch it." For purity of life, energy of character, and burning zeal, this eminent man, who, in his personal characteristics, is but a specimen of many like-minded among the Karen pastors, will show to advantage by the side of primitive bishops of the first century.

Is it asked, do native evangelists resemble the men of apostolic days in their forgetfulness of self, their willingness to "endure hardness" as "good soldiers" of Christ? we can point to many who, upon trial will stand this test also. The story of Savage Island recurs to our memory. This small spot in the Pacific Ocean, unapproachable by European vessels, since the days of Cook, on account of the unconquerable ferocity of its inhabitants has been converted to Christianity, by God's blessing on the bravery of native preachers from Samoa. It was impossible to land in the ordinary way. White men would have been speared on the instant. But it was prayerfully hoped that if brown men voluntarily devoting themselves to expatriation, should leap into the sea near the landing place, and go among these barbarians, intercourse might be opened and good results follow. This has been done. At different times five Samoan preachers swam through the surf. God gave them favour in the eyes of the savages; the good news has been received; the Bible is being translated into the dialect; the inhabitants of the island have settled into five villages connected by roads, each village possessing a church presided over by one of the five natives who leaped into the sea; in a word, Captain Cook's appellation of Savage Island, has become a misnomer. We dare affirm that this feat of Christian courage will compare well with the primitive ages of the Church.

It has been said by enemies, and by those who have only a superficial acquaintance with the work of missions, that upon the withdrawal of our European agents the whole superstructure raised with so much toil would melt away like ice before the south wind. Possibly it might. There are many imperfections in connection with the work of missions. Many churches fresh from heathenism belong to races in the transition

state from savagery to Christian civilization. Upon these the sudden withdrawal of their founders and superintendents might bring confusion, disaster, and, in many cases, destruction. But where the real work of spiritual Christianity has been absolutely effected in the heart, the removal of the missionary has the effect of adding strength to the character. As it was in the beginning of the Church's history, so it is now. For example, there is a larger number of native pastors, churches and communicants at the present moment in Tahiti, under the iniquitous French protectorate, than was experienced in the days of its independence—a blessed circumstance, which is to be attributed to the labours of Tahitian ministers. And the Malagasy preachers, who, during the dark days of Queen Ranavaloa's persecution and before the recent arrival of English ministers on the accession of Radama, ministered to their swarthy fellow-countrymen, carry us in imagination back to the sandpits of the city of Rome, where the early Christians, meeting before daylight, were wont to assemble to hear the word of life, and "to sing hymns to Christ as God." For maintenance of the institutions of the Church under the unparalleled difficulties of bitter persecution the native pastors of Madagascar will bear comparison with ancient confessors.

We have, in fact, reached the reproductive stage of modern missions to the heathen. The Church has long hoped for the appearance of this day. Schwartz and Ziegenbalg, Brainerd, Leigh, and Vanderkemp prayed for it, and would have been rejoiced could they have seen the long array of strange names now recognized as familiar at our missionary boards. The prayer of the Church must now be that God, on all our missions, would guide the responsible principals in recognizing the Divine call of those natives who, by simple and heartfelt piety, ardent zeal, self-sacrificing spirit, knowledge of the Scriptures, and success in preaching, demonstrate that they have the qualifications of a true minister. Learning, self-reliance, administrative ability, and other eminent gifts which have hitherto been regarded as especially our own endowments, will, in due course appear among the pastors of these native churches also. In fact, they are now commencing to make their appearance, a few of the more prominent among them being remarkable for eloquence and pulpit talent, while others shine as authors, heads of training institutions, professors in colleges, and translators of the Scriptures. Can we not discern the signs of the times? "*When the fig-tree putteth forth her leaves we know that the summer is at hand.*"—*London Christian World.*

## THE FINAL SEVERANCE OF THE BRITISH GOVERNMENT FROM INDIAN IDOLATRY AND SUPERSTITION.

BY DR. DUFF.

It has often been my lot, both orally and in writing, to refer to the obnoxious way in which the British government in India was wont to mix itself up with the temples and mosques, the superstitions and idolatries of this vast land.

When the country was under Mohammedan or Hindu rulers, it was just as natural that these should attend to the public requirements of their respective faiths, as that Christian rulers in Christian lands should attend to the public maintenance of Christian worship and ordinances. But when, by right of conquest, a Christian power became the lord paramount over vast regions, inhabited by Mohammedans and Hindus, it was altogether unnatural, impolitic, and preposterous on its part, voluntarily to assume and charge itself with the religious obligations and responsibilities of the former Hindu and Mohammedan rulers. This, however, is what was done, in the name of a false and mistaken policy, or spurious liberality, almost universally over India.

Mohammedan mosques and Hindu temples, with their endowments, were taken under special guardianship; provision was made for the repair and preservation of such edifices; old idols were replaced by new ones, and often clad out of the East India Company's store houses; taxes were levied on pilgrims, and fees were exacted for the visitation of sacred places; crowds of harpy-like priests were taken into public pay, and offerings were presented in the name of the supreme British power to idol deities; military salutes were ordered to be fired in honour of the false gods, and multitudes were constrained, often under coercion of the military and police, to drag their monster cars. In these and many other ways equally offensive, was the British government wont to protect and uphold and honour the revolting systems of Mohammedanism and Hinduism.

But, thanks to Wilberforce and Poynder, and their able and indefatigable coadjutors, the British nation was at last roused to a due sense of the folly and iniquity of all such active interference.

In 1832 the present Lord Glenelg, then Charles Grant, and President of the Board of Control, sent to India, a memorable despatch on the whole subject; a despatch which, in statement, argument, and deduction, was one of the most masterly, and, in dignity of sentiment, aim, and object, one of the noblest and most magnificent ever penned by British or any other statesman. In point of comprehensiveness it was alto-

ther exhaustive, leaving nothing to his successors but to reiterate and enforce its weighty monitions and requirements.

Had that despatch been attended to by the local authorities in India as it deserved to be, and ought to have been, British connection with Indian superstitions and idolatries would have speedily and everywhere come to a satisfactory end. But there was a terrible *vis inertiae*, the *residuum*, or fossilized petrification of former Christianity-repudiating and idolatry-fostering times, to be encountered abroad; while it was well known and understood that luckwarmness, or even avowed antagonism, as regarded the main object of the despatch, was the prevailing sentiment in the Indian senate of Leadenhall Street. Consequently, years passed without any active steps or measures being taken to carry its provision into practical effect.

At length, however, the patience of the Christian people began to be exhausted; agitation was renewed; public meetings were held, and petitions and memorials were addressed to the British parliament.

Aroused reluctantly from their cherished slumbers, the potentates of Leadenhall Street began partially to bestir themselves. Orders of a diluted kind were sent to India. Something began to be done, in feeble ineffective forms, in divers places. Still, the British Christian public—not causelessly suspicious—kept a jealous and watchful eye over them. Fresh discussions in the British parliament; fresh demands for Indian papers and official documents on the subject; fresh appointments of committees of inquiry; all, all tended, with greater or less impetus, to propel the reformatory engine which had been set in motion. Slowly, grudgingly, procrastinatingly, link after link of the odious connection, by here a little and there a little, was broken or discovered; and now it is with gratitude to the God of providence that we are enabled to announce that, so far as Indian legislation is concerned, the *very last link* of the vast, and apparently adamantine chain, has recently been shivered to atoms.

Until within the last two or three months, there were two regulations in force—one of 1810 of the Bengal code, and one of 1817 of the Madras code—which imposed certain duties on the Boards of Revenue and the local agents in the Presidencies of Bengal and Madras respectively, relative to “the due appropriation of the rents and produce of lands granted for the support of mosques, Hindu temples, and other purposes.” Well, an act was recently introduced into the Supreme Legislative Council of India, entitled “An Act to enable the Government to divest itself of the management of religious endowments.” But in the preamble of the act it was particularly explained that its

express purpose was to *repeal* the objectionable regulations above referred to, and henceforth “to relieve the Boards of Revenue and the local agents from the duties imposed upon them” by the said regulations, “so far as these duties embrace the superintendence of lands granted for the support of mosques or Hindu temples, and for other religious uses; the appropriation of endowments made for the maintenance of such religious establishments; the repair and preservation of buildings connected therewith, and the appointment of trustees or managers thereof; or involve any connection with the management of such religious establishments.” This very important act, after due consideration and discussion, was passed by the Supreme Council, and on the 10th March last received the assent of the viceroy and governor-general of India.

The local governments are imperatively required “as soon as possible after the passing of this act,” to make special provisions, after the manner indicated in the act itself, for carrying its object into speedy and complete effect.

The paragraphs, which lay down, with unmistakable clearness, the principles on which the local governments are to proceed in thus consummating the final and complete severance of the British government from the mosques and temples, the superstitions and idolatries of India, extend to seven or eight quarto pages, and all that is needful to be said on the subject, so far as concerns the interest of the general public in the matter, is, that the principles and rules, so completely laid down, appear to be altogether unexceptionable; and, when fully carried out—as carried out they must now ere long be—the untoward and ill-omened alliance which resisted and seemingly defied the pertinacious, life-long assaults of Poynder, the thunder and the lightning of the eloquence of Wilberforce, and the grandly-majestic state papers of Charles Grant, will wholly vanish from the stage of existence, and be forever buried with “the wreck of things that were!”

A new cause of thankfulness, verily, to the God of providence, who, though sitting behind these elements, and apparently incognisant of human affairs, is, nevertheless, watching over, guiding, controlling, and directing them all towards the accomplishment of his own infinitely wise and gracious designs! A fresh ground, too, of encouragement and hope to all who, under the cloud and tempest of frowns and opposition, have to fight the battles of humanity and truth; that however, often defeated, or long slumbering in the sepulchre, to them, or their successors, the final glorious victory is sure.

### PROGRESS OF THE UNION MOVEMENT.

The next meeting of the Committees of the Free and United Presbyterian Church of Scotland on Union, is to take place on the 29th of this month. In the meantime it is well to remember that considerable progress has already been made in arranging the bases of negotiation. The following have been given in as the subordinate standards of the U. P. Church:—

I. "The Basis of Union between the United Secession and Relief Churches," adopted by these Churches at their union, under the title of "the United Presbyterian Church," on Thursday, 13th May, 1847. II. The Westminster Confession of Faith, and the Larger and Shorter Catechisms, with certain qualifications. Two documents were also submitted as being of authority in the United Presbyterian Church:—1. Rules and Forms of Procedure in the Church Courts; and 2. Summary of Principles of the United Presbyterian Church. The former document comprised, *inter alia*, formulas for ministers at ordination, for the ordination and admission of office-bearers, and for the licensing of probationers.

The documents in authority in the Free Church were classed as follows:—

I. Subordinate standards binding upon the consciences of ministers and other office bearers, according to the formula and corresponding questions. II. Documents adopted by the Church at former times, and still illustrative more or less generally of her position and principles, viz.:—1. The First Book of Discipline; 2. The Second Book of Discipline, and the other documents referred to in the Act and Declaration of 1851 antecedent to the publication of the Subordinate standards, etc., of the Free Church. Under this head it was stated that the Free Church recognized generally the Acts of the General Assembly of the Established Church of Scotland previous to 1843, and the Acts of the Free Assembly since 1843, except in so far as they had been repealed or superseded. III. Documents approved and used as Directories for Catechising, viz.:—1. The Larger Catechism. 2. The Shorter Catechism. 1. Documents bearing on the discipline of the Church, viz.:—1. The Form of Process according to the Act of 1707. See Act xi. of General Assembly, 1707, pages 17 to 37, entitled 'Reform of Process in the Judicatories of the Church of Scotland, with relation to Scandals and Censures.' 2. The Acts of the Free Assembly, 1852, 1853, and 1854, by which the Act of 1707 is modified, as exhibited together in a report approved of by the General Assembly of 1855.

The subjects to be discussed by the Committees have been arranged under the following very exhaustive classification:—

I. The extent to which the two Churches agree as to the Province of the Civil Magistrate in relation to Religion and the Christian Church.

II. Any other matter of doctrine about which explanations on either side may seem to be called for.

III. Theological Curriculum, and the training and licensing of Students, and arrangements regarding Probationers.

IV. Election of Office-bearers, Constitution of the Church Courts, and the relation of these Courts to one another, and Forms of Ecclesiastical Procedure.

V. Law and Practice of the two Churches as to Public Worship.

VI. Extent of difference of the two Churches as to Education, with special reference to Government Grants.

VII. Finance and Church Property, including such matters as the Free Church Sustentation Fund, Titles, Administration of Secular Affairs by Managers or by Deacons' Court.

VIII. Principles on which admission to Sealing Ordinances is regulated in either Church.

IX. Relation of the two Churches, if united, to Ministers and Congregations beyond the limits of Scotland.

---

### STATISTICS OF THE UNITED PRESBYTERIAN CHURCH, SCOTLAND.

The last number of the *U. P. Record* contains an outline of the statistics of the United Presbyterian Church, to which we will briefly direct the attention of our readers. Complete returns were received from 19 Presbyteries. 5 Presbyteries wanted but one return. In all there were but 34 blanks out of 557 congregations. There are but 12 congregations in the whole Synod that never gave in a return at all. Number of ministers, 577. Increase during the year, 4. Number of Elders, 4236. Probationers, 103. Students of divinity 161. Congregations, 557. Communicants, 168,245.

Relative to the Finances of the Church, the Statistical Committee remark:

Steady progress, as a rule, continues to mark the finances of the church. The very exceptions, in some departments, to this progress indicate the presence and influence of principle. The entire income of the

church for 1862 has been £202,875. This, while it exhibits a decrease of £2291, as compared with 1861, yet shows a steady increase during the preceding four years of £37,823; that is to say, the church is raising £37,823 per annum more than it did in 1858, or previous to that year; and during the five years from 1858 to 1862, including both these years, the Church has raised for all objects £967,606.

The key to certain variations in the finance of the past five years, is to be found in the large debt extinction movement, which embraced five years, and culminated in 1860, in an annual effort amounting to £158,300, 18s. 7d.; but this effort has relaxed since 1860, and accordingly, the debt paid off in 1862 was £24,751, as against £46,010, in 1860. But this variation has been accompanied by a happy converse effect upon our missionary and benevolent funds. Partly from the stress of the debt liquidating effort, but mainly from other causes, the fund for missions and benevolence did not make its usual advance in 1860. Indeed, it seemed to suffer a depression in that year of £4281. This arose from the circumstance that a large amount was granted for Indian missions by a few individuals in 1859, but from that period our debt liquidation has been contributing to our missions a portion of the interest previously given to the money lender. As there is now less need to pay for principal or interest to the lender, so there is more to afford to pastoral stipends and to missions.

The average amount contributed by each member in the Presbytery of Aberdeen for congregational and missionary purposes was £1 8s. 4½d. sterling. In Glasgow and the Lanarkshire Presbytery the amount rises to £3 10s. 5d.; while in the London Presbytery it reaches the sum of £5 16s. 9d. for every member! The average contribution for each individual of the whole Church for 1862 was £1 4s. 1½d.

### STATISTICS OF THE CANADA PRESBYTERIAN CHURCH.

We learn from the *Canada Record* that of 230 pastoral charges only 11 failed to send in a statistical return. In the Canada Church there are four quarterly collections—being one for each of the following schemes;—Widows' Fund, Synod Fund, Home Mission Fund, Foreign Mission Fund. A collection for the College is also enjoined, and one for the French Mission recom-

mended. The sum of \$5,571.67 was raised last year for Home Missions. The Record states "that of 252 congregations, 28 gave no contribution whatever for any object, 21 contributed for one object, 30 for two, 46 for three, 68 for four, and 59 for five. Altogether there were made 800 collections, when there should have been 1,260, had there been no blanks. We trust that congregations will begin this synodical year with a determination to be more regular and punctual in complying with synodical appointments. Should not Presbyteries take an account of the way in which the appointments of Synod are attended to? Were this done in a prudent and kindly way, we believe the happiest results would follow. Ministers and Sessions are not responsible for the amount contributed by their respective congregations; but they are responsible for bringing the object before their congregations, and giving them an opportunity of contributing as they may see it to be their duty."

This remark of our Canadian contemporary is fully applicable to our own church—how fully the Statistical Table to be shortly issued will prove.

"The following is the amount of contributions for various ecclesiastical objects, viz:—Stipend, \$112,504 76; all other Congregational objects, \$70,096 92; College, \$4,851 25; Home Missions, \$5,571 67; Foreign Missions, \$2,743 89; Widows and Orphan's Fund, \$2,292 25; Synod Fund, \$1,379 75; French Canadian Mission, \$1,821 96; other benevolent objects, \$6,486 04; Total, \$219,036 21. It is to be regretted that there are 83 congregations in arrears for stipend, the gross amount of arrears being \$16,067 57, exactly one-seventh of the whole amount of stipend paid. Care should be taken to remedy this state of things. Stipends are at the best too low, and it is very sad if, as they are, payments are irregular, and arrears are allowed to accumulate."

The average stipend in the Presbytery of Montreal (highest) is \$713. In the Presbytery of Huron (lowest) \$337 is the average. The average amount contributed by each communicant to stipends is about *three dollars, fifteen cents*.

The following view of the ecclesiastical strength of the church is given:—

"There are presented to view nearly 40,000 communicants; an attendance on ordi-

nances approaching 70,000; upwards of 25,000 of the youthful hope of the land under religious training, and having thousands of instructive books placed for their perusal in their numerous Sabbath School Libraries; between 500 and 600 preaching stations, where Christ crucified is proclaimed by (including the Professors and Retired Ministers) about 240 servants of the Lord, besides a considerable number of missionaries without fixed charges, and extending over the length and breadth of the Province; more than 400 Prayer-meetings as centres of spiritual influence and means of stirring up sound doctrinal feelings; and lastly, between 3,000 and 4,000 zealous and devoted office-bearers, to take the oversight of things temporal and spiritual."

The Record thinks that a comparison with other Presbyterian churches is not at all unfavourable to that of Canada.

"In the United Presbyterian church, and in the Free church, the average number of communicants is almost precisely the same, being in the former 291, and in the latter 292. The average throughout our Church is only about 151. In the Presbyterian churches in the United States the average number of communicants is much less than with us. In the Old School church the average is 90, and in the New School 93. A comparison in regard to financial matters is not at all to the discredit of the Canadian church. With us the average contribution by each communicant for stipend and all general objects is \$6 25; in the Free church it is 27s. 10 $\frac{1}{2}$ d., and in the United Presbyterian church 24s. 1 $\frac{1}{2}$ d. In the Old School Church in the United States the average contribution from each member is about 58. When we consider the comparatively small number of our members, it is on the whole creditable that our congregations do so well.

### Slavery in the Pacific

During the past month the intelligence which has reached us from the South Pacific Ocean has excited our deepest grief and indignation. The following ample communications will bring before our readers a series of most atrocious and too successful attempts to carry into slavery the natives (many of them Christian) from several of the smaller islands of the South Pacific.—These captures have been made by vessels from the Port of Callao, Peru, with a view of conveying the poor captives to that country for the purpose of working in the mines. It will be seen that, in addition to the intense distress inflicted on the bereaved families, whose husbands, fathers, and sons have been torn away by these brutalised men-steal-

ers, the cause of Christian Missions has been all but destroyed in many of the little islands where it had arisen to strength and fruitfulness.

This mournful intelligence has produced the strongest sensation throughout Australia; and in the several colonies public meetings have been held, at which petitions and memorials have been adopted, urging on the British Government the necessity of immediate measures for the repression of this monstrous evil, and, if possible, for the restoration of the captives to their country and their homes. We cannot do better than give our readers some extracts from the "Sydney Morning Herald," describing these public proceedings.

A Public Meeting was held in Masonic Hall, Sydney, on Thursday evening, the 18th June ult., to protest against these enormities.

The Hon. John Hay, Speaker of the Legislative Assembly, presided.

The following written statement was delivered by the Rev. A. W. Murray, a missionary who has laboured in Polynesia for upwards of twenty-five years. Mr. M. mentioned that the principal authorities to which he was indebted for the facts embodied in the following statement were the Rev. Henry Nisbet and the Rev. Henry Gee, Missionaries in Samoa; the Rev. W. G. Lawes, Missionary on Savage Island; J. C. Williams, Esq., H. B. Majesty's Consul for Samoa; Captain Webster of the "Flying Fish;" Maka and Samuela, Native Teachers; and a letter which appeared in the "Sydney Morning Herald."

Mr. M. proceeded as follows:—

"The first attempts to capture and carry into slavery natives of the isles of the Pacific, so far as our information goes, were made among the small islands of the Tahitian Group, under French protection, about twelve months since. To the honour of the French authorities in Tahiti, they adopted prompt measures to put a stop to these iniquitous proceedings. One vessel, the 'Mercedes Ullhoj,' was seized with over 150 natives on board. These, of course, were all rescued. The vessel was condemned and sold, and the captain sentenced to five years' penal servitude, and the supercargo to ten. These infamous men are now undergoing their punishment:—Four or five other vessels have also been seized by the French, and have had their career as slavers abruptly brought to a close. We are not in possession of particulars as to how they have dealt with the several vessels they have captured. One was allowed to return to Callao, having sold all her rice and other provisions, so as to render it impracticable for her to proceed on her voyage as a slaver. Four others were being detained at Tahiti at the close of April, one of

which had been abandoned by her captain, who had fled.

"But the French have done more than merely seize vessels and rescue those found on board; they have followed the matter up to head-quarters, demanded of the Peruvian Government every native who has been taken from islands under their protection, and for every one who is missing they are demanding heavy damages. Thus the French are adopting the right course, and for the part they are acting they are entitled to, and will have, the thanks of the civilized world. So far as it appears, however, their efforts hitherto have been confined to the islands under their protection, and these are but a very small part of the countries exposed to the ravages of the man-stealer. That they are quite disposed to extend their efforts beyond their own territory, we cannot doubt; but, as a matter of fact, they have not yet done so, and in all the other exposed regions no check has been or is being imposed upon the perpetrators of these deeds of cruelty and blood.

"It appears that early this year as many as from 1500 to 2000 hapless beings, collected from the different islands, had been conveyed to South America, and at this date the traffic is being carried on with unabated vigour.

"We know from reliable authority that *twenty-five* vessels have been fitted out for this iniquitous and revolting trade. These were fitted out in Callao, and cleared from that port, under pretext that they were coming to hire labourers. All was to be done by fair arrangement—a thing, by the way, that bears the stamp of absurdity on its face. To mention but a single difficulty: they would find the natives of every separate group speaking a different dialect; and that would be an effectual barrier in the way of entering into an agreement. But their subsequent proceedings show clearly enough the real character of their enterprise. Deception, force, murder, are not the resorts of those who go with honest intentions to engage labourers. And in returning to the coast these vessels further discover their true character by not going to the port whence they came, but skulking into by-harbours. They do not, however seem to return very frequently. The necessity for this is avoided by an expedient in keeping with the whole character of their doings. They have a depot at an island called Easter Island. This island is about thirty miles in circuit. It lies in longitude 169 W., and latitude 27 S. It is said that they have completely swept the island of its inhabitants. Seven vessels assembled at the island, sent on shore most of their crews, no doubt thoroughly armed, surrounded the natives, and carried them off. Having carried off the people, they took hogs, poultry, and whatever else they desired

and burned the houses, reserving, no doubt, as many as they wanted for their own purposes. To this island the slavers carry the wretched beings whom they manage to seize, and a schooner plies between the island and the coast, carrying cargo after cargo to slavery and death.

"These vessels are said to be in whole or part owned by a mercantile house in Callao, and this house is further said to be connected with a firm in Liverpool.

"When the 'Humboldt' sailed from Samoa on the 12th of May last, there were three of these vessels about that group lying in wait off the different islands, with the view of picking up any canoe or boat that might venture out to sea. One small boat had been caught. The crew consisted of two Samoans and one Portuguese. The captain was induced to let the Portuguese go. The Samoans he carried off.

"On board one vessel that called off Samoa there were 300 natives of different islands, and the captain wished to obtain 400 more to complete his cargo. Think of 700 human beings, accustomed to the most perfect freedom, crowded on board a single vessel, in the heart of the tropics! We have reliable information respecting the following islands and the numbers taken from them:—Fitalangi, 160; Pukapuka, 60; Manahiki and Mangarongaro, 40; Tokelau, 60; Savage Island, 160; total from these islands, 420. These islands, with the exception of Savage Island, which lies in latitude 19 S., and longitude 170 W., all lie towards the line about latitude S. 8 to 10, and longitude W. from 150 to 172. On all these islands except Fitalangi, we have missions, and it is owing to that that we are in possession of the information we have. But for that, we might have been in utter ignorance of what had taken place. And this awakens painful apprehensions as to what may have been the fate of other islands where no one is found to tell the tale of their wrongs, such as Easter Island, already mentioned, and High Island, from which, it is said, a shipload has been taken. That there have been such doings on a large scale, is clear from the fact that, in addition to the number we have named, from 1500 to 2000 have been taken to the land of bondage. On the whole, it is certain that considerably over 2000 either are now in actual bondage, or are on the way to the land of doom, or have had their lives cut short by the lashings and cruelties to which they have been exposed; and we know from good authority that it is designed to raise the number to 10,000, of course making no account of those who die on their way to their destination, or lose their lives in encounters with their captors. Such is the state of the case that now claims our sympathies—a case deplorable in the highest degree. It may be questioned whe-



ther ever a case calling more urgently for prompt and effective interference was presented to a Christian community. Let any one read the simple artless tales of the Rarotongan and Samoan teachers, Maka and Samuela, and he must be strangely constituted if his soul is not stirred to its lowest depths. One of the most touching incidents that has yet come to light connected with the whole affair is the fact that on the morning following the dreadful day on which the murderous proceedings took place on Savage Island, the natives, while their hearts were bleeding and their tears flowing, because fathers, husbands, brothers, and sons, were torn from their embrace, should lift up their voice to God in prayer, not to invoke vengeance upon the heads of their guilty oppressors, but to pray that their hearts might be changed and that they might be led to abandon their wicked courses. How like the spirit of Him whose followers they profess to be—'Father, forgive them, for they know not what they do.' And these are the descendants of men who rushed upon Captain Cook when he landed upon their shores, as he expresses it, 'like wild boars,' and who themselves were in the same state twelve years ago as that in which they were found by Cook. What a mighty influence must the Gospel have exerted upon them!

"Still more touching, perhaps, is the scene on board that floating hell where the poor captives were confined. When they supposed the hour had arrived at which they had been wont with their families to worship God in their happy homes—now no longer theirs—they united in their accustomed exercises; they prayed and sang praises to God, and no doubt, like their friends on shore sought blessings for the miserable men by whom they were being so cruelly wronged.

"The following extract from a letter of the Rev. W. G. Lawes, of Savage Island, painfully illustrates these remarks:—"When the ship sailed on the night of the capture, the natives on board thought she was making a long tack; but they soon found that they only were really off. They then held a counsel as to what was to be done; the young men were for seizing the captain and crew, tying them all up, and then taking the ship in, and, when the natives were all safe on shore, untying the crew and letting them go; but the old men overruled this, lest any of the foreigners should be killed in the affray. Two white men, armed, guarded the hatchway, which was shut down, and the poor creatures below were in total darkness. They kept knocking at the door, deck, and sides of the ship, and calling to be let out. After a while, some of the white men went down and beat them with great pieces of wood, for making a noise. When the poor captives thought it was about the time of

evening worship, they united in their wretched confinement in singing and prayer.'

"On the following day the vessel stood in towards the shore. Some natives, ignorant of the character of the ship and of what had transpired, went on board. Those in confinement recognised the well-known sounds of their native tongue. They shouted for help, but, of course, in vain. By desperate efforts they succeeded in breaking a hole in the door large enough to let one through at a time. a number succeeded in reaching the deck, and rushed over the ship's side into the sea, but there were only two or three small canoes—land was a long way off, and some were not able to swim well. The wretches on board fired from the deck upon the helpless natives in the canoes and the water. A boat was lowered, and many were recaptured. Seven only escaped.—Among those carried off were thirteen Church-members, and many Candidates.—Eighteen wives are left without husbands, and sixty-three children are deprived of their fathers.

"In another part of the island still more dreadful scenes occurred which we must not particularize. In reference to these, Mr. Lawes remarks:—"One young man, Simeona, a Church-member, was brought home a corpse, shot through the head. The white wretches fired upon the unarmed and unresisting natives for no other reason than that they might terrify them, and so make them an easy prey. Some of the canoes surrendered in terror—only three escaped to tell the sad tale."

"Among those carried off are some of the most important men on the island—the law-makers and law-enforcers of Savage Island, and some of the most promising young men. Twenty-five Church-members, one Deacon, and many Candidates are among the captives.

"It is indeed a day of darkness and gloominess on Niue, and many other of these interesting isles. It is as if the powers of hell were let loose upon the defenceless tribes. We trust, however, that the day is not distant when they shall again sit every man under his own vine and fig-tree, none daring to make them afraid, and that the proceedings of this evening may greatly conduce to this end, may God in His mercy grant."

At this meeting the following resolutions and petition were unanimously adopted:—

"That this meeting has heard with indignation and dismay, that a large fleet of slave vessels has appeared in the Pacific, and carried off many of the inhabitants from their island homes, under circumstances of extraordinary treachery, violence, and cruelty.

"That this meeting, feeling it to be the duty of every civilized government to repress and punish crimes so detrimental to com-

merce, and disgraceful to the Christian name, earnestly implores the interference of her Majesty's Government to secure for the Islanders such protection as their condition may require, and at the same time offers its thanks to his Excellency for having represented to the Secretary of State the dangers to which the people were, and still are, exposed from the enterprises of the slavers.

"That the thanks of this meeting be tendered to the representative of the French Empire at Tahiti, for his prompt and decisive measures to put an end to the career of these enemies of the human race.

"That this meeting tenders its sympathies to the missionaries, and to the people of the South Sea Islands, who, having embraced Christianity, have suffered this wrong from men abusing the Christian name, and pledges itself to use all the means within its power to secure such interposition as shall for all future time prevent the repetition of those atrocious crimes.

### Nieu, or Savage Island.

Reference is made in the foregoing statement of Mr. Murray in the letter of SAMUELA, the Samoan Native Teacher in Savage Island. We are sure our friends will read this touching description of the scenes he had witnessed with the deepest sympathy.

After joyously describing the progress of the work of Christianity among the islanders during the past year, Samuela turns from those happy scenes to the distressing events which have cast a gloom over the Missionary work, and plunged the whole island in woe.

"Nieu (or Savage Island),

March 31, 1863.

MR. ELLA and MR. MURRAY.—This is my account to you of the work of God on Nieu, of what is being done by us, the Teachers, and Mr. Lawes, the Missionary. Great is our love to you from whom we are now separated. Although we are so widely apart, and cannot see each other's face, let us continue to meet and feel each other's presence in our united prayers to Jehovah our God. Pray for us, that our work may be blessed and progress in peace, for there are many evils springing up in the world to hinder the work of the Lord, by wicked men from strange lands."

Samuela then relates proceedings in the Mission of a most cheering character, but too long to mention here. After this, he narrates the calamities which have come upon them.

"But other things I have to tell you which produced many sorrows among this people. Foreign ships of men-stealers have

brought distress to this land of Nieu. On the 28th January, a ship came off here, said to be a ship of Spain. I do not know whether this is true, or whether we were deceived also in this. The captain said they had come to purchase fowls and pigs. Then our people unsuspectingly went off with their things to sell. When the captain saw that there was a goodly number of men on board, he made sail, carrying off forty of the people, and moved out of sight of land. Then he fastened the people down in the hold, and went round to the other side of the island to steal more men. There other natives, in their simplicity went off to the ship to sell. When the men who were fastened below heard some of their people on deck, they called out to them to help them out of their confinement. Then seven managed to burst from their prison, and the canoes hastened to the shore with these seven men. They were fired upon from the ship. One man was wounded in the neck, and nearly killed; he is still confined with his wound; another man was hacked by a hatchet; his hand is badly cut with one of the strokes. All the canoes reached the shore with these seven, but the ship went off, carrying away thirty-three; among them were twelve Church-members and six Candidates. Great was the lamentation of the people here, because their friends were taken away, for the chiefs and rulers of the land are stolen in that man-stealing ship. To this day, their wives and children continue to weep and mourn; some have nine, some six, others five, and others four children, thus bereaved. This grief is not confined to this people; we all sympathise too with those of other lands, who are also made slaves by these foreigners. I only tell you these things, for what means have we of ever again getting these men? Alas for them! where are they?

"After this event, another thing of the same kind took place. On the 9th of March another vessel stood off this place. Mr. Lawes sent off a letter to the ship to inquire where she was bound, but he did not suspect that this also was a slave ship. A small four-seated canoe went off to the vessel to take Mr. Lawes' letter. Then the ship's boat came to shore; but the men who went off with the letter were kept bound on board—they and their canoe were hoisted on board. When the ship's boat came to the shore, only one of the foreigners landed; but the boat kept off at a distance at sea. This foreigner deceived us. He went up to Mr. Lawes, pretending to get medicine for the captain of the ship. The foreigners returned attended by a number of the people, who took him off to the boat. Some canoes also went out to get the men who had gone off to the ship. (The suspicion of the people had been aroused by the four men

who took the letter not returning.) Behold, when the boat reached the ship, the ship fired into the nine canoes which went off for the men who were detained on board, and one man, a Church-member was hit—the bullet entered his eye, and he fell dead. The ship continued firing upon them, and some of the canoes were broken up, and whilst the people were swimming the boats pursued the men, seized them, and dragged them off to the ship. Then the vessel sailed away with nineteen of the people; one also was killed. There was among those taken by the slave-ship, three Teachers and a Deacon of Mr. Lawes' Church, and other Church-members, and some Candidates. A great many children are thus bereaved. The wives and children cease not to weep for their husbands and fathers, not knowing whether they were killed, or where they are taken by these men-stealing ships. It is as if the work of God would be hated here, for some of the people think that these calamities have come upon them, and foreigners have visited them from having Missionaries and Teachers living among them; for such things never occurred in former days of heathenism. But these are only words which are uttered in the bitterness of their grief and astonishment on account of the cruelty of foreigners in these days. Their people have been killed and carried off, and they have done nothing to cause such afflictions. Has any foreigner been killed on Niue? No, indeed. Lo, it is a day of mourning that these doings have brought upon this people. They now weep and mourn for their husbands, their chiefs, and their young men, who are stolen by foreign ships. This is the difficulty with us: we do not know from what country the ships have come; we do not know the names of the ships, nor the names of the captains. But I just tell you these things which have occurred in this land.

"The young men, Mose, and Sualo, and Noa, who came with Mr. Murray from Samoa, are all taken by these men-stealing ships of the foreigners. Their wives and parents do nothing but cry for them. Mose has left two children, the same also Sualo, but Noa had only one child. Great is my compassion for these young men, who were so earnest in the work of God, and who were such helps to me. I cannot finish this letter with more—the ship is going off. Peace to you all.

"I am,  
"SANULLA."

No one can read the following letter of Maka, a Rarotongan teacher, without deep emotion. It is a simple and affecting description of one of the ways these wretches

secure their prey. The letter was written on the Duke of Yorke's Island (Atahu) by an old and tried teacher, and is addressed to the Rev. H. Gee, one of the London Missionary Society's agents on the island of Upolo, Samoa:—

"16th February 1863.—Our country is destroyed. All our people have been carried away in a foreign ship. They were deceived by offers of trading. The captain told them to take off to the ships cocoa-nuts and fowls to sell; and he brought forth some cloth and a shirt and trousers, and said to the men, 'Bring your cocoa-nuts and fowls to buy these things.' Then I said, 'Come on shore and purchase.' The captain replied, 'I don't wish to purchase ashore; it will be better to buy on board.' Then I asked him, 'Where did his ship come from?' He replied, 'I have come from a foreign land,—New Berlice is the country I have come from.' So we thought this was a strange vessel, just arrived in these parts. I was also told by two lads from the island of Atiu (one of the Rarotongan group), this ship called off Apia, but did not anchor there; only the captain went ashore. They were two nights off that harbour; then they sailed to this island. Sir, all the people of this land are carried off. They have taken the chief Oh, who was in Samoa, and thirty-four other men. All that now remain here are women and children, and six male adults. Sir, it is most piteous to witness the grief of these women and children. They are weeping night and day; they do not eat; there is none left to provide food for them, or to climb the cocoa-nut trees. They will perish with hunger. They have also taken away six young men of my school, who were well instructed in the Scriptures. Another event that occurred to the wife of the chief; in her misery she prematurely gave birth to a child. She felt no other pain from the intensity of her grief for the loss of her husband, her son, and people. Such, Sir, has been the cruelty of this ship to the people of this land. The good work which has just been begun in this island is now destroyed. Had we known the character of this vessel, no one would have gone on board. We are startled that such a thing should have been done to this people. Two men who were returned to shore by the captain, told us that when the people reached the ship with their things for sale, one of the crew collected these things together. Then the captain said to the men, 'Go and look at the cloth for their purchases.' But this was the contrivance of the captain: He placed some things into the hold of the vessel—the best of the cloth, red cloth, and shirts and trousers, and white and blue calicoes; and some things he kept on deck. Then the captain said to the men, 'Look at the cloth on deck and that in the hold, and see which to choose.' Some of

the people were looking at the cloth in the hold; then all went below. The captain told them to go below, and all went down. Then one of the crew gave them wrappers, and shirts, and trousers, and hats, to put on. So the men rejoiced that they had got such clothing to attend worship in. But some of the crew were hidden in the hold, armed with cutlasses. They were hidden, so the people did not know they were there. All these things the captain had arranged. None remained on deck except the chief; he continued on deck. He called to his people to return on deck, and not remain below, lest they should injure anything in the vessel. The chief was standing over the hatchway, when some of the crew seized him, and threw him down into the hold; and he fell into the middle of the hold. Then the hatchway was immediately closed down upon them all. These two men also told me that they saw one of the people struck down by the crew with a sword. They saw the blood flow like water. They do not know if he was killed, for the ship hastened off. Sir, there is nothing that we do now but mourn and weep, for our island is destroyed. But we think that, now they have taken all the strong people of this land, they will return with the ship to fetch the women and children. This is my inquiry.—What shall we do if the ship comes again? Shall we forbid them to go? Tell us soon what to do, lest the vessel quickly return. This is the end of my letter.—I am, “*МАКА.*”

### Madagascar—Missionary Prospects.

The following extract from a letter from the Rev. William Ellis, dated June 6, is published in the *London Missionary Society's Magazine* for September, and will be read with much interest:—

“Our congregations now assume their former appearance in respect to numbers, while considerable additions have been made to the churches during the Church meetings of the past week. If the ablest and best friends of the country are true to themselves, and the compact between the sovereign and the nobles be maintained, I cannot but think there is a better prospect for the temporal and spiritual welfare of Madagascar than there has ever been before. There are naturally difficulties enough to tax the wisdom and energy of any government, and there are probably numbers who do not regard the change with favour; but the best, and most intelligent, and influential part of the community are satisfied and hopeful, especially as they wish to maintain the existing friendly relations with foreign Powers. Among the Christians there is an appearance of greater earnestness to spread the knowledge of the gospel among the indifferent or hea-

then portions of their countrymen, with a greater degree of circumspection in all their public conduct, as at present the Government is much more vigilant than at any time since the close of the late Queen's reign. Our congregations in the temporary churches in the east and at the south are gradually increasing, and their influence for good is already apparent in the adjacent villages. Indeed we have very much to encourage us.

“My health is remarkably good. I am surprised at the amount of work I get through, although my head has been a little affected since the events connected with the change in the Government. The mornings and evenings are sufficiently cool; and I go about a great deal more than I was formerly able to do. Don't give myself any trouble about Jonan's calumnies. They have done me good and no harm, either here or at Mauritius, and they have done the priest's party great injury. My time for more complete vindication will not fail to come. We (the missionaries) are all at peace, and harmony among ourselves here. Our work is prospering. Additions are made to our churches every month. The people in general are becoming settled; things are resuming their ordinary course. I enjoy the entire confidence of all the members of the Government and every assistance and encouragement they can give; and in a day or two I am to see the Queen, and to state our circumstances and proceedings in reference to churches, schools, books, &c., and the extension of the gospel.”

The Rev. Robert Toy, one of the London Society's missionaries, thus describes the habits of the late King during the latter part of his career:—

“I believe it is no exaggeration to say that more than half his days were wholly given up to pleasure, often of the lowest and most loathsome description. The things continually carried on in his presence would bring everlasting disgrace upon any man who dared to encourage them in any civilized land. It is true that he regularly attended Divine service, conducted in the same place every Sunday afternoon, and always appeared to pay considerable attention; but at its close he not infrequently set his followers in roars of laughter by mimicking the mannerisms of the preacher. To Mr. Ellis, personally, he always appeared to show great deference, and took care that nothing extraordinarily unseemly should take place during his visits; yet it is difficult to acquit him of all knowledge of the intention on the part of several of his favourites to murder our brother; and all subsequent information tends to confirm the presumption that he was conscious of the attack which was to have been made upon the whole body of Christians while assembled for worship, and which, had it not been for the

decision and activity of the Prime Minister and his friends, would have been carried into effect on the very day in which he himself was besieged in his palace. It is, perhaps, scarcely possible fully to account for this extraordinary change in the King's disposition towards Christianity; but his whole character was a problem which it is vain to attempt to understand, and his short reign was one series of contradictions which it were useless to endeavour to harmonize. The most generous view to be taken is, that he was of an unsound state of mind. As a prince, and during the persecuting reign of his mother, his humanity and general good nature overshadowed all his vices, and made him the favourite of the people. As a king, his vices totally eclipsed all his better nature, and speedily brought him into universal contempt.

---

## Colportage.

### ANNUAL REPORT.

*To the Synod of the Presbyterian Church of the Lower Provinces of B. N. America.*

In reporting our proceedings for the past year, the Committee have the painful duty of announcing the death of one of our oldest and most faithful colporteurs. Mr. Faulkner commenced his labours in this service, which was to him a work of labour and love, in November, 1852. He continued in it with occasional brief interruptions from sickness or other unavoidable causes, till about the same time last year; making just ten years. Did time permit, it might be profitable and interesting to enumerate the volumes he has sold or given, the tracts distributed, the families visited, the persons or families conversed or prayed with, the afflicted and the dying comforted, and all the good resulting from his faithful labours directly and indirectly, during that decade, after which he rested from his labours and by his Master was called no doubt, to a higher sphere. We therefore only make room for this brief outline. He received during the time specified about 72 different supplies of books; averaging in amount, from £15 to £20 each; which would make about £1400. Each of these trips would occupy from three to five weeks, during which

time he would travel probably 300 miles, making about 20,000 in all. And on an average he would visit a family for every mile. He must have called upon and sold or offered Bibles and religious books to at least the same number of families, and has probably distributed about the same number of volumes, i.e. 20,000, or one for every mile he has traveled, and for every family he has visited.

But though there be every reason to believe that such labours are by the blessing of God made subservient to the diffusion of religious knowledge and the advancement of the Redeemer's Kingdom; it should not escape observation, that this is the third that has fallen in the service since we commenced operations. The first was Mr. William McLeod of the West Branch of River John; who commenced in the first year of our operations; and after two years' faithful service was called to his rest in 1854. The second was Mr. James Millar who commenced in 1853; and after 4 years service died suddenly in 1857. Is not this more than ordinary mortality for the number, say ten in all; and for the time 10 years. The first and last indeed were rather delicate in constitution but the second was robust and healthy. We make these remarks on this subject, because the facts mentioned makes us somewhat apprehensive, that our unlimited means are making us exact more labour than ordinary constitutions can stand, and give less remuneration than is just between man and man, and may be thus "wearing out the saints," in the service of the best of all masters. The only other regular Provincial colporteur is the one in the employ now of the Provincial Branch of the B. F. B. Society. He is paid with liberality, having £120 per annum (a good portion of which our church contributes), and is treated with generosity; having a fortnight every quarter to recruit the exhausted powers of nature. This should stimulate us to be more liberal and more generous to those we employ in the same honorable and useful sphere of the Redeemer's Kingdom. As a church we are as able and ought to be as willing to treat our colporteurs as liberally and even as generously as any other associ-

ation of the same extent and resources ; more especially as there is no cause of complaint in relation to any other department. Our domestic missionaries are fairly remunerated. Our Foreign Missionaries are liberally supplied. Our Professors are all well and some even generously compensated. Even our catechists are reasonably paid, but in the treatment of our colporteurs there is neither reason, justice, nor equity ; their remuneration is so out of proportion to others and so far below their merits. Your committee would be happy to be the instruments of making up this deficiency, if we only had the means at our disposal. We have been doing what we could, especially during the last year, by supplementing the allowance made to the most deserving from the donations of a few liberal congregations and generous individuals ; but we still come far short of what conscience tells us ought to be done ; but if the same liberality and generosity be continued, we doubt not but we would soon get up a fair remunerative and efficient system ; and also greatly extend our operations.

The facilities for doing this are now within our reach. We have by prompt payments in 6, 9, and 12 months, offers of unlimited supply of Bibles and religious books English and Gaelic, from various societies and publishing houses both in Edinburgh, London, Philadelphia and New York. Encouraged by these helps and prospects we have during the last year added to our stock about 2020 vols. at the cost of £108 7s. 10d., besides the expense of transit. This, added to our former debt of £133, renders us liable for £241 7s 10d., but we have during the same time paid off £92 12s. 6½d., besides supplementing some of the colporteurs and paying the current expenses ; which again reduces our liabilities to £148 14s. 3½d., to meet which we have books now in the Depot amounting to about £77 13s. 2d, and in the hands of various colporteurs and agents, amounting to about £158 16s. 10½d., making in all £236 10s. 6½d., which after deducting 25 per cent for sale will still cover all our debt and leave about £30 for contingencies. The credit of the Synod therefore is still safe as far as we are concerned.

We are very desirous of drawing largely upon the sources of supply now thus opened up, in order to meet the craving demand for reading throughout the length and breadth of our church, which if not gratified in this way, will find other sources of gratification, neither so creditable nor edifying. But we wish to proceed cautiously, and in proportion to the funds placed at our disposal, as we have hitherto done. Still, it is painful to hear the call for many of our best standard works, and especially for Gaelic Bibles, Testaments and Psalm books &c., in Cape Breton and the Eastern Counties, and yet dare not answer that call except to the limited extent proportioned to our finances. With this view we have sent £30 worth to the Island of Cape Breton to the charge of Mr. Charles McMillan who was recommended by one of the brethren as a fit and proper person to act in that capacity there. He has been doing what he could, and writes that there is great demand especially for Gaelic books, in some cases even amongst the Roman Catholics. His Gaelic supply is already exhausted, and he thinks that in future two-thirds of the supply sent there ought to be in that language.

We have sent about £30 worth to P. E. Island, at the special request and to the charge of Brethren there ; as we have not been able to procure a suitable and responsible colporteur to take charge of that section of the church. Mr. John Maxwell has been the chief active labourer in Pictou and the Eastern counties, Mr. James Gordon having for some unaccountable reason become quiescent. Mr. John Dickson is still doing a little in Cumberland county, chiefly in the Bible line. We have not yet been able to obtain a fit and proper person to be a worthy successor of the late lamented John Faulkner, who so efficiently occupied the central circuit of the bounds of our church and the Province ; though we have had several applications and tenders ; but as negotiations are still pending with some we hope soon to have it filled.

Thus for another year we have been endeavouring to circulate the word of God and standard religious works from the centre almost to the extreme boundaries of our

church, at least in the colonies of P. E. Island and Nova Scotia; and often too in poor and secluded settlements where many of the inhabitants have neither the means nor the opportunity of being so supplied from any other quarter.

We are better prepared than ever to carry on and even extend the sphere of our labour if the same co-operation and assistance be rendered, by liberal congregations and generous individuals as at our earnest solicitation has been done during the past year. But if this assistance should fail we are very doubtful if we will be able to carry it on much longer.

All which is respectfully submitted by your Committee.

JOHN I. BAXTER, *Convener.*

---

## Correspondence.

### Correction of Rev. A. W. Murray's Account of the Death of Mr. and Mrs. Gordon.

To the Editor of the Home and Foreign Record.

There appears to be some demand for the accounts of the Rev. A. W. Murray concerning the martyrdom of the late missionary of Erromanga. These have been republished entire in the Record; and up to the present date have gone unquestioned.

As Mr Murray's latest account has been given to the public in his recently published work styled, "Missions in Western Polynesia," I may crave for once a little of your space for the purpose of offering a few remarks on parts of our author's narrative, and furnishing a little more information derived from reliable sources, on the subject of the martyrdom.

Having recently obtained the Journal of the late missionary of Erromanga, from information derived from it, and other sources, a juster estimate may now be formed of the merits of our Author's extended narrative. The account given of the death of the Missionaries as contained in the Memoir, "*The Last Martyrs of Erromanga*," is that of Mr. Milne. We give him the preference for the following reasons:—

1. Mr Milne was a resident on the Island and lived near the missionary and the scene of the tragedy.
2. He had some knowledge of the native language.
3. He received his information through direct channels and at the time.
4. His account is self-consistent.—These conditions, essential to arriving at a connected and consistent history of the occurrence, are unfulfilled in Mr Murray's case; for, 1. Mr Murray was a stranger.
2. He understood not the native language.
3. His account was received five months after the event and through indirect mediums.
4. His story in several particulars is improbable.

Mr Murray had no formal connection with the Missions in Western Polynesia, and had only been on Erromanga two or three times, at long intervals as a visitor for a short period. As he had not a knowledge of the Erromangan language his opportunities for obtaining a direct account were unfavourable. The lapse of time, too, makes the account less reliable, for it afforded opportunities to the natives to condense, enlarge, or modify, their stories. The native memory is not very tenacious of truth, and their imaginations are somewhat prolific.

Our author having stated that Joe and Mana endeavoured to get the missionary to remove from his residence, adds: "Mr Gordon treated the matter lightly, as if he did not believe the report, which probably he did not, told them not to fear; that if it were the will of God that they should be killed, it would be well; and that it was good for them to remain where they were."

It may be inferred from the preceding remarks that Mr. Gordon was somewhat reckless in respect to self-preservation. The succeeding remarks however, show that he did not prefer death to life. The following are extracts from entries made in his Journal: "Since this visitation (the measles) I have been itinerating more; but finding that in nearly every settlement there are some seeking an opportunity to take my life, I am painfully restrained from rashly casting myself into their hands. God only knows the extent of our great perils at this season."—Six weeks later he wrote: "I cannot now venture in safety, to visit them, for in many

settlements they are only seeking an opportunity to kill me. They shake their hatchets at the boys who stay with us in fiendish rage, and tell them that they are full of rage and enmity against me. They are continually plotting to come and destroy our place; but as the place is partly destroyed already they can have but little inducement to come for any other purpose than to lay violent hands on us."

The narrator may say he had not this information. If he had it not, it was within his reach, and he ought to have exerted himself to arrive at the truth before committing himself to groundless statements affecting a missionary's life and labours, and publishing them in a quarto volume. Neither the Missionary himself, nor yet his wife, make even the most distant allusion to any such intimation as our author mentions, having been given them. But even supposing it had been given, if they thought it better to be guided by their own judgments, rather than to act upon the suggestion of the native teachers, with what right should any one hold up as has been done by our author and others, the course which they thought best to pursue under the circumstances in which they were placed, as one of the concurring causes that led to their death?

Mr. Gordon's Journal first fell into the hands of Mr. Milne who quoted from it three sentences which appeared in an article written by him and published in a Sydney paper. The Journal next passed into the hands of the Missionary on Aneiteum who took from it an additional remark, (in juxtaposition with the sentences previously extracted,) reflecting on the conduct of *some foreigners* in stirring up some natives against the Missionary, but *neither party gave the date of the entry in the Journal.*

The cause of the martyrdom first assigned, and "first published," and first and "chiefly taken up by the public," was the one concerning the Missionary's "denunciations of temporal judgment" on the natives. Now, from Mrs. Gordon's diary we learn that the measles were brought to Dillon's Bay by the "*Blue Bell*" on the 12th of November, 1860, six months previous to the martyrdom; and Niwan died on the 5th of

December. Persons however reading the extracts from the entry in his Journal as given by Mr. Milne and others would naturally infer that his "denunciations of temporal judgment" on the people, were soon succeeded by his death, but his death did not occur for six months afterward.

Another cause assigned for the martyrdom was the poisoning of the Chief: but the Missionary remarks in his Journal "Niwan died inquiring if the beloved Missi were coming. "The friends of the Chief, no doubt, heard this inquiry: yet the Missionary on Aneiteum remarks: "They all say that if Niwan had not died Mr. and Mrs. Gordon would not have been injured," which tends to show that native stories, under any circumstances, and especially under those in which their minds were perverted, should not have been so readily endorsed.

The following is a sentence given by Mr Milne as an extract from Mr Gordon's Journal to favour the point about denunciatory preaching: "I warned them to flee from the wrath to come, but they took not warning till too late;" but the fact is this sentence is not in the Journal at all. It is: "*I warned them to flee from the disease, but they took not warning till too late.*" It is quite bad enough to put words into the mouth of a living man.

From Mrs Gordon's Diary it appears that a few days after the measles came to the Bay, "several Eromangans and foreign natives were sick from the disease." We presume it first broke out among those at the sandalwood establishment, and the missionary, being aware of the character of the disease, warned all disposed to heed him, to keep away from those who had it: but this is the judgment of charity. The remarks of course, in the Memoir, on this sentence as first quoted, fall to the ground.

The names of the chief actors in the tragic events of May 20th, 1861, as given by our author, are not those given by Mr Milne. The accounts, too, differ totally in several particulars. Mr Milne, gives Narubulcet as the principal actor, Mr. Murray—Nahobilli. etc. The one represents Narubulcet as following the Missionary up the hill, and those in ambush as rushing out after he struck him



on the back; the other represents one of those concealed as making the first attack, and then being joined by Nahobili, etc.—What is said about the Missionary taking the hatchet out of the hand of the savage, asking why he killed people, returning it, desiring him to go before him to the house, sending away the two lads with him, at this juncture, and then at the request of the Savage, walking before him up the hill, is, to say the least, not a very likely story. Farther, if the lads were sent off and the missionary left thus quite alone with his murderers, who told this part of the story? Either the Bunhil men themselves, or some one has drawn upon his imagination. Altogether, the concurrence of circumstances, if credible, as given by Mr. Murray, are most extraordinary. Seeing that Mr. Gordon all through this perilous season, as appears from his Journal and letters, as well as from those of Mrs. Gordon, was on the alert for parties seeking opportunities to take their lives, a very singular negligence must have come suddenly upon him, if such narratives be truthful.

In connection with our Author's narrative is inserted a letter of the Rev. J. Geddie, as having an important bearing on the martyrdom. The following is an extract:—

“As Mr. Gordon was a public man, his plans and operations form a lawful subject of remark. I would gladly avoid allusion to the subject, but it would not be just to the cause. I speak the honest sentiments of my heart when I say that our late brother was a good man, an earnest minister of Christ, and in certain circumstances would have been “a burning and shining light.” But his views of the noble enterprise in which he was engaged were peculiar. It is already known to the church that he had adopted strange views about native agents, and that he carried on the work without the aid of that valuable class of men. He lived long enough to see his error, but not long enough to correct it. He was earnestly in search of the agency which at one time he so lightly esteemed—at the time of his death”

In my poor judgment I think it would have been well had that letter been left unpublished. I regret the fact that its author

deemed it due to the cause of Missions to write it, for it is clear much more has been written by different parties, than has been at all conducive to the best interests of the Redeemer's Kingdom. Alongside of Mr. Geddie's remarks, allow me simply to place a few sentences written by Mr. Gordon. These, previously published for the information of the Church, convey his sentiments on the point in question, as embodied in his general practice.

In a paper written on Missions in Eastern Polynesia, he commences a paragraph on Native Agency with these words: “No one acquainted with missionary operations in heathen lands, where there is such a dearth of labourers, can doubt the importance of native agents in furthering the mission work.”

Not long after his settlement on Erromanga he wrote thus: “At Dillon's Bay I have formed the nucleus of a Normal School, at which I require, for a short time, the attendance of all the teachers. Through an institution of this kind, by God's blessing, I hope to evangelize Erromanga. I put little dependence in teachers from other islands. I have collected about me eight Erromangan young men of some promise, whose hearts, I hope God may soon touch by His Holy Spirit; and in this way I trust the truth will yet spread over this dark island.”

A few months later he wrote: “You will be happy to learn that we are all in health and strength, each one engaged at his and her proper work, like a number of diggers, planters and sowers on a farm in spring.”

In his Third Year's report he remarks: “It is obvious that schools cannot prosper in any country unless supplied with good teachers. Every island, then, in this group, if not every missionary, must have a Normal school ere the natives can be raised above a very low state.”

Now if any weight should be attached to the foregoing statements, one cannot see or feel that the following reflection is merited: “It was a dangerous experiment which Mr. Gordon tried when he set his views and practice on the subject of native agency in opposition to those of almost every Missionary in the South Sea Islands. Instead of strik-

ing out any new course, he put himself in the position of the first missionaries to Polynesia, who from necessity, laboured unaided and alone; most of whom were killed or driven from their work; and the result has not been different on Erromanga." Is it because Mr. Gordon and a brother missionary on Tana could not make available in carrying on the work of the mission, teachers from a neighbouring island, and wrote concerning their incapacity, that their light shone so dimly?

I know not on what ground it is said "he lived long enough to see his error, but not long enough to correct it," as nothing has yet been published bearing on that point. Why should *that* be withheld? In his letters to the Rev. Mr. Buzzacott, from which there is now no room for giving extracts, he shows how he was situated in respect to the Samoan and Rarotongan teachers, and the trying circumstances in which they were placed in reference to the sandal wood traders and otherwise. He shows that he did his best with them and for them. That he did not succeed well with native teachers—especially foreign ones—is evident. This was in some measure owing to circumstances over which he had no control. Whether he might not have managed to render them more serviceable, in some respects, to the general interests of the Mission may admit of doubt. But it is much easier to detect errors than to amend them—much easier to plan than to execute—while it is the easiest thing in the world to find fault and award censure. One cannot help thinking that it would prove salutary to some both in the Home and Foreign field, to have their memories refreshed (though it cannot be done now) by reminding them of things said and written by them to the late Missionary of Erromanga, as well as some things spoken and penned concerning him, since his death.

The Rev. A. W. Murray clenches all with the following remark which ends the chapter: "I need offer no comment on the above remarks. They read solemn lessons to those on whom it devolves to send forth Missionaries to the field, and equally solemn ones to Missionaries themselves, especially to those who feel disposed to set at nought

the dearly bought experience of the past fifty years, and venture on experiments full of danger to themselves, and hazard to the interests of the sacred cause."

Sufficient confidence may be reposed in the Body of men appointed by the Presbyterian Church of the Lower Provinces of British North America, to believe that under their guidance and guardianship of the missionary operations and interests of the Church with which they are connected they will not send forth to the Foreign field, still-necked and rebellious Israelites, "disposed to set at nought the dearly bought experience of the past fifty years." Those who send, and those who are sent, though miserable sinners, are not yet it may be presumed smitten with judicial blindness.

In thus endeavouring to discharge a duty to one now far removed from the "strife of tongues," I hope I have not been actuated by unworthy motives, and that some service has been rendered even to the cause of Missions itself, by this effort at setting before the world in a new light matters connected with the life and labours of a deceased Missionary.

J. D. G.

---

## Religious Intelligence.

One Presbyterian Church in New York, that of which Rev. Dr. Phillips is pastor, contributed to Foreign Missions this year the amount of *Thirty thousand Dollars*; more than all the Churches in Nova Scotia and Prince Edward Island raise together!

Another Presbyterian Church, in Pittsburgh, raised the sum of Ten thousand Dollars for College purposes last year. If all our churches would in course of one year raise this much what a blessed relief would it be to those who have the management of our educational operations.

—The Old School Presbyterian Church of the United States has 227,575 communicants, 2,541 churches and 2,205 ministers.

—Two Bramins, in Calcutta, after great mental conflict, have been led to embrace Christianity, and have been publicly baptized.

Rev. Dr. Duff has accepted the Conventorship of the Free Church Foreign Missions.

on. This will necessitate his return to Scotland, which is much desired on account of his health.

—Sunday Schools are rapidly extending in Italy. An Evangelical Magazine for children has also been commenced in that country.

The party of three ministers who seceded last May from the Reformed Presbyterian Church in Scotland, have not made any notable progress in rousing the people. They have the full sympathy and support of the Irish Covenanters—and these Irish send ministers to Scotland to help the seceding brethren.

Rev. William Arnot of Glasgow has accepted a call to the Free High Church, Edinburgh.

**THE CHURCHES IN THE CONFEDERATE STATES.**—In the August number of *Christian Work*, there is a paper by Rev. Dr. Hooge, of Richmond, on “the Churches in the Confederacy.” The paper chiefly refers to the Episcopal and Presbyterian Churches, and states how in consequence of the political separation, the ecclesiastical separation had taken place between the North and the South. The last meeting of the Southern Assembly was held in Columbia, S. C., in May last. One of the most interesting of the Reports was in reference to the instruction of the negroes. The Report took the ground that the sacredness of the marriage relation among slaves (the consent of the master being the only license required by law) should be recognised by law. It is stated that in a population of about 4,000,000 there are between four and five hundred thousand communicants in the various Protestant Churches.

In the same number of *Christian Work*, there is inserted, in the advertising sheet, an “address to Christians throughout the world, by the clergy of the Confederate States of America.” The address is a well written document, extending to six pages, and seeks to vindicate the position of the churches in the South. They declare that “the relation of master and slave among us, however we may deplore abuses in this as in other relations of mankind is not incompatible with our holy christianity, and that the presence of the Africans in our land is an occasion of gratitude on their behalf before God, seeing that thereby Divine Providence has brought them where Missionaries of the Cross may freely proclaim to them the Word of Salvation, and the work is not interrupted by agitating fanaticism.” *Evangelical Christendom*, the *Weekly Review*, the *Free Church Record* and other religious periodicals contain powerful and indignant replies to the plea of the Confederate Clergy.

**REV. JAMES BENNETT BEFORE THE U. P. PRESBYTERY OF GLASGOW.**—We make the following extract from the United Presbyterian Magazine for September:—The Rev James Bennett appeared as a deputation from the Synod of New Brunswick, and made a short statement regarding the position of the Presbyterian Churches there. The clergymen were but poorly supported; of twenty-two ministers and missionaries connected with the Church in the province, not more than five ministers received an annual salary of \$400, or £80 sterling, a good many being given \$300, and some not more than \$220. The Free Church had for some time back given £150 sterling per annum to be divided among the ministers of the poorer congregations, and the Irish Presbyterian Church had given £150 for the support of missionary labour in the province. This was all that was received from extraneous sources. He wished the position and claims of the province to be brought before the Mission Committee, and taken up at next meeting of Synod: and he hoped the subject would receive the favourable consideration of the Glasgow Presbytery. Dr Robson thought the case deserved sympathy and support. The only course open to the presbytery, in his opinion, was to express sympathy with Mr Bennett and his brethren, and their desire cordially to approve of any measure which the Church might adopt, for the purpose of affording them that pecuniary support which they required. This was agreed to.

The Theological Hall of the United Presbyterian Church was opened for the present year on the 4th August. Professor Eadie gave the commencing Lecture on the “Relation of Free Thought to Revealed Truth.” The total number of students enrolled was 150. Among these we note Messrs Edward Annand and Edward McCurdy belonging to our own church.

**KINGS SHALL BE NURSING FATHERS.**—The missionaries of the Church of Scotland to the Jews in Abyssinia have been permitted by the king, and with the full sanction of the Archbishop, to enter on their work. In addressing the missionaries the king said, “Not only among the Jews shall ye teach, but also among the Mohammedans and the heathen, even among all who do not know the Saviour, until darkness is turned into light. I desire, by instruction, to lead all into the knowledge of the truth; but God only can do it effectually. In outward matters I will support you and be a father to you.”

**UNITED PRESBYTERIAN MISSIONS IN INDIA.**—Six converts have joined this mission since its commencement. The *Record* says:—It is with gladness that we intimate,

that recent letters convey the gratifying intelligence, that three native converts have been baptized, two at Bewar—one of whom is a female—and one at Nusserabad.

**POPERY AND HEATHENISM.**—In a little book on the "Identity of Heathenism and Popery," by a Hindu Christian, the close relationship of the two systems is illustrated by the following story:—

"In a certain town, a Hindu and a Roman Catholic, getting into a dispute, began to revile each other's Gods. The abuse ran high on both sides. The Hindu sneered at the Papist's St. Anthony, as being only a *tumbly*, or a younger brother, of his god Ganesha. The exasperated Catholic commenced more forcible arguments, and the debate turned into a fight. They were carried before the magistrate who heard the story of the Papist, and asked the Hindu why he insulted the saint. He replied that, on a certain occasion, the Hindus, wishing a new image of their god, had gone to a carpenter, who shewed them a fine, solid piece of timber, and they engaged him to make an image from it. Shortly after, the Roman Catholics went to the same carpenter to get a new image of St. Anthony. The carpenter shewed them the remaining half of the same log, and as it was satisfactory, carved them from it a new St. Anthony. 'And now,' concluded the defendant, 'will not your highness admit that I was right in saying that their god is a younger brother of our god Ganesha?'"

In New Grenada, South America, a Roman Catholic priest who had a strong hold of the affections of his people commenced a reformation in his parish and introduced changes which brought down upon him the wrath of the Bishop. His congregation adhered to him, and the result is the secession of the priest with a thousand followers from the Church of Rome. Father Ruiz (this is his name) bids fair to follow in the footsteps of Father Chiniquy.

A Vaudois colony emigrated a few years ago to Uruguay where they have greatly prospered. In 1858 they were but 45 families: now they are 67. They adhere faithfully to the faith of their native valleys.

The Archbishop of Naples has uttered a dismal howl on the completion of a Protestant place of worship in the city of Naples. It is noteworthy that Popery is seldom or never tolerant where it commands a majority of the people: but happily, persecution is virtually at an end in the new kingdom of Italy.

Admit no guest, into your soul that the faithful watchdog in your bosom barks at.

## News of the Church.

### Presbytery of Truro.

The Presbytery of Truro met at Noel, on Tuesday, August 18th. There were present the Rev. Messrs. Byers, Moderator, Wyllie, McKay, Currie and McLellan, with Mr. Isaiah Smith, elder. The principal business was the visitation of the second congregation of Maitland and Noel. This young and, compared with many others, small congregation, appeared to be in a healthful and prosperous condition.

The answers of the minister to the questions of the formula shewed him to be abundant in labours. They also indicated that his labours were highly prized by the people of his charge.

From the answers of the Session it appeared that the contributions, considering the size of the congregation, are large.

The managers reported that they promised their minister as salary £150 yearly. This they were of opinion was sufficient to maintain him. In this the Presbytery differed from the managers. They hoped that both managers and people would soon change their opinion on this subject. It was however pleasing to find that the sum promised had been paid. In this the congregation would seem to be acting an honorable part.

The Presbytery met on the day following at Maitland, for the visitation of the first congregation of Maitland and Noel. Present as at Noel, with the Rev. Messrs. Crow and Ross, and Mr. Adam Dickie, elder. The meeting as on the previous day, was large notwithstanding the busy season of the year. The answers were in general satisfactory. The managers set forth that they had engaged to pay their junior pastor, the Rev. Jacob McLellan, an annual salary of £150. This sum the managers stated was not deemed sufficient. They hoped it would soon be increased. There were no arrears due to Mr. McLellan. The people cheerfully fulfilled their engagements to him.

In the addresses which followed the examination, members of Presbytery expressed their approval of the state of matters in the congregation. Mr. Ross addressing the managers and people spoke of the honorable way in which they were providing for their junior pastor, but reminded them that they were also under obligation to their senior pastor. How they were acting towards him the Presbytery had not on this occasion been enquiring, yet it was hoped that if they had, they would have found that the people were treating him as honorably as they were his colleague.

The next meeting of Presbytery is at Parrshoro for visitation on the 2nd. Wednesday of October.

A. L. WYLLIE, Clerk.

### Presbytery of P. E. Island.

This Presbytery met according to appointment at St. John's Church, New London, on Saturday the 12th inst. Members present—Rev. I. Murray, Moderator, Rev. R. Laird, Rev. W. R. Frame, Rev. A. Cameron, and Messrs. McLean and McIntyre, Elders. Rev. Mr. Laird was chosen Clerk, *pro tem*. Rev. Mr. Frame reported that according to appointment he had preached in the Presbyterian Church, Lot 14, on the evening of Monday the 31st ult., and given intimation of a meeting for moderating a call; and further that on the 10th inst., he had preached and moderated in a call, which came out unanimously in favour of Rev. John Cameron, Nine Mile River, Nova Scotia. No other name was mentioned; and the congregation was very cordial. It also resolved to raise a salary of £150 per annum. The call was read, and was found to be signed by ninety-four members of the congregation; and also an adherence paper signed by thirty-three ordinary hearers. Messrs. Ramsay and Smith, commissioners from the congregation were present, and were received and heard by the Presbytery in presentation of the call. They corroborated all that Rev. Mr. Frame had stated, and added that the congregation had taken steps to procure a glebe for the minister. It was then moved, seconded, and unanimously agreed to by Presbytery, that the call be sustained as a *regular Gospel call*. On motion, Rev. W. R. Frame was appointed to repair with the call to the next meeting of Halifax Presbytery, of which Rev. Mr. Cameron is a member, and request them to take the steps necessary for the removal of Mr. Cameron.

Rev. Mr. Laird reported that according to appointment he had preached at St. John's Church, New London, on the 10th inst., and moderated in a call, which was unanimously in favour of Rev. Alex. Ross, Pictou, N. S. The call was read, and was found to be signed by seventy-nine male members of the congregation, and a paper of adherence, signed by sixteen ordinary hearers. George M'Kay, Esq., and Mr. A. M'Kenzie, commissioners from the congregation, were heard, and confirmed all that Mr. Laird had reported in reference to the unanimity of the call. It was then moved, seconded, and unanimously agreed to that the call be sustained as a *regular Gospel call*. On motion, Rev. George Sutherland was appointed to repair with the call to the next meeting of Pictou Presbytery, of which Mr.

Ross is a member, and request them to take the steps necessary for his removal.

Rev. Mr. Frame gave notice of a motion at next meeting, that hereafter none of the proceedings of Presbytery be published by the Clerk, unless first submitted to Presbytery.

The Presbytery adjourned to meet at the Church at Covehead for the Presbyterial visitation of the congregation on Wednesday the 22nd inst., at 11 o'clock, Rev. A. Cameron to preach, Rev. R. S. Patterson to address the minister, Rev. R. Laird, the Elders, and Rev. W. R. Frame, the congregation.

R. LAIRD, Clerk, *pro tem*.

### Presbytery of Pictou.

The Presbytery of Pictou met at New Glasgow on the 9th July, when a petition was presented from the congregation of Glenelg and Caledonia, for a moderation in a call to one to be their pastor. At a subsequent meeting commissioners appeared from the congregation, who stated that they had agreed to pay the sum of £160 per annum quarterly,—that they had been cordial and unanimous in the application, but that since the commissioners had left home they had learned, that the person whom they had intended to call had accepted another call—and that they had no instructions from the congregation in the altered circumstances of the case. It was agreed that, if at a regularly called meeting, the congregation should resolve to proceed for another, and agree to the same terms, the Rev. John Campbell be authorized to moderate in a call.

The Revds. George Patterson and Alex. Ross were appointed a deputation to visit Salt Springs, with the view of exciting the people to efforts to finish the church and obtain a more regular supply of ordinances.

Reports were received of Missionary labour by Messrs. Cumming, Farquharson and McGillivray, probationers, which were approved and ordered to be forwarded to the Home Mission Board.

The Presbytery met again on the 25th of August, at Earlstown, for the Presbyterial visitation of the congregation. The Rev. Alex. Ross preached, after which the questions of the formula were put and answered. The replies were generally satisfactory, but the members of Presbytery also felt, that the sphere of Mr. Sutherland's labours was too extensive for one man, and strongly recommended that the congregation be divided, in which recommendation Mr. Sutherland concurred, and strongly urged it upon the people.

Rev. John McCurdy and Mr. John Hardie were appointed a committee to examine Mr. James Sinclair applying for admission to the Hall.

Reports of Missionary labour by Messrs Stewart, Sinclair and Campbell were read and approved.

The Presbytery again met at New Glasgow on the 1st. September. The Rev. George Sutherland of Charlottetown laid upon the table of Presbytery a call from the congregation of Strathalbyn, addressed to the Rev. Alex. Campbell of Lochaber, together with an extract minute of the Presbytery of P. E. Island, sustaining said call and appointing Mr. Sutherland, commissioner to prosecute it.

Mr. Sutherland addressed the court, stating the unanimity of the people of Strathalbyn and their anxious desire to obtain Mr. Campbell's services.

The Presbytery agreed to receive the call, and appointed the Rev. Thomas Downie to preach at Lochaber, and summon the congregation to appear for their interests at the next meeting of Presbytery.

The Presbytery again met at New Glasgow on the 16th September, when Messrs. McSwaine and Gillis appeared as Commissioners from the congregation of Strathalbyn, and the Rev. Mr. Sutherland for the Presbytery of P. E. Island, and Messrs. Neil Gunn and Donald Cameron from the congregation of Lochaber who severally addressed the court. The call being then put in Mr. Campbell's hands, he intimated his acceptance of the same, and the Presbytery agreed that he be translated from Lochaber to Strathalbyn, and the congregation of Lochaber declared vacant. The Rev. John Campbell was appointed to preach at Lochaber, and intimate this decision to the congregation. He with the Rev. D. B. Blair was appointed to meet with the congregation with a view to the settlement of arrears due to Mr. Campbell.

The Rev. George Sutherland laid upon the table of Presbytery a call from the congregation of St. John's, New London, addressed to the Rev. Alex. Ross, Pictou. Mr. Sutherland stated that he might not be able to attend the next meeting of Presbytery, and therefore desired at that stage to make his statements in favour of translation, and accordingly addressed the court with his usual power and eloquence on behalf of the congregation of New London. Mr. Ross, being asked if he wished to make any statement at this stage, stated that it was his intention to leave the decision of the matter entirely in the hands of the Presbytery, whereupon it was unanimously resolved, that the Presbytery having heard Mr. Sutherland on behalf of the Presbytery of P. E. Island, and having received intimation from Mr. Ross of his intention to leave the matter entirely in the hands of the Presbytery, and considering the hopelessness of success in the whole circumstances of the

case, deem it inexpedient to proceed further in the matter. This decision having been intimated to the parties Mr. Ross intimated his concurrence with it.

Commissioners appeared from the congregation of Springville and the Upper Settlement, East River. From their statements it appeared, that the section at Upper Settlement lately under the charge of the Rev. D. B. Blair had agreed to unite with the congregation of Springville,—that they had united in the subscription list for the allowance to Mr. McGillivray and for supply of preaching with the view of calling a colleague for him. It was accordingly agreed that the station of Upper Settlement, East River, be connected with Springville, and that the parties be directed to endeavour to arrange as to the order and places of supply of preaching. The clerk was also instructed to inform them, that according to the arrangement made when the deputation of Presbytery met the congregation, the Presbytery consider the allowance to Mr. McGillivray a first charge on their subscription list, and also to urge them to pay up arrears due to Mr. McG. previous to the time of the new arrangement coming into operation. Mr. William McCullagh presented a letter from Rev. Dr. Cooke, Professor of Theology in Queen's College, Belfast, certifying that Mr. McC. had attended two terms in Theology at that institution, and testifying in the highest terms to his character and attainments. The Rev. J. Bayne requested on behalf of the Board of Foreign Missions, that he be taken on trials for license, with a view to his going as a Missionary to the South Seas. Subjects of trial were accordingly assigned him, to be given in at next meeting of Presbytery.

The deputation appointed to visit Salt Springs reported, that they had fulfilled that duty, and had been successful in inducing the people to take steps towards the completion of their church.

After receiving reports from probationers, appointing supply of preaching for vacancies, and transacting other routine business, the Presbytery adjourned to meet at Primitive Church, New Glasgow, on the first Tuesday of October.

## Fireside Reading.

### The Sabbath.

O day most calm, most bright,  
The fruit of this, the next world's bud,  
The endorsement of supreme delight  
Writ by a Friend and with His blood,  
The couch of time—care's halm and bay,  
The week were dark, but for thy light,  
Thy torch doth show the way.

The Sabbaths of man's life,  
Threaded together on time's string,  
Make bracelets to adorn the wife  
Of the eternal, glorious King.  
On Sunday heaven's gate stands ope,  
Blessings are plentiful and rife,  
More plentiful than hope.

Thou art a day of mirth,  
And where the week days trail on ground,  
Thy flight is higher, as thy birth.  
O let me take thee at the bound,  
Leaping with thee from seven to seven,  
Till that we both, being tossed from earth,  
Fly hand in hand to heaven.

### Read the Book.

BY J. H. MERLE D'AUBIGNE, D. D. GENEVA.

It was early spring-time; all was calm. The silver moonlight streamed into a spacious hall, lately resounding with the voice of song and laughter; graceful forms had glided through the dance there, and sounds of deep melody had floated on the evening air. But the gay groups had separated; the silence of night had succeeded to the confused murmur of the festival; and thought awoke. The hearts of some among them said, "This is not happiness; we need something beyond this. The period of our life is as nothing in God's sight. There is a higher, an eternal happiness. Who will give it to us? who will show us the way to it?" And I seemed to hear a voice from heaven answering—"THE WORDS OF YOUR GOD! O sons and daughters of men! behold the guide to that better land—READ THEM."

It was summer; it was activity in city and field. The merchant was busy in his counting-house, the workman in his shop, the mother in her household, the soldier at his post, the labourer in his field.

There was a murmur, like the humming of insects in the heat of the day, but vast and deep—for it was the busy hum of men. And numbers among them said, with hollow eyes and mournful voice, "Alas! true happiness is not found in the whirl of business. Who will tell us where to seek it?" And again I seemed to hear a voice from heaven answering—"THE WORDS OF YOUR GOD, O children of men, will show you the path of happiness.—READ THEM."

It was a day in autumn. The wind had stripped the trees,—their dry leaves carpeted the earth; old men and women were reposing in the faint sunshine before their houses, while their children were at work; and each one thought to himself, "Soon my last sun will rise; soon will the sharp blast of death detach me from the tree of life, and lay me low like these leaves on the earth. Who will give me the assurance of immortality? Who will give me eternal life?" And again

I seemed to hear a voice from heaven answering—"Aged men, THE WORDS OF YOUR GOD can give it to you—READ THEM."

It was winter. Everything was dry, frozen, dead. It was the time when men, assembling, incite each other to crime; but it was the time also when God speaks powerfully to the soul. Conscience, that invisible witness which each of us bears within, seemed awakened in many. Men and women, young and old, in the country and in town mourned over their faults. One voice in a tone of terror exclaimed, "I have sinned! The death which now reigns over all nature dwells also in my soul! I do nothing but what is wrong! Who can endure the day of the Lord's coming? Who shall stand when he appeareth? My sins! my sins! who will deliver me from them? Who will save me?" And I seemed to hear a voice saying, "Jesus Christ! Jesus Christ will deliver thee! He has come to seek and to save that which was lost. READ THE WORD OF GOD, and thou wilt know thy Saviour, thou wilt possess salvation."

### Swearing Alone

A gentleman once heard a labouring man swearing dreadfully in the presence of a number of his companions. He told him it was a cowardly thing to swear so in company with others, when he dared not do it by himself. The man said he was not afraid to swear at any time or in any place. 'I'll give you ten dollars,' said the gentleman, 'if you will go into the village graveyard at twelve o'clock to-night and swear the same oaths you have just uttered here, when you are alone with God.'

'Agreed!' said the man; 'it is an easy way of earning ten dollars.'

'Well, you come to me to-morrow, and say you have done it, and the money is yours.'

The time passed on; midnight came.—The man went to the graveyard. It was a night of pitchy darkness. As he entered the graveyard not a sound was heard; all was as still as death. Then the gentleman's words, *alone with God*, came over him with wonderful power. The thought of the wickedness of what he had been doing, and what he had come there to do, darted across his mind like a flash of lightning. He trembled at his folly. Afraid to take another step, he fell on his knees, and instead of the dreadful oaths he came to utter, the earnest cry went up, 'God be merciful to me, a sinner.'

The next day he went to the gentleman and thanked him for what he had done, and said he had resolved not to swear another oath as long as he lived.

### NOTICES, ACKNOWLEDGEMENTS, &c.

**THEOLOGICAL HALL.—OPENING OF SESSION.**—*The Classes of Theology and Hebrew will begin on Tuesday, the 3rd Nov., at 9 o'clock, a.m. The public introductory Lecture will be delivered by Dr. Smith, on the 1st December.*

*Those Sessions which have not forwarded their Statistical Returns are requested to do so without delay, as the Return will be published in next month's Record.*

GEORGE PATTERSON,  
Synod Clerk, pro tem.

Monies received by Treasurer to 20th Sept., 1863.

#### FOR FOREIGN MISSIONS.

Wallace Congregation,	£4 10 0
Wm. Ross, pensioner, N. Glasgow,	0 2 6
Lower Londonderry Benvt. Society,	2 0 0
Clifton Missionary Soc., £5, Evangelical Soc. Fish Pools,	£2 10s. 7d. 10 0
Catherine Gunn, Treasurer to Miss. Society, E. River, St. Mary's,	0 15 0
Mrs. Wm. McKay, Fish Pools, East River,	0 3 6

#### HOME MISSION.

Wallace Congn. £2 0s. 6d., Lower Londonderry Benvt. Soc. £2,	4 0 6
Ladies' Society, Balaousie Mountn. per Mrs. Young,	1 0 3½
Rel. Soc. Green Hall, Salem Church	3 4 4

#### SEMINARY.

Wallace Cong. £1 10s., Annapolis Congregation. £3 5s.,	4 15 0
Lower Londonderry Benevolent Soc.	1 10 0

#### MISSION VESSEL.

Wallace Con. £7 16s., H. A. Robertson, 10s.,	8 6 0
A Friend, per Rev. D. Roy, 6s. 3d., Add. Knox Ch., N. Glasgow, 5s.	0 11 3
John McKay, McLellan's Brook, March last,	0 2 6
Miss Helen McKay, 6d., Mrs. McKay, 7½d.	0 1 1½
Robert McNeil, Little Harbour, 10s. A. D. McKay, March last,	0 11 3
Robert Smith, Truro Village Sabbath School, £24 8 0	
Do. Children Clifton Congregation,	13 15 2
Do. L. Londonderry Cng. 14 13 0	
Do. Col. by Miss Mary Eaton, Truro,	0 3 9

Do. Miss H. Stewart, Westchester,	1 0 6
Do. Miss Margaret Stewart Westchester,	0 11 10½
Do. Add. Portapique and Great Village,	1 0 8
	55 13 0½
Add. from West River Cong. per Rev. G. Roddick,	8 2 6
Do. Children Lochaber Cong.	0 8 0
Do. Mr. McLeod's Children, Broad Cove,	0 13 1
Do. Children of D. McNaughton, F. Grant,	0 10 0
Caledonia, St. Mary's, 10s., George Lowden, Esq., 5s.,	0 15 0
Col. in Mission ship, New Glasgow,	6 13 9

#### JEWISH MISSION.

Lower Londonderry Benv. Society 1 10 0

#### SYNOD FUND.

New Annan Congregation from Geo. Johnston, 0 18 11½

James Patterson has received the following Goods for Foreign Mission since, last acknowledgement:—

1 Web Homespun Cloth, 30 yards, from Kirk Hill, Parsburo.
1 Web Cloth, 38 yards, colored and prepared, from Lower Barney's River, and Big Island, Merig mch, value 76s.
1 Package of Goods from the Ladies' of River John Congregation, value \$18.
2 pairs Socks from "a Friend."
1 Web Colored Cloth, 30 yards, from the Ladies of Piedmont.
2 Webs Flannel, 32 and 36 yards, from Goslen Congregation.
1 Homespun Dress for Mrs. Geddie, from the late Mrs. Joseph McEwan, Campbelltown, P. E. Island.
1 Web Colored Homespun, from Campbelltown, P. E. I.
1 Web Colored Homespun, 24 yards, from Ladies of St. Peters, P. E. I., value £4 4s. 1½d. cy.
2 Parcels per Rev. Wm. Ross, P. E. I., value £4 3s. 4d., Island cy.
1 Web Colored Homespun, from Head Hillsborough Bay, P. E. I.
1 Box of Goods from Ladies' of River John, per Mrs. Archibald, value \$20.
1 Box containing Goods from Bedeque, P. E. I., value £10, Island cy., and goods from Trion, P. E. I., value £3 9s. 5d. Island cy.
1 Web Cloth, 26 yds, from Rev. Mr. Blair's Cong., Barney's River, value \$13, also, from the same Cong. 1 web Cloth, 30 yards, for Rev. Mr. Morrison, value \$15.
1 Web Cloth from Blue Mountain section of Rev. Mr. Blair's Congregation, containing 41 yards, value \$20 50.
2 yards Cloth from Mr. Daniel H'rgley, Merig mch.



1 Web Cloth, 29½ yards, from Ladies' of Rev. A. McGilvray's Congregation.

1 Box of Goods from Sabbath School Children of Dr. Taylor's Cong. Montreal.

1 Piece Flannel, 34 yards, from Ladies' of Rev. John McKinnon's Cong. Hopewell, value \$17 50.

1 Web Flannel, 26 yards, from Ladies' of Rev. Angus McGilvray's Cong. Springville, value \$14.

1 Box Goods from Ladies' of Primitive Ch., New Glasgow, value \$68.

1 pair Socks from Mrs. Chisholm, Fox Brook value 50c.

1 Pair Socks from Mrs. John McKay, McLellan's Brook, value 25c.

1 Parcel Goods from Ladies' Middle River, value \$8.

1 Piece Flannel, 30 yards, from Ladies' of Piedmont and Orkney, for Rev. D. Morrison, value \$15.

4 Boxes Goods from Salem Church, Green Hill, for Orphan School on Aneiteum, containing Goods, as follows:—1 web Flannel from Top of Green Hill, in 1861, value £3. In 1862, parcel of Goods, East side West River, value £3 1s. 10d. Mount Thom and West side West River, 1 web Flannel, value £2 15s. and parcel Goods, £1 4s. 9d. Mill Brook Goods, £1 18s. 8½d. West End, Middle River, 10s. Arthur Settlement, Goods, £1 11s. 6d. Green Hill and Lower End Middle River, £2 15s. 7½. Donation from James McDonald, £1 5s. Total in 1862, £15 2s. 5d. In 1863 Middle River, £1 9s. 7d. Arthur Settlement, £1 13s. 3½d. Mill Brook, £1 2s. 8d. Mount Thom and West side West River, £2 9s. 9½d. East side West River, £2 10s. 3d. Green Hill and Lower end Middle River, £4 3s. 4d. Donation from James McDonald, £1 10s. 2 Pairs Socks from Miss J. Crockett, 2s. for Mr. Geddie 1 Pair Stockings from Miss E. Fraser for Mrs. Geddie, 2s. 6d. Total in 1862, £15 3s. 5d. Total in Boxes £33 6s. 10d.

3 Packages Goods from Onslow, per Rev. J. Baxter, value £10.

1 Box Goods from Ladies' of River John, value \$14.

Rev. D. Morrison begs leave to acknowledge the following sums in aid of Missionary outfit:—

Sept. 20. Col. in Chalmers' Church,	Halifax,	£8 13 3½
“ “ Col. in Poplar Grove Ch.	Halifax,	7 13 3
“ “ Revd. Prof. McKnight's	Dartmouth,	2 15 7½

I beg leave to acknowledge the receipt of the following Collections and Donations:—

June 21. Col. at a Prayer Meeting	in Windeor,	\$4.00
-----------------------------------	-------------	--------

Sept. 4. Donation from friends in	Bedford and Waverly,	15 00
“ 23. Col. in Queen Square Ch.	P. E. Island.	12 00
“ “ A Friend in Ch' Town,	J. D. GORDON.	1 64

#### PAYMENTS FOR HOME AND FOREIGN RECORD.

The publisher acknowledges receipt of the following sums:

##### ON BACK VOLUMES.

Rev. John McKinnon, Hopewell,	\$2 00
Rev. John Stewart, New Glasgow,	2 00
M. H. Goudge, Esq., Windsor,	20 00
Strathalbyn, P. E. Island,	1 37½
Rev. H. Crawford, St. Peter's, P.E.I.	4 00
Mr. G. Alexander, Halifax, (Instructor and Register.)	12 50

##### FOR 1863.

Rev. J. Stewart, New Glasgow,	9 00
Rev. A. L. Wyllie, Londonderry,	12 00
Rev. G. M. Clark, Shelburne,	4 00
Rev. A. Falconer, Charlotte Town,	11 50
Mr. Neil McKay, Prince Town,	18 50
Rev. W. R. Fraunc, Lot 16, P.E.I.,	15 50
Mr. W. C. Montgomery, Alberton,	10 50
Mr. James McCallum, Brackley Point,	6 00
Mr. David Lawson, Cove Head,	5 50
Rev. H. Crawford, St. Peter's,	11 00
Rev. R. S. Patterson, Bedque,	20 50
Mr. Allan F. Matthews, Alberton,	9 53
Rev. Isaac Murray, Cavendish,	7 50
Rev. Donald McNeill, Woodville,	2 00
Rev. M. Stewart, St. George's Channel,	6 00
Rev. H. McMillan, Murray Harbour,	0 50
Mr. John Scott, Charlotte Town,	1 00
Rev. James Fraser, Boularderie,	0 50
Rev. James Ross, Grand River,	5 00
Mr. Kenneth McLeod, jr. Middle River	0 50
Mr. Charles McLeod, Margaree,	0 50
Rev. D. B. Blair, Barney's River,	5 00
George McKay, Esq., New London,	5 00
Rev. John Cameron, Nine Mile River,	28 50
Rev. D. McKinnon, Parrsborough,	3 00
Mr. Alfred Dickie, Mengher's Grant,	2 50
Mr. Wm. Graham, Durham,	24 00
Rev. R. Sedgewick, Musquodoboit,	16 00
Mr. David Vance, Londonderry,	2 50

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

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

Receiver of Goods for Mission.—James Patterson, Esq., Pictou.