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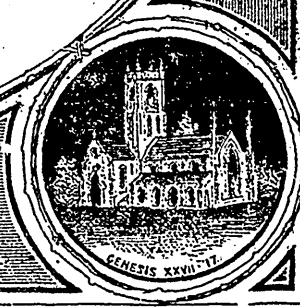
PRESBYTERIAN CHURCH

OF THE

LOWER PROVINCES OF BRITISH NORTH AMERICA.

**C**ontents.

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HALIFAX  
N.S.

# The Sabbath School.

## LESSONS FOR FEBRUARY.

### FIRST SABBATH.

SUBJECT:—*The Patriarchal Sabbath*,—Gen. 8: 6-12.

The flood lasted five months. The "seventh month" in verse 4 is the seventh of the year. *Ararat* is in Armenia. Tradition points to a mountain, now called *Ara Dagh*, as that on which the ark rested. Its summit consists of two peaks, the higher of which is 17,750 feet and the other 13,420 above the level of the sea. We learn from verse 5 that the waters decreased gradually, the flood being nearly twice as long in disappearing as in rising.

V. 6.—*Forty days* after the ark had touched the ground. No wonder that Noah was anxious to know when the ground should be dry, and he could once more breathe the fresh air and see the green earth. The window was a "sky-light." Glass had not then been discovered, but some other transparent material may have been used.

V. 7.—The raven would feed on the remains of men and animals which would be so sadly abundant on the surface of the turbid waters. The shy and greedy bird would probably rest on the roof of the ark, and keep out of Noah's reach.

Vv. 8, 9.—The dove, being a clean bird that could neither feed nor rest like the raven, returned to her old abode in the ark.

Vv. 10, 11.—After a week he sent forth the dove again, and this time she came back after a day's flight, with an olive leaf in her bill, a sure sign that the waters had abated so much that the low lands where the olive grows were dry.

V. 12.—The dove was guided in her movements by Him, without whom not even a sparrow falls to the ground. The reason that the dove returned no more was that she could find food and rest in the outer world.

### LESSONS.

1. Here we have an indication of the division of time into weeks, and consequently, of the keeping of a Sabbath by Noah. Compare Gen. 4: 3. Margin:—"At the end of days"—probably on the Sabbath.

2. Here we have an example of patience. Noah waited until it was safe and proper for him to leave the ark, although no doubt the time seemed very long.

3. The dove has ever since been accepted as a messenger of peace; and the olive branch has become a sign of peace. Compare the descent of the Holy Spirit in the

form, or after the manner, of a dove on Jesus.

4. If Noah observed a seventh day to commemorate creation, much more should we devote one day in seven to the celebration of the work of Redemption. The great end of the Sabbath is to bring us to Christ, and to enable us to work with Him.

### DOCTRINE.

God's worship the proper work of the Sabbath,—Isaiah 58: 13. Isaiah 66: 23.

### SECOND SABBATH.

SUBJECT:—*The Sabbath in the Wilderness*,—Exod. 16: 23-30.

V. 23.—Manna was given in abundance on the Jewish Saturday (our Friday) so that the people might collect enough for the Sabbath. [A tree now found in the desert exudes a whitish gum, which some travellers and commentators have thought to be manna. It is now proved that this gum is quite unfit for food, and is simply a medicine. The manna of the Israelites was manifestly a miraculous gift.] Observe that even the cooking had to be attended to on the day before the Sabbath.

V. 24.—Compare verse 20.

V. 29.—The Lord hath given you the Sabbath, as a great favour. It was a blessing from the beginning and shall be till the end of time. The command not to leave their houses on the Sabbath day had reference to going forth to gather manna or do any worldly work.

### LESSONS.

1. See how the Lord can help His people by miracle after miracle. Here we have four, (1) the manna; (2) the double supply of manna on the sixth day; (3) the absence of a fall of manna on the Sabbath; (4) the preservation of the gathered manna on the Sabbath.

2. Mark how the Lord honoured the Sabbath by working three miracles to secure its due observance.

3. Note that we have the Sabbath mentioned here before the people had reached Sinai, before the Fourth Commandment was delivered. There is proof in this chapter, therefore, that the Sabbath was observed from the beginning.

5. "The people rested on the Sabbath day;" what an example to us! We have Gospel ordinances to gladden our Sabbaths, and we have the hope through Jesus Christ of an endless Sabbath in Heaven.

### DOCTRINE.

Profanation of the Sabbath severely punished. The Fourth Commandment is a part of the moral law, and to break it is therefore a heinous sin,—Gal. 3: 10; Rom. 6: 23. Refer to punishments in the Old



Testament; for example, Numb. 15: 32, 33. Teachers can easily quote instances from their own knowledge of the evil effects of Sabbath-breaking.

### THIRD SABBATH.

SUBJECT:—*The Sabbath at Sinai*,—Exodus 20: 1-17.

Our lesson includes the first four of the Ten Commandments—the first of the Two Tables—the commands that tell us specially of our duty to God. These Commandments were spoken by God Himself, and all the people heard and understood Him. The awful scenes accompanying the delivery of the Law are described in the previous chapter.

V. 2.—The principle implied in this Preface is that our relation to God as recipients of His mercies and benefits, gives Him a right to command and makes it our duty to obey. The special act mentioned with regard to the children of Israel is His bringing them out of Egypt; He redeemed, saved them; therefore they were bound to keep His commands. See Shorter Catechism, Ques. 44.

V. 3.—“*Before me*”—in my presence.

Vv. 4, 5.—“*Graven image*,” any image carved, or cut, or hewn. No kind of image, or likeness, or picture is to be made to be worshipped. The Lord Himself afterwards directed Moses to make certain “*likenesses*” but not to be worshipped.

V. 6.—Thousands of generations are to be objects of mercy.

V. 8.—*Remember*: this shows that the Sabbath already existed. The word *Sabbath* means rest.

#### LESSONS.

1. We are under infinite obligations to God, and hence we should observe all His commandments.

2. We should allow no object to come between us and God—for, to do so is idolatry. (No wonder that the Roman Catholic Catechisms omit the Second Commandment! The Greeks and Russians do not worship *graven* images, but they have sacred pictures to which they pay idolatrous homage.)

3. Observe from V. 6 how God’s mercy exceeds His judgments. He visits the sins of impenitent parents on impenitent children till the third and fourth generations; but he shows mercy to thousands of generations of them that love Him.

4. God’s name is taken in vain (1) when we do not live up to the profession of religion which we make; (2) when we swear (using God’s name or titles) rashly without occasion; (3) when we swear falsely; (4) when we use God’s name lightly. For these things we may escape punishment

from men, but God will not hold us guiltless.

5. We should carefully observe the Lord’s day. In the Old Testament this was laid down as a *fundamental principle* of duty; and no sin, except, perhaps, idolatry, is threatened or visited with heavier punishment than Sabbath-breaking. The fourth commandment, like the other commandments, is of perpetual obligation. The Moral Law is eternal and immutable, and this is part of it. It is equally suited to all men in all places.

The Sabbath commenced in Eden, and was instituted for unfallen man. If it was needed *there*, much more is it required in a world of sin, toil, and sorrow.

Even the heathen nations have a notion of the peculiar sacredness of the seventh day, arising, no doubt, from dim traditions of the Rest of Paradise.

It is this primeval Sabbath that the Fourth Commandment includes in the Moral Law, and bids all to “remember.” This is not the *Jewish Sabbath*, any more than God is peculiarly the Jewish God. The Fourth is as much a command for all mankind as the Third.

6. All the members of the family—wife, children, servants, are to rest that day. Here we have *family religion* commanded.

#### DOCTRINE.

Observance of the Sabbath highly rewarded.—Isa. 56: 2, 4-7; Isa. 58: 13, 14.

### FOURTH SABBATH.

SUBJECT:—*The Sabbath in Christ’s time*,—Matt. 21: 1-13.

V. 1.—It was no theft to pluck the ears of grain in these circumstances. See Deut. 23: 24, 25.

V. 2.—The Pharisees were always on the look-out for breaches of the letter of the law, while they broke the spirit of it without the least scruple. They held Jesus responsible for His disciples. They wanted Him to check them. The plucking of the ears, and rubbing them between the hands to separate the grains from the ears, would be regarded by the Pharisees as *labour* on the Sabbath.

V. 3.—Jesus justifies His disciples by quoting David’s example—1 Sam. 21: 3. The Jews held David to be a *pattern* of excellence.

V. 4.—*Shew-bread*—Twelve loaves laid in two rows on the golden table in the Holy place. The loaves were renewed every week, the priests eating the old. David received a batch of twelve loaves.

V. 5.—The priests were specially bound to observe the law, but they were authorized to “*profane*” the Sabbath, that is, to perform all the work that was necessary

in offering up the sacrifices which were appointed for the Sabbath.

V. 6.—*Greater than the Temple*—Emmanuel; the God-Man; the true Temple of God. The argument is this: The priests in order to attend to the Temple broke the rest of the Sabbath and were blameless; the disciples break it in attending on One greater than the Temple, and therefore they are more emphatically blameless.

V. 7.—Compare Hos. 6: 6. Mercy is greater than sacrifice, and sacrifice is greater than the strict ritual of the Sabbath rest.

V. 8.—“I am the Lord whose work must be done on the Sabbath. To work the works of God belongs to every place and time, and such work is the true sanctification of the Sabbath.”

V. 10.—Having failed with the disciples, they now try to ensnare the Master.

V. 11.—To save a sheep was then allowed by the Jews; but since then they forbid even this!

V. 12.—It is lawful “to do well” on any day. A good deed must not be postponed. He healed the withered hand. Jesus did not toil as those who ministered in the Temple, or who saved the sheep! He healed with a word, yet blind hatred held that He had broken the Sabbath!

#### LESSONS.

1. We see that the disciples were very hungry while following Christ. In all ages His disciples may be reduced to distress; their riches are spiritual.

2. We must let no slight obstacles prevent our attending on the work of Christ. The disciples followed Him, though thus reduced to great straits for food.

3. Mercy is preferable to *sacrifice*: be not too ready to find fault with others, or to condemn rashly, quickly, cruelly.

4. The Sabbath is Christ's day, and should be devoted to Christ's work—preaching the gospel, relieving distress, visiting the sick, teaching in the Sabbath School, &c. It is right also to attend to the wants of lower animals.

5. We may learn from the example of the man who had the withered hand that we should attend on gospel ordinances—that we should, at Christ's command, “stretch forth” our hand to receive Him. See the power of Jesus to heal! He is the Great Physician!

#### DOCTRINE.

Works of necessity and mercy lawful on the Sabbath.—See Mark 2: 23, 27; Luke 6: 9; Luke 14: 3, 5; John 5: 8-10.

[“Christians can never prize the Sabbath too highly. It is a precious boon to the Church, and a blessed gift to a weary, sin-laden world. It points us back to the

bowers of Eden which we have forfeited, and bids us not despair,—for it is a pledge and a foretaste of a nobler inheritance in a better country where there is an everlasting Sabbath.”]

#### The Swimmer and the Child.

An ocean steamship was sinking off our Atlantic coast. One stalwart hero, a stranger to all on board, helped to lead in other passengers, until the boats were crowded to the utmost and had pushed off for the shore, then, trusting to his own strong arms, he was about to leap into the sea, when a little girl who had been left behind caught his hand, shrieking, “Oh sir, can't you save me!” The brave man hesitated. Land was nearly a mile away, and between it and them the angry sea rolled mountain high. But his kind heart could not say no; and in a moment more, with the little arms clasped tight about his neck, he was wrestling with the waves. The struggle had been gained, the swimmer's strength was well-nigh spent. But he would not cast off his burden; and as he rose from each succeeding billow he shook his head that he might still feel the pressure of the little arms about his neck. And now, a higher wave than any yet strikes him in the face. Exhausted, fainting, senseless, he yields and sinks. But a boat from the shore has spied the swimmer; and as he rises again, it picks him up.

An hour has passed, and in a cottage on the beach the brave man lies stretched upon the floor. Animation is restored; and with returning consciousness he opens his heavy eyes;—when, blessed sight! bending over him he first sees the little form which himself had saved from death.

So, fellow-teachers of the Sabbath-school, though we, disheartened, may think our weary years of toil and prayer are all in vain, and oftentimes in feeble faith may fear lest both ourselves and our precious charge will sink alike to rise no more; yet by the grace of God, on the other side the dark river, our ravished eyes may first open upon the radiant forms of dear ones gone before, whose little feet our despairing but Christ-blessed efforts once pointed to Heaven.

#### Prayer.

Fill up the void spaces of your time with meditation and prayer.

They are the safest who are most in their closets, who pray, not to be seen of men, but to be heard of God.

THE  
HOME AND FOREIGN RECORD

OF THE

Presbyterian Church

OF THE

LOWER PROVINCES

OF

BRITISH NORTH AMERICA.

---

1869.

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HALIFAX, N.S.:  
JAMES BARNES, CORNER SACKVILLE AND GRANVILLE STREETS.  
1869.

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

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**JANUARY, 1869.**

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**THE NEW YEAR.**

How should we enter on 1869 ?

1. With feelings of *profound gratitude*. Have we not individually been receiving mercies during all the expiring year, numerous, precious, and most seasonable? In all our families have not gifts, from the Father of Mercies, been flowing in upon us in a continuous stream? With some afflictions and some bereavements, here and there deeply felt, the general truth remains that our sons and daughters, spared in the good Providence of God, have been blessed by our firesides, and have been the joy of our homes. No sound of war, nor wail of sadness from the stroke of a destroying pestilence, has filled any heart in the Lower Provinces with grief or terror.

Then our Churches have been at peace, our congregations have increased, and new and enlarged places of public worship in considerable numbers have been, and are being, erected. Our audiences were never more numerous; and our Sabbath Schools and Bible Classes are multiplied in the land. We have been honoured to do something for the glory of the Redeemer, both in our own Provinces and in distant isles of the sea. What shall we render unto the Lord for all his benefits? We should close the year with emotions of fervent gratitude!

2dly. With emotions of *humiliation* and *sorrow*. And why should we leave 1868, and cross the threshold of 1869, with real penitence? Personally, for time wasted, for golden opportunities neglected, for half-hearted and indolent services, and for the

want of zeal which has rendered our services so poor and inefficient. Many belonging to the Church might sit down and sing with tears, as they review the year past—

" Nothing but leaves; no ripened sheaves  
    Garnered of life's fair grain.  
We sow our seed—lo! tares and weeds,  
Words, idle words for earnest deeds:  
Reaping we find with pain—  
    Nothing but leaves!"

How many of us have stood up for Jesus daily? How many have stood firm against the temptations to worldly conformity? How many of us have redeemed the time?

But as a Church we have cause for mourning and penitence. Of *mourning*, because the Lord goeth not forth with our armies—because He, as a wayfaring man, tarrieth not with us, and is not made known to us in the breaking of bread. Because the Heavenly dews are not falling abundantly on pastors or people; our youth are not as a cloud, nor as doves flying to their windows. Our fleece is dry. Our congregations are at a stand. Neither Home nor Foreign Missions are in a satisfactory and promising state.—Of *penitence*, because the withholding of the Spirit is judicial. The Spirit grieves

" Over a wasted life—  
O'er sin committed while conscience slept;  
Promises made, but never kept."

Our lukewarmness and forsaken closets are sufficient to account for the withdrawal of the Great, the Divine, and most merciful Source of all spiritual progress and joy,—and therefore with humiliation

and sorrow should we take leave of the departing year.

3rdly. With *faith* and *resolution*.—Every one of us ought to be stronger in faith to-day than when 1868 commenced. The Lord has heard and answered our prayers, in many cases, during that time. The Lord, too, has shewn that He has not forsaken the earth or the Church. He has revealed His glory. He has been marching onward, and the wheels of His chariot have been heard and seen in India and Abyssinia, in Italy, Austria, and Spain. More wonderful displays of His Providential presence and power are forthcoming.

His arm is not shortened, nor his ear heavy. He will be inquired of; and every one should arise and call upon his God. "What thy hand findeth to do, do it with thy might." We should turn to the Lord, assured that He is, and that He will shew Himself the Rewarder of all who diligently seek Him.

4thly. We should commence the New Year with *prayer*—with much prayer—with *fervent, importunate, persevering* prayer.

Our own languishing souls require prayer. Our congregations require revival by the Spirit, and our pastors themselves require the refreshing from on high. Our vacancies are entitled to deep sympathy and special prayer in their bereavement. All our Missionaries need and cry aloud for our prayers. Dr. Geddie has never ceased to ask our prayers; and in the loss of population in Aneiteum, and in the baffling influence of a semi-slave trade, he calls more loudly than usual for the help of the Lord. Donald Morrison's voice from Queensland says, "Pray without ceasing for the Fatese and for me, that I may be restored to them." James D. Gordon, opening a new station at Potinia Bay, will rejoice should he hear that the year has begun with one united, earnest, believing cry to the Great Author of Missions to bless His servants, and to cause the islands to wait for His law. John McNair and John Morton, one in Erromanga and the other in Trinidad, will feel their hearts grow strong for work, and will soon have good news to communicate, pro-

vided our people inaugurate the year with prayer, and continue to wrestle for successive weeks and months.

We propose thus to commence the year. We know of no better way. Will our office-bearers and people prove themselves of one mind and of one heart in this matter? Shall we see a glorious union in prayer, and a blessed striving to excel in this kind of spiritual wrestling? Shall every congregation furnish a band of *athletes*, who shall "*strive together*" for the faith of the Gospel and for the promised outpouring of the Holy Spirit?

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### GOD'S JEWELS.

All who love the Lord are his "jewels," his "peculiar property," or treasure.—Christ bought these jewels at a countless price—even His own tears, shame, suffering, and death. Kings pay their thousands for small specks of glittering charcoal, and jewellers spend years in "cutting" these and preparing them for their destined service. But what King ever paid a price for his jewels like that paid by Jesus! We find Him giving His life for poor sin-stained, broken and marred jewels, that He might redeem them and prepare them to mingle with the shining hosts of Heaven.

Having purchased His "jewels" at so vast a cost, He "hews them by His prophets;" He sends skilled workmen to instruct and lead them; He dwells in them by His Holy Spirit, and thus makes them pure and holy. Sometimes the prayers, toils and tears of a long life-time are required to polish God's jewels. Sometimes they need the buffetings of angry storms, and the swelling waves of sore affliction. But the chief instrumentalities are the inspired Word, which breaks as a hammer the rock of adamant,—the Spirit, which applies the divine Word and the blood of sprinkling,—and the ordinances of religion, which are the channels of divine grace. The fire and blood of persecution may be required—the chafings of the yoke of Christ—the burden of the cross of Christ—the sad regimen of poverty, distress, fear and suffering. Christ is a worker of

infinite skill, and none of His precious ones shall ever be lost or marred in His hand. Everything works together for their good,—the light blows and the heavy strokes, the harsh contusions and the gentle touches. One unskilful blow, one needless stroke, might injure beyond repair a jewel of priceless value. Christ knows that it is so, and He, with all-seeing eye and almighty hand, watches over those who labour under His command. He sees the breaking of the hard and stony heart, and He binds it up most tenderly. He strikes sharply, and soothes gently; He wounds to heal.

God's jewels are often rough and unattractive in outward appearance. Defects and roughnesses mar their brilliancy. The world admires them not. Often are they feared and shunned and cursed, and trampled under foot as the mire of the streets. Still, God regards them as the apple of the eye. They are His children; Christ is their Brother. They borrow their lustre from His glorious face—even as the diamond glitters with light borrowed from the sun.

God's jewels—alas, how few their number, and how hard to find them! Yet let us remember that we are not to seek their gleam and glitter in the daylight of this world. Many beautiful and precious things lie hidden in deep and sunless caverns. Sweet flowers bloom in forest solitudes where no human eye ever marks their loveliness. Thousands of God's hidden ones served Him in Israel when Elijah thought himself utterly alone. Piety, faith, love in fullest strength, are often found in quiet peasant homes, in our forests, by our sea-beaten shores, in the dreariest lanes of our cities. Beware of judging by appearance! There may be glitter where there is no solid worth: there may be true value without any outward show. Gold is crushed out of the rude cold rock: diamonds sleep in common earth, and in dark caves. The Lord knoweth them that are His.

God hath set apart a day in which He shall make up His jewels, and manifest them plainly before the Universe. Behold He cometh with clouds. The hosts of

Heaven attend Him. A fire devours before Him, and it is very tempestuous round about Him. The great white throne is in mid-heaven. The material Universe dissolves in flame. The dead, small and great, rise from their graves and hasten to the vast assemblage. It is the Day of the Lord—the day on which He maketh up His jewels, and gathers home His precious and peculiar treasure. The judgment is set. The books are opened. The last separation is made between the precious and the vile—the jewels and the counterfeits—the good and the bad.

Whence came that shining host, bright and numberless as the stars in the azure deep? How long did they sleep under the waters of oblivion uncared for and unsought on earth—contemned as rubbish—scorred, trampled upon? It matters little now. With the Lord a thousand years are as one day. All are gathered, are safe, at last; all are taken home; all have their fitting place in the crown that decks the brow of the Redeemer. All are gathered at last, and resplendent with the unmarred beams of holiest light. Gathered from hovels and from thrones; from humblest hearths where poverty and piety kept company, and from palaces splendid with the wealth of emperors; from the nameless grave of shame, and from the stately mausoleum; from the four winds of heaven, and from the weltering waters of the lonely sea.

All the graves into which the earth had been digged have yielded up their charge; and O! how many bright and priceless jewels are rescued from the dust to reflect the splendours of the Divine Majesty. All generations from Abel till the latest born of mankind are represented there. All races, too, from the swarthy sons of Africa to the shivering children of the frozen North. Multitudes shall be found that day among God's jewels whom men judged to be Satan's tinsel; and many shall be driven away as worthless dross whom their blinded admirers regarded as true and precious.

Christians, you are God's jewels whatever your station in life—whatever your

afflictions and trials. You belong to God, and He is preparing you for Himself. Be not afraid or fretful though your discipline may seem long, tedious, harsh. The jewel is kept so long chafing against the keen edges of the polishing wheel that it may the more fittingly adorn the MONARCH'S crown. God alone knows what is required to enhance the beauty and loveliness of His own jewels.

God's jewels are not all gathered yet. The shining galaxy of His holy ones is not complete. What are we doing to add to the sacred number? They shall be gathered, all of them, on that Day of the Lord to which the whole creation looks forward with earnest expectation; and we, unless we have aided in gathering them, shall lose our reward. Sad indeed were the thought that our Redeemer's crown should be none the brighter for aught that we have done.

All jewels are not genuine, and the unskilled eye may readily be deceived by the false glitter of mock-jewels. Christ, the all-seeing, cannot thus be imposed upon. He knows His own. Nothing false, however flashy, can add to the glorious beauty of His crown. No counterfeit saint, no hypocrite, however plausible, can ever enter the gates of the New Jerusalem, or stand the test of that eye which is as a flame of fire. The sheep must be divided from the goats; the wheat from the tares; the precious and pure from the worthless and vile.

Reader, think of the value of the Soul, thy soul. It is a priceless jewel, the loss of which is an unspeakable, an infinite disaster. The gain of a world is nothing in comparison with the loss of a soul. Christ estimated this "jewel" so highly that He suffered death for its redemption. God so prized it that He gave His only Son to lay down His life for its salvation. The Holy Spirit so values it that He comes to purify and beautify it, and fit it for its place in Heaven. What value do you set on it? It concerns you more than any one to set its right price on it, and to act accordingly. God can be eternally blessed without you. Heaven will be glorious though

you should not be there. The songs of saints and angels will be not the less sweet though you should be cursing and wailing! Right shall triumph though you should cling to the wrong.

The casket, as well as the jewel, is precious in God's sight. He will keep that which we entrust to Him until the last day, and then shall all His jewels be forever with Himself. We commit the casket to the cold grave; but He guards it there. The waves of the ocean snatch our precious ones from us, but they are not lost. The sands of the desert overwhelm them; but in due time sea and land must give up their dead, that none of God's jewels may be lost.

Christ gathers His jewels from the lowest depths of degradation. He seeks and saves the worst of sinners. The thief on the cross is pardoned, and transported in haste to the fields of Paradise. One possessed of seven devils is healed, and made bright, pure, lovely as the angels. Murderers, persecutors, blasphemers, all ranks and classes of sinners, are welcome to come to the open arms of Christ. In the ages of the past multitudes of such became God's jewels. God is as loving, and His grace as free now as it was then. Expect miracles of mercy now, and God will not disappoint your hopes.

Despise no brother man, however lowly he may be—or however sunken in ignorance and vice. He may be one of God's jewels. God has stretched His arm into such depths before, and raised immortals thence to sit in heavenly places with Christ Jesus. Be mindful of the poor and the lost who wander shepherdless through the world. God has His jewels among them; and He asks your aid to find them out and gather them to His bosom.

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### SEPARATE SCHOOLS.

It is time for the Protestants of these Provinces to take the alarm, and exert their due influence on the conduct of public affairs. If we wish to be spared the sin and shame of paying taxes to teach idolatry and all the abominations of Anti-

christ, we must bestir ourselves. In our last number we recorded the prompt action of the Presbyteries of Prince Edward Island against granting Separate Schools or endowments to Roman Catholics. The promptitude and earnestness with which the Protestants, and especially the Presbyterians, of Prince Edward Island, rose in defence of their rights, has met with the success which was so well earned,—and the danger, for the present, seems over. It will be remembered that near the close of the last Session of the Nova Scotia Legislature a bill was introduced with the view of granting Separate Schools in this Province. The schemes of its promoters were skilful. They asked for “distinct” schools. They tried to keep the offensive features of the bill in the background. They gave plausible explanations and pledges which imposed on several excellent members.—Although near the close of the Session, they pressed the question to a vote, and those opposed to the measure only succeeded in putting it off till the next Session—say till March next. The Presbytery of Halifax petitioned earnestly against the measure. Other denominations also petitioned. But this work has to be gone over again. The Presbytery of Pictou has unanimously passed a resolution against the measure, and we presume that the resolution, or a petition equivalent to it, shall be sent to the Legislature. The Presbytery of Halifax has again taken the matter into consideration, and has succeeded in securing the cordial coöperation of all the other Protestant denominations in Halifax. But the whole country must bestir itself, from Cape North to Cape Sable. It is a matter that concerns our dearest rights and privileges. We are confident that Presbyterians are unanimous in their desire to support Common Schools, and to be clear of the guilt and folly of supporting schools for the diffusion of dogmas which are abhorred by every Protestant who reads his Bible. It is now apparent that Rome is making an effort all over the world to get the schools into the hands of the priesthood. It will be an indelible disgrace, and an irreparable calamity, to this Province, if we allow the plans of Rome to succeed amongst us.

### HYMN FOR THE NEW YEAR.

The old year now is past and gone,  
And we are left with thanks alone;  
Thanks, that through danger and through fear,  
Thou, Lord, hast kept us all the year.

We pray thee, Christ, Thou Son of God,  
Throned in Thy Father's blest abode,  
Thy little flock—in youth and age—  
Protect through all their pilgrimage.

Preserve to us Thy blessed word,  
Our soul's defence, Thy Spirit's sword;  
From errors vain and scorn of Thee,  
O Lord, the Truth, our helper be!

Help that from sin we may depart,  
And holy be in life and heart:  
From old-year-sins, Lord hide Thy face,  
And fill the New Year with Thy grace.

O give us grace, we humbly cry,  
Like Christ to live, in Christ to die,  
Till life is over, till wakes the morn  
With which heaven's glad New Year is born.

Thou shalt a sweeter hymn arise  
And fill with angel-voice the skies!  
Such blessed hope, Thou givest us here!  
Increase our faith, Lord, year by year.

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### CHRISTIAN HYMNOLOGY.

BY REV. M. HARVEY, ST. JOHN'S, N. E.

No. I.

#### Introductory.

The editor of the *Record* has kindly offered me the use of its pages for the purpose of putting before its readers some thoughts on the Hymnology of the Christian Church. I propose, then, in a series of short papers, to attempt a sketch, necessarily brief and imperfect, of this deeply interesting subject. Of course, the writer is alone to be held responsible for the views that may be advocated.

It seems to me that in those branches of the Presbyterian Church in which, hitherto, the “Service of Song in the house of the Lord” has been restricted to the metrical version of the Psalms sanctioned by the Church of Scotland, with the small Hymnal appended containing sixty-seven “Translations and Paraphrases” and five Hymns, there is a growing conviction that the time has now arrived for enlarging and improving this meagre collection of Hymns so-

long in use. There are many unmistakable symptoms that the want of a fuller and richer Hymnal, for public and private worship, is widely felt. In the Free Church General Assembly Dr. Candlish proposed, two years ago, to add to the existing collection of "Paraphrases" twenty-five of those Hymns which had been most manifestly owned and blessed by the Spirit of God, in the conversion of sinners and the edification of saints. No man is better able to judge of the felt or expressed wants of the Church at the present hour than Dr. Candlish; and no man is less likely to advocate a change of the kind indicated, unless under a strong conviction of its necessity and propriety. The movement, therefore, for an enlarged Hymn Book has the sanction of his great name—a sufficient guarantee that the proposed change is neither needless nor empirical.

The Synod of the English Presbyterian Church, in communion with the Free Church of Scotland, have recently sanctioned a Hymn Book containing 521 Hymns, selected from the best sources, ancient and modern. In it are included the best of our "Paraphrases," new versions of a few of the Psalms in which superior excellence has been reached, and a variety of those Hymns that are now in general use throughout other branches of Christ's Church, and in which the purest and most ardent piety has found expression. There was certainly no undue haste in this movement. Twenty years were spent in deliberations over this compilation, and the utmost care was exercised in admitting only such Hymns as are sound in doctrine and thoroughly Scriptural in sentiment. During the greater part of the time in which the work was in preparation, the Convener of the Committee to whose care it was entrusted, and indeed the leading spirit in the whole movement, was the late Dr. James Hamilton, of London. He was ably seconded by Dr. William Chalmers, now Professor of Theology in room of Dr. McCrie, in the English Presbyterian College, London. The fine literary taste, extensive erudition and glowing piety of Dr. Hamilton were well employed in construct-

ing this volume, which he has left as a precious legacy to the Church, and which furnishes ample proof of his own catholic sympathies with whatever is Christ-like in other Churches. Doubtless the collection has its faults, like all human productions, but, as a whole, it is a truly noble selection of the best of those sacred lyrics in which, during the eighteen Christian centuries, the Church of Christ has wafted on high the praises of the sanctuary. Already it has met with a grateful welcome among English Presbyterian congregations. The Australian Presbyterian Churches have sanctioned its use; and I believe a movement has commenced in the Canadian Presbyterian Church towards its recognition as a book of praise. Let us hope that the Synod of our own Church will, ere long, affix its imprimatur to this Collection, and that its Hymns will soon be heard in our Sabbath services, our prayer meetings and Sabbath Schools, enlivening our devotions and giving a fresh impulse to our services of song. Its value is greatly increased by the issue, in two editions, of tunes suited to the Hymns, selected and arranged by thoroughly competent persons. It may be well to add that this Hymnal is bound up with our version of the Psalms, which are properly put in the fore-front as "given by inspiration of God," while the Hymns are simply authorized to be sung as congregations or individuals may choose. The Psalms stand by themselves as having already the impress of God's Spirit. They are for perpetual, but not exclusive use in praise; the Hymns being, in the words of Dr. Duff, "composed by uninspired men, yet men for the most part full of faith and the Holy Ghost, and Scripturally sound in doctrine and sentiment, may be safely and profitably sung by individuals or congregations who may be inclined or disposed to do so." "This," adds the Doctor in regard to this matter, "is in fact what the Church of Scotland did many years ago when it appended Paraphrases, which are just Hymns, to the Psalms, and did not order, but simply authorize them to be sung by individuals or congregations who choose to do so."

The Free Church of Scotland can boast of three Hymnists, of some eminence.—The saintly Robert Murray McCheyne has left behind him a few fragments of sacred song, which have deservedly obtained a place in many modern Hymn Books.—These, at all events, are sufficient to show that their author, whose "Remains" are among the richest contributions to modern practical divinity, possessed in no small measure the poetic faculty. Two of his pieces are preëminently fitted for worship—"When this passing world is done;" and "I once was a stranger to grace and to God." The name of Horatius Bonar is now widely known as a Hymn writer, both in Britain and America; and it is no disparagement of his excellent prose works to say that those touching lyrics in which he has given voice to devotion will live longer and spread farther than any of his writings. At present, many of them have found an honoured place in most recent Hymn Books. The Rev. J. D. Burns, Presbyterian minister of Hampstead, London, whose early death the Church had reason to mourn, is another of our sweet-voiced modern Hymnists, whose contributions have enlarged our "spiritual songs."

It is, I think, a desirable sign to see any Church producing Hymns that touch the heart and catch the ear of the true followers of Christ, and give higher, fuller, warmer expression to the spirit of devotion. It is a mark of spiritual life—whether a Church creates a Hymnology or only adopts it—a proof of revived and expanding religious emotion, that seeks to clothe itself in fresh forms, and robe itself in impressive and beautiful shapes. It is a fact that all great spiritual revivals have led to the production or singing of Hymns—the new wine bursting the old bottles—the young, glad spirit of faith and religious freedom refusing to be tied down to ancient forms. In proof of this we may point to the Reformation, which was characterized by a great outburst of sacred song in Germany; while the religious revival under the Wesleys in England, and that among the Nonconformists in the time of Dr. Watts, enriched the Churches with a rich and noble

Hymnology. To attempt to repress this desire for a deeper and more fervent "service of song," which is undoubtedly spreading rapidly in our Church, would be to inflict a great injury on our congregations. To meet it wisely, and guide it to pure and Scriptural sources of supply, would be to confer great and permanent benefit on our own and coming generations. On this point let me quote the emphatic deliverances of Doctors Hamilton and Duff. Dr. Hamilton says in his "Lectures on the Psalm and Hymn Book."—"For our own part, as long as we can remember we have coveted an enlargement of our Christian Psalmody; and we now record our deep and solemn conviction that the Church which excludes from its praises that evangelical element which these latter days have so largely supplied, is not only needlessly excluding a large element of life and power, but we do not see how such a community can long remain *the Church of the people.*" Dr. Duff, in his recently published letter in reference to the case of Mr. G. H. Stuart, of Philadelphia, thus expresses himself:—"As a treasury of praise and thanksgiving, and a record of infinitely varied religious experiences, nothing, nothing is comparable to the Psalms of David. Rather than forego the use of them I would be prepared to submit to any sacrifice. As bringing out more explicitly and more fully, in the light of the New Testament economy, and of evangelical experience, the grand fundamental truths connected with redemption through the blood and righteousness of our adored Immanuel, and sanctification by the grace of the Holy Spirit, there are many Hymns that are altogether invaluable. Rather than forego the use of these I would also be prepared to submit to almost any sacrifice. My own impression has always been, that the right thing for all our Churches to do would be this, viz.: For each Church, out of the best mass of existing Hymns—in Germany amounting literally to tens of thousands—to select a certain number (a few scores, or a few hundreds, as the case might be) of such as it could set its *imprimatur* or seal upon, as being sound in doc-

trine and sentiment, according to its own views and interpretation of Holy Scripture. Then publish these in a volume along with the Psalms of David."

Our Confession of Faith lays down the principle "that there are some circumstances concerning the worship of God which are to be ordered by the light of Nature and Christian prudence." Applying this principle to the service of praise in the sanctuary, the General Assembly of the Church of Scotland, eighty-seven years ago, compiled, from various sources, the small collection of Hymns which, under the title of "Paraphrases," is now used in almost all our congregations. In a few instances they were able to secure original compositions from writers then living. Indeed, so early as 1648 the Assembly gave its sanction to the use of Hymns by employing Mr. David Leitch on a paraphrase of "the Songs of the Old and New Testament;" but it was not till 1781 that the Assembly affixed its *imprimatur* to the spiritual songs we now use, and permitted their use in addition to the Psalms, as "Christian prudence" might direct. Many of these Paraphrases are exceedingly beautiful, and admirably adapted for worship, and from long use and hallowed association have become very dear to our hearts.—Others of them, however good in themselves, do not fulfil the conditions of Hymns, and are seldom used. I refer to such as are merely versifications of history, abstract doctrinal statements in metre, or didactic moral exhortations, wanting altogether the lyrical element. The collection, however, is much too limited to afford due variety. Since the date of its compilation some of the noblest Hymns have been written, and from the use of these in worship we are at present debarred. Moreover the compilers were restricted to a very limited authorship in making their selections. Nearly one-third of the sixty-seven Paraphrases are taken from Dr. Watt's Hymns, but some of his best effusions have not been admitted. Dr. Doddridge supplied three of the finest, viz.: "O God of Bethel;" "Hark the glad sound;" and "Father of peace and God of love."—

From purely Scottish sources there are six by Logan, his best being, "Where high the heavenly temple stands," one that now finds a place in almost all English and American Hymn Books; three by Bruce, and two by Cameron. To Morrison, a Scottish Hymnist, we are indebted for our beautiful and thrilling Communion Hymn, "'Twas on that night when doomed to know;" and he is also the author of "Come let us to the Lord our God." But when we think how many names of the noblest Hymn-writers are wanting in this meagre list—when we open the Hymn Books of the American Presbyterian Churches, or of our Congregational, Baptist, Wesleyan and Church of England brethren, and glance at their rich and varied Hymnology, gathered from the loftiest breathings of piety in every age, we cannot but regret that this deficiency was not long since supplied; and we cannot resist the conviction that we lose much as a Church so long as we cut ourselves off from that legacy of holy song bequeathed to us by those who are now singing loftier strains in the temple above, or so long as we turn away from those sacred strains that are pouring forth warmth from the sanctified heart to-day, and giving voice to the unending and inexhaustible praises of God and the Lamb.

I shall close this paper by mere y naming the Hymn Book sanctioned by the United Presbyterian Church some years since—one deserving commendation, and containing some of the best modern Hymns. I mention it at present merely as an additional proof of the want of an extended Hymnology experienced in the various Scottish Presbyterian Churches.

NOTE.—I have followed the commonly received account in the foregoing references to the authors of our Paraphrases. In Dr. Hamilton's lectures on "The Psalter and Hymn Book," he speaks of the Hymns usually ascribed to Logan as "stolen from poor Michael Bruce;" and in the English Presbyterian Hymn Book the Hymn "Where high the heavenly temple stands" has the name of Bruce appended as its author, while Logan is not credited with a single Hymn. I am not aware on what evidence this judgment rests, but coming from such a source it is almost certain to be in accordance with facts. In the same compilation our Communion Hymn, "'Twas on that night when doomed to know," of which Morrison is usually named as author, is ascribed to Archibald In Roundell Palmer's Book of Praise, "O God of Bethel by whose hand" is described as "variation by John Logan, 1770, from Philip Doddridge, 1755."



## THE SUPPLEMENTARY FUND IN PRINCE EDWARD ISLAND.

BY THE AGENT OF THE CHURCH.

My advocacy of this fund in Prince Edward Island commenced in Queen's Square on the evening of October 9th. The pastor was away from home; the meeting was on the evening of Saturday, so late in the week that all but the more earnest spirits had forgotten all about it, and so the attendance was small. I explained the object of my mission, and shewed how the progress of the body had rendered necessary some such movement as that now prosecuted under Synodical approval. I knew that I was addressing a congregation small in numbers, which, by great exertion, had maintained a pastor without aid, and whose first duty, as respects pastoral support, was to "provide for their own," and stated plainly that I wanted nothing for the general fund which ought to go toward his support.

The address was favorably received, and a resolution of cordial approval of the new fund passed, and another expressive of their conviction that they would best fulfil the Synod's intention by continuing and increasing their efforts for the comfortable maintenance of their own minister, leaving the Session to judge of the propriety of making a collection at the specified time.

Next day I preached to good and attentive audiences—in the morning at Queen Square, and in the evening at the Free Church. On Monday evening a meeting was held in the church last named, Rev. William Ross opening the meeting. In numbers the meeting was respectable—in spirit it was excellent. The addresses of Mr. Ross and myself were followed by expressions of cordial approval, when a collection was taken, which the meeting engaged to increase and forward.

On Tuesday I addressed two sections of congregations, both about eight or ten miles from Charlottetown, lying, I should say, to the north-west. One was a section of Mr. Ross's congregation at West River, and the other a part of Mr. Falconer's, at Clyde. The forenoon meeting was at

West River, and held in a new and well-finished church, the building of which was a noble effort for this people. It would serve no good purpose now to detail the causes why so few of the people made their appearance, but one cause should not be omitted, viz., that there was a mistake about the time of holding the meeting. Suffice it to say that those who came displayed a good spirit, warming up as the addresses proceeded, passing a resolution to contribute by collection on the 1st of December, and adopting measures for the liquidation of arrears due their own pastor.

The evening meeting in the Clyde River Church—opened by Rev. J. G. Cameron—was quite numerously attended, and the people expressed themselves as well pleased with the proposals laid before them, and showed their interest by immediately making a collection.

The drive from Charlottetown, both to West River and Clyde, presents some very attractive features. The land is highly cultivated, and fine rows of evergreen extend, I think I may say, for miles—sometimes on the right and again on the left, with some breaks, of course. From Clyde farther west the scenery for a time is tame, and the cultivation somewhat inferior, but by and by the scenery improves, and as you approach Bonshaw—whither Rev. J. G. Cameron is driving me—the country is actually hilly and picturesque. Stone and turf fences appear, and occur frequently along this hilly part of the Island, and reappear again at the north side, where this central range penetrates.

But we are at Bonshaw,—and here is a temperance party on their way from Charlottetown to Bedeque, which we mention as a fair index of the work going on, for wherever I was, I saw or heard of the struggle going on between Christianity and the Rum demon.

Our meeting at Bonshaw, held next day, was small. And why! It is only a part of a small congregation, Rev. J. G. Cameron being the first resident minister. It is a congregation *requiring* aid, and it may be that the absent thought that it was scarcely necessary for *them* to come and be lectured.

Another reason was the fineness of the day, and whatever I then thought, I *now think* it was a *good* reason. The root crop had to be gathered, and no such day came again for weeks. Indeed, there were not three such days during the whole season. Rev. R. S. Patterson appeared at the hour of meeting, and preached like an Apostle of Love—as he is—on Charity. When I had followed Mr. P. with an address, the interesting little meeting made a collection, and requested their pastor to grant the same privilege on another day, that they might not have any undue advantage over the absent.

The same evening found us at Tryon, the other section of Mr. Cameron's congregation; the distance, however, is 15 miles, in accomplishing which we pass through the chief region of the late Rev. Mr. McDonald, and, through Wesleyan territory, through the beautiful settlement of Crapaud—by hedges trim and neat, by fields and farms lately waving with abundant crops, and by the chief cloth factory in the Island, and evening finds us at "Muirhead's," near the church.

The meeting is at 7 o'clock, but at 6 it began to rain, and the night was so densely dark that the only vehicle astir was announced by bells on the horse. And yet the little church was nearly filled. Who would not speak with spirit to such a people as that? Our addresses drew forth responses, verbal and practical. We got some talk and some money. What this little congregation did was heartily done, as to the Lord. The Lord bless His word for the salvation of many, and revive His own work in Bonshaw and Tryon.

These six meetings have been with people who needed fraternal sympathy and encouragement. If they keep their own ground—if they hold on and make progress, they do well, if they should give nothing to the Supplementary Fund; and while admitting this, I pointed out the more excellent way of still giving something to the general object, and they all cheerfully accepted the advice.

My next appointment was at Bedeque, 15 miles farther north. All night it rained,

and all the next forenoon. Leaving our comfortable quarters after dinner, we drove along splashy roads, with every object on either side of the road so drenched with rain—and a fall rain—that the country appeared, I am sure, to disadvantage. I have noticed, however, from Clyde, so far, (and the same is equally perceptible on the North Shore,) that a large proportion of the houses and barn-yards are admirably shielded from the north winds of winter by thick groves of evergreen. The eastern portions of Nova Scotia are proverbially bare; the western townships have their ornamental and fruit trees; but the Island is in advance of both in the shelter provided by the dense groves of spruce for the homestead and its surroundings. This arrangement is at once wise and merciful.

On Sabbath morning I preached at Bedeque. The storm of the preceding night was severe; vessels in the Bay of Fundy were dashed to pieces, and in the morning the whole country was covered with snow, and the roads were a compound of snow and mud. The congregation was sparse, and on Monday was still slim. Their duty to the weaker congregations of the Church was pointed out, first, by Rev. Mr. Frame, from Summerside, and then by the delegate; and whatever was deficient in our representations, and in the attendance, was made up then and subsequently by Rev. Mr. Patterson, who gave a disinterested and whole-hearted support to the Synod's measure, both from the pulpit and the press.

The Summerside meeting was held on Wednesday evening, with the disadvantage of a dark evening and muddy streets; but Summerside being quite a town, and the Presbyterian element predominant—as is apparent from the size of the church—the meeting was respectable in every respect. The people assembled gave a patient attention to an address of an hour on the principles and progress of the Church, on its unity, and the essentials of continued prosperity. On this and on several other occasions I dwelt on our three main wants—first, the Spirit of God, to awaken and incite all to work for the Lord, sowing beside all waters; secondly, more ministers for

the Home and Foreign Mission field, to reap and gather in the ripening corn, appealing to parents to give their children, and to youths to give themselves; thirdly, better ministerial support, and especially equalization, so far that the minister of the weakest charge might be as thoroughly furnished by external appliances for his work as the pastor of the oldest and strongest of our congregations.

The Summerside congregation had just completed the liquidation of the debt upon their well-finished church, and professed a sensation of exhaustion after the effort, from which they had not yet recovered. Still they shewed a readiness to *do something*, and to do it cheerfully.

Summerside has sprung up within the last dozen years or so, and the congregation with it. The town presents all the elements of growing commercial activity and prosperity,—the point of departure per steamer for New Brunswick, and, of course, a centre of influence. Our congregation is the largest in it, and the most flourishing. Nourished in its infancy by the Rev. R. Patterson, it was farther educated by the Rev. J. M. McLeod, and now enjoys half of the services of the Rev. Mr. Frame, shewing an example worthy of imitation in many quarters by cheerfully paying more than half the minister's salary.

The other half of this congregation is in Lot 16, the eastern section of the charge of that venerable and devoted father, Rev. Wm. McGregor, whose works follow him, and whose memory is fragrant throughout all this region. Our drive to the Lot 16 church was through a pelting storm of snow and rain. Reaching the well-known and hospitable "Rose Hall," we concluded that there could be no meeting, so terrific was the storm. We, however, addressed some twelve men and one woman, a genuine "Mary," and esteemed our audience a good one because each man was a host and the woman represented a score.

The remainder of the day was to have been occupied in crossing Grand River ferry, and lecturing at Lot 14, some miles farther on, but no boat or craft of any kind could cross, and the people in Lot 14

knowing this, none assembled at the church. One man, in crossing a creek in the neighbourhood, was drowned. I found a cordial welcome and a comfortable home with Mr. Andrew McGregor. The good old father and mother have both been called away since I first sat in this room, and their graves I visited on my return, but their genial kindness, and I trust their piety, still live, and will, I trust, continue to shine during many generations.

(To be continued.)

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### MR. McCURDY'S REPORT.

To the Supplementary Committee of the Presbyterian Church of the Lower Provinces:

According to appointment, I visited the congregations connected with our Church situated on the southern shore of Nova Scotia, "between Yarmouth and Lunenburg, inclusive." Leaving home on the 28th of September, I returned on the 23rd of October, thus spending nearly four weeks in the fulfilment of my mission. During that time I visited the whole of the six congregations within the specified bounds, and held twelve special meetings, at which I endeavoured to press upon our people the duty of adequately sustaining the ministry, as well as to explain the nature and enforce the claims of the Supplementary Scheme of our Church.

As you probably desire a reasonably full statement of what was done, and of the kind of reception accorded to your scheme, perhaps it may not be amiss to enter somewhat fully into detail.

Generally, I may remark that the meetings were good—sometimes very good; the attention all that could be desired; and invariably the reasonableness and propriety of the effort to supplement weak congregations seemed to be universally conceded.

In Yarmouth I held one special meeting. I, however, embraced the opportunity afforded by preaching at Chebogue on a Sabbath afternoon to refer to it in general terms, and to insist upon its importance. In that congregation I found minister,

elders and people far from sanguine respecting the prospect of doing much within their bounds in aid of this movement of the Church. Their own financial difficulties—consequent mainly, I believe, upon the depression of that branch of business in which the inhabitants of their town are most interested—are trying, and they all felt that their energies would be taxed to the utmost to overcome them. The meeting held was small; still, after hearing the scheme explained, and its claims urged, those present set themselves cordially to work, took up a collection, appointed collectors to seek subscriptions and donations, and, from the spirit manifested, I have no doubt that the Yarmouth congregation will do as much as in existing circumstances they are able to do.

In Rev. Mr. Henry's congregation I held two meetings—one at Barrington and the other at Clyde River. Both were very well attended. The interest, I believe, was deep, and it was agreed to take up a collection for the object in the course of a few weeks.

Shelburne gave me four meetings, one each in the town, at Ohio, Jordan, and Locke's Island. All these, so far as attendance and apparent interest are concerned, were a success. In these meetings, as elsewhere, after the sermon and address opportunities were afforded the audience for seeking further information and for the free expression of opinion respecting the scheme presented, with results similar to those already reported. In this congregation, also, collections at an early day were promised.

The meetings in the Bridgewater congregation—of which I held three, one in the Village, another at Riversdale, and a third at Conqueral—were small. Those held in the out-stations, however, were better than the meeting in Bridgewater. As this meeting was held on Sabbath I could not enter so fully into detail in explaining the scheme, and of course could give no opportunity for a public expression of opinion respecting the movement. The Session, however, determined to give the congregation an opportunity of contributing on

the day appointed by the Synod for congregations which are not to be visited by deputy.

In each of the congregations of LaHave and Lunenburg I held one meeting. That at LaHave was very large, one of the best, in point of numbers, on the whole route. A collection was taken, but as it was not intended to supersede further efforts, another will be forthcoming for the same object.

In Lunenburg the meeting was very small indeed, so far as respects the presence of the heads of families, probably the smallest of any. Here, however, as in all the rest of the congregations, an effort will be made to aid your scheme, and possibly Lunenburg may prove to be like the son who at first refused to work in his father's vineyard, but afterwards repented and went.

Such is a brief statement of the way in which I endeavored to execute the work entrusted to me.

To sum up: during my absence from home I preached twenty times, fourteen of which were in the interests of the Supplementary Scheme; I discussed the subject with the members and adherents of our Church with whom I came into contact; and endeavored, by every means in my power, to awaken and deepen an interest in the movement.

I have to note the cordiality with which the Presbytery supplied my pulpit for two of the three Sabbaths during which I was absent from my congregation; and I wish to record my deep sense of the kindness shewn and the assistance rendered by the brethren whose congregations I visited. Nor can I forget to acknowledge the abundant goodness of the Great Head of the Church, who, in his Providence, so highly favored me with excellent weather for travelling and with perfect health and strength, so that I was enabled to keep every appointment, and return home just as I had anticipated. "The Lord is good to all, and His tender mercies are over all His works."

E. A. McCURDY.

Musquodoboit Harbour, }  
Dec. 1st, 1868. }

P. S.—The collections taken were left in the hands of the Sessions.

## Home Missions.

### Mr. A. B. Dickie's Report.

*To the Reverend the Presbytery of Halifax:*

During the months of September and October, according to appointment, I labored in the County of Digby, and now beg leave to submit the following report.

The first community which I visited was Hillsborough. This settlement is situated about sixteen miles from the Annapolis congregation, is a rapidly growing village, and contains about two thousand inhabitants. Though assuming quite a business aspect, and having a considerable seafaring population, yet the principles of sobriety prevail, no spirituous liquors being sold in the community. The Baptists and Methodists are the predominant bodies among them, yet there are a large number of deluded fanatics called Second Adventists. This people are busily engaged propagating their erroneous views, endeavouring to make proselytes by gross misinterpretations of Scripture. There are eight persons here in full communion with our Church, about twenty adherents, and a number who are favourably disposed towards us.

At Digby we have about six adherents, who apparently manifest but little zeal in behalf of our cause. There are quite a number here, however, who were once Presbyterians, but have gone out from among us in consequence of receiving no supply. I always obtained a good audience on the Sabbath, yet many do not seem to prize Gospel ordinances. Intemperance, also, abounds to an alarming extent, and the cause of religion seems dull and languid.

At Digby Gut—about five miles distant from Digby—the prospect is in many respects more promising and encouraging. This locality was first settled by three brothers who emigrated from Scotland. One of these brothers now survives, and has nearly reached the mature age of one hundred years. Amid adverse influences, and contending with many difficulties, he has preserved his Presbyterianism and prevented it from becoming wholly extinct in this long-neglected locality. Sabbath after

Sabbath he gathered the people together in his own house, engaged in devotional exercises, read a sermon from Watson's "Book of Divinity," and catechised the young people. This he continued doing until prevented by the infirmities of old age. The late Rev. William Forsyth, of Cornwallis, also visited them yearly, and dispensed the sacrament. At one time their communion roll numbered nearly forty, which, owing to deaths and removals, dwindled down to two, and has since been increased to four by the accession of two Church members from the Rev. Neil McKay's congregation. Several attempts were made a number of years ago to obtain a stated supply of preaching. Subscription papers were drawn up, and appeals made to Presbytery, but their applications were never granted. Though some have grown lukewarm in the cause, and others have gone out from among us, yet there are about thirty adherents here still. If the Sacrament of the Lord's Supper could be dispensed in this community at an early period it would be well, as there are some applicants wishing to unite with us for the first time.

I also visited St. Mary's Bay and Weymouth. At the former locality I found two communicants, and at the latter one or two adherents.

Taking a general survey of the whole field, I think there is some encouragement for us to prosecute the work in the County of Digby. A large number of the people were at one time Presbyterians. Being sadly neglected by our Church, they sought elsewhere for a supply of Gospel ordinances, and many have united themselves with sister Churches. Some adhering to us contribute largely to support those with whose religious tenets they cannot coincide. Many, again, are almost wholly ignorant of the government, discipline and doctrines of our Church; whilst others have always heard us spoken of in reproachful terms, and were led to believe that, as a Church, we would soon cease to have an existence. To counteract these groundless errors, and to show them what progress Presbyterianism is making in the Lower Provinces, I succeeded in obtaining fifteen subscribers for the *Record*.

To cultivate this field properly it is necessary that as regular a supply of preaching should be granted them as possible, and that they should have some pastoral oversight. If an arrangement could be effected by which they might receive a stated dispensation of Gospel ordinances, it would be a great step toward the advancement of Presbyterianism in the County of Digby, and in the West.

Respectfully submitted,  
ALFRED B. DICKIE.

## Our Foreign Missions.

### NEW HEBRIDES MISSION.

#### Letter from Mrs. Morrison.

BRISBANE, QUEENSLAND, }  
October 27, 1868.

Rev. and Dear Sir,—I wrote you last month, stating our intention of going to Brisbane, &c. I now write to inform you that we are all safe, and in improved health.

We left in the *Boomerang*, a small trading vessel, paying ten pounds for our passage, and arrived after a rather slow passage of ten days. Mr. Morrison enjoyed the voyage very much, the change evidently doing him good. As soon as our vessel cast anchor, we were met by the Rev. Mr. Ogg, and conducted to his house, where we were hospitably entertained for a few days. On learning that boarding was high, while rents were low, we took a small cottage, and are once more enjoying the quiet home-feeling, which you know well how to appreciate. It will be somewhat less expensive, and much more comfortable for an invalid than boarding.

The dry, warm atmosphere of Brisbane (it is five hundred miles north of Sydney) appears to be doing my dear husband good. He is evidently a good deal better now than when we left Sydney—though we rejoice with trembling, lest our hopes may again be dashed to the ground, as they have so often before been. We are just beside Mr. Love's Church, so that Mr. Morrison is able to attend during one service. There are five Presbyterian Churches in Brisbane, one of them vacant for the last three years. There is a great want of ministers in this colony. You will be pleased to hear that the Rev. Isaac McKay is gathering large audiences at the Gympie gold diggings, and the miners have already built a church.

I had letters from nearly all the lady missionaries on the New Hebrides last week. All were well at that time (August) and matters in a hopeful condition. An Aneiteum teacher, who was at Erakor for the last year acquiring the language of Fate, was placed, with his wife, at Emangalu, on Havanna Harbour recently. Four new members were added to the little church at Pango. Erakor is now vacant, but the church members are maintaining a christian walk and meeting together at their stated periods as usual. Poor old David has become quite blind. Toma, the Rarotongan teacher, is improving somewhat in health, and will, no doubt, be of great service to the little church there. With kind

regards to Mrs. McGregor and yourself, in which Mr. Morrison unites.

Yours very truly,

C. R. MORRISON.

REV. P. G. MCGREGOR.

#### Letter from Dr. Geddie.

ANEITEUM, AUG. 27, 1868.

My Dear Sir,—I wrote you lately of our intention to resume the mission on Tana, and I now inform you of the result of a recent visit there. Mr. Neilson and I sailed for that island in the *Dayspring* three weeks ago, accompanied by sixteen Aneiteumese to assist in building a house, if we should be permitted to land. We had sixty natives of Tana on board also as fellow passengers, most of them chiefs or men of influence, who were returning home after a visit to this island. We left here on the evening of the 6th inst., and anchored in Port Resolution next morning.

#### ARRIVAL AT TANA.

There was some excitement after our arrival, as the son of *Mamu-tonga*, one of the chiefs who visited Aneiteum, had been shot during the absence of his father. The deed was done in the night when the young man was asleep in his house, and the murderer was unknown. As the family had a quarrel with some people of an inland village, suspicion fell on them. When we landed the natives were busy loading their muskets, and making other preparations for a hostile visit to the suspected parties. The chiefs sent us word, however, to land Mr. Neilson's house, and commence our work, as the affair in which they were engaged should not interfere with us. I may just say that a large number of armed men went to the village in question, but the people were on the alert and had fled to the bush, and the whole party returned in the evening without having accomplished the object of their visit. We were told that the chiefs had agreed, after consultation, that the matter should not be a *casus belli*, but that the relatives of the native who had been killed should watch their opportunity and kill some person belonging to the suspected district; and this will probably be done, unless the matter is compromised by the guilty parties giving to the friends of the deceased a present of pigs and other property which natives value.

#### RECEPTION BY TANESE.

I am glad to say that the Tanese manifest a more friendly spirit than they did last year. Various circumstances may have contributed to this favourable change. In the first place they seem to feel that their treatment of us last year was unmerited on

our part, and ungenerous on theirs, and they now wish to make suitable amends. In the next place the Aneiteum teachers left Port Resolution because the Tanese would not allow missionaries to remain, and they evidently wish to maintain friendly relations with the people of this island, with whom they carry on a trade in various articles of native manufacture; and finally, the sudden death of a white man who lived among the natives, and used his influence against the mission, has certainly lessened opposition to our work. We desire to thank God that we are permitted once more to establish a mission on Tana. It is true that our encouragement is negative rather than positive, but this is quite as much as we can expect in present circumstances. If there is no enthusiasm manifested by the people about the settlement of a missionary among them, there is at least no opposition against it. I believe that the time to favor Tana draws nigh; and may God grant that the present effort to establish a mission may be the dawn of a bright and happy day to that long benighted island.

#### HOUSE-BUILDING.

We took along with us to Tana the frame and materials for a small cottage. As all the fitting work had been done in Australia by proper mechanics, the erection of it was a comparatively easy matter. The carpenter of the *Dayspring*, assisted by Mr. Neilson and myself and some of the seamen, put up the frame, boarded it, laid down the floor, and fitted in the doors and windows; while the Aneiteum natives burnt a small kila of coral lime, thatched the house, and plastered it. The site chosen for the house is an elevated spot which commands a fine view of the harbour, and, by clearing away some bushes, Erromanga and Aniwa may be seen in the distance. In the rear of the mission premises there is quite a forest of bread fruit and cocoa nut trees. There are a number of native families living close at hand, and while this adds to the security of the mission family, it will also afford a sphere of usefulness at once. The old chief Nauwar, who has always been our friend, will be one of Mr. Neilson's nearest neighbours.

We were visited daily by Tanese while we were working at the house. Many of them had come a long distance to see us. They were uniformly friendly, and often brought cocoa nuts and sugar cane for sale, which we always purchased with strips of red calico or heads, and gave to our workmen. The Tanese are said to be great thieves, but I ought to mention that no article was stolen from us during the time the house was building, though tools which they value much were constantly

exposed. I have seldom found natives abuse the confidence reposed in them, and we encourage their dishonesty by a suspicious disposition, and trusting too little to them.

#### INDIFFERENCE OF THE TANESE.

The most discouraging thing which I noticed on Tana was the little interest manifested by the natives in Christianity. Very few persons attended worship on the Sabbath day, the largest meeting being twelve persons. This was a contrast to our meetings in 1859, when we were making preparations also for the settlement of a missionary. The building in which we worshipped then was too small to contain the people who came to hear the word of God. Many have died since that time, others have turned back, and those of our former friends whom we saw treated us with a civil reserve. They are all, however, accessible to Christian instruction, and the Aneiteum natives whom we sent to visit them in their own homes were uniformly well received and treated with kindness. It will take time to recover their confidence, and when this is done the mission will prosper. We were more than pleased to see Nauka, the principal chief, very regular at worship. His influence is greater than that of any other man about Port Resolution, and it extends to other places also; and if he should take the side of Christianity, many others will follow his example. It was this man who encouraged Mr. Neilson to go to Tana last year, and I hope that he will find him a sincere friend. I have always regarded Tana as a hopeful field of missionary labour, and the time is no doubt coming when the natives will value the gospel more than they seem to do at present.

#### VISIT TO THE VOLCANO.

H. M. S. *Challenger*, Commodore Lambert, called at Tana during our stay there. As the Commodore and some of his officers wished to visit the volcano on that island, an expedition was formed for this purpose. Capt. Fraser and I joined the party, as neither of us had previously seen it. We engaged two friendly natives named Yaujungin and Mahana to act as guides. Our company consisted of about ten persons, and the only weapon which I saw was a fowling piece, which one of the gentlemen took with him to shoot birds. The volcano is about seven miles distant from the harbour, and the road which leads to it is rugged, and passes through a thickly wooded tract of country. The indications of volcanic agency were visible in many places along the whole route. We saw several hot springs, many jets of steam shooting up through crevices in the earth,

and some spots from which sulphurous exhalations arose. As we neared the volcano the earth in some places emitted a hollow sound, as if we were walking over a crust which might give way under the pressure of a heavy weight, and spots were pointed out to us where the earth had actually caved in, leaving deep and dangerous pits. After a pleasant and by no means tiresome walk, we suddenly emerged into an open plain covered with black sand, and devoid of vegetation, and from this plain the crater of the volcano arose before us in awful grandeur, well suited to inspire feelings of awe. We ascended to the margin of the crater over sand ashes and scorice, which have become hardened by exposure to the weather and time. The circumference of the crater at the top appears to be about two miles, and its depth is about 300 feet. Its fires are to some extent concealed by dense masses of smoke which are constantly rising up, but they are reflected at night on the clouds above, and give them a luminous appearance. The eruptions occur about every quarter of an hour, and red hot fragments of volcanic matter are then thrown up to a great height in the air, most of which fall back into the crater, though large portions are sometimes projected to a distance. This process has been going on since Capt. Cook visited this spot nearly a century ago, and for ages before. As we stood on the brink of the crater our guides warned us of danger, and mentioned cases of natives being killed by red hot fragments from the volcano falling on them. We remained to witness some eruptions, and then retired to a safe distance to rest ourselves and take some refreshment before our return. The eruptions vary in intensity, and it was our privilege to be spectators of one which startled us all. As we sat on the ground viewing the wonderful sight before us, a noise was heard like the simultaneous discharge of a whole battery or cannon; this was followed by a tremulous motion of the earth; the volcano then emitted forth a dense shower of liquid fire, which passed right over the spot where some of our party had been standing twenty minutes before. One fragment of red hot scorice which fell not far from us measured over twenty feet, and we broke off portions of it as a memento of our visit. Our whole party were much gratified with what they saw; and some who had visited Vesuvius said that the palm must be yielded to the volcano on Tana, probably because it is more active. The heart must be insensible that can contemplate such a sight without feelings of reverential awe, and as I retired from the scene I could not help saying, "Great and marvellous are thy works, Lord God Almighty." The day was now far spent,

and it was time to return. On our way back to the harbour we passed through a village, where the natives performed a heathen dance to gratify the strangers who had never seen anything of the kind. Thus ended our pleasant, and, I trust, profitable visit to the greatest wonder which these islands contain.

#### SUPERABUNDANCE OF PASSENGERS.

The *Dayspring*, while we were at Tana, made a trip to the small island of Aniwa, distant about 15 miles. She went for the double purpose of taking Mr. Paton's mail and procuring some materials which we required for the house. A few natives requested a passage, which was readily granted to them, but before we could get under way the number increased to sixty-nine. The passengers spent a night on shore, and came off next morning bringing friends with them who wished to visit Tana, and over forty pigs also. Most of the Tanese belonged to a place called Sulphur Bay, in the vicinity of the volcano, and had been enemies to the mission in former days. We were glad to make their acquaintance in circumstances so favourable. They made a present of two pigs to the vessel before leaving us. The chief applied for an Aneiteini teacher also, and wished me to go and select a site for his house, but we cannot supply him at present. I need scarcely say that such acts of kindness as the above win the natives, and are no doubt beneficial to the cause, but they sometimes subject us to trouble. We had a striking example of this when we were leaving Tana for this island. A promise had been made of a passage to Aneiteum to eight or ten natives belonging to another part of the island, and we called to take them on board. The vessel heaved to, and Mr. Neilson went in the boat to bring them off. He found about 100 natives with a large quantity of native property and many pigs collected on the shore, and waiting to be taken to the vessel. When they found that a limited number only could be taken, this gave rise to contention among themselves which almost ended in a fight, and they were angry with us also because we could not yield to their unreasonable demands. The boat eventually got away from the shore with as many as could crowd into her, and after a hard pull against a strong wind and heavy sea reached the vessel in an almost sinking state. The captain says that this is the first season since the *Dayspring* has been among the islands that the Tanese could be induced to voyage in her: but their confidence in our vessel is quite as much now as we could desire, and likely to become oppressive to us. It is an easy matter to take a few natives from one



island to another, but the case is altered when they come in scores, and bring so much property and live stock with them.

#### ANOTHER MISSIONARY WANTED.

I have little more to add about our recent visit to Tana. Mr. and Mrs. Neilson will proceed to their new field of labour in a few days. If their immediate prospects are not very bright, still I do not think that they are likely to encounter more than the average amount of difficulties. It is quite possible that the strange doings of 1865 may form an element of annoyance, if not of danger, at times; but trouble from this cause will cease when the confidence of the natives is won, and the word of God will then have free course and be glorified in that dark isle. It is important that another missionary should be settled on Tana without delay, and that the means employed for its evangelization should bear some proportion to the great work to be done. I am sure that you will unite with us in earnest prayer to God that this new effort to introduce the gospel into Tana may be crowned with success, and that this long benighted island shall become at last a portion of the Redeemer's inheritance and possession.

I remain, very sincerely,

Yours, &c.,

JOHN GEDDIE.

Rev. P. G. MCGREGOR,  
Sec. B. F. M., P. C. L. C.

#### Extract of a Letter from Dr. Steel, of date Sydney, Nov. 1, 1868.

Our General Assembly has just met. Mr. Gordon has been accepted as our missionary. The Assembly has resolved to raise not less than £200 a year for the *Dayspring* by means of the Sabbath Schools, and it approves of the Insurance scheme. By all means, I think, we can raise about £250 a year for the *Dayspring* in this Colony.

Next year your missionaries will be Dr. Geddie and Messrs. McNair and Morrison, the latter invalidated. We expect that you will soon be able to send more into the field.

With kindest Christian regards,

I am,

Yours very sincerely,

ROBERT STEEL.

#### Erromanga.

We have had no direct communication from either Mr. Gordon or Mr. McNair for some months back. Our readers have learned, however, that Mr. G. has deferred his visit to Santo, and has opened a new

station in Erromanga, at Potinia Bay, a place often mentioned in his letters.

From Mr. McNair we have a short note dated 4th July. He had just received letters from Scotland and Nova Scotia per Captain McLeod, (via New Caledonia,) whom he speaks of as a native of Nova Scotia, and a regular Highlander, to boot. Mr. Gordon has left Dillon's Bay, and Mr. McN. remarks that "the island is more encouraging now, at least, so far as we know," but as the Captain was waiting he could give no particulars.

In the present dearth of news from this island, we submit a brief account of a visit to Dillon's Bay by H. M. S. *Challenger*, written by the Chaplain, though not intended for publication. He writes from Havannah Harbour, Sandwich Island, and the letter is dated August 19th, 1868:—

"After staying a few days at Tana we went to Erromanga, which is well known in mission history as the site of Mr. Williams' murder, and, more recently still, of Mr. and Mrs. Gordon's. We anchored in Dillon's Bay about 4 p. m., and sent a boat ashore for the missionary, Mr. McNair. When he came on board he told the Commander it was all safe to land, and so we ward-room officers had the privilege of landing for an hour. I went, for one, taking a bundle of newspapers for the missionary's wife, so that they might hear a little news. When I landed I saw the spot where Mr. Williams was killed, and the tomb of Mr. and Mrs. Gordon. Here let me make a remark about the motives that induce the missionaries to come to these savage lands. The first to volunteer after Mr. Gordon's murder, to take his place, was his own brother, who is now residing at the south point of the island; and yet there are some people who judge all missionaries by the behaviour of some further eastward, who are making fortunes by buying and selling lands. Surely these poor Presbyterians may be deemed martyrs in the cause of Christianity! When I landed and saw the McNairs I felt such a deep sense of pity and sympathy for them, that I could not think of much else. The place is very unhealthy, and for the first year and a half they had fever and ague every day; and even now, when the day is moist, they have a 'creepie' sensation about them. They said that last year there were times when they prayed for a man-of-war to come, so that they might get clear of their enemies, the cannibal natives, who were watching an opportunity

to kill them, but were deterred by the fidelity of the Christian natives, who were armed with muskets, and therefore able to beat the others, who had only clubs and arrows. The Commander asked if he could do anything for them, but they only wished to send a few letters which they had in readiness. We could not stay long there, as the anchorage, with the westerly wind blowing, was very unsafe,—so our power of obliging them was very limited indeed. You may easily understand that when saying 'good bye,' we left Mrs. McNair weeping in the house, and Mr. McN. standing on the beach looking as if he would like to be with us. If any people in are need of prayers to the Almighty, that much-tried couple are. Little do some of the missionaries in Tonga and Samoa know what hardships and danger their brethren in Erromanga have to undergo. Mrs. McNair told me that they were nearly starved for the first year, owing to the destruction of the trees by a hostile tribe, and the only article of native produce that she ate was a pine apple. All the officers in the ship have regretted very much that we did not make a longer stay there, so as to find out a little more about the people and place, besides wishing to show some kindness to the mission people."

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## Other Missions.

### Sketches from the Navigator's Islands, or Samoas.

The following letter, addressed to a lady in this city by a chaplain of one of Her Majesty's ships of war, will be read with interest, as giving a vivid picture of life in the Isles of the Pacific—

"I am writing this from a port called "Apia" in the island of "Opolu," (Navigator's islands) and as I wish to tell you some of the curious sights that come under my observation in this cruise, I may as well give you a description of what I have already seen. In the first place I must tell you that the vowels must be pronounced like those in the Italian language, the early missionaries adapted the words to the sounds in the language, like they did in New Zealand, and the Italian vowels were selected in order to simplify the written language. We arrived at "Pango Pango" in the island of "Tutuila," on Tuesday forenoon, and left there this morning (Thursday) at daylight, arriving here at 4.30 p. m. As "Pango Pango" is less civilized than this place, I will select that

as a specimen of the "Samoan" or "Navigator's group." The harbour was very pretty indeed, being in the shape of a right arm bent—the anchorage being between the wrist and elbow, and the village at the fingers. When we got inside the entrance we saw the smoke rising from amongst the cocoa-nut trees, but the houses, from their dark color, could scarcely be seen. However, we soon saw the canoes coming off with the people, bringing shells and fruit for sale, knowing they were quite safe to go to a "Papalangi Mannawa." The scene alongside baffles description in writing, but I will try and give you an idea of it. First, the canoes—they were of all lengths, from a little thing six feet long paddled by a little urchin of five years old, to a large built one containing 30 people. The large ones were paddled by all the adult crew, and an old man stood up in the bow with a paddle to beat time for them—they all sang a very pretty song in excellent time with the strokes of the paddles, and their voices were very soft and musical. The burden of the song was a "Welcome to the Papalangi," if the books are right in their translation of this Samoan boat song. The little canoes are so narrow that no adult can sit in them—they sit on a cross piece of wood and let their legs rest in the boat—of course with such very narrow boats they require some means to prevent their capsizing, and this is done with the outrigger, which is a light piece of wood about two-thirds the length of the boat, about the thickness of a stove pipe and sharp at both ends,—this lies on the water, the left side of the canoe, and is kept parallel to it by cross pieces about four feet long. The family boats are a good breadth, rendering the outrigger unnecessary. The small canoes are dug out of a tree, but the large ones are built and the planks laced together with plaited grass.

Now, for the people—they are a remarkably well built and good looking race, with soft, wavy hair, and their skins not darker than the lower class of Spaniards at Gibraltar—they look darker because they are smothered with cocoa-nut oil. Their dress will not take long to describe, but I must ask your pardon if I describe things too accurately to suit your ideas of modesty. I wish to convey a faithful description, and I could not leave out some parts that, may be, I would be blushing if I had to tell you instead of writing it. I will preface my account by telling you that in reality there was nothing indecent in their manner—quite the contrary—they were most particular that some parts of their bodies were covered, and this is carried out with all of them, down to the very smallest baby. I did not see more than two very small infants without a covering. Men, women,

boys and girls, were on board the ship yesterday for two hours, and not a single act of immorality could be laid to their charge. Both sexes wore a garment of calico or native cloth (called "siapo") that may be described thus,—take three yards of calico that will reach from the waist to the knee, and wrap it round the body, commencing at the right hip, then tuck the corners in, this is called the "Maro" in the men and the "Titi" in the women; the latter wear another garment called "Tiputa," which may be made by cutting a hole in the middle of two yards of calico, and putting the head through the hole. The (to use an Irish expression) badge of the single women and girls is the "absence" of the "Tiputa." As we had such a good opportunity of seeing their shapes, I can confidently say that better made could not be imagined. I measured one stout built fellow, young too, 41½ inches round the chest, and 15 round the upper arm. They all had splendid legs and calves to them too, not like the negro race. Some of the girls (probably 15 years old) had peculiar raised marks on their bosoms and arms like large pimples, and at first we thought that they were the signs of mourning, for they cut themselves when a relative dies, but one fellow, who spoke tolerable English, told us that these were blisters made by fire, and were indications that the girls were either engaged to be married, or waiting for a wooer. I can say that two of these sable beauties were very pretty indeed, and they ought not to wait long for an admirer. To me it seemed very strange to have one of these damsels walk up to me and ask for a "smoke"—they all smoke whenever they can get the chance. Some of the poorer class, who could not afford to buy calico, had petticoats of long fibrous leaves that hung round them in a thick mass like sea weed, but they all came out in cloth of some sort very soon after our arrival and they had visited the ship, having bartered their fruit for some common calico print. Soap was in great demand—a piece of common household soap, about quarter of a pound, would buy a whole basket of limes or oranges. I bought six large and good cocoa-nuts for a clay pipe that cost one farthing in Sydney; they were honest in their dealings, but they were keen enough to see that they could make their own prices with so many men ready to buy.

The next thing that deserves description is the hair and their mode of dressing it,—they have tolerably long, soft hair of a black or dark brown color, but it is very difficult to say what its natural colour is, as they plaster it thickly with cocoa-nut oil and then dust it with powdered lime; the object of this is to dye their hair red—a few applications of the lime will do this, and

when they get into the water the lime washes off and the hair then is a distinct auburn shade—some of them had it very much lighter, but I presume that was only from constant applications of the lime,—they make the lime themselves from the shells round the shore. The young folks wear their hair short, and the little ones have parts of their heads shaved smooth,—the boys have their crowns and one side of the head bare, and the girls have a very broad parting up the middle of the head.

So much for the people, now for their manners and customs. I went ashore and had a good look round the place, notwithstanding the rancid smell of cocoa-nut oil that pervaded every thing. The houses were very peculiar, but very serviceable for the purpose. They are elliptical in shape, and they are nothing more or less than a roof supported by poles six feet high driven in the ground. The roof is very high, and is made of lattice work filled up with the leaves of the "Ti" tree, the same as they make the "Titi" of; of course with a house like this they have to economize space as much as possible, and the store room is consequently over head amongst the rafters. The floors (I am wrong, I cannot help using the English terms,) are pretty level and covered with broken stones about the size of eggs. Grass mats are spread over this and the people sit down on their haunches or lie down. There was an article of furniture that caused a little speculation, it was a piece of bamboo about four feet long, and resting on two tripod stands about three or four inches off the ground—this was a pillow, and it is made of this form to save the head dress; some of our fellows tried these pillows, and it gave them stiff necks in a very few minutes.—The only stone building there was the chapel or meeting house, and the seats were the common stools with backs to them like one sees in lecture halls, &c. There was a pulpit at one end for the missionary when he visits the place, and the native teacher is in charge of the congregation. The men and women sit on different sides of the building, and the teacher sits at a table during the service. The form of service is the Wesleyan, but I believe the mission has been handed over to the London mission.

June 19th.—I must continue my chatting to-day and tell you about the Samoans as I saw them at "Tutuila." The only ornament that I saw worn by the people was a very pretty one indeed—it was a scarlet hibiscus passed through the ear where the ear-ring is fixed, and the stem concealed under the folds of the hair. The "picanninies" were carried by their mothers in a very peculiar manner, but I believe it is a common way throughout the South Sea islands—the child sits astride on the hip

bone and the mother's arm is passed round its back. It struck me that it was a capital way of carrying them where they are not hampered with too much clothes, as there is no possibility of the child falling backwards, and the mother keeps one arm entirely free. All the children are carried that way I observed.

Now, I think I must tell you of this place, "Apia," as it is by far the most flourishing part amongst the islands of this part of the South Seas. The consuls of England, Prussia, (North Germany, late Hamburg) and United States all came off to call on "the Commodore" this morning; this is done partly from courtesy, but chiefly from the fact of their getting a salute of big guns when they leave the ship, as the savages are more impressed with the show of powder than the men telling them of it. I landed to-day and had a look at the place, calling on our consul, who is a capital fellow and has a very pleasant manner, besides being thoroughly hospitable and kind. He is the son of the Rev. John Williams, well known as a missionary who lost his life at Erromanga in the New Hebrides. He has a wife and family, and they are very agreeable people from what I saw of them. This part of "Apia" is quite a flourishing town, and large quantities of cotton and coco-nut oil are exported annually. I was surprised to see the degree of comfort that pervaded the houses—it was more than ever I expected to find in an out of the way place. There are about 250 white inhabitants in the island, and most of them are settled here for trading purposes. The head quarters of the London mission is not here but at a place to the eastward of this, where they have a college for the training of native teachers,—they have 80 always under instructions, and these Samoans make the best teachers and useful auxiliaries to the mission work. They have printed Bibles, hymn books, &c., in the island, the getting up being entirely done by the natives. The natives of all these islands I am told are very lethargic in their temperament, and do not care to work in the cotton fields at all. The way the planters manage matters is to get the people from one island and take them to another, where they will work, having no friends to loiter away their time. There are some traders who go round the islands where the natives are in the hands of a powerful chief, and by bribing the big men they succeed in kidnapping a lot of these poor creatures. The chief told the consuls he looked upon that as slavery in the proper sense of the term, and when white men lose their lives in fights with the natives, they only get their deserts; and the chief said he should be very careful of punishing the blacks for killing white men, without making a full

investigation first. I think he is quite right too. I shall take this letter on shore to go in our consul's bag, Mr. Williams, by a sailing vessel to Sydney, and hope it will arrive there in time to go on by the English mail of 25th July."

#### Canada Presbyterian Church.

The Presbyterian Church in Canada has 18 widows on the Ministers' Widows' Fund, who receive annually \$2400. Four Aged and Infirm Ministers receive \$160 each per annum.

The number of ministers of this Church has increased by thirty within the last two years. This is irrespective of deaths and resignations. Says the *Record*:—"While settled pastoral charges have been thus largely augmented, the vacancies, arising from a growing field of labour are still numerous, and readily absorb every efficient labourer for Christ, who feels called to the work of the ministry. Some idea of our progress may be gathered from the fact, that a new Presbytery was at last Synod formed out of that of Toronto. And, though by this arrangement, nearly an entire county, comprising twelve settled charges, was taken from the latter Presbytery, yet its members are more numerous than they were before the division took place.

At the union, the Presbytery consisted of 25 pastors and 5 professors, &c. After the formation of the new Presbytery, it comprises 33 pastors and 9 professors, missionaries, &c."

The Indian Mission of the Church is prospering unner the care of Rev. James Nisbet.

#### Effects of Foreign Missions on the Churches at Home.

In Dr. Dawson's eloquent appeal to the Presbyterian Church of Canada to engage heartily in Foreign Missions, he said he had been intimately acquainted with the well-known and eminently successful missionary efforts in the South Sea Islands of the Presbyterian Church of Nova Scotia, and he could testify that the effects of those efforts were like life from the dead to that Church. They had raised it above the petty differences and difficulties of its home life to an active coöperation in the missionary affairs of the world with the London Missionary Society and the Missionary Boards of the Scotch Presbyterians. The difficulty which had been apprehended respecting money was really no difficulty at all, for wherever the suitable men could be found to engage in missions the money was readily forthcoming to sustain them; and if the Canadian Presbyterian Church—

which was nearly eight times as strong as the Church of Nova Scotia—could find the men for Foreign Missions, these men would find the fields, and the congregations and Sabbath Schools would find the money. He highly commended the Saskatchewan mission and its missionary, Mr. Nisbet, who had just spoken, and said that, though on British soil, it was among heathen Indians, who had even superior claim upon us to those of foreign countries, and Mr. Nisbet was as really a missionary to the heathen as his brother in the South Seas. But what was to hinder the Canadian Church from coöperating with the Nova Scotian Church in the South Seas, and the Nova Scotian Church from doing the same on the Saskatchewan, a partnership by which each would have two most interesting and important missions at once, and one or more additional fields might be added from time to time? The union of the Maritime Presbyterians with those of Canada was earnestly desired, and nothing would be more likely to bring it about speedily and satisfactorily than a union of efforts for the heathen.—*Montreal Witness.*

#### Missions of the American Board.

The "General Survey" of the work and position of the Board, which is issued for the information of its constituency just previous to the annual meeting, is more interesting than usual this year. A full summary of the mission stations and work for the year past is given, and compared with the situation of the same twenty years ago. The progress thus exhibited is very gratifying and encouraging. Preceding this comparison we have a few pages devoted to an explanation of the growing and interesting work among the women of the East, carried on by the female missionaries of the Board. We give such extracts from this document as our space will allow:—

New and advanced positions have been taken in China, in the Bulgarian field, and among the Armenians of Koordistan and Persia; but the progress made has been more in the direction of internal than of external growth. The churches already existing have been strengthened, 15 new churches have been organized, 29 new out-stations taken, the force of native agents increased from 928 to 965, and 1821 additions to the churches are reported on profession of faith—an increase of more than 350 upon the additions of last year.

The progress in independence is indicated by the larger contributions to various Christian objects, and the constantly increasing number of native pastors of self-supporting churches. The independent self-sustaining churches now number 52, and 101 native ministers are to be found in

the pastoral office—an increase of 17 during the year. These independent churches represent finished missionary work. At many points the proper work of the missionary is as much completed as in the cities of our own country. But new openings, represented by out-stations, present themselves yet more rapidly, and the labor of the missionary, for the present, is increased, rather than lessened.

The actual number of ordained missionaries has been barely maintained for the year, while veterans of tried and successful experience have given place to new men.

Six of the missionary circle, including four ordained missionaries, have heard the Master's call to come up higher—Mr. Johnson, while on a visit to Micronesia, as a delegate of the Hawaiian Board; Mr. Thurston, one of the fathers of the Hawaiian mission, after for some years of nearly unbroken residence in the Islands he had made his home; Mr. Munger, after thirty years of faithful labor in the Mah-ratta mission, just as he was preparing to return to his native land; Dr. Lord, in New York, where he was hoping to recruit after his second term of service in the Tamil missions; Mrs. Rendall, suddenly, on the Mediterranean, while on her way home from the same mission with her invalid husband; and Mrs. H. S. Barnum, of Harpoot, Eastern Turkey, after a brief sojourn among a people whose hearts she had won.

By these changes 18 laborers have been withdrawn from the whole number connected with the missionary work of the Board. As 30 new labourers have gone forth, there has been a net gain of 12 to the number in active service, and 16 more are ready to leave in a few weeks. It is an interesting fact that of the thirty who have gone out to the foreign field this year, for the first time, thirteen are single ladies, and that seven more are included among the sixteen now ready to go.

Summing up some of the results of this review, we find the 30 churches of our missions in Asia and Africa twenty years ago with a membership of 765, now increased to 155 churches and 6,796 members in the same fields; the 19 native preachers of that time, including the Hawaiian, now represented by 101 settled pastors, and more than 200 other licensed preachers; a few hundred dollars contributed to the support of their own institutions changed to nearly \$70,000 the past year; while no less than 52 independent self-supporting churches illustrate finished work. These results, it is believed, must be gratifying to every friend of Christian missions. They show the preparation that has been made for the yet more rapid advance of the

Gospel. The 332 devoted Christian men and women from our churches, with a corps of 965 native laborers, 220 churches set up as light centres, with a membership of over 25,000 living witnesses to the excellence of Gospel in thousands of villages and cities round the globe,—this is the power for Christ, commended to our faith, our hopes, and prayers.

## SUMMARY.

*Missions.*

Number of Missions.....	18
“ Stations.....	98
“ Out-stations.....	511

*Labourers Employed.*

Number of ordained missionaries (3 being physicians).....	140
Number of physicians not ordained.....	5
“ other male assistants.....	4
“ female assistants.....	183
Whole number of labourers sent from this country.....	332
Number of native pastors.....	101
“ native preachers and catechists.....	273
“ school teachers.....	347
“ other native helpers.....	244-965
Whole number of labourers connected with the Missions.....	1,297

*The Press.*

Pages printed, as far as reported.....	6,258,600
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*The Churches.*

Number of churches (including all at the Hawaiian Islands).....	220
Number of church members (do. do.) as far as reported).....	27,538
Added during the year (do. do.).....	1,821

*Educational Department.*

No. of training and theological schools..	12
“ other boarding schools.....	18
“ free schools (omitting those at Hawaiian Islands).....	447
Number of pupils in free schools (omitting those at Hawaiian Islands).....	12,906
Number of pupils in training and theological schools.....	430
Number of pupils in boarding schools... ..	616
Whole number of pupils.....	13,952

**Glad Tidings from Madagascar.**

The Home Secretary of the London Missionary Society, in a letter to the *Christian World*, communicates the following interesting intelligence in regard to the missionary work in that Island:

“The last mail has brought us most gladdening news from Madagascar. God has been graciously pleased to overrule events, so that the things which have happened have all turned out ‘for the furtherance of the Gospel.’ Our worst fears are removed—our highest hopes exceeded. We are informed that the work of the mission is being blessed in a marvellous manner. Since the cessation of the mourning for the late Queen the places of Christian worship, both in town and country, have been crowded to excess. Such is the won-

derful eagerness to hear the Word of God, that on the Sunday previous to the departure of the last mail 2,450 persons were counted out at Mr. Toy’s church, while 203 were listening outside during the service. At another place, on the same day, the whole of the usual congregation turned out to make room for the crowd of people outside, that as heathens they might thus see the Christians were anxious that they should all hear ‘the joyful sound.’ The Queen and Government have publicly renounced idolatry; the great national idol has been sent away, and the Queen sends her household to attend to Mr. Toy’s ministry. The government works have been stopped on the Lord’s Day, and a representative of a foreign power on his way to the capital to obtain a ratification of a commercial treaty, having reached the last station on a Saturday night, instead of finding the usual escort, was informed that he could not be received at court till Monday. The eldest son of the Prime Minister, together with the Prime Minister’s sister, are candidates for Church fellowship. Thus abundantly has the Word of the Lord grown and prevailed. Our brethren in the ministry, and the members of our churches generally, will see from all this how greatly the missionaries and native Christians in Madagascar need an interest in their prayers, lest this temporal prosperity should to any extent lead to spiritual declension—lest the moral vigor increased by the storm of persecution should degenerate into worldly and vainglorious ease by the sunshine of Royal favour.”

**News of the Church.****Presbytery of St. John.**

This court met in the city of St. John on the 27th Oct. There were present, Revs. J. Bennet, J. D. Murray, Moderator, J. Jack, James Gray, Simon Fraser, and N. McKay.

A communication from Rev. T. Cumming was read, intimating his declination of the call from Calvin Church.—The Rev. James Gray was appointed Moderator of the Kirk Session at Hammond River, and Messrs. Greenlaw and Wood were appointed Assessors with Mr. Gray at Sussex until Elders are ordained in that congregation.—A letter from Rev. Dr. McCulloch was read, asking the opinion of the Presbytery as to the price that ought to be asked in negotiating a sale of the Seminary buildings at Truro. As members of Presbytery are unacquainted with the value of the property, the Presbytery declined giving any

opinion in the business; but expressed confidence in the committee, believing that they will do what is best in the matter.—The Rev. John Forrest having entered at this stage of the proceedings, he was cordially invited to sit as a corresponding member.—The Rev. Mr. Fraser then laid upon the table a communication, tendering his resignation of his charge at Salt Springs and Golden Grove. On motion the tender of resignation was laid upon the table, and arrangements were made for the purpose of summoning the congregation to appear for their interest at the next meeting of Presbytery—which was appointed to take place in St. David's Church, St. John, on the 3rd Tuesday of December, at 2 o'clock, p.m.

On Tuesday, the 15th December, at 2 o'clock, p. m., the Presbytery of St. John met and was constituted. There were present Rev. J. D. Murray, Moderator, together with Revs. James Bennet, Lewis Jack, James Gray, Simon Fraser, and N. McKay, ministers, and Mr. Geo. Hutchinson, ruling elder. After reading of the minutes a commission was presented and sustained in favor of Mr. John Stewart, ruling elder from St. David's Church, St. John, who accordingly took his seat as a member of Court.

Mr. Fraser reported that the people of Salt Springs had been duly notified, according to the Presbytery's orders, to appear for their interests at this meeting. Mr. Bennet stated that he had preached at Golden Grove on the 5th inst., and attended to the duties assigned to him. Mr. Fraser's letter tendering his demission was then read, and he was heard, and reaffirmed his resolution to demit. No commissioners appeared from either section of the congregation. After lengthened deliberation, it was moved, by the Rev. James Bennet, seconded, and unanimously agreed: "That although there is a prospect of the full payment of the sums promised by the two congregations, yet inasmuch as the sums that can be raised in these sections are insufficient for the support of a minister, and as it is desirable to unite Hammond River and Lower Norton with them—which is not likely to be effected under present circumstances—the Presbytery, while regretting the removal of a brother who is in the enjoyment of the full confidence of this Court, deem it nevertheless their duty to accept Mr. Fraser's demission, specially with a view to the formation of the four stations into one congregation, Mr. Fraser's resignation to make effect at the end of the current month." The Clerk was authorized to furnish Mr. Fraser with certificates when applied for, and to fur-

nish Mr. Fraser with a statement of the action of the Presbytery in his case, to be read by him to the congregation of Salt Springs and Golden Grove.

A communication from the Rev. William McClure, Convener of the Colonial Mission of the Presbyterian Church in Ireland, was read, certifying the appointment of Mr. Samuel Houston, a licentiate of the Presbytery of Ballymena, as an accredited missionary to New Brunswick. The Presbytery cordially welcomed Mr. Houston as an additional labourer among them, agreed to give him every assistance in their power in his labours, and hope and pray that the blessing of the Head of the Church may attend him in his work. (Mr. Houston, who has come to New Brunswick at the invitation of Calvin Church, St. John, is about to be ordained as pastor of that Church.)

Mr. Robert Wood, elder, from Hammond River, and Mr. Alexander Stewart, elder for Calvin Church, entered at this stage, and took their seats.

A narration of proceedings in Calvin Church relative to the invitation to Mr. Houston was presented, and with it a request that the Presbytery, at the earliest possible date, grant moderation in call. On motion, the request was granted, and Mr. McKay was instructed to exchange with Mr. Houston on next Lord's day, and make intimation that the Presbytery would meet in Calvin Church on Wednesday evening, the 30th inst., at 7½ o'clock, and moderate in call, Mr. Bennet to preach and preside on the occasion.

The Rev. James Gray brought before the Presbytery the desirableness of stimulating in some way the liberality of our people in supporting the general schemes of the Church. After lengthened conference a committee was appointed, consisting of Rev. Messrs. Bennet and McKay, with three Presbytery elders, which committee was authorized to issue collecting cards to be used within the bounds of the Presbytery, with the view of securing a liberal support, especially for the Synod's Supplementary and Home Mission schemes.

A letter from the Rev. T. Cumming was read, claiming \$95 for services in Carleton Church. The Clerk was instructed to forward the letter to the Secretary of the Home Mission Board, with explanations of the Presbytery's action in the matter to which it refers, and authorizing the payment of the amount claimed, &c., &c.—A claim was presented for \$90 by Mr. J. H. Chase, also for services in Carleton Presbyterian Church. The Clerk explained the circumstances which accidentally prevented the claim from coming before the Presbytery at last meeting. The account was approved, the Clerk directed to en-

dorse it and to forward it to the Secretary of the Home Mission Board, and also to state, for the information of the Board, that the people of Carleton are collecting funds, and that it is hoped they will soon be able to refund to the Board in full the sums drawn on their account.

The Presbytery then adjourned to meet in Calvin Church on Wednesday evening, the 30th inst., at 7½ o'clock, p. m. The meeting closed with prayer.

### Presbytery of Pictou.

The Presbytery of Pictou met in James Church, New Glasgow, on the 9th inst., and was constituted by the Rev. James Thompson, Moderator,—with whom were present the Revs. David Roy, John Stewart, James Bayne, D.D., D. B. Blair, George Patterson, John MacKinnon, Alexander Ross, K. J. Grant, J. A. F. Sutherland, A. J. Mowatt, A. McL. Sinclair, and J. B. Watt, ministers, and Messrs. Roderick McGregor, William Morton, Alex. Grant, George Underwood, and John Logan, Esqs., Ruling Elders.

A Commission from Knox's Church Session, Pictou appointing John Logan, Esq., as their representative elder in Presbyteries and Synod during the ensuing year was read, sustained, and his name added to the roll.

Messrs. Forbes and \*Cameron appeared as Commissioners from Little Harbor, and stated that they were instructed to express the congregation's regret at Mr. Sutherland's demission, their high appreciation of his ministerial labors among them during the term of his pastorate, and not to oppose its acceptance by the Presbytery. After Mr. Sutherland had been heard, the Presbytery agreed to accept his demission and declare the congregation vacant,—expressed their regret that under the circumstances he had felt it his duty to demit,—record their high appreciation of his labors as a minister of the Gospel and their personal esteem for him as a co-Presbyter, and commend him to the favorable regard of the sister Churches in Australia and to the protecting care of Divine Providence, with the earnest prayer that both himself and family may be safely conducted on their journey by sea and land, and that in due time the Great Head of the Church may appoint him a sphere of ministerial labour where he may faithfully and successfully serve Him. It was also agreed to furnish him with the usual Presbyterial certificate, and to give him an order on the Synod's Treasurer for the half-year's supplement due him.

It was agreed to appoint the Revs. Dr. Bayne, John MacKinnon, and Mr. Roderick McGregor, a Committee to meet with the people of Little Harbor at 10, a.m.,

and those of Fisher's Grant at 6½, p.m., on Monday the 23rd inst., with the view of uniting them into one congregation—Dr. Bayne to preach at Fisher's Grant on the preceding Sabbath and give intimation of this meeting, and Mr. MacKinnon to preach at Little Harbor on the same Sabbath, give similar intimation, and declare the congregation vacant.

The following motion was moved by the Rev. D. B. Blair and unanimously adopted:

*Whereas*.—A Bill has lately been introduced into the Provincial Legislature, "for the protection of religious minorities," by enabling them to establish 'district' or separate schools in sections, where Roman Catholics and Protestants are intermixed. This Presbytery while opposed to all government grants to denominational Colleges and Academies is many in principle, do specially deprecate the introduction of this denominational principle into our common school system of education, as calculated to subvert its provisions and promote sectarianism and religious strife throughout the Province and would therefore engage to use all constitutional means to prevent the enactment of any law embodying this principle.

They would also instruct their Clerk to send a copy of this resolution to each of the members representing the counties within their bounds in the Provincial Parliament, and through him most respectfully urge upon them the propriety of not giving Legislative sanction to any Bill, affecting our common school system embodying the principle of denominationalism.

It was agreed to appoint the Rev. Mr. Walker Moderator of the Session of Little Harbor.

The Presbytery agreed to hold its next meeting in John Knox's Church, New Glasgow, on Tuesday, Dec. 15, at 11 a.m., for Presbyterial visitation and ordinary business; and at Glenelg the next day, at 11 a.m., for the same purpose.

JOHN MACKINNON, Clerk.

The Presbytery of Pictou met in John Knox's Church, New Glasgow, on the 15th inst., and was constituted by the Rev. Jas. Thompson, Moderator, with whom were present the Revs. David Roy, John Stewart, George Walker, James Bayne, I. D., George Patterson, John MacKinnon, Alex. Ross, K. J. Grant, A. J. Mowatt, A. McL. Sinclair, and J. B. Watt, Ministers; and Messrs. Roderick McGregor, George Underwood, James McDonald, senr., J. McDonald, junr., William Morton, Robert Richard, and Alexander Grant, Ruling Elders.

The Committee appointed to meet with the congregations of Little Harbour and Fisher's Grant reported that they had ful-



filled their appointments and found these congregations willing to be united into one. Whereupon the Presbytery received this report, commended the diligence of the Committee and agreed to unite these two congregations into one Ministerial charge.

The Presbytery, in accordance with a resolution passed at its last meeting held a conference on the subject of Temperance. After the several members of Presbytery had expressed their sense of the importance of this matter, and stated that they were all faithfully and diligently labouring for its advancement, the following resolution was unanimously agreed to, viz: "Looking at the present state of society within their bounds, the Presbytery feel that the manufacture, sale and use of intoxicating drinks are fraught with many and grievous evils, and would affectionately press upon all under their charge, and particularly upon the office-bearers in the church the urgent duty of using all means in their power, by example and effort to suppress these evils."

It was agreed to hold a convention of the members of Presbytery, and of the Elders within their bounds, in James Church, New Glasgow, on Wednesday, Jan. 6th, 1869, at 11 A. M., for religious conference and prayer, and also to hold a similar meeting in Sherbrooke on the evening of January 20.

The Rev. Dr. Bayne was appointed to preach in Sherbrooke at next meeting of Presbytery, and Rev. Mr. Watt at Glenelg the following day.

The following appointments were then made:—

#### FOR LITTLE HARBOUR.

Mr. Chase,	3rd Sabbath of Dec.	at 11 A.M.
"	4th "	" 11 A.M.
Rev. A. P. Miller,	1st "	Jan. at 3 P.M.
" K. J. Grant,	2nd & 4th "	" at 3 P.M.
Mr. Chase,	1st "	Feb. at 11 A.M.

#### FISHER'S GRANT.

Mr. Chase,	4th Sabbath of Dec.	at 3 P.M.
Dr. Bayne,	1st "	Jan. at 3 P.M.
Rev. Mr. Roy,	2nd "	" 3 P.M.
Rev. Mr. Mowatt,	4th "	" 3 P.M.
Rev. Mr. Ross,	5th "	" 3 P.M.
Mr. Chase,	1st "	Feb. at 3 P.M.

#### WINE HARBOUR.

Mr. Chase during the month of January.

#### EARLTOWN AND WEST BRANCH,

Mr. Chase 2nd, 3rd and 4th Sabbaths of Feb.

The Presbytery then adjourned to meet in Sherbrooke, on Wednesday, Jan. 20th, at 11 A. M., for visitation and ordinary business, and at Glenelg the next day, at 11 A. M., for the same purpose.

JOHN MACKINNON, Clerk.

#### Presbytery of Truro.

This Presbytery, pursuant to appointment, met at Truro December 8th, Dr. McCulloch, Moderator. There were pre-

sent, besides him, the Rev. Messrs. Baxter, Byers, Ross, Wylie, McKay, McGillivray, Stewart, and Sinclair, ministers; and Messrs. Dickson, Christie, Moore, and Logan, ruling elders.

The Clerk laid on the table a call, and accompanying papers, forwarded by the Rev. R. Monteath, Clerk of the Presbytery of Toronto, Ontario, from the congregation of Boston Church and Millton, to the Rev. D. Stewart, Acadia. The call being found, in all respects, to have been regularly proceeded in, it was resolved that it be presented at next meeting, at which the congregation of Acadia be notified to appear for their interests. Mr. Ross was appointed to preach at Acadia, give notice of the call, summon a meeting of the congregation, meet with them, and advise how to proceed.

Mr. Sinclair's demission being taken up, Mr. Logan appeared as commissioner from Springside. He produced papers from the session and congregation intimating their continued attachment to their pastor, and their wish that he should still continue to labour among them. They farther admitted that they had been to blame in the matter complained of, but hoped that in the future they would be more orderly in this respect. They were, however, sorry that in the meantime they could not add anything to their presently promised inadequate salary of \$480, and a manse. It was moved and seconded: That whereas this congregation pay as salary \$130, additional to what goes to their own minister, that application be made for a like sum as supplement, thereby raising the amount paid to their pastor to \$600 and a manse, the Synod's minimum. The motion was, however, negatived, in the expectation that the congregation would themselves, ere long, pay him at least this much. Mr. Sinclair was recommended to withdraw his demission, but wishing farther time to consider, it was resolved that it lie on the table till next meeting.

A paper was brought in by the Moderator relating to the system of Separate Schools proposed to be introduced into the Province. Setting forth the serious evils consequent on the passing of such a measure by the Legislature, it proposed— "That in view of all these circumstances, this Presbytery pledges itself to use all proper means to render such attempts abortive by bringing the question fully under the notice of their people." The Presbytery adopted the paper, and resolved as proposed.

Appointed to meet for visitation at Stewiacke on the third Tuesday of January, Mr. McKay to preach, the Clerk to address the minister, Mr. Baxter the elders, and Mr. Byers the people. Also, to meet

on the following day at Springside, for visitation, Mr. Stewart to preach, the Moderator to address the minister, Mr. Currie the elders, and Mr. McGillivray the people.

A. L. WYLLIE, *Clerk.*

### Presbytery of Halifax.

This Presbytery met on Wednesday, the 2nd December, in the Session House of Chalmers Church. There were present, Rev. Dr. King, Revs. P. G. McGregor, J. Maclean, J. McLeod, Professor McKnight, W. Maxwell, D. McMillan, E. Annand, E. A. McCurdy, A. Simpson, J. Forrest, J. B. Logan, and Messrs. G. A. Blanchard, A. James, E. Taylor, J. Fleming, and R. Murray, Elders.—Mr. Annand, Moderator. Rev. G. Patterson and Rev. J. F. Forbes were asked to sit as corresponding members. It was reported that the call from the congregation of Kempt and Walton came out unanimously in favour of Rev. J. M. McLeod, Newport. The call was not before the Presbytery, and no further step was taken. Mr. Maxwell reported that the call from Dartmouth came out unanimously in favor of Mr. Glendenning. The Moderator placed the call in Mr. G.'s hands, and requested his reply. Mr. G. asked for some time for consideration. The congregation of the Gore and Kennetcook applied for moderation in a call, which was granted—Rev. Jas. Maclean to preach and moderate on Thursday, the 17th inst. Professor McKnight moved the Overture of which he had given notice relative to a Fund for Aged and Infirm Ministers. The Presbytery adopted the overture and appointed Professor McKnight and Mr. Annand to support it before the Synod.—Extracts of license and ordination were granted to Rev. E. McNab. Intimation was received of a call from a congregation in Boston to Rev. Mr. Clarke, of Shelburne. The Clerk was authorized to notify Mr. Clarke and the congregation so soon as the papers would come into his hands. Two students, Messrs Gunn and Fraser, were examined for the second year's Theology. Rev. John Forrest was appointed to dispense the Lord's Supper at Bedford on the third Sabbath of January.—The next meeting of Presbytery is to be held on the 13th January, when remits of Synod are to be taken into consideration.

**DONATIONS.**—The pastoral tie between Rev. P. G. McGregor and Poplar Grove Church was dissolved in last September. Mr. McGregor was then and for some time afterwards in Prince Edward Island, visiting the Presbyterian congregations there. Shortly after his return home Poplar Grove congregation held a meeting, in

order to give some expression to the feelings of confidence, deep affection and gratitude existing between pastor and people. Rev. A. Simpson presided. Chas. Robson, Esq., read an Address signed by nearly every one connected with the Church, and presented in their name a check for \$700 to Mr. McGregor. Mr. McGregor read a reply, and then addressed the congregation at some length. Rev. G. W. Hill, of St. Paul's, Rev. G. M. Grant, of St. Matthew's, and other gentlemen, also spoke on the occasion.

—Rev. E. A. McCurdy received from the teacher and scholars of Clam Harbour a plaid valued at \$8.—Rev. D. McKinnon, Parrsboro', received a donation of \$50 from friends around him.—Rev. P. M. Morrison received upwards of \$80 from Bridgewater friends.—Rev. Thos. G. Johnstone, Blackville, &c., has received from sections of his extensive charge a set of buffalo robes and a seal-skin coat.—Rev. W. Sinclair, Mabou, received from a section of his charge a set of bedroom furniture.

Rev. SAMUEL HOUSTON, of the Irish Presbyterian Church, having accepted the call from Calvin Church, St. John, is now labouring with much acceptance in that Church.

### OBITUARY.

DIED, at Blue Mountain, on Monday, the 7th December, WILLIAM ROSS, elder, in the 83rd year of his age.

William Ross was a native of the parish of Urquhart, near Loch Ness, and was born in the month of March, 1786. He emigrated to this country in 1818, and took up his residence at Blue Mountain, where he continued till the period of his death. At the time of his arrival the place was a wilderness, and from him it received the name of Blue Mountain. In 1820 he was ordained to the office of the eldership, which he held for a period of 43 years, and lived to see three of his sons associated with him in the same kirk-session, a privilege which is seldom granted to any man. His life was one of active usefulness in the cause of Christ. For fifty years he was seldom absent from the place of worship until last October, when he attended for the last time. He was beloved and respected by all in the congregation; and he died in the hope of a glorious immortality and of the resurrection of the just. His funeral was attended by a large concourse of people; and his body was laid to sleep in the dust near the place where he lived for fifty years and so often worshiped the God of his fathers, both in public and private.

## NOTICES, ACKNOWLEDGEMENTS, &c.

### CALL FOR MISSIONARIES.

At least two Missionaries are immediately wanted by the Presbyterian Church of the Lower Provinces, one for the New Hebrides, and the other for the Coolies of Trinidad.

The Board of Foreign Missions request Ministers, Preachers and Students to consider carefully this call, and entreat the prayers of all our people that it may not be made in vain.

Letters of enquiry will meet with immediate attention from

P. G. MCGREGOR, *Sec'y.*

The Treasurer acknowledges receipt of the following sums for the month:

#### HOME MISSIONS.

Fall River, per Rev H. McMillan....	\$22 75
Onslow Centre Ben. Society....	\$10 00
"    Ladies Society....	8 00
Chiganois Benevolent Society....	9 00
	27 00
Waverly, per Mr Baird.....	10 00
*For Eastern Shore Mission, by Rev E. A. McCurdy:	
Truro Sewing Circle.....	\$8 00
Musquodoboit and Clam Har.....	12 09
	20 09
For general Home Mission purposes:	
Musquodoboit Harbor.....	\$8 46
Meagher's Grant.....	4 79
Clam Harbor.....	2 75
	16 00

Waterville, per Rev J. B. Logan....	10 00
Kentville, " ".....	8 00
Carleton, N. B., to pay for supply....	50 70
Fall River, addl., per Rev H. McMillan	9 00
Waverley, collected by Miss Grant..	12 25
William Campbell, Sky Glen, Why-	
cocomah.....	1 50
James Church, New Glasgow.....	51 00
Boularderie, C.B., per Rev J. Fraser.	40 00
Fisher's Grant, per Rev J. McKinnon	24 00
Howard Archibald, preacher.....	1 00
Maitland Juv. Missionary Society,	
Rev J. Currie.....	9 07½
Little Narrows, C.B., per Rev K. Mc-	
Kenzie.....	4 80
Lot 17 and Summerside, per Rev W.	
R. Frame.....	6 00
St. John's, New London, per Rev A.	
Cameron.....	4 42

#### FOREIGN MISSIONS.

†Rev James Salmon, Salmon River..	\$2 00
Onslow Centre Ben. Society....	\$12 00
"    Ladies Society....	10 00
Chiganois Benevolent Society....	9 00
	31 00

\* This was paid in as the Treasurer left home last fall, and the acknowledgment was therefore omitted at the proper time.

† This sum was acknowledged last month, but placed by mistake among the Home Mission items.

Dr Dawson, of McGill College.....	20 00
William Campbell, Sky Glen, Why-	
cocomah.....	1 50
James' Church, New Glasgow.....	79 65
Boularderie, per Rev J. Fraser.....	20 00
Sabbath School, St. John's Church,	
Halifax, for Coolie School, Trinidad	30 00
Howard Archibald, preacher.....	1 00
Rockville Juv. Missionary Society,	
per Rev J. Currie.....	8 50
Lot 17 and Summerside, per Rev W.	
R. Frame.....	30 00
St. John's, New London, per Rev A.	
Cameron.....	30 50

#### "DAYSFRING."

Sabbath School of Woodville, per Rev	
D. McNeil.....	\$8 00
Sabbath School of Fort Massy, per Mr	
W. Murray, 1 qr.....	12 60½
Sabbath School of Rev Mr Wilson,	
Sydney, per A. McNaughton....	20 00
Miss L. Hamilton, U. Musquodoboit.	1 25
Children of Free Church, Charlotte-	
town, per Mr John Scott.....	21 67
Parish of St. James, per Rev J. Turnbull:	
Col. by Miss E. Campbell,	
Basswood Ridge.....	\$5 00
Col. by Miss Ella A. Tyler,	
Pomeroy Ridge.....	6 50
Col. by Miss E. Sinclair, Scotch	
Ridge.....	10 00
Col. by Miss B. Woodcock,	
Gleason Road.....	1 75
Col. by a Friend.....	4 00
Col. by Miss Clara Morrison,	
Little Ridge.....	4 70
Col. by Miss Mary G. Treimble,	
Little Ridge.....	3 25
Col. by Miss C. L. Weatherby,	
Little Ridge.....	2 00
Additional.....	0 80

U. S. Currency.....\$38 20 28 12

#### EDUCATION.

Onslow Centre Ben. Society....	\$6 00
Chiganois do.....	8 00
	14 00
James' Church, New Glasgow.....	20 00
Boularderie, Cape Breton, per Rev J.	
Fraser.....	4 00
Howard Archibald, preacher.....	1 00
Baddeck, per Rev K. McKenzie....	9 23
Lot 17 and Summerside, per Rev W.	
R. Frame.....	7 66

#### SUPPLEMENTARY FUND.

W. H. Rudolf, Maria Gaspe.....	\$5 00
Knox Church, Pictou.....	24 00
Bedeque.....	25 00
Thanksgiving Collection at Plaister	
Cove, per Rev W. G. Forbes.....	15 00
Brackley Point Section of Mr Allen's	
congregation, per J. McCallum, Esq.	9 25
Col. at Springside, per Rev J. Sinclair	16 00
"    Canard, per Rev J. Hogg... .	24 00
"    Truro, per J. F. Blanchard... .	100 00
James' Church, New Glasgow.....	12 00
Col. at Parrsboro', per Rev D. Mc-	
Kinnon.....	4 00
Thanksgiving Col. at River Dennis,	
per Rev W. G. Forbes.....	12 00

Upper Musquodoboit.....	14 83
Middle Musquodoboit.....	16 25
Thanksgiving Collection at Alberton.	20 00
Baddeck, per Rev K. McKenzie.....	6 18
Col. at Richmond Bay East and Summerside, per Rev W. R. Frame.....	15 00
Col. at Malpeque, per Rev R. Laird..	16 67
Per Rev A. Cameron:	
Col. at St. John's, N. London..	\$6 67
" New London, North.....	15 88
" Summerfield.....	7 12½
	29 67½
Col. at Bonshaw, per Rev J. G. Cameron	5 17
Per Rev W. Ross:	
Col. at Brookfield, P.E.I.....	\$5 00
" Ladies M. Soc. 2 00	
	7 00
Free Church, Charlottetown.....	3 32
Col. at Clifton, per Rev J. Byers.....	15 46
Chalmers' Church.....	\$45 00
A. K. McKinlay.....	15 00
	60 00
Lawrencetown and Lake Porter, per Rev A. Stuart.....	30 00
INSTITUTION FOR THE DEAF AND DUMB.	
Howard Archibald, preacher.....	\$1 00
WIDOWS' FUND.	
Howard Archibald, preacher.....	\$1 00
CHINIQUY FUND.	
Mr J. McFarlane, Blue Mountain... ..	\$4 00
W. Campbell, Sky Glen, Whycommah	2 00
Boularderie, per Rev. J. Fraser.....	2 10
Rev D. B. Blair of Barney's River. acknowledges receipt of the following sums for the objects specified, from Mr John McFarlane of Blue Mountain,—not the first instance of his liberality in the cause of missions:	
Chiniquy Fund.....	\$4 00
Foreign Missions.....	2 50
Home Missions.....	2 50
	\$9 00
ERRATUM—In the Home Mission account, page 327, the name of Rev J. Munro appears as the recipient of supplement. It should be Rev A. Munro.	
PUBLISHED BY REQUEST.	
Payments of Mount Uniacke, Bedford, Waverly and Fall River, for supply, from June 1st to December 31st:	
Mt. Uniacke, paid to Treasurer..	\$37 00
" " Mr Dickie..	31 87½
" " Mr Logan	
and other preachers.....	18 00
	\$86 87½
Waverly paid to Mr. Dickie..	\$16 00
" " Mr Logan.....	5 00
per Mr. Baird, to Treasurer.....	10 00
" per Mr. McMillan, to Treasurer.....	12 25
	43 75
Fall River, per Mr. McMillan..	\$22 75
" " ".....	9 00
	31 75

Bedford, paid by P. Smith to Treasurer.....	\$11 25
Bedford, paid by P. Smith to Treasurer.....	23 00
Bedford, paid by P. Smith to Treasurer.....	7 50
	41 75
	\$203 62½

## PAYMENTS FOR "RECORD."

The Publisher acknowledges receipt of the following sums:

Mr. Saml Johnston, Upper Stewiacke.	\$7 25
Mr. Wm. Ross, Pictou.....	8 25
Digby and vicinity.....	7 00
Rev. S. Lawson, St. Stephen, N. B....	5 00
Messrs. A. & A. Ramsay, Lot 8, P. E. I.	60
Mr. James McCallum, Brackley Point, P. E. I.....	60
Rev. R. S. Patterson, Bedeque, P. E. I.	11 50
Mr. S. Johnston, Middle Stewiacke...	5 00
Rev. G. Patterson, Green Hill.....	29 50
Mr. James McDonald, Piedmont.....	4 00
Mr. Alex. Murray, Earlton.....	6 00
Mr. James D. Graham, Stewiacke.....	1 00
Mr. Eddy Tupper, Stewiacke.....	1 00
Mr. J. Scott, Charlottetown, P.E.I....	86½
Mr. Thomas Proudfoot, Salt Springs..	3 50
Mr. J. W. P. Chisholm, Wallace River,	1 00
Rev. James Byers, Clifton.....	10 00
Mr. James F. Crow, Upper Economy...	1 20
David Freize, Esq., Maitland.....	5 50
James G. Allan, Esq., Ragged Islands,	60
Miss Hebb, Bridgewater.....	12 50
Mr. B. Rogers, Alberton, P.E.I.....	4 00
Mr. Robert Davidson, Londonderry...	10 50
Rev. James Fraser, Boularderie.....	4 50
Mr. H. Galbraith, Pisarincio, N.B....	5 00
Rev. R. Sedgwick, Musquodoboit...	8 00
Rev. T. Sedgwick, Tatamagouche....	8 00
Mr. G. B. Johnston, New Annan.....	15 00
Rev. W. Miller, Bocabec, N.B....	4 00
Mr. Adam Logan, Stewiacke.....	6 00
Rev. R. S. Patterson, Bedeque, P.E.I..	3 30
Rev. G. Christie, Yarmouth, 1869....	19 00
Rev. J. Turnbull, St. James, N.B....	12 50
Mr. D. McNaughton, North Sydney..	7 00
H. L. Dickey, Esq., Cornwallis... ..	4 00
Rev. J. F. Forbes, Goshen.....	10 00
Mr. D. B. Graham, Durham.....	15 00
Rev. T. G. Johnston, Blackville, N.B..	10 50

## THE HOME AND FOREIGN RECORD.

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## TERMS.

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