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

SEPTEMBER, 1864.

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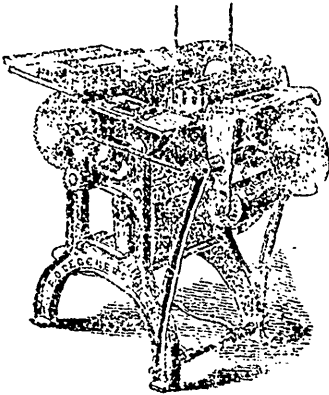
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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

SEPTEMBER, 1864.

ARRIVAL OF MR. AND MRS. GEDDIE.

The past month has been memorable in the history of our Church by the return of the Rev. John Geddie and his devoted wife, after an absence from their native land of nearly eighteen years, and nearly sixteen years of arduous and sometimes perilous missionary labors in the South Seas. Mr. Geddie left Aneiteum in January last for Sydney, from which place he proceeded to Melbourne. In both the Colonies, of which these places are the capitals, we believe his visit has been the means of exciting increased interest in the New Hebrides Mission; and it is likely that the interest begun by Mr. Paton's visit, and shown by the contributions to the mission ship, will assume a more permanent and systematic form by the establishment of a mission from the Presbyterian Churches of Australia among these islands. The Synod of Victoria have already two missions—one among the aborigines of Australia, and one among the Chinese residents; but the question of undertaking a mission to the New Hebrides would come up for consideration at the meeting of the Synod in May last. It was not quite certain that the Synod, as such, would be willing to undertake the mission, but if they did not, the churches in Melbourne were willing, from their own resources, to support missionaries there. In fact, a proposition was made that the Australian Churches should undertake the whole support and charge of the New Hebrides mission. In our number for July we remarked that this was a natural arrangement, and that it might be

expected that it would ultimately be adopted. Present appearances indicate that it may come sooner than any of us anticipated. Mr. Geddie, however, of course could not encourage the idea that our Church would abandon the field entirely.

In the meantime men are urgently needed for the New Hebrides mission. The funds of our Church are overflowing, and we could support more missionaries from our own resources. But here are now the Australian churches, wealthier than ours, ready to support as many as we can send out. From the state of these churches, in a country whose population is increasing with such rapidity, and where there are so many urgent calls at home for ministerial labor as to require them to bring out additional ministers from Scotland every year, it is impossible for them to find the men for a mission to the South Seas; but if the men are provided the churches would provide the means for their support. The Reformed Presbyterian Church have already engaged four young men—two belonging to their own body, one to the Free Church, and one to the U. P. Church. The latter, Mr. Niven, is a son of one of the U. P. missionaries in Jamaica, and is expected to be ready to go out with Mr. Paton. It is also expected that the other three may be ready to go out with Mr. Geddie, when they return next year. It is not certain that these will be all supported by the Reformed Presbyterian Church. It is probable that two of them will be supported by the churches in Melbourne; but such is the spirit of the Foreign Mission Committee of

that body that they have engaged the whole four, doubting not that if necessary their own Church would provide the means of their support. Should this be done, that body, consisting of forty congregations, will have seven missionaries. Our Church cannot rest where she is, with only the number of missionaries that the Presbyterian Church of Nova Scotia had before the Union. There is no lack of means. At the close of Synod there was more than sufficient in the Foreign Mission Fund to defray the ordinary expenses of the New Hebrides for two years; and now the appeal is to the young men in the ministry and preparing for the ministry—"whom shall we send and who will go for us?" The Foreign Mission Board are prepared at once to engage any duly qualified person who might offer, and we believe that we may say for them that they would engage as many as may offer. We would say for them that if any of our young brethren should be contemplating such a mission, it is most desirable that they should come forward at once. For their own interests and their success in the work, it is important that they should be ready to go out in company with Mr. Geddie next year. During the voyage they would be able to gain an amount of information regarding mission work which would be invaluable afterward. In one day, in the company of Mr. Geddie, we obtained more vivid ideas of the natives, and the actual working of missions among them, than we could have had in a year by correspondence. In order that missionaries should be ready to go out with Mr. Geddie, they should make their mind known this fall, so that they might during next winter study medicine, and, previous to the time of departure, make such preparations as may be considered advisable.

To return, however, to Mr. Geddie. In the vessel in which Mr. Geddie came, there were, besides his family, Lathella and his wife, and some natives he had brought to help to man the *Day Spring*. The passage of the whole party would in ordinary cases have cost about £70 sterling; but when Mr. Geddie called on Captain Burns,

the owner of the vessel, he resolutely refused to receive a farthing, saying he was more indebted to the mission than the mission was to him. It was a vessel which belonged to the same gentleman which removed Messrs. Paton and Matheson from Tanna. His vessels have carried goods to the missionaries free of expense, and his orders to those under him are at all times to render any assistance in their power to the mission.

When the missionaries wrote home for a mission vessel, they stated that if a captain and mate were provided, the rest of the crew might be natives. Our Nova Scotian seamen had not confidence in the seamanship of the natives, and hence not only was a picked crew engaged, but a crew somewhat larger than usual, to provide against sickness. From Mr. Geddie's account it would appear that many of the natives are excellent sailors. In the vessel in which he came to Sydney all the crew, with the exception of the captain and mate, belonged to the islands. The *John Williams* is largely manned by natives, and Mr. Geddie had engaged six good native sailors for the *Day Spring*. Not only are their wages much less, but they subsist on native food, which is easily obtained on the islands. When the terms for which the present crew of the *Day Spring* are engaged terminate, it is therefore likely that their places will, to a considerable extent, be occupied by seamen from some of those islands.

Mr. Geddie as our readers are aware, met the *Day Spring* in Melbourne. It was there agreed that a deck-house should be built on her. The principal reason for this was, that the crew having been sleeping below, found it in hot latitudes not only extremely uncomfortable, but dangerous to health.

Mr. Geddie, on his arrival in England, paid a short visit to London and also to Scotland, where he had some most agreeable intercourse with the F. M. Committee of the Reformed Presbyterian Church of Scotland. He arrived in Halifax by the *R. M. S. Africa* on the 3d ult. After spending a few days there, and preaching

on Sabbath following, he proceeded to Pictou, and thence to Antigonish, where Mrs. Geddie's friends reside.

We are happy to say that Mr. Geddie looks remarkably well. Eighteen years' absence has made but little change on him. When he left Ancitum he was considerably enfeebled, but six months' rest and travelling in more healthy climes have already done much to recruit his vigor. He is now capable of undergoing a moderate amount of labor, and such is his ardent spirit and incessant activity, that he has already commenced the visitation of the churches. He intends spending a few weeks in visiting Prince Edward Island immediately, and will also visit either Cape Breton or the Western parts of the Province before winter. His design is to do as much as he can during the summer in visiting the more distant parts of the Church, and in winter to visit the more central portions, which will require but little travelling. We are happy to assure our readers that all parts of the Church are likely to have a hearing of him before he again leaves our shores, though some may be required to exercise patience for a little time.

Mrs. Geddie shows more of the effects of her toils and the severe illness through which she has on several occasions passed. She will likely require longer time to recruit than he will.

We need not say that a warm welcome awaits them everywhere—not only among the members of our own Church, but among all denominations. Wherever he has yet gone, crowded audiences listen with rapt attention to his preaching of the Word or his simple statements of what God hath wrought on Ancitum.

To those who can look back at the state of things when Mr. Geddie left, it is most interesting to contemplate the changes which have taken place in the Church since his departure; and in particular to observe how the doubts and fears of many in the Church have been rebuked. Then, there were in the Presbyterian Church of Nova Scotia, twenty-six or twenty-seven ministers, including professors. We are not cer-

tain about the number of the Free Church ministers, but two years before only twelve severed the connection with the Established Church of Scotland, and it had then received very few accessions. About forty would be the total number of ministers then in the two bodies. Now we have 86 ordained pastors, besides professors and probationers, making about 100 in all, besides having sent out six missionaries. The number of our ministers has thus in that time considerably more than doubled. In a country where the increase of population is not great, this indicates gratifying progress.

When Mr. Geddie left, a leading objection against the mission was that we had not men to supply our vacancies at home, and that therefore it was wrong to send any away. Mr. Geddie had faith to believe that if the Church would give up some of her men to the service of God, the great head of the Church would more than make up for it, by men for the home work; and he labored, we fear not always successfully, to bring the Church to the same faith. The facts we have adduced show that his faith has been more than realized. We had then no Institution for giving a collegiate education to our young men, and scarcely a theological hall. Now the means of training our young men for the ministry are ample, and our Hall is annually yielding a band of young men for the sacred office.

When Mr. Geddie left it was maintained by many that the Presbyterian Church of Nova Scotia could not support two missionaries. It was feared by more that the effort made at his departure was spasmodic, arising from sympathy, and that its permanence could not be depended on. Mr. Geddie had faith to believe that the liberality of the Church would increase rather than diminish, and was willing to commit himself to it without fear. Here again his expectations have been more than realized. Never has the Foreign Mission been at a loss for funds. For it the committee have never needed to issue urgent appeals. In fact, ministers have been obliged often to say to the people that the Foreign Mission

Fund was overflowing, and rather to direct their attention to other funds than to urge the duty of giving to it. We believe, too, that the Church has improved in the soundness of the principles on which she is giving, as much, if not more, than in the amount of her liberality. When Mr. Geddie went out, many who gave, candidly confessed that they did so scarcely from a sense of duty and not from any faith in his success, but from sympathy for himself and his family, and a sort of disposition to humor him in what they regarded as a *crochet irrevocably fixed in his head*. Now, we believe, the Church at large has sounder views on the subject. People have now faith in the work as of God; they look upon missions as the duty of the Church, and they give from principle.

When Mr. Geddie went out, it was argued that many of our ministers at home were very ill-supported, and that instead of giving money to send missionaries to distant lands, we ought to give it to our ministers at home. The wise and learned of the Church said so. But Mr. Geddie had faith to believe and say that if the Church showed liberality for the heathen abroad, her liberality to her ministers would not diminish but increase. How fully this has been realized can only be known by those who can compare the state of things as to congregational arrangements with our ministers now, with what it was then. Certain we are that over the whole Church the improvement in this respect is at least as remarkable as the increase in the number of our ministers.

When Mr. Geddie went out, it was argued that many parts of our own land were destitute, and that we needed to do more for the Home Mission, while some went so far as to say that it was positively wrong to send out missionaries to the South Seas while such places were unprovided for. Then, however, only a trifle was raised for Home Missions, which was doled out to probationers, when we had any. There was no scheme for supplementing the salaries of weak congregations at all. Now, although we do not say that our Home Mission fund is at all in the state it ought

to be, we have provision for aiding ministers settled in weak congregations, if not adequately, yet to a degree to add greatly to their comfort and usefulness; while our mission stations receive supply of preaching and pecuniary aid in a manner which then would have been considered wonderful.

Mr. Geddie, from a life-time study of missions, maintained that if the Church were to engage in a Foreign Mission it would tend to the revival of true, vital godliness through all her borders. How far this has been realized we cannot tell; "The kingdom of God cometh not with observation." But from a close observation of the Church since his departure, we believe that everywhere there has been a silent, but certain improvement going on, which may be seen manifested by the fruits of righteousness, as brought forth in the lives of individuals and in the condition of churches.

When Mr. Geddie went out, prominent men protested against his being sent out, as being "fit neither in body nor mind for the work." Of his present standing we need not speak. Seldom did a man go forth to an undertaking requiring more faith. He went out not knowing whither he went; he went out leaving only a feeble Church, and one at that time but of little faith to sustain him; he went out to commence missionary work among one of the most savage and degraded races of the earth, where no missionaries had yet effected a lodgment; he went out almost single-handed, and for some time was obliged to labor single-handed. The annals of modern missions probably do not exhibit an instance of so small a band being sent to commence such a mission. When he looks back upon what has been accomplished during the time he has been laboring there, well may he see reason for thankfulness to God and for admiration of His power. Well may he and the Church say, "What hath God wrought!" During that time people to the number of 3,500, sunk in the lowest heathenism, have become Christian—have schools and churches—have the New Testament and other parts

of Scripture in their own tongue, which before the arrival of the missionaries was not even reduced to writing—observe all the ordinances of Christianity—and have even sent from 30 to 40 of their number as teachers to other islands. On several of these islands, the light of Divine truth has dawned; in one a church of forty members has been gathered, and the indications are that soon these, like Aneiteum, shall receive Christ's law. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Were Mr. Geddie a proud man, he might feel elated at what good has been accomplished by his hands. But one of the delightful features of his character is the unfeigned humility which marks his whole demeanour, and the almost self-derogatory terms, in which he speaks of what he has done. Let the Church imbibe the same spirit, and, while thankful to God for her agents, give all the glory to him, and what has yet been achieved will only be small beginnings to what our eyes shall yet see of the workings of His power. "A little one shall become a thousand and a small one a strong nation. I the Lord will hasten it in his time."

We are happy to say that Mr. Geddie speaks in more hopeful terms of the prospects of the work on the neighboring islands, particularly on Tanna, than we had ventured to hope. On Erromanga about 120 assemble for Christian worship on the very spot where Mr. Gordon was killed. One of the teachers had an interview with the man who killed Mr. Gordon. He gives as his reason for doing the deed that he had been persuaded that it was the missionaries who were causing the sickness, and that his design was to rid the island of the cause of so dreadful a calamity. He now acknowledges his error, and would attend Christian worship but for shame and fear. On Tanna the darkest side of the case has been presented on our pages, but there is a bright side; so that Mr. Geddie confidently expects the resumption of missionary operations on that island as soon as missionaries are ready to accept it.

Mr. Geddie expects to leave this country some time next year, so as to meet the *Day Spring* in Sydney in the winter following, and to reach Aneiteum at the end of the hurricane season, about the 1st of April, 1866. That his visit home may prove to the restoration of the bodily vigor of himself and his devoted partner—that their spirits may be refreshed—and that their coming among us may be the means of advancing God's cause at home, and particularly of awakening a deeper missionary zeal throughout our own and even in other churches, will, we trust, be the earnest prayer of all our readers.

CHURCH EXTENSION.

The motives that should urge us to labor for church extension at home are quite as cogent and overpowering as those that lead us to send the Gospel to foreign lands. If we continue stunted and stationary in these Provinces we can do little good in any part of the world: if we do not "keep" our own garden, how shall we keep the garden of others! Persons who have not traversed these Provinces pretty thoroughly can form no adequate idea of the work waiting for us as a church to do—the stations that we should occupy—the churches that we should build—the congregations that we should form. The work has to be performed, and if we shirk it, God will find other and more willing hands to do it. Already we have lost much by lack of promptitude in availing ourselves of every open door. We have waited on the threshold while others have rushed in and occupied the stronghold.

A considerable number of our congregations are able to secure the means of grace for themselves and to help others: these are willing to do their duty and cheerfully respond to every appeal made for a good cause, and our progress hitherto has been in a large measure due to their liberality and public spirit. But there are other congregations that content themselves with supporting their own ministers and doing as little as possible for any other evangelistic undertaking. They live selfishly regardless

of the progress of the church at large and the condition of other congregations. These are our spiritual misers and niggards. There are still others that have to struggle hard for a precarious existence. They feel barely able to pay their ministers, but they try, and, with a little aid from the church, they succeed. The most unsatisfactory position of all is occupied by congregations that are large and wealthy, and yet are so thoughtless, so mean-spirited, so unchristian as to leave their ministers to suffer want, while but little is done for any of the schemes of the church.

While some weak congregations have done and are doing their part faithfully and well, we believe that few if any now receiving aid from the funds of the church but could do without it were every man to live up to the Apostolic rule and give in proportion to his means. While this is admitted, yet we have no hesitation in affirming that in general our weak congregations, are far more liberal and make much greater sacrifices than our wealthier congregations.

The apostolic injunction was, "Bear ye one another's burdens, and so fulfill the law of Christ." The early Christians would not for a moment imagine that when they had supported their own teachers they had discharged their whole duty. The whole body was bound together by the mighty bands of Christlike love. It should be so with us.—This congregation is morally bound to help other congregations: other congregations are bound to reciprocate. The church as a whole is under obligation to every part; and every part is bound to regard the interests of the whole.

Dr. Hodge, (the greatest Theologian on th's side the Atlantic, if not the greatest now living) says that the ordinary mode of supporting ministers in America "is radically wrong in principle, contrary to all Divine appointments and to the usage of the church in all ages except our own. Our whole theory of ministerial support is founded on a denial of the unity of the church. It resolves itself into congregationalism. The minister is the servant of the congregation and they only are bound to support him.—Against this system we have written and

protested for years; and some of the best men of our church have argued and laboured to subvert it; but to no purpose. In this, as in so many other points, Presbyterianism has been congregationalized (i. e., adulterated and weakened by the introduction of the principles of Independency) in this country (the United States) to such a degree that the public mind has become fixed.—The people are set in their present way of thinking. They will acknowledge that they are bound to support their own minister, but what have they to do with supporting the ministers of other congregations?" Dr. HODGE adds:—"Let the brethren, clerical and lay, think of these things, viz., 1. The obligation to support the ministry so far as it rests on the law of Christ, *that those who preach the Gospel shall live by the gospel*; or, on the general principle of moral and religious duty, binds the whole church and the church as a whole. 2. Under the old dispensation, the obligation to sustain the temple, its services, and the priesthood rested on the whole people. It was a lien on the property of the whole land. 3. The same principle has been the general law of Christendom. 4. Throwing the support of the clergy on the particular congregations to which they minister, is very much an Americanism. It is one of the new principles which have sprung up among us, some of which are good and some evil. 5. It works great injustice to the people. *It imposes on the few and the poor the same burden which in other places rests on the many and the rich.*—6. It works grievous injustice to the ministry. Hundreds of them are labouring on a salary which does not afford them even the necessaries of life to say nothing of its comforts."

Sentiments such as these from such a quarter are worthy of careful consideration. We are glad to say that to some extent our church has been acting on the Scripture rule. About one-third of our settled charges have been, or are now, receiving assistance from the stronger congregations. Hitherto the Home Mission Board has had the disbursement of the aid granted to weak congregations. A change in this arrangement is inevitable and will probably be brought about

next year. In the meantime the "Supplementing Board" has had the deciding of what congregations are to receive aid, and the Home Mission Board pay out the money as far as the funds at its disposal will permit.

The probability is that next year an appeal will be made to the church to furnish funds to the "Supplementing Board," so that the operations of the Home Mission may not be unduly hampered by the grants that have to be made to weak congregations. We shall then have the Home Mission for initiating operations and nurturing preaching stations; and whenever one of these stations is in a position to be formed into a congregation it will pass under the charge of the Supplementing Board. This will simplify the work of the church and enable our people more fully to understand what is to be done and how to do it.

We cannot bring the claims of our Home work too prominently before our people.—Its importance has never yet been duly appreciated, if we are to judge by the amount of money contributed, and in truth it cannot be exaggerated. Those who have contributed most liberally to the Foreign Mission Funds are the very persons who also do most for Home Missions; and we always feel that when advocating the one we are in effect pleading the cause of the other. Be it so. God's work is one: Christ's kingdom is the same. Prosperity in one branch of the Church's operations reacts beneficially on every other. Starve and cripple the Home Mission, and you to that extent mar the prospects of the Foreign Mission. A healthful spirit of Christian liberality will induce us to be open-handed towards the cause of God in all its aspects, and to prove the sincerity of our prayers by deeds that may involve self sacrifice.

TER-CENTENARY OF CALVIN'S DEATH.

The memory of the just is blessed.—Clouds of obloquy may at times surround God's heroes; interested foes may succeed in spreading calumnies far and wide; but God will vindicate their cause and enable posterity to do them justice. No more strik-

ing illustration of this fact could be adduced than the manner in which all the churches have united in doing honor to the memory of CALVIN on this the three hundredth year after his death. We have seen no better estimate of the great Reformer's character and work than is contained in the following extract from the Minute of the General Assembly, (N. S.) of the Presbyterian Church in the United States:—

The Church of the Lord Jesus Christ owes it to itself and its Divine Master to pay a fitting tribute to the memory of the great theologians and reformers who, endued with grace from on high, and illumined by the study of the Scriptures, have reformed the faith and restored the order of the gospel. This Assembly therefore gratefully welcomes this tercentenary of the decease of John Calvin, as a suitable occasion for expressing our reverence for the character and recognition of the influence of the great theologian, and chief organizing spirit of that Reformation of the 16th century, by which Christianity was revived and saved. We honor him not alone for the comprehensiveness and penetration of his intellect, the steadfastness of his will, and the multitude of his labours; but also, and first of all, because in life and death he honored our Lord. His enemies were the enemies of the Reformation; his cause was the cause of God.

Among all the Reformers, John Calvin stands pre-eminent for the variety of his personal endowments, and the extent of his historic influence. No one more profoundly studied the Holy Scriptures, and his commentaries are models of exact interpretation, seizing the spiritual sense and the logical connection of the Word of God. His Institutes in their first form, the unmatched product of a youth of twenty-five years of age, so systematized the doctrinal positions of the Reformation, that even Roman Catholic writers have called it "The Koran, or rather the Talmud of heresy."

He revived the Presbyterian System of Church Order, and, in the office of Ruling Elders, gave it such a popular and representative character, that it made the Church strong, not only against the attacks of Romanism, but also against the encroachments of the State. From the days of the Apostles no such ecclesiastical discipline had been known, as that by which he had transformed the city of Geneva into a Christian Republic, for two centuries the home of sacred learning, and the citadel of orthodoxy. His system penetrated all the reformed countries and their wisest men learned from his lips, forms of sound words and rules of holy living. He organized the Church of France; planned the first foreign mission of the Pro-

testant Church; trained many of the early English and Scotch Reformers; exercised the "cure of souls" throughout Europe, and matured a system which has most deeply penetrated the countries that have led the way in the thorough application of Christianity to all the relations of human life and human society. Its reforming power did not cease with the age of the Reformation. Our Puritan and Presbyterian ancestors derived from it in a very large degree, those principles which made them strong in contending for civil and religious freedom.—Our early churches confessed the Reformed Faith. The history of the Church of Christ since Calvin lived, is the best vindication of his principles and eulogy of his character. His influence has so penetrated this land, that we are peculiarly bound to cherish the memory of the great reformer of Geneva.

As an Assembly of the Presbyterian Church, we cordially celebrate this Tercentenary in the hope and with the prayer that it may help to revive among us that reverence for God's Holy Truth, that sublime and self-sacrificing devotion to duty, that earnest opposition to whatever opposes the faith and order of the Gospel, that commingling of the highest Christian faith with the purest Christian life, that zeal for the propagation of apostolic piety, and that constant and earnest effort for the union of the various branches of the one Reformed Faith, by which such lustre is thrown, brighter and clearer as time recedes, around the memory and the example of John Calvin.

Wesleyans, Episcopalians, Congregationalists, Baptists as well as Presbyterians unite in acknowledging the grace of God in raising up such a witness for the truth as John Calvin. Though dead, he yet speaketh: and we trust that the truths which he so ably set forth and defended will be dearer and more precious than ever to the hearts of our people.

In Britain, in France, in Switzerland, in Holland and various states of Germany the Calvin Tercentenary was observed with enthusiasm, different Protestant denominations in all these countries joining fellowship on the occasion. It is good in the face of the enervating negative theology of the present day to go back to the stern days of the Reformation and study the life and the works of the great Reformer of Geneva. You will be told that Calvin was a tyrant, that he "burned Servetus." The charge is at least an exaggeration. Calvin was not perfect; and his ideas of the punishment due

to blasphemy were not in accordance with those now entertained; but he was opposed to the *burning* of Servetus, and used his influence to mitigate his doom. COLERIDGE has well said that "if over a poor fanatic thrust himself into the fire it was Michael Servetus." All the Reformers of the day approved of putting Servetus to death.—And CRAMMER, the English Reformer, was the means of bringing to the stake not one blatant blasphemer, but four inoffensive persons accused of *heresy*: and two of the four were *women*! Nay, Edward VI. refused to sign the death-warrant of one of the women till Crammer persuaded him to it! The Lutherans put men to death for "*heresy*" many years after Calvin's death; and the Roman Catholics have done so within the last twenty five years. Yet interested calumniators will denounce Calvin as a monster for assenting to the death of Servetus three hundred years ago. We do not defend his conduct, but we claim his right to be judged in view of the times in which he lived and wrought.

DR. LIVINGSTONE'S OPERATIONS IN EAST AFRICA.

Our readers, we are sure, will peruse with great interest the following article in which Dr. Livingstone gives a succinct view of mission work and its prospects in East Africa.—The great obstacle in the way of christianity there is the slave trade and the wickedness and misery to which it leads:—

In order to form a clear idea of the direction which our efforts for the benefit of the people of this country took, it is necessary to glance at the state of the east and west coasts of Africa about 1856—8. On the west, the operations of Her Majesty's squadron, acting out what is known as Lord Palmerston's policy for the suppression of the slave trade, produced a sense of security which allowed the formation of a large number of missions by various bodies of Christians in England and America. To these the officers of the cruisers gave at all times countenance and respect, which could not fail to have a good effect on the native mind; and by abolishing piracy, which prevailed to a frightful extent, and repressing the slave trade, with its innumerable evils,—conveying at the same time the impression that the teachers belonged to a powerful nation,—

life and property were rendered secure. The Rev. J. L. Wilson, an American missionary, and the most intelligent writer on the west coast, freely acknowledges, that had it not been for the efforts of the cruisers of England and America, Africa had as yet been inaccessible to the Gospel. The results in 1856 were the formation of churches at various points, with from 12,000 to 15,000 members; a vast number of schools, in which many thousands were regularly educated; and knowledge, with the blessings of peace, was rapidly spreading inland. Lawful commerce had increased from 20,000*l.* annually in ivory and gold dust, to between 2,000,000*l.* and 3,000,000*l.*, chiefly in palm oil, woods, cotton, &c. Indeed, a larger tonnage is now employed in conveying these than was ever used in the palmiest days of the slave trade in carrying human cargoes.

Now, in contrast with this, when in 1856 I descended the Zambesi, and lighted among the Portuguese like a ghost, I found that 900 miles of coast, namely from Cape Delgado to Delgoa Bay, had been sealed more jealously against all intruders, than ever was the celestial empire. There Catholic missionaries have ever kept up their churches, but here no missions existed; and an old man in shewing the ruins of a Jesuit establishment of former times, remarked, that his grandfather, acting under orders, to be unsealed only on a certain day, had captured all the inmates, and led them out of the country. Since then, the few convicts and half-castes, who constitute the *civilised* community, have had the offices of their Church performed by native priests from Goa, in whose praise nothing can be said. The only remnants of religious knowledge among the blacks are portions of the Lord's Prayer, Creed, &c., retained as chants by a few old blind people. Their translation into the native tongue is attributed to the Jesuits. Now, along this coast, as well as on the west, the same expenses in cruisers had been incurred, the same heroic services had been performed; but the want of the missionary element to act on the native population had rendered all of no avail. The only impression produced was a good one for the English name. The slaves at Tette, writhing under the lash at the public whipping post, have been heard to call out:—"Oh, for the English! When will the English come?" an unlucky way of mollifying the irritation of their masters; and while the rebels were actually fighting, our landing among them never excited a suspicion that we might play false with, or betray, them.

When, therefore, in 1858, I was entrusted with an expedition, designed to benefit the people of this coast and promote lawful commerce, it seemed to me that the best mode of rendering the wise and benevolent policy of our rulers, was by acting inland here

the part that the cruisers performed in free access to the rivers and ports of the west coast; open the country, which, though nominally Portuguese, was as much shut to them interiorwards as was the coast to strangers; conciliate the inhabitants, who, with the exception of a few slaves at Senna and Tette were living in open defiance, or rebellion, as it was called, by friendly intercourse in promoting lawful commerce in cotton, superior kinds of which have already been introduced and largely cultivated; and by other means to render missionary operations possible.

Here we may just allude to a curious question that has sometimes been raised, as to whether civilization or Christianity should be taught first. Owing possibly to obtuseness, I have always been unable to understand how a civilized Christian, in his senses, could attempt the improvement of the barbarous tribes of Africa, but by translating the religion of his daily life into acts of kindness and fair dealing; promoting their bodily welfare by every means in his power, showing them an example of industry, morality and piety, in his own person and family; and teaching them of that Saviour from whom all his present motives and future hopes are derived: this last would even be indispensable, otherwise, among people who judge others by their own motives, he would be set down as a rank impostor, who had concealed sinister motives, or a downright fool, or probably a mixture of both. I do not know how the question may be with respect to India, but here it is as if one should attempt a Ragged School at home, without one comfortable meal or any attention to the bodily welfare of the pupils. True religion, in its purifying tendencies and the grandeur of its prospects, is indispensable to the elevation of our race; but no one acquainted with the difficulties encountered in dealing with heathenism will undervalue any other agency calculated to promote human improvement, or raise any one means to the rank of the only specific.

In selecting the Zambesi, regard was had to its being the only large river known to proceed from the heart of the continent. It promised also to be a pathway to the central valley of the Makololo, and, notwithstanding its shallowness at certain seasons of the year, would certainly be so used by any other than its present claimants. The greatest anxiety for the opening and civilising of Africa was moreover loudly professed by the statesmen of Lisbon, and I believe truly so by the late King of Portugal. The professions of the statesmen were sustained by several really good laws, which no one could have imagined to be only for use in Europe. By one enactment, for instance, all children of slaves who may be baptised shall be free. This good law is a dead letter, and so, in

all probability, will be another, by which slavery is entirely to cease in twenty years, counting from 1856, in all Portuguese dominions. Orders were also sent to all Portuguese officials to render us every assistance. These were public enough. What the secret orders were we could only collect from the universal hostility to the expedition, as contrasted with the greatest civility to its members. It was quite common to hear the remark:—"We are ready to do anything for you, personally, but nothing for the expedition." This double dealing could scarcely have been spontaneous; but accepting and retaining this little modicum of friendship to the last, we went briskly to our work. We discovered an entrance from the sea to the main stream by the Kongone, which, though unsafe at certain seasons for small boats is at all times good for a steamer. As already mentioned, the Portuguese had no subjects, except a few slaves. The mass of the population was at open war with all white men, but no sooner did we appear on the scene, than we were recognised as friends. We visited both parties continually, and once when the Governor and chief men of Quillimane were driven into a corner at Mazaro, we took his Excellency, then prostrate with fever, off the battle-field, and landed him on the opposite shore. As we left, the whole of the slaves and about a dozen white soldiers, who constituted the army, were driven into the river, yet no umbrage was taken at us by the rebels, as we were well known as friends to both sides, and only wished for peace and prosperity to all.

Leaving the strife going on in the lower part of the river, we soon proceeded to examine the rapids of Kebrabasa above Tette, our thoughts being bent towards the Free Makololo country; but we discovered that in our little steamer, the *Ma Robert*, we had been grievously cheated. Instead of carrying ten or twelve tons, as promised, she could not convey three, and these at an amount of labour and time that made the primitive canoes of the country infinitely superior. The material, too, of which she was constructed, being new and untried, soon gave way, and led us to turn our attention up the river Shire, a branch which enters the Zambesi somewhat more than a hundred miles from the sea. There is no evidence that it had ever been ascended by any white man before. Its depth is too great for punting canoes, and there are no still reaches such as are required for that kind of navigation. Its banks were found teeming with a population more dense than I have met anywhere else in Africa. Having been repeatedly warned by the Portuguese that the inhabitants were savage and treacherous, we proceeded with great caution; this was not unnecessary, for the banks were lined with armed men, ready, if any

occasion were given, to take vengeance on our intrusion. Poisoned arrows are no contemptible weapon, and once the bow was bent, and the shaft ready to fly, on one of our party merely firing at a hippopotamus. We landed unarmed to cut wood, and gave good prices for all we bought; still strong guards of men watched all our movements night and day. We ascended one hundred miles in a straight line, and nearly two hundred miles of river.

Retiring for three months, we renewed our intercourse, and on the second visit saw women and children, the men coming generally unarmed to the vessel. We had so far gained their confidence that we left the vessel with a chief called Chibisa, and visited the tribes of Mang-anja, as far to the N. N. E. as Lake Shirwa, and then, in a third visit, went up to the south end of Lake Nyassa. If discovery alone had been our object, we might have done an immense deal more at less expense and toil; but our object was not merely to make a rush at a certain point and back again, careless if any one should follow on our route, but, by securing the friendship of the people, to open the way for further operations. This process consumed much time.

Without adverting to a visit to the Makololo country, effected on foot, I may here anticipate a part of the narrative which took place subsequently in the order of time.—Lake Nyassa was explored to 225 miles of latitude, so that, with the Upper Shire and lower valley, we had over 400 miles of a cotton and slave producing field on which to work. We flattered ourselves that by perseverance we had secured a good pathway into the continent. We had entered into the principal slave mart of Eastern Africa, for, according to Colonel Rigley, 19,000 slaves from Lake Nyassa pass annually through the custom-house of Zanzibar for the Red Sea and the Persian Gulf, and it was his opinion that a small steamer on the lake might soon put a stop to this annual drain. The same idea had occurred to ourselves; and having been deceived in the *Ma Robert*, and the *Pioneer* having been found far too deep, we tried Mr. Tod, of the firm Tod and Macgregor, Glasgow, and got a vessel in every way well suited for the work. The construction was new but the material the best that could be found.

But before all this, the Portuguese jealousy exceeded all bounds. We had studiously avoided the gold fields, though we often passed within a few miles of where gold has been washed for and found. We know of the existence and probable situation of a mine of malachite, and have purchased fine specimens from natives who have visited it, but we kept steadily to the great purposes of our expedition. The jealousy arose out of a senseless fear that we should interfere

with their fancied dominion from sea to sea. An emissary of high rank watched anxiously, at every meeting of the Geographical Society, for any indications of annexation; and the Portuguese Minister for Foreign Affairs, the Viscount de Sa da Bandeira, actually constructed a map from our own, with a change in the orthography, and an old error used by slave traders to mislead the cruisers, which makes the Zambesi disembogue at Quillimane; then with the most killing modesty imaginable, sent this stolen production to all the governments of Europe as a "New Portuguese Map." The districts under their rule were also shown to be almost large enough to take in the sources of the Nile, and to swamp the New Dutch Republic. This senseless jealousy induced us, as soon as the Pioneer arrived, to proceed to the river Rovuma, to find an independent route inland; but the Pioneer, though an excellent vessel, was found to require at least six feet, and too deep for African rivers. Our effort there was immediately followed by the Governor-General of Mozambique rushing up to Zanibar and endeavouring to induce the Sultan to agree in calling the Rovuma the boundary between him and the Portuguese, but the Sultan insisted on its continuing at Cape Delgado.

On another occasion, however, we examined this river in boats, and found that, while navigable for vessels of light draught, like those used on some American streams, for at least eight months of the year, to a point 114 geographical miles, "as the crow flies," from the coast, or 156 of river, it has the disadvantage of the Tsetse; and this insect, until all wild animals are destroyed, would render labour by horses or cattle impossible: mules and donkeys alone could live. Very little marsh is seen, the land rising up from near the banks by a gentle, well-wooded slope to a plateau of about 500 feet. The inhabitants far inland were very friendly, while those nearer the coast were hostile. It seemed as if likely to prove a more healthy country than the Zambesi or Shire, but our experience was very short.

Having thus given a rapid sketch of what was done in the way of preparation, we must advert to that which gladdened our hearts in the midst of our labours—the formation of the Oxford and Cambridge Mission, and the arrival of good Bishop Mackenzie and his companions in the beginning of 1861. This was a source of no ordinary satisfaction, as it promised to renew the successes of the west on the east coast, and no higher reward for our toils was ever contemplated. On coming up the river with this mission we found that the Portuguese of Tette had, with the sanction of their governor, followed us into the

field, which, as will be remembered, they previously durst not enter, and, with the help of a marauding tribe, were fast depopulating the country. About 200 slaves were taken to Tette weekly, and sent up the river above that village to buy ivory. These were not the only agents in the depopulation; another slave hunter, called Marianno, had a thousand muskets, and slaves to man them, in his forays. His captives were all sent to Quillimane. Others engaged in this sad work, for it is well known that any one may become a slave hunter on his own account who can muster a few slaves and muskets. No notice is taken of his deeds by the authorities till he is rich enough to yield a good fine; this being extracted, he is free to begin his old work over again. A drought of one season, which never before caused loss of life, had such an effect on the spirits of the terrific panic-stricken inhabitants, that, as a result, we have the lower Shire valley, and the heights on the east of the cataracts, almost entirely depopulated. Such numbers of skeletons I never before saw.

But leaving this painful subject, and the conduct of the mission in circumstances in which no mission was ever tried before, and in the discussion of which at home the good bishop has not always had fair play, let us look at the disasters which have befallen this band of faithful men, with a view to the avoidance of similar mischances in future. Bishop Mackenzie was a noble character, and, with an active, stirring Martha of a wife, would have been a perfect missionary bishop. But in everything that regarded comfort, or ease or safety, he was totally regardless of self. He secured the admiration of the Makololo. They were lately overheard expatiating on his goodness, and it was added, "He would not be carried, and don't you remember how he stood up to his middle in a certain stream, handing over the women and children. By Sebítane, had he not died we should all have been living with him, and by this time have known the Book." But this exposure to wet and damp, of which previous to his death he had as much as ever we read of in Elliott's — the apostle to the Indians — labours, involved almost certain death. It is not so disagreeable as a ducking in England, for one may allow his clothes to dry on him with rather pleasurable sensations; but let there be half an hour's rest, and fever is sure to follow. No one can live in the lowlands without constant activity; hence, when we heard of the loss of the bishop and the withdrawal of his companions to the Shire valley, we entertained the gravest apprehensions, and these have been painfully realized in the loss of others. Prospects look very discouraging; but the new bishop seems to possess a large

amount of that caution which his brave, loving predecessor lacked. Some, too, of the constituents of the Society have withdrawn, as if they had expected so much money and so many souls converted to order. The losses on the west coast were for a long time excessively severe; still men worked on, and now they see the reward of their labours. The population being swept off, and there being no hope of securing the co-operation of the Portuguese statesmen in the suppression of evils against which they have made laws, nor any prospect of the restrictions being removed from the mouths of the rivers, the expedition retires. After doing one's duty the only regret felt is, having ever given the smallest credit to Portuguese nobles for desire for the civilisation of Africa, because, with half the labour and expense on the Rovuma, even, we must have left an indelible mark of improvement on a section of the continent. Possibly, too, our removal may lessen the jealousy which was most unreasonably nursed. We hoped that in our success they, too, would be benefited. But on Bishop Tozer arriving, the calico, which is not intended for trade, but is as much currency here as money is with us, was charged *four-pence per pound weight*, a duty which is simply prohibitive. However, events may, in the good providence of the Almighty, arise which may nullify all our forebodings, and the coast, from Cape Delgado to Delgoa Bay, instead of being as heretofore a Portuguese slave "preserve," may enjoy the good time coming yet, when man and man, the world o'er, shall brothers be for a' that.—"Thy kingdom come."—DAVID LIVINGSTONE.

Our Foreign Missions.

Letters from Mr. Geddie.

MELBOURNE, VICTORIA, Feb. 4th 1864.
Rev. and Dear Sir,—

I wrote you in a former letter of our intention to leave the islands for a time. Our brethren voted us away in the hope that rest and change might be beneficial to Mrs. Geddie's health and my own. We sailed from Ancityum on the 9th of January in a trading schooner called the "Coquette," and arrived in Sydney on the 24th of the same month.

I regret to say that we met with a very unexpected and severe trial during our voyage. God has seen fit to take our dear little Alexander to himself. Two days after we sailed he was seized with dysentery and

died after three days illness. His conduct was very remarkable during his sickness for a child only two years and eight months old. Though he suffered much he never complained but was always pleasant and spoke until his voice was no longer audible. He talked much about Mr. and Mrs. Copeland to whom he was greatly attached, and about all the natives on the mission premises. A few hours before his death he asked his mamma to pray to God, and he also made a feeble attempt to sing "There is a happy land," &c. All his talk was in the native, as he knew very little of the English language. We hoped to be able to take the body to Sydney for burial, but this was impossible. After keeping it six days rolled up in many folds of oiled cloth, we were obliged to bury it in the sea. Our dear boy died in Lat. 25° 57' and Long. 164° 23' E., and was buried in Lat. 31° 32' S., and Long. 154° 26' E. The burial was an affecting scene to us. A rude coffin was made, and after the body was put in, it was ballasted with stone. One of the hatches was then laid across the bulwark, and the coffin placed on it, covered with a flag. I read 1 Cor. xv. chapter, and engaged in prayer. After prayer was over, the end of the hatch was raised, and the coffin fell with a heavy splash into the sea, and sank for ever from our view. The precious dust of our dear child will remain there until "the sea give up the dead which are in it." This unexpected bereavement has been a great trial to Mrs. Geddie and myself. He will not return to us, but I trust that we shall go to him. Another cord which bound us to earth is now loosed. Heaven ought to be dear to us for we have three dear ones there, with the Saviour who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." I trust that we may be enabled to improve this affliction. It was needed by us or it would not have been sent on us.—If it only makes earth less attractive, and heaven more precious it has not been sent in vain. The death of our dear Alexander has made our visit to these colonies a mournful one.

I regret to say that Simiona a native teacher who accompanied us is also very ill with dysentery. He is a good seaman and came along with me to assist in taking the *Dayspring* to the islands. His sickness commenced during the voyage and has been very severe ever since. I succeeded in getting him into the Sydney Infirmary which is an excellent institution and he is very comfortable there. Though very low at present I trust that by God's blessing on the means used for his recovery his life may be spared.

I have brought Lathella and his wife thus far with me intending to take them home. The latter was not very well when she left

the island, but we thought that a change would restore her to the enjoyment of good health. Since our arrival here she has been examined by a medical man who pronounces an unfavourable opinion about her case. He says that one of her lungs is affected, and any change to a colder climate is almost certain to make her disease take an active form. The chief and his wife will therefore return by the *Dayspring* to their own island. It is no small disappointment to me to be deprived of Lathella's help as I brought him to assist me in revising such portions of the scriptures as are already printed, and to prepare other portions for the press.

Our voyage from the islands to Sydney occupied thirteen days which is considered a favourable one. We spent two weeks at the latter place, and met with many kind and christian friends. I preached in the churches of the Rev. Dr Steele and the Rev. A. McIntyre (Free Church) and of the Rev. A. Thompson (United Presbyterian Church.) My impressions of Sydney were more favourable when I left it than when I entered it. There are many active christians there, and the good heaven is fast improving the mass of Society.

I ought to mention that Captain Burns of Sydney, who is the owner of the vessel that brought us would not take any payment for our passage. The value of such a favor will be better understood when I mention that Messrs Copeland and Paton paid £100 from Melbourne to Aneiteum, Mr. and Mrs. Johnston paid £80 from the former to the latter place, and Mr. and Mrs. Inglis paid £60 from Sydney. This is not the first instance in which the same gentleman has laid the mission under obligations to him.

I shall remain in this Colony until the *Dayspring* arrives. You may expect to hear from me again before sailing. Mrs. Geddie and our little daughter Helen are well.

Ever yours &c.

J. GEDDIE.

Rev. J. Bayne.

GEELONG, March 24th 1864.

Rev. and Dear Sir.—

You have already been informed of my arrival at Melbourne early last month. As I did not meet the *Dayspring* Mrs Geddie and I took a trip into the interior, for the double purpose of recruiting our health, and waiting for her. I endeavoured to improve my visit by preaching the gospel as I had opportunity, and speaking on the great subject of christian missions to the heathen.—In the course of my journeyings I passed through some gold districts, and met with many persons in search of the precious metal. I also visited several estates of the rich

"squatters" who are the aristocracy of this country. Some of these estates are blocks of land 20 miles square and are covered with hundreds of thousands of sheep. The wealth of some of these sheep farmers is enormous, and I spent a few days at the house of a gentleman who is said to derive an annual revenue of £75,000 from his flocks. What an amount of responsibility does such enormous wealth impose on the person who possesses it! In the interior of this great country where the "squatters" live an isolated life, their wealth becomes a burden to them, as they have no sufficient outlet for it. It was mentioned at a missionary meeting last evening that a christian lady, the wife of one of these "squatters," thought that her husband should undertake the entire support of the New Hebrides mission. The time is no doubt coming when such noble deeds will be done, and when much wealth that is expended on worldly objects, will be consecrated to the service of the Lord.

I was much pleased to find in the race after riches in these Colonies the cause of religion is not overlooked. The country through which I passed was well dotted with churches, and in some instances these are expensive and elegant buildings. The ministers are numerous and well supported. I was particularly pleased to see that almost every church had its manse. In the course of my travels I did not meet with a Presbyterian minister who was under the necessity of turning his attention to secular pursuits for a living. All are expected to give themselves "continually to prayer, and to the ministry of the word," and this is no doubt a reason why the state of religion in a new country like Australia, is in so hopeful a state, when there are so many adverse influences in operation against it.

The *Dayspring* arrived on the 3rd inst., and I returned from the country two days after. I need not tell you my feelings of joy at meeting with so fine a vessel, so promising a band of missionaries, and so many warm hearted Nova Scotians. The ship is a beautiful specimen of naval architecture, and greatly admired by competent judges. May God take care of her, and speed her on her work of mercy and love. I have no doubt but her visits will be like the first dawn of light to some dark isles of the sea. At the suggestion of friends Captain Fraser had her hull painted a pure white all over, and this was relieved by a gilt stripe which gave her a pretty appearance. She has already been laid open for exhibition at Melbourne, Williamstown, and Geelong, and not less than 10,000 persons, chiefly children have visited her at these places.

We have all been busy since the vessel arrived. In the city of Melbourne the various Presbyterian pulpits were opened to us

to plead the cause of missions. On the Sabbath before last the four of us preached in eight churches, and collections were taken in them all. We had also a week evening meeting in the Rev. Dr. Cairns's Church, which was very numerously attended. The last Sabbath was spent by our whole mission party in Geelong where I write this letter. Each one of us preached twice during the day, in churches belonging to the Presbyterian Church of Victoria, United Presbyterian Church, Reformed Presbyterian Church, Independents, and Baptist; in all of which collections were made. We had also a delightful missionary meeting last evening attended by persons of all denominations in this town.

The last six or seven weeks has been a time of much missionary excitement in Victoria. When I went on board of the steamer at Sydney to come to Melbourne, I found to my surprise and joy that Bishop Pattison was a fellow passenger, and not only so, but as we were the last applicants, we occupied the same cabin. He had come to plead the cause of missions among the Episcopalians. As we had come from the same part of the heathen world, we had much the same tale to tell. The testimony of two witnesses from different branches of the christian church, awakened a pleasing interest in the cause of missions not often felt. Many Presbyterians went to hear the Episcopalian, and many Episcopalians went to hear the Presbyterian. Our plans of operation are somewhat different, each no doubt thinks his own the best, but our object is the same—the salvation of our perishing fellow men, and we can bid each other God speed with all our hearts.

You will wish to know something about my own movements now. I have engaged a passage in the ship "Yorkshire" 1200 tons, bound to London, and advertized to sail on April the 5th. We fixed on this vessel by the advice of our excellent friend, Capt. Fraser, who personally examined some of the homeward bound ships. I wished to go to Liverpool as a more convenient point to embark for Nova Scotia, but could find no vessel but a steamer bound for that quarter. But I had serious objections against a steamer, from the expense of the passage, and the *rapidity* of the voyage. I have no great desire for a quick passage home, however pleasing this might be. I left the island for relaxation after sixteen years hard labour, but I have found no rest here, and if I do not get it on shipboard, there is little probability that I shall find it in Nova Scotia. Our voyage home will probably occupy between 80 and 90 days. If I find any vessel in London bound for a convenient port in the Colonies, I will take passage in her. If you can get any information that may be useful to me in this or

other matters—please to address a letter to the care of the Rev. Dr. Tidman, Mission House, London. It is probable that we will arrive in England sometime in July.

I need not give you further details as our new brethren will have much information for you in their letters. Mrs. Geddie and our little Helen are well. I feel thankful to inform you that Simiona of whose sickness I wrote you, has been dismissed from the Infirmary quite recovered. Let us thank God for this and other great mercies.

Ever yours, etc.,

J. GEDDIE.

Rev. J. Bayne.

The following letter from Mr. Geddie gives an account of his voyage from Melbourne:

SHIP "YORKSHIRE," }
English Channel, June 24th. }

Dear Sir:—

As we are now drawing near the close of our voyage, I take my pen to address a few lines to you. You are no doubt aware that we sailed from Melbourne, on the 5th of April, in the ship *Yorkshire*. Our vessel is large and registered 1,200 tons. Capt. Reynell, who commands her, is a careful, experienced, and gentlemanly seaman. There are forty first-class passengers and a large number in the steerage.

After leaving Melbourne we kept a southerly course until we reached the parallel of 50°, and made our "casting" in this high latitude. We doubled Cape Horn on the 9th of May, and I may mention as a coincidence that we sighted the Cape on the same day seventeen years ago on our outward bound voyage. During the first half of the voyage we encountered some severe storms. On one occasion we were obliged to send before the wind without being able to show a stitch of canvas, and altogether we were hove to, at various times, for the space of about four days. The only casualty that happened from storms was the breaking in of one of the stern dead-lights by a heavy sea which struck the ship and sent a deluge of water into her, to the great discomfort of those who occupied the stern cabins. But a gracious Providence watched over us, and to His care we are indebted for our preservation from dangers seen and unseen. The latter half of our voyage has been prosperous and agreeable.

Our fellow passengers are a mixed company, composed of persons of various countries, creeds and employments. Our religious privileges are about as much as we could expect in our circumstances. The Church of England prayers are read by our captain every Sabbath

day at 11 o'clock, A. M., and at 2 o'clock, P. M.; and at half-past 7 in the evening we have public worship in the steerage according to our own form. These latter services are conducted by an Irish Presbyterian minister and myself. There is also a week evening prayer meeting at which a few persons attend.

Our voyage has not been without some melancholy incidents. About three weeks after we sailed a steerage passenger died of dysentery. He was a native of Denmark, and this is about all that is known of him. He left no papers to tell who he was, whence he came, and whither he was going. Bills were found among his effects to the value of £600, which the captain took charge of, and will pass over to the Danish Consul in London. About two weeks ago, also, a gloom was cast over our company by a melancholy accident which took place. One fine morning a boy aged eleven years, son of our principal cook, fell overboard. One of the young midshipmen jumped overboard to try and save him, and a boat was lowered without delay, but he sank to rise no more before any help could reach him. It was a sad spectacle to the poor father and to all on board to see a fellow-creature summoned so suddenly into eternity. The boy was a favorite, and his death made a considerable impression on board for a few days.

I cannot close my letter without alluding to the kindness of our Australian friends. During our residence in Melbourne we found a happy home under the hospitable roof of the Rev. A. Ramsey, who is one of the eldest ministers in that city. In the course of my travels in the country much kindness was also shown to me by ministerial brethren wherever I went. On the day of our departure several friends came to the ship to bid us adieu, among whom were the Rev. Dr. Cairns and Rev. Messrs. Clark and Makie, Presbyterian Church of Victoria; the Rev. Messrs. Ramsey and Hamilton, U. P. Church; and the Rev. Mr. Miller, Free Church. As all was bustle on board we retired to our private cabin, and had a sweet season of Christian intercourse and prayer which will not soon be forgotten by us.

Land is now in sight, and I need not say how welcome it is after a dreary voyage of 15,000 miles. We hope to reach London soon.

The voyage has not been beneficial either to Mrs. Geddie's health or my own. We suffered intensely from the cold in the high southern latitudes through which we passed. The effects of a sudden transition from the heat of the tropics to the cold of the frigid zone are still felt by us. I must now close, as the captain expects to send a mail on

shore by the first pilot boat that comes to us.

Ever yours, &c.,
J. GEDDIE.

REV. J. BAYNE.

LETTER FROM REV. C. MORRISON.

SYDNEY, May 20, 1864.

Dear Mr. Editor,—

We arrived here on the 12th of last month. We were delayed hitherto, building a house on the deck of the *Dayspring* to afford better accommodation to the men. Some of your readers may ask, Was it needed? I have no hesitation in saying that it was. It is now finished. It adds much to the room of the vessel as well as to the comfort of the hands.

Your letters came to hand after the departure of the last mail for England. We are deeply indebted to our friends that are mindful of us in sending us letters.

During our delay here we have not been quite idle. We had a good Missionary meeting here, shortly after our arrival, to which our friends turned out so heartily as to fill the Masonic Hall in which we met, till no more could be accommodated. We preached in the various Presbyterian and Congregational churches in the city, and addressed several Sabbath schools.

Messrs Gordon, McCullagh and myself went to the north, to the Hunter River District, where we preached in three different towns, on Sabbath preached six times, and addressed Sabbath schools. On the three following week day evenings we held missionary meetings, which were attended by crowded houses of eager listeners, and sympathizing friends. Of course collections were made at these various meetings, in aid of our Missions. We have in these colonies warm christian friends, who are ever ready to welcome us to their homes, and to assist us with their means. Let us but present to them a good cause and money is forth coming.

In Maitland, I had the pleasure of meeting a few Highlanders, to whom I preached successively on Sabbath, Monday and Tuesday. They promised to support a native teacher in the islands; the first instalment of his support was placed in my hands. I had the pleasure of seeing there the "Donald" alluded to in my former letter. His name however is not Donald but Finlay.— There I met John McCaillum whom I take the liberty of mentioning here, because of his having been known to several of my congregation as a singing master in Skye.

Of course my heart warmed towards the Highlanders; and especially as they have no Gaelic preaching among them. Theirs also warms towards me. When shaking

hands, in parting, I found "Finlay" very determined in pressing a small bundle of paper into my hand, the nature of which I at once suspected. This he said the Highlanders of Maitland wished me to accept of as a token of their appreciation of my efforts to preach to them the gospel in their own language. The contents of the parcel amounted to .£7 5s. sterling.

When we say that we met with kindness here we do not tell the half of what we could tell. For my own part, I am ashamed to receive so much kindness at the hands of a people on whom I had no claims. Ever since we came to Sydney, we are living with friends who seem to take pleasure in loading us with favours.

A gentleman in Melbourne presented *Lathell* with a plough; the ladies of Sydney presented him with a cart; and the ladies of Newcastle, on the Hunter, with a harrow, so that he now returns to his own home pretty well equipped to cultivate his land.

To day we are to sail for our sphere of labour. I long to get to the islands. We all feel the delay, but could not help it under the circumstances.

Farewell, my dear Mr. Editor. I am sure we have the prayers of our beloved church at home. This strengthens our hand and encourages our heart. May the Lord answer in our favour, and that of the poor heathen the supplication of his people there. We respectively need this.

Yours very truly,
DONALD MORRISON.

LETTERS FROM MR. McCULLAGH.

We lay before our readers a few extracts from letters from Mr. McCullagh. After describing the Cape Town Museum, he says:

"I visited the Sailors' Home, the foundation stone of which was laid by Prince Alfred when on his visit to Cape Town. I took the duty devolving on the Rev. G. Morgan for the 10th inst., as Mr. Gordon did on the previous Sabbath for Mr. Thompson. The sailors were very attentive, and seemed quite happy. The Superintendent mentioned some cases of disorderly men, but generally he has little trouble with them. One man was highly commended for reformed and temperate habits, and being quite in earnest about religion. He had saved £40 within the last twelve months, and handed the same to the Superintendent to take care of till he shall have a certain amount. The rooms are kept very clean and comfortable, though it is very difficult to keep seamen from using tobacco. Our crew are exemplary in that respect, and in general a model crew. Captain

Fraser says he never had more satisfaction with seamen, nor with the sailing qualities of any ship more than of the *Day Spring*. We certainly have been blessed with favorable weather. There has not been a reef in the top-sail yet, and the *Day Spring* sails nine knots an hour with a breeze that you could scarcely feel on deck. We feel colder now towards the South.

* * * * *

"When at Cape Town we heard of the late Rev. Dr. Philip, for many years the efficient agent of the London Missionary Society for South Africa. One circumstance which powerfully acted on his mind as an inducement to go to the heathen, was a conversation that he had with an infidel in Aberdeen. The Doctor had argued at great length the claims of Christianity, and, as might have been expected, had the best of the argument. The infidel felt it to be so, and for a few moments was silent. He then resumed, and suddenly said, 'Well, Mr. Philip, do you really believe what you teach and preach?' 'Most certainly I do,' was of course the reply. 'Well, then,' responded the infidel, 'ought you not to be ashamed of yourself? You live in comparative ease and comfort, addressing *only a few* of your fellow-men; while, on your theory, untold *millions* are perishing in ignorance of their condition and of the way of escape. Why, sir, did I believe as you profess to do, and did I act as you act, I should feel ashamed. You profess to believe that the world is lost and going to final perdition, and that you have a remedy that can save it; that it is covered with darkness and ignorance of the Way of Life, and its vast population perishing, generation after generation. Why do you not go forth and plead with your perishing fellow-men with all the earnestness which such a case demands? Why do you not go among the nations that are sitting in darkness—that know not the God of your Bible, and afford them at least a chance of obtaining salvation? If *your* creed were *mine*, I could have no rest till I had warned men of their condition, and entreated them to flee from the wrath to come.'

"Sir George Grey, before leaving for New Zealand, made a present of his valuable collection of books and manuscripts to the South African Library, Cape Town. In the touching letter which announces this gift, Sir George says: 'For thirty years one of the chief delights of my life has been to collect a library, which I hoped would form a charm and recreation of my middle life and of my old age. Thus I have gone on indulging dreams of a tranquil and literary life, which was to be a compensation for the constant activity of my early years. A part of this plan was

to publish, from ancient manuscripts, new editions of works which I regarded as being capable of great improvement. As my views extended, like a foolish man I prepared for the last years of one life, more work than several men could accomplish in several long lives. At the same time I have ever found that the period of rest and tranquillity I was to enjoy, flies further and further from me as I advance in life. I have, in truth, become involved in duties from which I cannot escape; what I had laid up for myself I can neither use nor enjoy, yet it is selfishly shut up from other men, who might profitably use it and greatly enjoy it. I had hoped that after my death, this library, being left to some new country, might prove to it a treasure of great value, to some extent helping to form the mind of each of its generations as they come following on. But I now feel it to be useless to wait for the period of my own death to render of use to my fellow-men that which events have rendered of little or no use to me. Many circumstances attach me to the Cape—to the beautiful public gardens of Cape Town—to the Public Library there, the site for which I chose, the first stone of which I laid, which a great Queen's son opened in my presence—which I may yet be permitted to visit in old age. I believe South Africa will be a great country; that Cape Town or its vicinity will, for many reasons, be the chief point of education for its young men. There can, therefore, be no more fitting or worthy resting-place for treasures which I have accumulated with so much care.

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"**FEB. 9.**—Sabbath last was observed by us in commemoration of the Saviour's dying love. Mr. Morrison preached from Psalms 85 and 10th verse; Mr. Gordon fenced the table, and I gave the closing address. We had the usual preparatory services and thanksgiving service on Monday by Mr. Gordon. We all felt the solemnity of the occasion as well as enjoyed the great privilege thus afforded us. O! if the communion of true believers on earth can impart such delight and peace, what is this compared to that happy day which will admit us into brighter realms, there to behold forever a God of love in the smiling face of his Son, the brightness of the Father's glory, and the express image of his person? To this glorious end may all our labors tend."

LETTER FROM REV. JOHN INGLIS.

The *Reformed Presbyterian Magazine* for August contains a letter from Mr. Inglis, dated the 29th Dec., 1863, which will be

perused with much interest. We omit a few paragraphs:

MR. COPELAND.

The most notable event that has occurred in this mission since I last wrote you, is Mr. Copeland's marriage. On September 21st he was married to Mrs. Johnston, widow of Rev. S. Johnston, the missionary who died on Tanna. Our excellent sister took a deep interest in the Tannese. Since her return to this island, after the death of her husband, she has resided with Mr. and Mrs. Geddie, and has commended herself very much to their esteem. She has taught the orphan school at their station, and made herself generally useful in the mission. She is a lady of earnest missionary spirit, sedate and prudent, and those who have read her letters in the *Nova Scotia Missionary Register* will be able to form some estimate of her literary powers. From all that we have seen and heard of her, we trust she will make a valuable helpmate to our worthy brother.

Mr. Copeland has carried on the work of this station with great efficiency and success. He has acquired an extensive and minute knowledge of the language, both in its words and idioms; he speaks it with great fluency and effect; he is highly respected and much esteemed by the natives. We found both churches and schools better attended, in proportion to the population, than we had ever seen them. He had all the mission premises and school-houses on this side of the island in excellent condition. So far as mission buildings are concerned, the effects of the hurricanes have almost disappeared. The most distinct traces that remain are some rows of strong props in the church and in the teachers' institution, standing like sentinels, or rather leaning forward with the fixed determination to await another hurricane. Before we arrived I had serious thoughts of removing the mission premises to another locality, but we found everything so much as we had left them, that we resolved to make no change for the present. However, as an experiment for health, I am about to erect two rooms on an eminence, about ten minutes' walk from our present house. We intend to sleep there, and if any mission family should be residing here for any length of time, each family might, if it were thought desirable, have a house of their own.

MORTALITY ON THE ISLAND.

The ravages of the hurricanes and the fire have disappeared. In these tropical regions nature soon casts off her torn and tattered vestments, and arrays herself again in robes of the richest green; and the industry of man soon repairs the injuries

done to his workmanship, but the ravages of disease and death are more abiding. The effects of the measles and the dysentery that followed, and the *sequela*, the "dregs" of both, will be visible on this island for many a long day. When we left the island, four years ago, the population was about 3,500, now it is scarcely 2,200. On this side of the island the population was nearly 1,900, now it is scarcely 1,100. About 1,000 people were laid in their graves in six months, and since that time the deaths have been twice the number of the births. This side of the island has suffered much more severely than the other. The hurricanes spent their force on this side, and hence the destruction of food was much greater, and the partial famine that followed has told more on the physical strength of the people. It is those foreign epidemics that tell so fearfully upon the population of those islands. On Rarotonga, although the measles were much less fatal than they were here, yet it was, I think, ten years before the births equalled the deaths. On this side of the island this year, the births have amounted only to 30, while the deaths have amounted to 75. According to the rate of mortality in London, the deaths here should have amounted only to 25; the mortality of three years has been crowded into one. We are, however, directing special attention to the sanitary condition of the people. There is no doubt that a great amount of this mortality is preventible. If Miss Nightingale and Mr. Chadwick, with their coadjutors, have reduced the ordinary mortality in the British army to the extent of a regiment in the year, we are in hopes that, under the blessing of God, and by paying special attention to the laws of health and disease, we may be able to bring the island to something like the normal condition of life. Want of sufficient food, malaria, and exposure to cold, seem to be three of the principal causes of disease and mortality on this island. The natives are naturally improvident in their habits—they live from hand to mouth. This does well enough in ordinary cases; but when anything occurs to disturb their ordinary mode of living, and destroy the ordinary supply of food, they have nothing to fall back upon. They have, therefore, at those times, to eat all sorts of rubbish; their strength sinks, and disease follows. We are urging them strongly to cultivate much more extensively than they have hitherto done. When the island was more populous, a large proportion of the people lived inland, but since they became fewer, they incline to live near the shore. They always like to build their houses in low, sheltered spots, under trees. We find the people who live in the high inland districts to be far the most healthy, and we are doing

all we can to get the people to leave these low flat districts where the malaria hovers, and build their houses in higher and more healthy localities. Cold is something relative, rather than real; otherwise it might seem strange that any one could ever suffer from cold where the thermometer never falls below 58°, and very seldom below 62°. But, strange to say, our mild winters here are as trying to the natives as the frosty winters are to those who live in the hyperborean regions of John o' Groats. We are, therefore, endeavoring to get them to construct their houses of more substantial materials, and with more regard to heat and domestic comfort, than they are in the habit of doing. We supply them with medicines when they are sick, but we have far more faith in general sanitary measures than in any medicines we can administer. They are, moreover, in a transition state from barbarism to civilization. The change has been great and rapid. They are obtaining clothing, but often do not know how to use it to advantage, and it becomes a bane, and not a blessing. They get themselves wet, and sit down, or even lie down, in their damp clothes, and rise next morning in a high fever. But they are a docile people, and we trust that they will survive all these acclimating processes, and rise up and continue a Christianized and civilized community.

EARTHQUAKES.

In August last, the dead of winter, the coldest month of the year, influenza prevailed over the whole island; almost every person was affected by it; all labor was at a stand-still; a great number died, either during its prevalence or from its effects. Mr. Geddie said he had never seen influenza so fatal during all the years he has been on the island. The weather during the past year has been exceedingly changeable; the elements have been often in commotion, and the extremes of heat and cold have frequently alternated. In the middle of August we had two rather heavy earthquakes; the first on the evening of the 15th, at about half-past seven o'clock, the other on the 17th, much about the same time of night. The first was considerably heavier than the second here, but the second must have been heavier in the distance; for about a quarter of an hour after the earthquake, as we were all sitting reading, we heard a loud rushing sound, as if a strong gust of wind had been coming along among the trees. We expected every moment that it would be sweeping over the house; but the sound continued, and seemed coming nearer, but the wind never came. Immediately the natives came in to say that the sea was coming rushing in. Mr. Copeland and I went out with a light, and there was the

sea—it was just about high tide—boiling and foaming, and rushing up as far as our garden gate. In a short time we had the satisfaction of seeing the sea go out, which it continued to do till it might be about half tide. In about twenty minutes it came in again, but not so far as before. It went on in this way, coming in and going out, for more than two hours, when it recovered its equilibrium. The tidal wave seemed to come from the northeast, at least there is an opening in the reef in that direction from the mission station, and the centre of the wave which came in through that opening, struck the mouth of the small stream which runs past the west side of our premises. On the following day Mr. Copeland and I measured the height of the rise, at different points, for about two miles. In the centre of the wave we found it had risen four feet and a half higher than the top of high tide, but gradually diminished till it was not more than one foot above high tide mark. On some parts of the other side of the island the sea rose still higher than it did here. Very providentially, no serious injury was done anywhere. We have not yet learned the particulars, but it would appear as if the earthquake had been felt severely on Erromanga. At least there has been a decided reaction in favor of Christianity on that island within the last few months. We have two teachers there from this island, and they write us earnestly requesting us to send other four. The chiefs are putting a stop to war, and urging the people to become Christian. Rangi, the Malay from Singapore, who instigated the murder of Mr. and Mrs. Gordon, has been banished by the Christian party from their district. Our teachers have obtained the axe with which Mr. Gordon was killed. This reaction, it is said by some, has been occasioned by the terror arising from the earthquake.

ARRIVAL OF TESTAMENTS.

In the beginning of September the *Mary Miller* arrived here on her way from Sydney to China, having on board fifteen cases of Testaments, and all the goods shipped for us from Liverpool, consisting of mission boxes for Mr. Paton, Mr. Copeland and myself, and my own personal supplies, amounting to upwards of a hundred packages in all. They are all landed safe at Aneityum; but it is after goods are landed that our labor and risk begins. My share of these, by far the heaviest, had all to be brought round from the harbor to this station, a distance of twelve or fourteen miles, in open boats, over a fickle and dangerous sea. Mr. Copeland and I have an excellent whale-boat each, and we can manage very well with moderately sized packages; but it is difficult to make people at home

comprehend our circumstances, and some of them will persist in making up packages nearly as big and as heavy as the iron bedstead of Og, king of Baslan, which was preserved at the museum at Rabbath. These do very well at home, where carts, drays, and railway trucks, cranes, pulleys, and every form and combination of the six mechanical powers, can be so laud under contribution to lessen and lighten labor, that in many cases men have little to do but sit and look at the elements working for them. It is quite different here, however, where the mechanical powers and the mechanical arts are still in their feeblest infancy; where the heaviest loads must be lifted and carried by human hands, and where slightly constructed whale-boats are the only vehicles employed for the transit of heavy goods. However, by borrowing a large cargo boat from one of the trading establishments on the island, we got all safely round, except one large boatful which we were taking in tow, and which was upset. Two packages of my own were lost, and seven boxes, partly my own and partly the mission's, were all more or less damaged by the sea. On the occasion referred to it was a beautiful calm morning. I set off to the harbor with two boats well manned. The sea and the wind promised equally to be in my favor. Before we got round the wind began to rise a little, but nothing to cause any anxiety. We stayed two hours at the other side, and came off with the one boat filled for being rowed, and the other for being towed. We proceeded well enough for about three miles. I was in the boat that was to be rowed. The other boat was under the charge of Simeon, a native teacher from Aitutaki, who had gone home with us as a sailor in the *John Williams*—an excellent boatman. Both boats were under sail, and were scudding along rapidly under a fair, but now rather strong wind, when all at once, Neptune and Notus—the sea and the south wind—conspired against us; the one seized the boat, the other laid hold of the sail, and in less than no time they had everything capsized. We heard a cry, and on looking round—for we were only a short distance before them—we saw the catastrophe. We instantly lowered our sail, and pulled back to their assistance. Nothing was to be seen but the gunwale of the boat, the heads of men, and the corners of boxes. Some of the men were holding on by the boats, others by the boxes. I naturally inferred that they were holding on to save their lives, and hastened to their rescue, to take them up into our boat; but no, it was not to save their lives, but to save the boat and boxes, that they were holding on so firmly. One man was holding on by two boxes, and when we came near him,

one of our crew, unbidden, leaped out of the boat, and seized hold of one of them. They called out to us to go ashore and get our boat unloaded, and then come and assist them. This we did. We were about half a mile from the shore, and opposite a native settlement with a very indifferent boat harbor. After about two hours' very hard work we got all the boxes that floated, and the two boats, high, if not dry, on the beach.

We lost no time in letting the natives have access to the Testament. Upwards of a thousand copies of it are now in their hands, and they are reading them with great interest. As they are being paid for, not by individuals, each one for himself, but by contribution from the community as a whole, we have done with our Testaments as we did with all our other books: we have distributed them by merit—giving them to the best readers first, and only to those who can read tolerably well. We make them prizes to be contended for, but prizes which every one may obtain. The remaining thousand are suspended, not *in terrorem* over their heads, but as a glittering prize before them, to stimulate their industry and awaken their activity. It is a fine volume of 381 pages, small 8vo., pica type. The paper is good, and the type remarkably clear; the printing is beautiful and correct. There are about a quarter of a million of words in the volume, and you might count nearly all the typographical errors on the tops of your fingers. The binding is firm and elegant; they are all strongly bound in calf. The printer is Mr. W. M. Watts; the binder is Mr. Watkins, and the volumes produced are equally creditable to both. It is a most readable book; everything about it externally is attractive. The British and Foreign Bible Society have conferred on us a mighty boon. We value the testaments at four shillings each.

ARROWROOT.

The natives have as yet no money to pay for them, and we thought, at one time, of making them pay for them with their first year's cotton crop. On my arrival here, I found that the natives were collecting and preparing a large quantity of arrowroot, as a contribution to the mission; there was also a quantity lying over from last year. The contributions of the two previous years had been sent to Auckland and Sydney, but as these markets were glutted, it brought but a small price, and hence only a small portion of last year's was sent away; it was sent to Melbourne, and realized a better price. In these circumstances, we thought it was better to allow the natives to appropriate the arrowroot to the payment of the Testaments. The brethren have appointed the agent in this

matter. We are sending it to friends of the mission in different parts of New Zealand and Australia, to Liverpool and Glasgow, and to Nova Scotia. We have got a large proportion of it put up in small bags of 12 lbs. each, with the view of meeting the convenience of respectable families, and to give the least trouble to those who sell, as we offer no commission. We expect all these bags to be sold unbroken. We are doing all we can to get it sold to the best advantage. We have an account of from £300 to £400 to meet, and we are very anxious that the natives should pay it all themselves. We are shipping at present nearly 6,000 lbs. As it has all been prepared under our own superintendence, we can warrant its being *genuine*: and if it reach its different destinations in the same good condition that it leaves this island, we hope it will be found not inferior to the best Bermuda arrowroot, which sells sometimes at almost fabulous prices. Prepared as this has been, it has brought a *shilling a pound* in New Zealand. The "London Colonial Arrowroot Association, a company established to supply *pure* arrowroot, direct from the growers," advertise theirs at 1s. 3d. per lb., in tins of 12 lbs. each, and inform the public that this arrowroot is commonly sold at 3s. per lb. Ours is direct from the growers, and warranted. It stands in no need of puffing by advertisements; and I have no doubt but the friends of the mission in Glasgow, Liverpool, and elsewhere, will give it their generous patronage, and in this way stimulate and encourage the efforts of our native contributors, and enable us to show our good friends of the Bible Society that they are helping those who are doing all in their power to help themselves.

COTTON.

The cotton enterprise promises well. The natives took to it rather slowly at first. They were just beginning the cultivation of it when we arrived. Mr. Geddie superintended the planting of the first seed a week or two after we came. The epidemic in August put a stop to all operations for a time; after that, their food plantations had to be attended to; but for some time past they have been planting with great energy. There is not a district on all this side of the island on which they have not planted more or less, except it may be one or two, and these are preparing to do so, and, so far as I know, it is the same on the other side. Cotton grows here all the year round. A plant in my garden of the cotton formerly on the island, was covered with fine pods when we arrived; and now—six months afterwards—it is covered with another crop equally good. Wherever a cotton plant is to be seen over the whole

island, the leaves are invariably fresh and healthy. I was not aware till lately that cotton was indigenous to this island. I enclose you a specimen of the native cotton, and also a specimen of our first crop from New Orleans seed, sown since we arrived. The seed sown first after our arrival is not only in blossom, but is fast opening its snow-white silky fibres to the sun. There is every prospect of an excellent crop. The seed has been nearly all fresh, and we have an abundance of it. The season, too, has been propitious. Mother earth kindly opened her soft, warm bosom to receive the feeble, helpless nursling; the paternal sun smiled most graciously on the timid, trembling exile, and the genial skies shed copious showers of sympathy on this forlorn, but withal promising stranger. Under these fostering influences it is growing up into lovable favor, and is become the admiration of the whole island. The fact that it is coming so fast to maturity, and promising such a speedy return, is giving very sensible support to the rather weak faith of the planters.

THE "JOHN WILLIAMS."

The *John Williams* was in the harbor here on her way to Sydney when we arrived. She returned, on her way to Samoa, in the end of October, having on board six mission families; of whom two, Dr. Turner and Mr. Murray, were returning to the scene of their former labors in Samoa; and three, Messrs. Mills, King, and Whitmee, were new missionaries direct from home. They had left one of their number, Mr. Irvine and his wife, at Sydney. He had taken ill, but was getting better, and was expected soon to follow them. The sixth, Mr. Pratt, from Samoa, had been on a visit to the Loyalty Islands. From having so many missionaries with their wives on board, and being in haste to get them all to their respective stations, the vessel could not visit the other islands of this group this year. We had, as usual, very pleasant intercourse with the mission families. We had a general meeting of all the missionaries, to consult about the work on this group, the best arrangements to be adopted for our new mission vessel, the location of new missionaries, and other matters. I was appointed by the meeting to go with the new vessel on her first visit among the islands; and it was strongly recommended that, unless good reasons appear to forbid it, the first missionaries be located on Fate. The *John Williams* sailed for Samoa on the 28th of October, all on board well. On comparing notes with Dr. Turner about our respective passages, he was clearly of opinion that it was well for William that we came in the *Great Britain*—that in their

vessel he would not have been by any means so suitably accommodated.

THE MISSION PROSPERING.

The prospects of the mission on this island continue very encouraging. The severe trials through which the natives have passed have not shaken their faith in the truth and power of the gospel. They were never, as a whole, more attentive to the means of grace than they are at present, or living apparently more under the influence of God's Word and Spirit. At Mr. Geddie's communion, a month ago, there were present 3 missionaries, 25 elders and deacons, about 300 communicants, and a congregation of about 800. At the communion here, a month before that, I admitted 44 new members. None, however, had been admitted for a twelvemonth before. We dispense the Lord's supper twice in the year at each station; a large number go from the one side to the other on these occasions. On the former occasion the state of the weather had prevented Mr. Copeland from holding his preliminary meetings with the candidates, and hence there were no admissions. When we came he had a candidates' class attended by upwards of 60, which was meeting weekly. The session were unanimous in admitting 44 of these, the rest were detained for further instruction, and a longer trial of character. Since the commencement of the mission we have admitted, on this side of the island, 270 native church members; of these 75 are dead, 1 removed to the other side, and 2 under suspension, leaving on the communicants' roll 192. These are all, so far as we know, maintaining a walk and conversation in some measure becoming the gospel.

ADDITIONS TO THE MISSION STAFF.

We learn with great satisfaction that the Reformed Presbyterian Committee have secured the services of four additional missionaries for the New Hebrides, namely: Rev. James Niven, Thomas Neilson, student of Theology, and Messrs. James McCosh and James McNair. One of these is a licentiate of the Free Church, and one of the United Presbyterian Church. It is expected that Mr. Niven will accompany Mr. Paton on his return to Aneiteum, and that the other three may possibly go with Mr. Geddie when he "retraces his steps to the islands for which he has been honored to do so much." Before two years elapse it is expected that the Reformed Presbyterian Church will have seven missionaries in the

New Hebrides. This should stir up our Church to renewed efforts.

Religious Intelligence.

Dr. Duff.

This venerable missionary has completed his active labors in India, and has now returned to Scotland. On his way home, he made a call in South Africa, and a missionary of the Free Church there, describes his appearance and his zeal in the cause of the Redeemer, as follows :

Having heard that the Doctor had called together a conference of the Free Church missionaries, I availed myself of the opportunity of getting an introduction to him.—He is very much older looking than when I saw him in the pulpit in Glasgow; he has all the marks about him of having been no idle workman. To use his own words, every fibre in his body is unstrung. His appearance is rendered still more striking and venerable by the fact that his beard is as white as snow. He has altogether lost his voice, and speaks in a faint whisper; and with such a weak frame, it is to us most wonderful that he can travel about so much, and go through the work he does.

You are not many seconds in his company until you see that he is a man of fervent piety, a faithful servant of so great a Master. Then, the abnegation of self is something wonderful—no self-esteem, no vanity, no fulsome pomposity; his greatness lies in his simplicity. Then, he is not led blindfold into any undertaking; you see at once that he lays down certain principles, which are the result of mature thought, and upon these he acts. Then he is not easily daunted; whatever he takes in hand must be done. Preeminent among all these virtues, however, stands his devotion to his Master's work—his burning zeal to advance that religion which has made him what he is.—Some men, who sneer at religion, may say he is an enthusiast—well, then, it must be a strange heart indeed which will not be roused to enthusiasm by so glorious a Gospel.

We sat round the Doctor for about four hours, while, in a whisper, he poured forth that burning eloquence which so charms and fascinates. It was all about us he talked, the work we are engaged in, the people we have to deal with, how our missions may be extended, and what efforts we may put forth to make our stations self-supporting, and win the confidence and support of the white population in this land. His address

was full of suggestions. Then, he had so much to ask; no information we could give was too paltry; he is laying up a storehouse of knowledge about us, which will be produced at home, and rouse you to take a still deeper interest in us. No doubt he has found things very far behind in this country—altogether different from the country of mosques and minarets; neither did he expect much, for it is not many years since the Gospel came to these people. When one sees Dr. Duff, and hears him speak, it is not difficult to see the true secret of his greatness, or the prosperity of his mission.

India.

An interesting account is given of the recent conversion of an aged Mohammedan at Lucknow, one of the scenes of the Indian mutiny in 1857. He professes to have been convicted of sin years ago, while reading the Scriptures as quoted in portions in the Koran. He longed for the gospel, found it, read it, and heard it preached, and during the last year has given satisfactory evidence of its power on his heart.

The Dutch Reformed Church have established a training school for native preachers in Northern India, to which a number of young men have resorted during the past year. Many of them have literally left all for Jesus' sake. Most of these young men are the fruits of toiling. Several of them are of high caste. "The night is far spent in India; the day-star begins to dawn.

Connected with the Madura mission in Southern India, there are 29 churches, and 1,165 members, and eight ordained native pastors. Two have received ordination within the year past. Efforts have been in progress for several years to bring the native Christians to support their own institutions. These efforts have been crowned with a good degree of success.

The missionaries of the American Board adopt the system of village congregations, but also give much time to touring. Six missionaries report 415 villages visited by themselves. One missionary, with the aid of his helpers, visited 336 villages in a single year. There are many castes in which there is not a single convert; but statistics show that Christianity has become quite generally diffused, 26 different castes being embraced in the congregations of this Board.

The Madras Bible Society celebrated its forty-third anniversary in February last.—Of the Scriptures in Tamil, 56,000 have been published; and in Telooogo, 3,000 New Testaments, and 15,000 copies of the Gospel of Luke; 50,000 copies more of the word of God were in press, in Malagalin, Canarese, Tamil, Teloogo, and Hindustani.

There are several inquirers and some converts at Barsee, a new station among the Mahrattas.

The revolution of the native mind in favor of female education in India, is one of the striking signs of the times. A few years since the education of high caste females was unknown; but two years since, a school was commenced at Madras, with five high caste Hindu girls, and at the close of last year the number had increased to 70, some of whom now read the Gospels in their own language. Similar schools exist in several parts in India.

There are 20,218 communicants connected with Christian Churches in the Presidency of Madras. And not only among the low-caste Shanars and Pariahs, but among Hindus of the highest caste, young men in the leading families have left all for Christ.—There are in this Presidency 903 native catechists, employed by the various Missionary societies. The number of young men under training for the ministry is greater than at any former period.

Madagascar.

The latest intelligence from the Island represents the political and social state of the country as more consolidated and tranquil than heretofore; and that the government is generally administered with justice and impartiality, while the principles of religious freedom are still maintained towards the Native Christians. The treaties between Madagascar, and England and France, which were objectionable in many respects to the Natives, have been modified to such an extent, that good-will is being restored, and soon a commercial intercourse will follow that must prove of great advantage to all the parties interested. But what is of far more consequence, the progress of the Gospel is very marked and gratifying. New places of worship are being opened, congregations are gradually increasing, and the constant additions to Church members, many of whom are connected with influential families of the Capital, furnish abundant evidence of the growing strength and social influence of Christianity among the people.

Rev. Mr. Ellis, in a letter to the London Missionary Society, speaks particularly of the spread of the Gospel in districts of the country far removed from the Capital, and of the urgent demand for books by the recently formed Christian communities. After instancing several applications of this kind, one of them distant three hundred miles from the Capital, he adds:

The progress of the Gospel is not only a cause of unspeakable joy at present, but every month that it continues it casts forward a brightening light on the future, as,

thanks be to God, it renders the return of persecution in that future less and less probable. Therefore, though we witness nothing extraordinary or new in the course of events connected with our sacred work, we have increasingly solid grounds for encouragement and hope of the highest and best kind—evidence that the Spirit of God is operating on the hearts of the people in connection with the work and ordinances of the Gospel.

Never were labourers more needed; never, perhaps, were claims more urgent than those which Madagascar presents just now. The difficulties are great, and the influences unfriendly and opposed to the Gospel are numerous and powerful; still the Christians hold their ground, and their numbers continue to increase; not so numerous, perhaps, as a month or two ago, but still sufficient to show that God is giving testimony to the word of His grace in the fruits which it bears. This prosperity is not confined to the operation of Christian agency within the capital, but is probably more evident in the villages around than in the capital itself. The steady advance of Christianity among the people, amidst all the difficulties and ungenial influences by which it is continually surrounded, makes all difficulties and trials seem comparatively light.

Other missionaries bear similar testimony, showing that the state and prospects of the Mission are constantly improving. They also urgently plead with their friends to strengthen their hands by sending them more laborers and means to prosecute their work. This cheering intelligence will, we doubt not, deepen the gratitude of the Christians of England, and stimulate them to enlarged efforts to christianize the natives.

LONDON MISSIONARY SOCIETY.—The last annual report of this Society presents a most gratifying account of the operations of the Society in Polynesia, the West India colonies, South Africa, India, China, and Madagascar. The secretary announced that there would be sent out during the present year six additional missionaries to India, two to South Africa, two to the West Indies, one to Madagascar, and one to China, which would make the total number of missionaries in connection with the Society 176. To these were to be added 600 native teachers, catechists, &c. The total amount of receipts during the past year was £81,072, and the expenditure was £85,800. This excess of expenditure, had arisen from the increased number of missionaries sent to China and India, and to the establishment of a missionary station in Madagascar.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.—The fifty-sixth annual meeting of the friends of the above Society was held at Exeter Hall; the Earl of Shaftesbury in the chair. The report represented the operations of the Society during the past year as highly encouraging both at home and abroad. There were now in connection with the Society thirty-three ordained and twenty-one unordained missionary agents, seventy-six colporteurs, readers, teachers, &c., nearly half of them believing Israelites. During the year a large number of copies of the Bible and New Testament, in Hebrew, and many thousand tracts and treatises had been distributed amongst the Jews. There were now seventy ordained ministers of Jewish birth, besides a large number of converts, daily increasing in number. There had been also 300 Jewish children educated in the Christian religion in the London schools, and 1,000 in the country and foreign schools. In the Society's chapel in London 463 adults and 531 children had been baptized. The gross income for the year had been £32,680 and the expenditure £36,272.

News of the Church.

Presbytery of Pictou.

The Presbytery of Pictou met at Pictou during the meeting of Synod. Commissioners appeared from the congregation of Springville, who presented copy of minutes of a congregational meeting, at which it had been resolved that while entertaining feelings of sincere respect for Mr. McGillivray, the congregation, under the circumstances, feel constrained to concur in the arrangement for his retirement from the pastoral charge of the congregation. The terms of arrangement were the payment of the sum due to Mr. McGillivray under the last arrangement of the congregation with him, the collection of arrears on the previous subscription lists that can be collected, and the payment of £100 additional on or before the 1st November next, the Presbytery supplying them till that time. The Commissioners reported progress in collecting what was due for the past, and that the subscription for the additional sum was nearly made up. The Commissioners having been fully heard, it was unanimously resolved that the Presbytery accept Mr. McGillivray's demission, and declare the congregation vacant. The Rev. John McKinnon was appointed to intimate

this decision to the congregation, and he was also appointed to act as Moderator of Session during the vacancy. Supply of preaching was appointed from the members of the Presbytery for the next three months.

A Commissioner was present from Glenelg with a petition for the separation of that section from Caledonia, and its erection into a separate congregation. On motion it was agreed to appoint a deputation to visit both places and to hold a meeting with the people of both, especially with the view of ascertaining how far each is prepared to maintain a minister. The Rev. George Roddick was appointed to dispense the sacrament of the Lord's Supper at Glenelg on the fourth Sabbath of July, and at Caledonia on the 5th; and to hold meetings on the Mondays following these days.

Revs. Kenneth and Donald McKerzie agreed to dispense the sacrament of the Supper at Lochaber on the third Sabbath of July, and the Rev. Thomas Downie was appointed to meet with the people on the Monday following, and to take up subscriptions for arrears due to the Rev. Alex. Campbell.

The Rev. John Stewart was appointed to preach at East River, St. Mary's, on the first Sabbath in August, and to meet with the people there on the Monday following.

Several reports from probationers were received and approved, and supply was appointed for the various vacancies and stations under the charge of the Presbytery. The Rev. George Walker was appointed Moderator for the ensuing year. Presbytery is to meet again in James Church, N. G., on the second Tuesday in August.

The Presbytery again met at New Glasgow on the 9th August, when the Rev. George Roddick gave a report of his proceedings in Glenelg and Caledonia. After hearing him in full, it was unanimously resolved that, while looking forward to the time when these two places shall form separate, self-sustaining congregations, Presbytery find that they are not yet prepared for the measure, and therefore continue them in their present condition in the meantime.

The Presbytery will meet again in Knox's Church, Pictou, on the second Tuesday of October.

Presbytery of Halifax.

The Presbytery of Halifax met the 9th ult. in Poplar Grove Church. There were present, the Rev. William Maxwell, Moderator, Rev. Messrs. J. Cameron, J. McLeod, W. Murray, A. Stuart, A. McKnight, T. Cumming, ministers; and Messrs. M. H.

Goudge, James Farquhar, and R. Murray, ruling elders. Rev. K. J. Grant, of Merigomish, being present, was invited to sit as a corresponding member.

The Synod had appointed the Presbytery of Halifax to present the Synodical Address to His Excellency the Lieutenant Governor at this meeting. His Excellency's absence from this city prevented the Presbytery from fulfilling this duty; they however appointed the following commission of Presbytery to wait upon His Excellency and present the Synod's Address at such a time as may be mutually convenient, viz.: the Rev. Professors King and McKnight, Rev. Messrs. J. Cameron, William Maxwell, John McLeod, and Thomas Cumming, with the representative elders of Poplar Grove, Chalmers' Church, and St. John's Church.

A moderation in a call to a colleague and successor to Rev. Mr. Murdoch was granted to the congregation of Windsor. The Rev. John M. McLeod was appointed to preach and preside at a meeting for that object, to be held on Monday the 29th of August.—Service to begin at 11 o'clock, a. m., in the Presbyterian Church. Rev. J. M. McLeod was appointed *interim* Moderator of the Kirk Session of Windsor during the absence of the Rev. J. L. Murdoch. The following supplies were made for Windsor till the next meeting of the Presbytery:—

August 14th, Mr. Alex. McBean,

“ 21st, “

“ 28th, Mr. John Lamont,

Sept. 4th, “

“ 11th, Mr. William Stuart,

FOR RAWDON.

Sept. 4th, Mr. McBean,

“ 11th, Mr. Lamont,

FOR OLDHAM.

August 14th, Mr. John Lamont,

Sept. 4th, Mr. Wm. Stuart,

FOR MEAGHER'S GRANT.

August 21st, Mr. John Lamont,

The Presbytery agreed to apply to the Home Mission Board for Mr. John D. Murray for three months, to labour in the County of Yarmouth.

The next meeting of the Presbytery is appointed to be held in Cornwallis for visitation of the congregations there and for the transaction of ordinary business. The Presbytery is to meet in the Presbyterian Church, Canard Street, Cornwallis, on Tuesday the 13th of Sept., at 2 o'clock, p. m., Sermon by Rev. Thomas Cumming; in the Presbyterian Church, Waterville, West Cornwallis, on Wednesday 14th Sept., at 10 o'clock, a. m., Sermon by Rev. William Maxwell; and in the Presbyterian Church, Kentville, on the same day (14th) at 6½ o'clock, p. m., Sermon by Rev. John Cameron.

Widow's Fund.

At a meeting of the Widow's Fund Committee, held at the close of the meeting of Synod, the Rev. James Bayne was appointed Chairman, the Rev. George Patterson, Secretary, and Howard Prinrose, Esq., Treasurer. It was agreed that the arrangements for visiting the congregations on behalf of the scheme be left to the ministers representing the several Presbyteries on the committee, on consultation with their respective Presbyteries. These ministers are: In the Presbytery of Halifax, Rev. Wm. Maxwell; in the Presbytery of Truro, Rev. A. L. Wylie; in the Presbytery of P. E. Island, Rev. George Sutherland; in the Presbytery of Cape Breton, Rev. Dr. McLeod.

Ministers who received blank schedules are requested to return them, duly filled up, to the Secretary, and it is hereby notified that ministers are not considered on the scheme till they have paid their first subscription.

GEORGE PATTERSON,
Secretary.

Presentation.

The ladies of the Presbyterian Congregation of Goose River have recently expressed their appreciation of the gratuitous labors of Mr. Samuel Moore, who for many years conducted the praise of the congregation, by the presentation of the following testimonial and address:

TO MR. SAMUEL MOORE.

Dear Sir,—

I, in the name of the ladies of the Presbyterian Congregation in connection with the Presbyterian Church of the Lower Provinces, present you with this volume containing the “*Psalms of Inspiration and Sacred Harmonies*,” as a token of respect for yourself and our high estimation of your services in leading the singing of the congregation during the last ten years. We fondly hope that your life may be long spared, and your services to the congregation long continued.

JAMES M. BURNS,

On behalf of the Ladies of the Congregation.

Mr. Moore made the following reply:

To the Ladies of the Presbyterian Congregation at Goose River, in connection with the Presbyterian Church of the Lower Provinces:

I thank you for your gift and the kind sentiments expressed towards me in your address. Your gift is one that I admire and highly prize, both for its intrinsic worth and the motives which led to its presentation. It contains those Psalms so

well suited to every circumstance, and which the Church in all ages has employed in celebrating the praises of Him who is her King and Head. It also contains that music so well adapted to the versification of those Psalms which we sing in our public and private worship. And now, ladies, while I fully endeavor to conduct the vocal part of our public worship, I ask a continuation of your hearty assistance. Let our voices and the aspirations of our hearts unite in harmony to praise and thank Him who has done so much for us; and may that Christian knowledge, love and obedience, which our pastor labors to inculcate, characterize us in all our social intercourse as we journey through life.

SAMUEL MOORE.

Goose River, }
July 21st, 1864. }

Obituary.

Since the last issue of the *Record* another of the fathers in the eldership has gone to his rest. Mr. JOHN JAMES ARCHIBALD died at Truro on the 6th of August, having reached his 74th year. In his death we see another link broken in that chain which binds the past to the present generation. "Help, Lord, for the goodly man ceaseth, and the faithful fail from among the children of men."

The deceased was the last male member of what may be considered a very remarkable family. These who had the pleasure of their acquaintance must admit that, taken all in all, they were men possessed in a high degree of those mental and moral endowments, accompanied with strength and force of character, which made their impression on the several communities in which they lived. Though the deceased did not occupy so prominent a place in the civil affairs of the Province as some of his brothers, yet he was behind none of them in those qualities which gave the world assurance of a man. He was well acquainted with general literature, both sacred and secular, and delighted to break a lance with an opponent in the way of debate, either in politics or polemics. His patriotism led him to take a lively interest in the civil affairs of his native Province. In 1844 he was chosen as chairman of a committee representing the intelligent yeomanry of Colchester, to wait upon Lord Falkland, then Governor of this Province, with an address, expressing disapproval of certain acts of his administration, being, in their opinion, subversive of the principles of responsible government, which duty he discharged with credit to himself and satisfaction to those whom he represented.

But his interest in civil matters did not

cause him to neglect the more important duties of religion. He exemplified in his life the apostolic injunction, "be diligent in business, fervent in spirit, serving the Lord." Being trained from infancy in the doctrines of the Bible, he was led when young to make a profession of religion—connecting himself with the Presbyterian Church, which he could trace as the church of his fathers for many generations back. A few years afterwards he was ordained to the office of ruling elder in the Truro congregation, which office he filled for nearly forty years, and his brethren in the eldership can now bear testimony to the efficiency with which he discharged his duty during that lengthened period. It was his desire to build up the ruined walls of Zion, and in this he was assisted and encouraged by the Christian counsels and goodly example of his amiable and deeply pious wife, who went to her reward ten years before him. For the last few years he was confined very much to his own home, through the infirmities of age and sickness; and while he retained much of the vivacity of youth, any one could see that he was fast ripening for a better world. His last sickness was short. On Sabbath morning his Master called him from the church militant to spend an eternal Sabbath with Him in the church triumphant. "Blessed are the dead who die in the Lord.—*Com.*

Fireside Reading.

Catching the Squirrel.

Johnny Ray had set a trap in the woodland for squirrels.

The "woodland" was a large lot, of many acres of land, covered with beautiful trees, most of which were walnut. The squirrels loved that place. It was a home for a great many families of them. Johnny thought he would like one of the sprightly little things for his own; and as it was in the spring, when there were no nuts on the trees, and when it might be supposed that the squirrels had eaten up all, or nearly all, their winter's store of provisions, he thought one of them might be tempted by a nice yellow ear of corn, to go into his box-trap. He set it in the woodland one fine afternoon, and having dropped a few of the bright grains of corn for "decoys," as he called them, left it there. A large rock stood not far from the place, and behind it he could creep up quietly now and then, to see if his trap was sprung.

Two days passed, but no squirrel was caught. On the third day, Johnny asked

his sister Maud to go with him to look at his trap. They approached it very carefully, keeping behind the rock, and then Johnny, taking off his cap, peeped cautiously through a crevice. An exclamation of joy almost escaped him, but he checked it, and with a motion of his hand hushed his sister and beckoned her to come and look. A bushy-tailed little fellow was nibbling the s-attered grains near the open mouth of the trap. They watched him almost breathlessly. He finished eating the "decoys," and lifting up his head, looked around. They could see his bright eyes. He gave a hop or two toward the trap, and again looked about him. Then he looked in; then around again, seemingly in doubt whether it was safe to venture farther. But at last he walked into the trap, nibbled at the ear of corn, the cover fell, and he was a prisoner!

Now, before I tell you what became of him afterwards, I wish to say that I have seen more than one boy and girl who seemed to me very much like that squirrel. When I see a child beginning to be a little disobedient to parents, because he thinks it pleasanter to have his own way than to obey them; when I hear a boy using words which, though not the worst, perhaps, that might be spoken, are such as he would feel unwilling his parents should hear; when I learn that a girl says or does things, when out of sight of her mother, which would grieve that mother's heart, then I think—that girl, that boy, is picking up the "decoys" which have been dropped by a being very different from little Johnny Ray, for he did not wish to harm the squirrel; they are picking up the shining grains which the *great trap setter*, who is the Evil One, has made to look very inviting to the young and thoughtless, and strewn about the entrance to a place where he hopes to make those dear children his prisoners forever.

The little squirrel could hardly be blamed, for he could not think, as you can; and the corn was sweet to his taste. So the beginnings of sin may be sweet to you, but you know to what they lead.

Johnny took up his trap to carry it home. He could hear the imprisoned squirrel scratching and struggling in his fright at being shut up in that strange, dark place, and before he reached home he began to feel some misgiving about keeping the poor little fellow there. "I almost wish he was back in the woodland," said Johnny to his sister Maud.

"Well, so do I; I'm sorry that he should be there in that box, when he has been so happy all day long."

"I mean to let him go," said Johnny.

"Oh, that will be nice!" cried Maud,

"But do you think he could find the way from here?"

"I'm afraid not; but we can go back to the woodland gate."

And back again they went. Johnny set down the trap on the grass; then he lifted the cover a little way and looked in. The squirrel put his nose to the opening, and thrust out one of his pretty slender paws, as if begging to be let out. Johnny opened the trap-door. The squirrel sprang out, and was off in a twinkling, never stopping to look back till he was safely up in a walnut tree, and then he perched on one of the branches, giving his tail a whisk, as if he would say—"I will never be caught so again."

But the great trap-setter, of whom I have told you, is not so willing to let precious souls go out of his snare, when he has once caught them. Look out, carefully and prayerfully for his *decoys*. He tries to make little sins appear quite harmless; he makes them very attractive, and thus he tempts one to go nearer and nearer to destruction. Our Lord has taught us to pray "Lead us not into temptation, but deliver us from evil." And the voice of wisdom to every child is, "My son, if sinners entice thee, consent thou not."—*Uncle Paul's Stories*.

Good use of a Sermon.

Mr. Nott, a missionary to one of the islands in the Pacific ocean, preached a sermon one day on the words, "Let him that stole steal no more." In the sermon he said it was a duty to return things that had formerly been stolen.

The next morning, when he opened his door, he saw a number of natives sitting on the ground around his house. He was surprised to see them there so early, and asked why they had come. "We have not been able to sleep all night," they said. "We were at chapel yesterday, and heard you say from the word of God that Jehovah commanded us not to steal; whereas we worshipped a God who we thought would protect thieves. We have stolen. All those things that we have brought with us are stolen goods." Then one of the men held up a saw, saying, "I stole this from the carpenter of such a ship." Others held up knives and various tools.

"Why have you brought them to me?" asked Mr. Nott. "Take them home and wait till the ships from which you stole them come again, and return them, with a present besides. The people begged Mr. Nott to keep the things until they could find the owners. One man who had stolen from a missionary then being on another island, took a voyage of seventy miles to restore the goods.

That is the true way to improve by preaching—do what it says. A great many people form good resolutions when they hear a sermon which touches the heart and instructs their consciences; but good resolutions are worth nothing unless they are *set to action*. That clinches the feelings, and makes them of value.

The New Key.

"Hunt," said a little girl, "I believe I have found a new key to open people's hearts, and make them willing."

"What is the key?" asked her aunt.

"It is only a little word—guess what." But aunt was no guesser.

"It is *please*," said the child; "aunt, it is *please*. If I ask one of the great girls in school—'Please show me my parsing lesson,' she says, 'Oh, yes,' and helps me. If I ask Sarah, 'Please do this for me,' no matter what, she'll take her hands out of the suds, and do it. If I ask uncle, 'Please,' he says, 'Yes, puss, if I can'; and if I say, 'Please, aunt,'—"

"What does aunt do?" said aunt herself.

"Oh, you look and smile just like mother, and that is the best of all," cried the little girl, throwing her arms around her aunt's neck, with a tear in her eye.

Perhaps other children will like to know about this key, and I hope they will use it also, for there is great power in the small, kind courtesies of life.—*Sunday School Visitor*.

Let us not value the applause, or be troubled at the revilings of ungodly men as the vilest of the human race have been almost deified by encomiums, and the excellent of the earth have been treated as pestilences, as movers of sedition and deserving of universal execration; and this by professors of religion, by priests, elders and persons of chief authority in the visible church!—*Dr. Scott on Acts 25: 5*.

The best way to make a homer of comfort increase to an ephah (which is ten times as much), it to be heartily grateful for what one hath already, that his store may be multiplied.—*Thomas Fuller*.

NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer, to 20th August, 1864.

FOR FOREIGN MISSIONS.	
Aug. 5.	From Glenelg, Cong., per Rev. J. Roddick, £8 18 5½
"	A Friend, per Rev. John Geddie. 5 0 0

Aug. 20.	Mr. J. B. Henderson, Goshen, per Mr. D. Sinclair, 23s.; James Sinclair, 7½d.; Isabella Sinclair, 1s. 3d., per do. 1s. 10½d.	£1 1 1½
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HOME MISSION.

Salem Church, Green Hill,	5 7 1½
Ladies Society, W. River, per Rev. G. Roddick,	3 4 3½
Ladies Society, Dal. Mountain, per do.	1 0 0
Maitland Juvenile Miss. Society,	2 10 0
The £3 18s. 9d. stated in last Record as received for Foreign Mission from Maitland Sewing Society, should have been from Maitland Juvenile Missionary Society.	
The sum received from Dundas, P.E.I., for Home Mission was £3 6s. 8d., instead of 12s. 6d., as stated in last Record.	

Mr. A. K. MACKINLAY acknowledges the receipt of the following sums:—

FOREIGN MISSIONS.

Rev. D. McMillan, LaHave,	\$12 00
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HOME MISSIONS.

Rev. D. McMillan, LaHave,	16 00
Rev. H. D. Steele, West Cornwallis,	11 85

EDUCATION.

Rev. D. McMillan, LaHave,	12 00
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SYNOD FUND.

Rev. H. D. Steele, West Cornwallis,	3 83
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MISSION VESSEL.

Hamilton, Bermuda Sabbath School,	10 00
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General Treasurer for the Funds of the Church, except the Professional Fund, and the Funds invested in Halifax.—Abram Patterson, Esq., Pictou.

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

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

THE HOME AND FOREIGN RECORD.

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