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# THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MAY, 1868.

## LESSONS FROM LIFE OF DR. CHALMERS.

When Dr. Chalmers was a young minister in charge of the parish of Kilmarnock, he spent five days of every week teaching in St. Andrew's, with great popularity and success. The work of his parish he discharged to his own satisfaction in two days of every week—Saturday and the Sabbath day. About this time the question of "pluralities" was before the church.—Those who entertained adequate views of the ministerial work maintained that men who had taken upon them the care of souls should not embarrass themselves with any other engagements. Dr. Chalmers entered into the dispute with characteristic zeal, and published a pamphlet, in which he says:—"The author of this pamphlet can assert, from what is to him the highest authority, —the authority of his own experience,—that after the satisfactory discharge of his parish duties, a minister may enjoy five days in the week of uninterrupted leisure for the prosecution of any science in which his tastes may dispose him to engage."

About 1825, the question of "pluralities" was before the General Assembly. The views of Dr. Chalmers had undergone a total change since the time he wrote the pamphlet in Kilmarnock. He was opposed to "pluralities," and maintained that the care of souls should engross the whole of a minister's time. One of the "Moderates" quoted the declarations of the pamphlet against Dr. Chalmers; and the great man uttered from the fulness of his heart an impassioned recantation of the sentiments published twenty years before:—"I now

confess myself to have been guilty of a heinous crime, and I now stand a repentant culprit before the bar of this venerable Assembly. The circumstances attending the publication of my pamphlet were, shortly, as follows: As far back as twenty years ago, I was ambitious enough to aspire to be successor to Professor Playfair in the mathematical chair of the University of Edinburgh. During the discussions that then took place, it was stated that no person could be found competent to discharge the duties of the mathematical chair among the clergymen of the Church of Scotland. I was at that time more devoted to mathematics than to the literature of my profession, and feeling grieved and indignant at what I conceived an undue reflection on the abilities and education of our clergy, I came forward with that pamphlet to rescue them from what I deemed an unmerited reproach, by maintaining that a devoted and exclusive attention to the study of mathematics was not dissonant to the proper habits of a clergyman. Alas, Sir, so I thought in my ignorance and pride! I have now no reserve in saying that the sentiment was wrong, and in the utterance of it I penned what was most outrageously wrong. Strangely blinded that I was! What, Sir, is the object of mathematical science? Magnitude and the proportions of magnitude. But then, Sir, I had forgotten two magnitudes. I thought not, of the littleness of time, I recklessly thought not of the greatness of eternity."

This is a truly noble spectacle; a great man retracting so fully an error of youth,

and proclaiming so earnestly the overwhelming importance of the work of the ministry. Our ministers and people have something to learn from this passage in the life of Dr. Chalmers: If the work of the ministry be so overwhelmingly important let the minister take heed that nothing in his conduct tend to lower and degrade his high calling. Let it be manifest to all that he prizes highly and loves dearly the work in which he is engaged. On the other hand, let the people take care that they do not compel ministers to turn their thoughts away from the great verities of the spirit-world to questions of food and clothing—the necessities of daily life. Alas! does it not happen too often that even two days of the week cannot, by some ministers, be kept sacred from worldly anxieties? It is of vital importance that ministers should devote all their time and all their energies to their great work; and in order to be able to do so the people must be careful to make adequate provision for the minister's daily wants. What are a few shillings or pounds in the balance with the salvation of souls? Yet by withholding your few shillings or pounds you are crippling the messenger of Christ, clogging his feet, weakening his hands, dimming his eyes, stopping his tongue! You are endangering the salvation of souls, obstructing the gospel, compelling your minister to become a poor "pluralist,"—a farmer, a schoolmaster, perhaps even a pauper! While we admire the burning eloquence of Dr. Chalmers, let us appropriate the lesson which his example teaches.

Another lesson to be learned from the life of Chalmers is economy of time. An amount of labour was crowded into the sixty-seven years of his life sufficient to adorn ten ordinary active lives. No hour was wasted in idleness or dissipation. Some of his noblest discourses were written while waiting at hotels, while sitting in drawing-rooms liable to constant interruption, while returning home after the labours of the Sabbath day. He was an earnest student, an indefatigable worker, an economizer of time; and hence the amount of work he was able to do for his Master.

The life of Chalmers teaches a lesson of

humility and godly simplicity. He desired not the praise of men, yet it came upon him in overwhelming measure. The British pulpit and platform never witnessed such triumphs of eloquence as were won by him, yet he was all the while unconscious and simple as a child. In London the most learned, noble and influential men in Church and State crowded to hear him. Men like Canning and Jeffrey and Lockhart and Wilberforce, were carried captive by his power. Vast aristocratic audiences sprang to their feet in unconscious homage to his eloquence. It was the same wherever he went,—among the outcasts of Edinburgh and Glasgow, and among the *élite* of the capital. Yet through all this ordeal he bore himself as became a disciple of the meek and lowly Jesus. The conversion of a soul was far more precious to him than the plaudits of the great multitudes. He was no popularity-hunter. In one of his Glasgow discourses addressed specially to his Sabbath School agency, he urged upon them to seek the quiet and sure popularity that is won in the bosom of families and by the side of death beds. "There is," said he, "another, and a far-sounding popularity which is indeed a most worthless article, felt by all who have it most to be far more oppressive than gratifying; a popularity of stare and pressure and animal heat, and a whole tribe of other annoyances which it brings around the person of its unfortunate victim; a popularity which rifles home of its sweets, and by elevating man above his fellows, places him in a region of desolation where the intimacies of human fellowship are unfelt, and where he stands a conspicuous mark for the shafts of malice, envy and detraction; a popularity which with its head among the storms and its feet on the treacherous quicksands has nothing to lull the agonies of its tottering existence, but the hosannas of a drivelling generation."

His care for the outcast and the poor was another most notable feature in the life of Dr. Chalmers,—a feature which should be imitated by all the followers of Christ, whether ministers or mere members of the Church. He no sooner entered on his ministry in Glasgow than he turned his at-

tention to the condition of the sunken masses around him, and inaugurated a work which is going forward with accelerated speed till this day. He himself, like a mighty swimmer, plunged into the great sea of moral degradation, explored it in all its dark depths, and rescued many a precious soul from the destroyer. He set many earnest men and women to labour for souls, gathering in the lost into day-schools, Sabbath schools, and mission churches. Elders, Sabbath-school teachers, volunteers of all classes and every variety of talent, were enlisted in the work, and welded together as an army doing battle under a skilled leader who was sure to lead them to victory.— Addressing these labourers on one occasion, Dr. Chalmers said what we hope will be taken to heart in our day and in this country: "There never will be a general revival of religion until Christians at home go forth among the heathen families around them with the same enthusiasm that they expect from missionaries who go abroad." He commends to them the motto of Elliot, "*Prayers and pains, with the blessing of God, will accomplish anything.*"

In his visitations of the poor, he often overtook from 700 to 800 in one week! The amount of toil implied in such a statement can be realized by those alone who have attempted similar work. It did not satisfy him that vast multitudes crowded to hear him on the Lord's Day, listening with rapt admiration to eloquence such as was nowhere else to be heard. Those who needed the gospel most were least likely to come to hear it. So the pastor became evangelist and city missionary, and mingled with the poorest of the poor, with multitudes who had never heard the gospel, or had carelessly forgotten it and its ordinances, and were sinking into the mire of practical infidelity and heathenism; and these he gathered into school-houses, factories, kitchens, and wherever he could find room, and told them the story of a Saviour's love. Mr. Collins, his right hand man, declares that no bursts of oratory which rolled over admiring thousands in St. John's Church, or in the Tron Church, equalled in all the highest qualities of excellence, many of the addresses deliver-

ed to those untutored audiences in out-of-the-way places.

The systematic visitation of rich and poor he regarded as the best introduction to ministerial labour. "This," said he, "is what I call preaching the gospel to every creature; and that cannot be done by setting yourself in the pulpit as a centre of attraction, but by going forth and making aggressive movements upon the community, and by preaching from house to house."

Ever since his conversion his life-aim was to bring the Gospel to bear upon the whole people from the highest to the lowest. Hence his "Church Extension" and "Territorial Mission" enterprises. To quote his own words: "The dearest objects of my earthly existence is the elevation of the common people, humanized by Christianity, and raised by the strength of their moral habits to a higher platform of human nature; and by which they may attain and enjoy the rank and consideration due to enlightened and companionable men. The imperishable soul of the poor man is of as much price in the sight of Heaven as the soul of the rich; and I will resist to the uttermost, I will resist even unto death that alienation which goes to swell the luxury of the higher ranks at the expense of the Christianity of the lower orders.

Space will not permit us to enter into detail as to Dr. Chalmers's magnificent success in the work of Church extension, of "home missions;" the manner in which the wealthy all over the land were induced to give with unprecedented liberality, and the blessing which evidently crowned his efforts. Scotland and many other countries have reaped unspeakable benefit from his wise and large hearted plans. His example told far and wide even during his life, and it stands out boldly before us now as what we have to imitate, and adapt to our own circumstances. He had full faith in the power of the Gospel and of the Gospel alone, to reform the corrupt, raise the fallen, enlighten those who are sunk in brutish ignorance, and secure the greatest happiness and prosperity of the whole people. He was an ardent educationist, an enlightened and liberal politician, a man of very high

attainments in science; but above all he was a lover of the souls of men; and a devout disciple of Jesus Christ. With him everything was sub-servient to the grand end of bringing sinners to the Saviour.

In 1832, Dr. Chalmers was Moderator of the General Assembly. Previous to that year the Moderator gave a public breakfast, and the Royal Commissioner a public dinner on the Lord's Day. Dr. Chalmers used his influence to put a stop to both these entertainments, and they have never been revived. This is but an instance of the way in which he used his power and influence in every station,—as a pastor, as a professor, as an author, as a man of science, as a church leader,—for the honour of his Master and the good of souls.

### COMFORT WITHIN THE SANCTUARY.

We must assure our readers at once, that we do not in the remarks which follow, refer to comfort in its highest and best sense, as the effect of the Divine Presence imparted to and experienced by the devout worshipper in the Sanctuary. We refer to a subject quite secondary, yet in its own place not unimportant, the physical comfort of the worshipper, while waiting upon God in the public ordinances of his grace, as this is or may be affected, by attention to, or neglect of, judicious internal arrangements.

We have often felt both astonished and grieved at the indifference shown by Christian congregations, or their deputies, whether called managers, trustees or deacons, to the comfort of the people, not to speak of the minister, and we have more than once been requested by a few remarks, to try to remove the apathy which leaves things just as they are, instead of striving to have our Churches as comfortable as our parlours.

One evil complained of recurs in December of every year. On the first hard frost the sexton is always found unprepared. Either the stove was not up, or in order, or the fire was put on so late that the people narrowly escaped being frozen, and none could attend without distraction to the excellent discourse; the delivery of which

was disturbed on that day by various movements, indicative of the people's discomfort and dissatisfaction. And so to make amends, on the next Lords Day, which happens to be mild as May, the fire is kindled early and made hot as Nebuchadnezzar's furnace, so that minister and people are nearly stewed and return homeward in a par-boiled state.

A still stronger complaint arises from persons who have suffered from cold on successive Sabbaths, because inferior fuel was laid in by some great economist, because, forsooth, it could be procured at the lowest rate. On the same day he purchased a quantity of the best for his own family, but any trash was thought to be good enough for the church; and the result was that delicate persons were kept away for weeks and months in succession. The best, not the worst, should have been provided.

Complaint the third refers specially to smoke. We have heard of persons returning from the place of worship with eyes streaming with tears, not, however, with tears of contrition, but the tears which the smoke of burning or half ignited birch polts, or wet beech, brings from the eyes, and which Solomon says is "as a sluggard to them that send him."

And why has one congregation swollen countenances from wood smoke, and another sooted faces, while some are rendered asthmatic by the sulphurous fumes of unconsumed coal? Because the persons in charge do not shew the same foresight and care in providing that the church shall be comfortable, which they evince in securing comfort in their own houses. The stove or furnace was not attended to in summer.—Winter found them unprepared.

Complaint fourth is widely extended, and we can testify that it is, in many cases, well founded; and the evil here to be noted is want of ventilation,—want of pure air,—want of an adequate supply of oxygen. On a really hot day in summer we do not expect to be very cool, but we should at least have a supply of pure air in church as well as at home. But many of our churches are so constructed that the windows cannot be lowered. When a supply of fresh air is required

by a large audience it is not safe to raise the windows and let the draft strike the heads of the pew-owners nearest, and therefore the whole 300 or 500 suffer—the minister is dull, and the hearers sleep in half dozens, nodding assent to all that is said. Why was that service so dull, and that well studied sermon spoiled, and its designed effect defeated? Because the men in charge have made no such provision for ventilation where *hundreds* congregate, as in their own homes where there is seldom a dozen. If managers would not positively hinder the gospel of Christ, let them see that all necessary arrangements be made for lowering some of the windows, and for raising others when wanted. If they have not the money let them appeal to the congregation and get it, or resign.

Complaint fifth is *local*, but the *localities* are rather too numerous. It has respect to the *disgusting evidences* of the use of the vile weed, which the pews exhibit in certain churches that could be named. We have even seen the Pipers lighting up their fire during the interval of public worship, and experienced the aroma of "Donald McDonald" in churches located in communities reckoned as *highly advanced* in civilization.

There are other cases in which we would be inclined to inquire whether a clock was placed in the front of the gallery for ornament or use, and if the sermon overran by 10 minutes, who was most to blame, the speaker carried away for a little with his subject, or the motionless clock with its hands perpetually pointing to 4 to 7.

If some of these are small matters, others are not, for we have known both health and life forfeited through colds resulting from overheating at one time, and cold drafts in Churches at another. But even the little things cease to be little, if they distract attention, act as soporifics or in any way by their influence on minister and people hinder the effect to be produced by the preaching of the Gospel. We trust that even these few hints will direct attention to some existing negligences, and if considered, we are persuaded that the evils complained of will be gradually remedied.

## UNION.

Between truly christian men there must be mutual attraction. Union to Jesus and the indwelling of His spirit cannot produce repulsion and separation. Good men may, and do, separate from one another, the tendencies of their new nature toward an incorporating union being repressed and prevented by doctrinal differences, or other causes, requiring, as they think, a secession, or a disruption of tender ties, and when separations do occur, many causes are likely to perpetuate them. Some of these causes may be from above. Others come from beneath.

Among those who love and serve their Lord most faithfully the tendrils of christian love will still go forth searching for their proper objects, and clasping them at first feebly and as it were with some misgivings, but ere long tenaciously because confidently.

Now, as "Like draws to like," and as drops of water when brought together blend, so the movements in the christian world in our times, among the followers of Jesus, are tending to approximation, assimilation and union.

Foremost among those who have given this movement a *practical shape* are Presbyterians, and more especially Colonial Presbyterians; and this priority of action in the Colonies is the natural result of their circumstances. The want of union is there especially felt, because all are weak comparatively, and their united force scarce sufficient for the discharge of the great work of evangelizing the land. The Colonial Presbyterian Churches have been, in nearly all cases, the offshoots of the Scottish denominations, each maintaining for a season at least and from a sense of duty, its distinct denominational character.

In most cases, to say the least, these divisions do not require to be transplanted over the whole world, and perpetuated through all time; and when earnest men looked around them and saw how great was the work, and how few were the labourers, they naturally concluded that fidelity to their Lord and love for souls required economy of both men and means. Hence de-

sires for union arose, which could be the more readily gratified because the bodies to be brought together were already one *substantially*, in the great questions of doctrine and church government.

And so it has been found hitherto, that when our good men have really desired joint action in extending the kingdom of Christ, and have began to inquire how far they were agreed, the conviction soon followed, that they could neither present to their own minds, nor shew to others, any sufficient cause for continued separation. This has been the history of Colonial union from the Nova Scotia union c. 1818 down to the South Australian union of 1867.

The following Presbyterian unions have been accomplished within our own recollection:—

1. The union of the Synod of Ulster with the Irish Seceder Synod, making the Irish Presbyterian Assembly.

2. The union of the Secession and Relief Churches, forming the U. P. Church in Great Britain.

3. The union of the Original Seceders with the Free Church of Scotland.

4. The union of the Associate and Associate Reformed Churches of North America, making the U. P. Church in 1859.

5. The union of the Churches in Victoria (Australia), in 1859.

6. The Nova Scotia union in 1860.

7. The Canadian union in 1861.

8. The New Zealand union in 1862.

9. The Queensland (Australia) union in 1863.

10. The South Australia union in 1865.

11. The New South Wales union in 1865.

12. Union between the Presbyterian Church of the Lower Provinces and the Synod of New Brunswick in 1866.

13. Union of the Presbyterian Assembly with the Free Synod in Victoria in 1867.

Besides these which have been thus fully accomplished, others are in progress between churches in Norway, Sweden, Denmark and Germany. In the United States too, between the Old and New School, where there are some doctrinal hindrances in the way, Providence seems to be opening up the

way, and leading the hosts of the Lord into closer connection.

In the Lower Provinces there remains at least one yet to be accomplished, before we are as far advanced as the Australian Colonies; and that is union between the Church of Scotland, the "old Kirk," venerable from a thousand historic memories and associations, and the Presbyterian Church of the Lower Provinces.

Even were this effected, there is yet another branch of our great Presbyterian family, beloved for their fathers' sake as well as for their own, with whom we long for closer connection. But we must be content to take one at a time,—when the first is happily accomplished we shall hopefully anticipate the second.

Our remarks on the general question have been suggested and called forth, by the perusal of a letter in the *Kirk Record* for March, from the pen of Rev. G. M. Grant of St. Matthew's. This letter brings the subject fully and fairly before the body to which he belongs, is earnest and outspoken, and we trust will meet with a cordial response from the people and from the ministers of both Churches.

Our business is not to discuss the subject but to record the fact, express our gratification at the opening up of the question as well as at the general character of the letter itself, and our hope that the discussion, whether oral or written, whether in Church Courts or in the press, may be conducted in a manner which will have the approval of the Great Master, whose kingdom and glory are sought to be promoted by the step contemplated.

We trust that the grand question, for the solution of which the ministers and members of both bodies will strive and pray, will be, In what relation, separate or united, can we do the largest amount of good? How can we best meet and supply the destitution of the Lower Provinces? How can we most efficiently carry out the commission and do the will and the work of the Great Master? The question, is not how shall this or the other ecclesiastical or political leader be affected by it, or what shall he or others think of it, but how will it be

regarded by, and affect the honor of Him who is THE LEADER and commander of the people.

Let the subject be taken up in a candid, prayerful, earnest spirit, as is becoming in christian ministers and men, whose main inquiry should be, "Lord what wouldst thou have us to do?"

### PRESBYTERIAN PROGRESS IN ENGLAND.

The success which has attended the effort to plant a church in Norwich has induced Presbyterians to turn their eyes to Ipswich, also in the east, and arrangements have been made for opening a mission-station there. They are also in hopes that the mission-station which they have just commenced at Gravesend will be equally successful. Some are very anxious for the setting up of additional churches in London proper, but the difficulty is in regard to funds. An appeal is to be made to the wealthier friends of the body and to the congregations, and what may be done in church extension in the metropolis will depend on the response made. New churches have been planted at Croydon, and Camberwell, over which, as at Norwich also, pastors have been settled within the past few months. The United Presbyterians have had their attention turned to Hammersmith, one of those densely-peopled suburbs of London where ranges of streets rise up as if by magic. The population is said to number upwards of 50,000 and the whole church accommodation is only 7,000. There is no Presbyterian congregation in the district, although there are a number of Presbyterian residents. The district was to be surveyed this week by a committee of the London Presbytery and one or two of the Presbyterian inhabitants. Favourable reports have of late been received from several of the new congregations in other parts of England. The English Presbyterians are actively pushing on their new mission congregations in the Presbytery of Lancashire, where there is a large representation of the Scotch element. The fluctuating nature of the population in the districts of industry in the manufacturing districts, and the anxiety manifested by the well-to-do classes to take up their abodes as far as possible from their places of business, imperatively require the erection of new places of worship, if the Presbyterians are to retain their members and adherents, and to speak of the extension of their cause. The Presbyterians of Lancashire are fully conversant with this, and hence the steps they have recently taken in originating fresh congregations. This is, however, felt to tell upon

existing congregations, and the difficulty of harmonizing these somewhat conflicting elements is not slight. In some instances stations have been opened in various parts of England where there was no proper field to work upon, and the consequence has been that the energies of the parties have been frittered away. It is also felt that in the altered circumstances of England, it were well if some modification were made in the manner of working Presbyterianism; and accordingly we find that, at a late meeting of one of the Lancashire Presbyteries, there was a departure from the ordinary mode of procedure in carrying out calls to ministers in Scotland to settle in England.

### Home Missions.

In our last number we briefly answered the question, How are Home Missionaries employed? We subjoin reports, or extracts from reports, furnished by those who were supplying vacant congregations in New Brunswick, which will aid in answering the question then raised.

*To the Reverend the Presby of Pictou :*

I arrived in Chatham on the 4th of last September, and laboured as a missionary within the bounds of the congregation for eight successive weeks. The services on Sabbath were very well attended, and I was much pleased with the character of the audience. The Sabbath school and Prayer meeting, conducted in the usual manner, are in a healthy condition. Dr. McCurdy has returned from Scotland about six weeks ago, but such was the state of his health since his return that he has not been able to leave his room. I am sorry to add that it is the opinion of his medical attendant that he will not again be able to preach the gospe' to his people, and may not survive long. May the gracious presence of the Lord sustain him, and bless to his flock the affliction sent them in the illness and probable removal of their pastor.

SIMON FRASER.

*St. John, N.B., Nov. 1, 1867.*

*To the Reverend Presbytery of Pictou :*

At the beginning of November, 1867, I arrived in Chatham, N.B., in accordance with instructions received from your Presbytery, through the Rev. P. G. McGregor. My orders were to supply the pulpit of St. John's Church, and to continue doing so until further commands were forwarded to me. The congregation gave me a most cordial welcome, and acknowledged the



kindness of your Presbytery in so promptly ministering to their necessity. I commenced my labours on the first Sabbath of November, 1867, and ended (in obedience to a recall by Home Mission Board) on the third Sabbath of February, 1868. During my term at Chatham I preached twice each Lord's day, held service in outlying districts and attended to a weekly prayer meeting. There were numbers of the congregation sick, and these I visited. I had also to attend many funerals in connexion with our own Church, and also with the "Kirk." I return thanksgiving to Almighty God for His mercy to me in my ministrations. My health was singularly good this winter. The attendance on Church (especially by young men) excellent, and the sympathy of the people manifest both by word and deed.

When I came to Chatham it was quite evident that Dr. McCurdy was slowly dying. I had heard in Edinburgh, during a visit there, two months before I saw Dr. McCurdy, that there was no mitigation of his malady, and that aggravated bronchial affection had developed into serious pulmonary disease,—therefore I was prepared to find him quite ill. He, however, seemed to be unconscious of the rapid growth of his disease, and spoke very often of summer days to come and returning health. It was pathetic to hear this, when the shadow of death was so near. He grew gradually weaker, and at length, about the beginning of December, took to his bed, from whence he never rose. I bear most willing testimony to his uncomplaining submission to God's will; he truly possessed his soul in patience,—murmured not, but meditated on those sublime realities beyond and above this life, which he had so often discoursed of in his ministry of the word. He was visited during his last days by very many, and he spoke very feelingly to such of his flock as saw him. I was with him, reading and praying, as often as circumstances would admit. As you are aware, he died calmly, literally fell asleep in Jesus on the first day of this year.

The Rev. Mr. Law of Richibucto, having sent word to Mrs. McCurdy that he could not preach her late husband's funeral sermon, it devolved on me to do so. There were many circumstances that rendered this a most difficult duty. I had little time to prepare; my personal experience of the deceased was small since I knew him only as an invalid, therefore I could not use this to much advantage in the sermon, and also I could not get an exact enough estimate of him as a man or a minister, from mere hearsay, to serve my purpose. However, I prayed God to prevent me from error in speaking to the people concerning their late pastor, and I know I avoided indulging in extravagant allusions to Dr. McCurdy's

memory, without affecting the true things that could be said of him.

\* \* \* \* \*

During my service in the congregation they very heartily commenced a choir, and I have no doubt, under efficient measures, the service of praise in Chatham church will be first-rate. I feel myself bound to declare that the people of St. John's church are determined to abide right loyally by the laws of our beloved church.

My earnest prayer for this portion of Christ's heritage is that prosperity and peace may prevail there, and that grace may rest upon them all. I owe a debt of gratitude to Messrs. Russell, Marshall, and Sheriff, for great kindness to me; also to Dr. Thomson for counsel and assistance. Mr. Law could not leave his congregation vacant to visit Chatham and read the minute of your Presbytery, so I consented to supply his place on Sabbath, 16th February. Returning my respectful acknowledgments to the Rev. Clerk of your Presbytery, for his communications in reference to Chatham, so promptly sent to me.

I remain, yours, &c.,

ALEX. RAE GARVIE.

*To the Reverend the Moderator and other members of St. John Presbytery.*

According to appointment, I preached in Moncton on the third Sabbath (19th) of January, morning and evening. On the fourth Sabbath (26th) of January, I held divine service in Moncton in the morning and in the Scotch Settlement in the afternoon. On Sabbath, second of February, I conducted divine worship in Moncton in the forenoon and Shediac in the evening. On the second Sabbath (9th) of February, I preached at Bucouche in the morning and Cocagne in the afternoon. On all occasions the attendance was very large.

I may state that I visited about fifty families in Moncton and surrounding districts, and conducted religious worship in all. In every instance the people seem glad to see me, and extended a hearty welcome. We remember, however, that Paul may plant and Apollos may water, but God alone can give the increase. May our Divine Master bless abundantly the labors of his servants in this interesting field and elsewhere.

All which is respectfully submitted.

JOHN D. MURRAY.

NOTES BY MR. J. K. BEARISTO.

I preached by appointment on the first Sabbath of November in the morning in the church at Nerepis, to a large and very tentative congregation, (railway construction going on at the time), and in the evening six miles farther up the river in a scho-

house, in which, though the intimation had not been given until the close of the forenoon service, a considerable number assembled.

I was expected at Jerusalem in the evening, but through some misunderstanding I was not informed of this until it was too late to be forward, and, indeed, I did not know it till the Sabbath was past.

On the next Lord's Day I preached twice in the well finished church at Jerusalem. On Monday evening I held service in a school-house in that neighbourhood, and would have preached in Orange Hall on Tuesday evening, but a storm prevented the meeting.

In both sections of the congregation I experienced a great deal of kindness, was very favourably impressed with the people, and found them all anxious for a more frequent dispensation of the gospel than they at present enjoy. J. K. B.

N. B.—The congregation of Jerusalem and Nerepis have since applied to the Presbytery of York for a moderation of a call to a pastor, which has been granted, and we trust they may secure what Mr. B. truly remarks they all desire, a more frequent dispensation of divine ordinances.

## Our Foreign Missions.

### NEW HEBRIDES MISSION.

In our present number we lay before our readers Mr. McNair's letter of Nov. 26th, alluded to in the last *Record*. We also publish a letter from Mrs. Geddie to an intimate friend of her own, which will be read with the deep interest which her communications from the mission field have always awakened.

By publishing Mrs. McNair's "first impressions of the mission field," from the *Reformed Presbyterian Magazine*, we introduce the wife of our present Erromangan missionary to our readers in a way which they will appreciate.

A later mail has brought letters from all our missionaries except Mr. McNair, and also from Dr. Steel.

We have not room in our present number for the insertion of any of these letters, but will state a few facts of general interest.

Respecting the health of friends heard from, Dr. Geddie and family are well.

Mr. Morrison has continued to improve since his arrival in Sydney, but not so satisfactorily as when on the voyage Mrs. Morrison and child were well. Mrs. McNair had not, so far, derived much benefit from voyage and change.

Mr. and Mrs. Morrison had left Sydney for Melbourne in the *Dayspring*. The vessel had received but slight injury by striking on the rock in Sydney Harbour; and therefore proceeded without delay to Melbourne to be re-coppered.

Mr. Gordon remained at Sydney. We are pleased to find that Dr. Steel's statement, as given in our last number, that Mr. Gordon "had resigned connection with the mission, but had not abandoned mission work," was a little in advance of the facts of the case; and we present the explanation in the Dr's. own words, under date of January 28th:—

"The Rev. J. D. Gordon has not absolutely and definitely resigned. I do not yet know whether he will become our missionary or not. He may not do so until he has completed this year in your service. He is in this colony at present. He is evidently a devoted man of God, but he has had peculiar trials, by being so long on an island like Erromanga, without any fellow labourer. It is too great a strain on any man to be in such solitude and danger. Two and two ought to be the constant practice in settling missionaries on savage islands."

Our readers will thus notice that the invitation of the Church of New South Wales has not yet been accepted by our missionary, and probably will not, until he has been re-invigorated by a season of rest, and has again heard from this country: He is still resolved to return to mission work among the heathen, and whether as our missionary or as the agent of the South Australian Church, he will, we trust, be followed by many prayers from the Christian people of the Lower Provinces.

We cannot close these remarks more appropriately than by laying before the Church the concluding sentences of Dr. Geddie's report for the year past:—

"Let me solicit for our mission a continued interest in your prayers. Send us more missionaries, and send them without delay. Are there none of our settled ministers who would be willing to come, and

preach among these Gentiles, the unsearchable riches of Christ? They will find in these islands a somewhat rugged, but hopeful field of labour. May God, in mercy to a perishing world, hasten the time when "the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and he shall reign for ever and ever."

#### Letter from Rev. Mr. McNair.

*Dillon's Bay, Eromanga,  
26th November, 1867.*

REV. P. G. MCGREGOR, Sec'y. Foreign Missions, Halifax, Canada.

*My Dear Sir,*—The path of duty is now clear, at least to me. Mr. Gordon has resolved to go to Sydney this rainy season, and I have resolved to remain here. The Eromangans, so far as we are concerned, are pretty quiet. Soon after the departure of the Dayspring for the Loyalties, *Warrace Tak* the Chief of the tribe up the river, and who has more subjects than any chief about Dillon's Bay, exchanged presents with me. Natives generally are very fond of boxes to keep their little property together, and if they have a lock and key they are all the more appreciated—taking advantage of this desire of theirs I have doctored up a few of the boxes we got our stores in and handed them over to them as presents. A little kindness of this sort pleases them mightily. We cannot afford to allow anything to go to waste in this quarter of the world if we can help it. The sole of an old slipper is turned into good account in the shape of a pair of hinges for a box. *Warrace Tak* sent me a quantity of yams and three bunches of plantains, and I sent him one of these boxes containing a few small articles and a small pig. Since writing you last I had also several friendly visits from *Warrace, Nangari and Numpunara*, the other two principal chiefs about Dillon's Bay.

#### VISIT TO COOK'S BAY.

On the 15th inst., the Dayspring returned and in a few hours we were off in her for Cook's Bay. We came to anchor next morning, possibly near the very spot where Captain James Cook anchored nearly a hundred years ago. It is perhaps the best anchorage on this Island, sheltered as it is from the prevailing winds by a huge sugar-loaf-like mountain, possibly for 2000 to 3000 feet high, and very richly clothed with wood to the very summit, and named by *Cook Traitor's Head*, to commemorate the treacherous character of the Eromangans.

#### A VILLAGE.

There is a village at the bottom of this mountain opposite the anchorage, and there we soon landed, but did not find the villagers quite so treacherous as the famous naviga-

tor, if he landed at the same place, which is very probable; we however had some advantage, we were able to speak to the people. At first there were no women to be seen, and when I asked them if there were none in the village they answered in the negative. Mrs. McNair, however, was more successful, she said to some of the men that she would like to see their wives, when one said that he would send for his at once, and he was as good as his word, for in a few minutes there were three women making their way to us among the rocks on the sea-shore. I asked for the chief of the place, but was told he lived a long way to leeward—say seven miles by land and five by sea direct. I proposed to go to him at once, when a young man stepped on board to go along with us; almost immediately on landing at this place I despatched a messenger to Cook's Bay in order to learn the state of things there and to bring one or more chiefs to meet me on board the Dayspring, and if all well to accompany me on the Monday to *Ravelion*, after a sail of five or six miles we came to the chiefs' place, about a mile to the windward of *Putnuna Bay* proper. As we neared the beach we noticed a pretty large number of stalwart, naked, painted savages on the shore—we landed amid a crowd of men, but no women and very few boys. We spoke, but still they were very shy, I asked for the chief *Nowi*, thinking he was the highest chief of the district, they said that he was at the adjoining village not many yards off. I asked them to bring him to me as I wished to make his acquaintance, they then said that he was lame. I said I would go to see him at the village, meanwhile a single woman made her appearance, Mrs. McNair approached her with a string of beads and a looking-glass and spoke kindly to her, but still she seemed terribly afraid, it appeared she never saw a white woman before.

#### NOWI'S VILLAGE.

The mate and myself reached *Nowi's* village but behold he was in hiding. One of my men, however, went in search of him but could not persuade him to come to see me. I asked the reason, when they replied that he was afraid that I would make him sick. I addressed a few words to the people saying that I rather loved him and had a wish to make him sick. I then enquired there was another chief, and who was really the highest chief of the district.

#### VISIT TO LIFU.

I was then told *Lifu* was the highest chief and that he was not far off. I said I would come to me I would give him a knife, and made at once for the boat, but our way thither a number of women and some children saluted us very kindly through a fence. It seems the woman who

received the beads and looking glass returned and reported favorably of the *white* woman. By this time Mr. Neilson, Mrs. McNair, and some Aneiteumese had gone up the side of a little river in order to get a drink of fresh water. I ordered the boat to be taken up to the mouth of the river. When fairly on the water, I was told *Lifu* was beside me. I at once fulfilled my promise in regard to the knife. *Lifu* being a high chief he had his speaker along with him and at first spoke very little to me except through this channel. We reached his place which is rather nicely situated on the rising ground close to the mouth of the little stream, Mrs. McNair wished to see his lady, but we were told that he had many. He was quite willing however, to introduce Mrs. McNair to them, but when he reached the house they were off to the plantation or some where out of sight. He then of his own accord wished me to remain with him, and that he would protect us both, I thanked him, but did not consent then until I would have the report from *Raveliow*.

#### LIFU IN THE DAYSPRING.

I proposed however that he should go with us to see the *Dayspring*, and that I would return with him on the following day—*Sabbath*—and have reading and prayer with the people. He consented at once, leaving his *bow and arrows* in the house. In a few minutes we were all on board the boat but the *Mate* had enough to do to get it cleared, so many were so eager to get off in order to see the *Dayspring*. The chief admired the *Dayspring*, exceedingly, and was not less delighted with the *cabin*. I allowed the speaker to accompany him, and when I got them on board I put a shirt on each of them. The chief wished to remain with his people in the village opposite—in case he might get sick on board—he was landed accordingly, and the

#### DEPUTATION FOR COOK'S BAY

taken on board. They consisted of two petty chiefs, the teacher *Umou*, an old man and two boys. Their report was unfavorable. They are fighting there amongst themselves, they had killed a petty chief the night before we reached. The deputation were afraid to come by the direct path to *Putnuna Bay*, and would on no account return by it with me on the *Monday*, and the way they came and intended to return was, they affirmed, lonely and difficult, over hills and valleys. They agreed it would be as well for me, meanwhile to remain with *Lifu* at *Nora*, and I could visit them occasionally.

#### DIVINE SERVICE.

On *Sabbath* the wind was strong, so we concluded it would be as well to have our meeting at the village opposite, we landed

accordingly and had a nice meeting with the people among the rocks, (27 men and 5 women being present,) I addressed them a few words on the love of Christ, love to one another, and the object good men in Britain, America and Australia had in view in sending us and the *Dayspring* to visit them. A number of women gathered round Mrs. McNair, who seemed quite delighted with her long hair. I explained to the chief that the wind was too strong for the boat to return, but if the wind was favorable on the morrow the boat would be sent with him.

#### NEGOTIATIONS WITH LIFU.

Early on *Monday* morning we landed the *Raveliow* men, and took the chief and his speaker on board. The Captain kindly made him a present of a large axe and gave the speaker a large butcher knife. We were soon off with a breeze of fair wind for *Nora*. While in the boat we talked about many things. He seemed now to have no further use of the speaker, as you may easily guess when I tell you of my new relationship, for he declared I was a brother of his.—When near the land he pointed out to me his other place, for like our Dukes and Lords at home, he is not content with one or two houses, but he has not less than half-a-dozen. After landing and seeing both his places and taking a fair view of the district around, I fixed on an elevated spot at *Nora* on the chief's ground—after inspecting the spot and then going over it with the *landlord*, *Mate*, and a sufficient number of natives—I sat down on a stone and wrote the following charter in *Eromangan*, which for your benefit I shall translate:

"I *Lifu N. O. Kelian*, Chief of *Nora*, sell the land which we have just gone over here at *Nora*, to *Jakobo MacNair*, *Misi*, for five hatchets, eleven butchers' knives, three pocket knives, and a lot of beads.

his X mark.

Witness.—Richard Davies, *Mate*.

Unimpon Yomet.

#### ANOTHER VISIT FROM NOWI.

While writing the above the other chief *Nowi* made his appearance amid the crowd. When he was pointed out to me I rose to shake hands with him, but he was still timid. I asked him why he was afraid of me? that I did not hate him, but loved him. *Lifu* then stepped forward and spoke to him for a few minutes, after that he asked me for a pair of scissors. *Lifu* asked when would I come to take possession? I replied six months hence. He thought that long. So that we had to explain that the vessel had to go to *Sydney* first, and that *Sydney* was far far away.

#### DEPARTURE.

We were soon on board the boat and off, and the chief after us into the water waving

his hands. We arrived at Dillon's Bay next morning, when Mr. Gordon informed us that he had made up his mind to go to Sydney. The Dayspring went on to *Fate* and arrived there the same evening. Mr. Neilson called to see us on the return on Saturday last, informing us that Mr. Morrison is very ill indeed. We faintly hope the change to the colonies may do him good, and he may be able to return to his station. He is such a sensible good man. Mr. Neilson takes charge during his absence. Dr. Geddie will tell you how the maddened *Tanese* opposed the landing of Mr. Neilson. They seem poor ignorant creatures, more determined now than ever to reject the offer of salvation. How sad! What a hold the devil has of poor sinners! I dare say, however, his *friends* the traders have a good deal to answer for in regard to this last open resistance.

We are wearying to get over to the other side.

With kindest regards and best wishes, in which Mrs. McN. cordially joins.

I remain,

Yours very truly,

JOHN MCNAIR.

Extracts from letter from Mrs. Geddie, November, 1867.

When I wrote you last, nearly a year ago, I think I had commenced teaching. I had forty scholars, and taught on till the 21st of May, when our little grand-daughter made her appearance, and I was obliged to remain at home for some days. At this time the whooping cough broke out and entirely interrupted the school for five months. The cough cut off a great many children and several adults. Among those who were carried off was Selwyn, the son of Lathella our chief. He was about ten years old at the time of his death—a tall, bright, fine looking boy. He appeared quite delighted to see us return to the island, and spent the greater part of his time about the mission premises. He was of a very affectionate disposition, and if any of our family were unwell he made a point of coming every day, to visit them and ask after their welfare. In school he was like boys of his age, fond of play and fun rather than learning; yet he did learn, for he had good abilities. He was very truthful, a trait of character not often found in native children. He seldom or ever told tales. When he saw other boys or girls do anything he knew we very much disapproved, he would tell us of it as a matter of duty. On Sabbath afternoons he used to come to me to assist him with his lessons, and appeared pleased that he could do so. Indeed he always seemed to look upon me more as a parent than anything else; and though

always respectful was never afraid or ashamed to ask me for anything he needed or wished for, and when refused anything never showed any displeasure. He had whooping cough nearly three weeks before I thought him ill; then I brought him honey and made him a bed in the sewing room, where he used to lie alone all night coughing and restless, yet he did not wish any person with him. He kept up about two weeks, but gradually grew worse till he was confined to his bed. He had a great deal of fever and coughed very much, but he was very patient, and never refused to take anything; I told him would be good for him. Mr. Geddie was absent when he was taken ill. On his return Selwyn got out of bed in the evening to welcome him home. Mr. G. asked him, jokingly, if I had been good to him. He answered Ahe! (a strong exclamation) she is my mother. After this he was unable to get up, but when Mr. G. went out to see him he asked him to pray with him, and while he delayed for a little he said very earnestly, as if he thought Mr. G. was hesitating, "it will not be bad, it will be good." Mr. G. assured him he thought so too and prayed with him, and every day after he requested him to do so. He had now been so ill that his friends came to attend him and sit up at nights; and they told me that they heard him often praying in the night, and he never omitted to mention every member of our family in his prayers. One day, when talking to him of heaven and the love of Jesus, and what he had done for sinners, he said, "Missi, don't tell this to me only, tell all the boys, I wish them all to know." Another time when he was very feverish and restless, I sat beside him, trying to soothe him if possible, and putting my face close to his I began to sing in a low voice, "There is a happy land," &c. Very soon he became quite composed, and joined me in singing that and one or two other hymns. On the night of his death, when suffering very much from exhaustion, he asked for me. Some one said Missi is here, he answered she is indeed my mother. On some of those around him expressing pity for him, he said, "Why do you pity me, this is God's love to me." During his illness he loved to have me talk of his mother and little brother being with Jesus. When in health he was much interested in scripture stories, and was very fond of scripture pictures, and never tired of having them explained. He had an enquiring mind, and was a very intelligent boy of his age. But he is gone, dear child, and you cannot imagine how much I miss him. I loved him for his own sake, and I loved him for his mother's sake, who was as a daughter to me. When dying she left her children to my care. One soon followed her. I took care of him while he

lived. Now Selwyn is gone too. They are both with her, where they need no more the imperfect care I could give them.

\* \* \* \* \*

I commenced my school again in September, and have about thirty-five children. Four of my favourite scholars died with the cough. Ladela assists me at present in the school, and an excellent assistant he is. He keeps the boys in order. They used to try my patience and my strength very much before he came. They are so unaccustomed to anything like order or discipline at home, that I found it impossible to keep them quiet when I left them to attend to the girls; but now they are very good, and we are getting along nicely. I teach from ten to twelve every day except Saturday. On Monday, Tuesday and Thursday the girls learn sewing in the afternoon. On Wednesday I have a Bible class with the women, which occupies an hour (from two till three) before the prayer meeting. I wish to get a great many more scholars than I have. All the children near come to school; but we wish to have boys and girls come from the distant villages to live on the premises, but cannot get nearly so many as we wish. I have only ten girls and five boys at present. Many of the children are orphans, and are not looked after. They would rather play and roam about than attend school; and parents do not like their children to come here lest they suffer from hunger, and they do not like carrying food very far. Others prevent their girls from coming lest they get married here. The females are so few that each "land" likes to keep their own. These are some of the obstacles we have to contend with, but I cherish the hope that we shall be able to surmount some of them soon, and all bye and bye. \* \* \*

Since writing the first part of this letter I have had quite a large addition to my school. It is quite full now. Mr. G. has promised too to allow me to try my long cherished plan of an industrial school for the boys who are running wild. If I am allowed to do as I wish I think that ere very long they will raise plenty of food for themselves. I think I have a young man now who will look after the working department and live with the boys; but I will write you again about it.

After the *Dayspring* returned from Melbourne in June, we were kept very busy in attending to the sick, and improving our premises. We had our old dining room taken down, as we could not prevent it leaking where it joined on to the stone house, and replaced by a new one so cozy and home-like that we like it better than any other room to sit in.

In September the missionary meeting took place here. We had a house-full.—There were babies in every direction. Of

the ten children, four were infants. Our premises looked very cheerful. You would see ladies in their night dresses flying about here and there, looking after their babies; and children amusing themselves among the trees; and natives of different shades and costumes sitting about in all directions. We accommodated all the ladies and children. Three of the gentlemen went off at night and slept on board the *Dayspring*. At meals we had a jam—four had to sit at a corner table at every meal. Still, we had a very pleasant, and I trust not unprofitable, time together.

Lucy has a very nice little girl, nearly six months old. We shall miss her very much when she leaves. Mr. Neilson and she will likely go to Fato for this rainy season, as Mr. Morrison is going to Sydney on account of his health. Ella is growing tall and improving in her studies with Lucy. Lizzie is still in Melbourne. We expect her here next year when the *Dayspring* returns.

Mrs. Captain Fraser has a very nice little house on a hill near us. She has two little girls. Her baby has been very delicate for some time. They will soon be leaving for Australia.

We have had a great many vessels this last year, and might have heard every two months from home, if friends had only written. \* \* \*

(From the Reformed Presbyterian Magazine.)

### First Impressions of the Mission Field.

BY MRS M'NAIR.

DILLON'S BAY, ERROMANGA,

August, 1867.

MY DEAR MRS. C.—It is now seventeen months since we left old Scotland. We have seen God's wonders on the mighty deep,—have visited Melbourne, Sydney, etc., have sailed among some of the islands of the New Hebrides, and are now located on blood-stained Erromanga.

Mr. M'Nair and I spent the rainy season on Aneityum beside Mr. and Mrs. Inglis. We occupied a nice little cottage belonging to Mr. I., situated on a hill called Solynapij and about a quarter of a mile from the mission premises. We had an Erromangan couple living with us for the sake of the language; and I hope we learned something from Mr. and Mrs. Inglis' long experience on the mission field. When on Aneityum we had the privilege of partaking twice of the Lord's Supper in Mr. I.'s church. It was an intensely interesting sight. The natives were respectfully clothed, the utmost order and silence prevailed, and all seemed deeply impressed. We had

lately visited some of the heathen islands, and seen the natives running about like the man among the tombs. Now we saw the Aneityamese sitting at the feet of Jesus, clothed and in their right mind. We felt that with God nothing is impossible.— During our stay at Solynapjis, both Mr. M'Nair and myself suffered a good deal from fever and ague; had we been alone on a heathen island, I don't know what would have become of us, for we were at different times ill together.\* As it happened we were well looked after. Mr. Inglis took a fatherly care of us, while Mrs. I. was kindness itself. Before returning to Erromanga we spent four weeks with Dr. and Mrs. Geddie. They have a fine large church built of stone; it is very wonderful how it could be erected by natives, and without the proper implements. Their house is also built of stone.

#### VISIT FROM TANNESE.

A few days after we went to Aneliganu hat, six Tanna men came to visit Dr. and Mrs. Geddie, and Mr. and Mrs. Neilson; two of them wore coats, while a third, as if wishing to show he possessed one, walked boldly into the parlour with his under his arm; the others had no clothing. They had a few fowls which they wished to give in exchange for scarlet braid and ornaments to decorate themselves on a coming feast. On the evening of the same day Dr. Geddie and Mr. M'Nair took a walk to see the white man who came in the boat with them from Tanna, hoping to learn something of the state of the island. Mr. M. was much shocked to hear one of the traders remark that a little tobacco would do the natives more good than teaching them to read the New Testament. What an evil influence those traders have over the poor, ignorant, dark hearted heathen! On the 21st of May Mrs. Neilson presented her husband with a daughter; and on the 1st of June the *Dayspring* came to anchor, when our hearts were gladdened by good news from home. On the 5th she again weighed anchor, and sailed for the other islands, with Dr. Geddie, Mr. M'Nair and myself, as passengers. Before, however, proceeding to the ship, we had worship in Dr. Geddie's parlour, conducted by Mr. Inglis, who commended us to Him who holds the waters in the hollow of His hand. On the following morning touched at Fotuna, where Mr. and Mrs. Copland were settled at the end of last year. As there is no anchorage, the vessel lay off and on. Mr. C. was soon on board, and we were glad to learn that they were all well. The natives are quiet, but very shy; a few attend public worship. A number of those who came on board were painted, and very savage looking. In the afternoon we anchored in

#### PORT RESOLUTION, TANNA.

As Dr. Geddie was anxious to have an interview with Noughka, who is the chief highest in rank at Port Resolution, and he being from home when we reached Tanna, we lay there from Thursday till Monday morning, when his highness made his appearance. Seeing he is a personage of such importance, perhaps you would like to have some idea of his appearance. He is about 5 feet 4 inches in height, and stout built; his dress requires no description, for he wore none. His hair was dressed most elaborately; it must have been divided into several locks, each lock being carefully bound round with the rind of a creeping plant, which made it resemble cord, with a curly friz at the end (this appears to be the favourite style in Tanna); it is thrown back off the forehead, and hangs down behind. At a distance one might mistake them for wigs—of course they are not dressed every day or month either, I suppose. A piece of fringe rolled up was placed on the top of his head, then a strip of red calico bound round and tied on the top of the fringe. Round the roots of his hair, and one half of his face, with the exception of the nose, was painted red; the remainder, black by nature, was still more so by paint. His ear-rings, which were made of tortoise-shell, varied from 3 inches in circumference to about 4½, with small ones suspended from the large ones, and so numerous, that though I made the attempt to count them, I had to give up without having my curiosity gratified (of course it was from a distance I viewed them); while owing to their size, number, and weight, the lobe of the ear looked as if it would soon give way. Round his neck he wore a greenish stone, about 4 or 5 inches in circumference, strung with a piece of red calico, and above that an ornament of mother-of-pearl. On his right arm he had a bracelet of amber and white beads, and on his left three rows of white shells, rather larger than a hen's egg. Dr. Geddie invited him down to the cabin in company with other two chiefs of lower rank, one of whom is favourable to Christianity, and wore a shirt; the other, like his friend Noughka, is a heathen, and, like him, wore no clothing, but did not spare the paint, and had a white feather about 3 feet long stuck in his hair. Dr. Geddie wished to know if they would protect a missionary if settled among them. They all agreed that, as they were about to commence war with some of their neighbours, it would be better to wait a little, so we spread our sails to the wind and left noble Tanna much as we found it.

The Tannese are great traders, and from their frequent intercourse with foreigners

are very knowing. They brought plenty of yams, fowls, etc., on board for sale; one of them had a cat to dispose of, and another, who had evidently been at the hairdresser's, brought his wig, hoping to get a purchaser. I would have liked it as a curiosity, but was afraid I would get more than I bargained for. One day I had a guava on board, the only one I had in my possession, the seed of which I wished to preserve. A Tanna man, however, seeing it appeared palatable, though he would not accept the half I offered him, begged the seed, hoping, I suppose, at some future time to make trade of the fruit; of course I let him have them. They were much amused with my knitting, and seemed to think it wonderful how the ball of cotton could be made into something like cloth so easily.

On the afternoon of Monday we reached

#### ANIWA.

Aniwa, like Fotuna, has no harbour, so that Mr. Paton, like Mr. Copeland, had to be content with a flying visit. I was again disappointed here by not getting on shore to see Mrs. Paton and children—there being a heavy swell, the captain thought it would not be easy landing. Dr. Geddie and Mr. M'Nair, however, managed it, and Mr. Paton came off in the boat. They are very comfortably settled, and the work seems to be advancing.

Erromanga was our next calling place, but as the wind was not favourable for Dillon's Bay, we passed and made for

#### FATE,

And dropt anchor in Fil harbour on Tuesday afternoon. In a few hours Mr. Morrison was seen drawing near in a canoe, and in a few minutes we welcomed him on board. He looked thin, and I thought a little careworn. They had had an anxious time at Errakor. Mr. Morrison had settled a teacher in a place called Ortab at the end of last year. It appears that some of the inhabitants had an old grudge against Timothy's tribe, that being the name of the teacher, and killed him. Then the tribe to which poor Timothy belonged seek not only to revenge his death on those who committed the deed, but also on the little Christian band for not protecting him. Dr. Geddie accompanied Mr. M., on shore, and Mr. M'Nair and I went on shore on the following morning. Mr. and Mrs. Cosh are also at Errakor with Mr. Morrison. Mrs. M. gave us a hearty welcome, and introduced us to a little stranger, who is, I understand, to be known to the world in future as James Cosh, jun. Mr. Morrison's house is situated on a little coral Island, only about two or three acres in size. The house is made of basket work, which is neither air nor water tight; it is, fortunately, a healthy spot.

#### ERROMANGA.

On Thursday we again unfurled our sails, and beat back to Erromanga. We sighted the island on Saturday afternoon, but as it was dark before we reached Dillon's Bay the captain did not venture in till next morning; we had breakfast, and then came on shore to native worship, and in the evening Mr. M'Nair preached on board in English. We were nearly a fortnight on board, and, notwithstanding sea-sickness, enjoyed our trip very much. Captain Fraser is not only an able seaman, but does all he can to make us comfortable and happy while on board the *Dayspring*. The *Dayspring* is a great boon to us; what could we do without her? She is the only source of communication we have between the islands and the colonies. Long may she be spared to us! You will doubtless have heard of the wreck of the beautiful new *John Williams*, lost in a calm off Savage Island. But now for a little about Erromanga, which is to be the scene of our future labours. We are at present at Dillon's Bay, which is Mr. Gordon's station. Mr. M'Nair is appointed to Cook's Bay; but as a civil war is raging there at present it is not open for a missionary. The house and premises here were built by sandalwood traders, and bought from them by the Mission about two years ago. The house is situated in a valley, about twenty yards from the Harris River, and a quarter of a mile from the bay. On the opposite side of the river, near the point, is the spot where Williams and Harris fell, and nearly opposite, a little higher up, is the hill where Mr. and Mrs. Gordon (brother to the present Mr. G.,) were murdered by these blood-thirsty sayages; in the valley below we see the white wall which their brother has built round their graves, shining through the trees. "They rest from their labours." With these remembrances ever before us, can you wonder we feel that the time is short, and life uncertain.

#### WAR AND DISEASE.

The Erromangans are almost constantly engaged in war, and, in this quarter, live in large caves by the sea shore. We visited three of them at the end of last year. They seldom move far from their own door; except by engagement to fight, and never without their clubs, or more commonly their hatchets. A battle took place about a mile and a half from this a few weeks ago; one man was killed, and several severely wounded. Owing to their numbers being so reduced by constant warfare, they stop when one falls, mourn his death for a time, and then another fight. Their weapons of war are the club, hatchet, bow-and-arrows. Many of them have guns, but I believe they do not use them in their en-



gagements. Their mode of warfare is not so destructive to life as ours, but it seems so savage to be smashing each other with hatchets. It is very sad to think of them living only for each other's destruction—literally hating and devouring one another. Shortly after the last battle took place sickness broke out among us. It seems to be something similar to the epidemic which visited Aneityum last year, and which is so well described by Mr. Inglis in one of his letters in the Magazine. Many have fallen victims to this malady, and, I fear, exchanged a life of sin and misery for one of "weeping and wailing." Some of the greatest enemies to Christianity have fallen, a few of whom were able to read. On Saturday, 25th July, a lad died here after twenty-four hours illness. On Sabbath we followed his remains to their last resting-place. The burying-ground is situated on the heights, and so very difficult of access, that it astonishes me how they managed to carry the body up. It was almost more than I could accomplish even with a little help. The body was wrapt in mats, and laid on a bier. One man took the head, another the foot, the natives following in single file, men first, then women, and a few men behind. When we reached the spot the corpse was laid in the grave, a few cocoa nut and other leaves were thrown in, and then all covered over with earth. Mr. Gordon read a few verses, and addressed the natives, and one of the teachers, at Mr. Gordon's request, engaged in prayer. We then descended, much impressed with the shortness of time and certainty of death. He leaves few friends to mourn his loss, and those who do, mourn, I fear, as those who have no hope, fighting in Satan's service here. How distressing to think he has gone to reap the fruit of his labours hereafter! At one time Mr. Gordon hoped better things of him, but he choose the pleasures of sin. He came here from the war cave on the Tuesday previous, with a man who was sick, but has since recovered. How much need have we to be up and doing! While I now write the death-wail again falls on our ear. A lad who has lived on the premises for some time has just breathed his last; he is one of those of whom it may be said he died with hope. This sickness, we fear, will have a bad effect on the island, as the heathen always seem to think that Christianity brings disease. The other day Mr. M'Nair and I took a stroll up the river, on the mission ground; two natives followed us, hatchets in hand, and we were quite pleased to have their company. At the tea-table I remarked to Mr. Gordon that we had such a pleasant walk. "Yes," he replied; "and the natives have just been to me requesting me to tell you not to go out walking beyond the mission

premises alone." One might be content to remain within the yard when we have plenty to do, and at liberty to walk out at pleasure, but the idea of being fairly imprisoned makes us long all the more for freedom.

#### OUR WORK.

In the morning Mr. Gordon and Mr. M'Nair go into school at seven o'clock, and at ten I have a sewing class. I have first sought to supply my women with a little bag, or rather print to make one, and then furnished them with needles, needle-case, thimble, scissors, and some good Paisley thread. I like the natives very much; some of them are kind and affectionate; they seem so pleased to have a white female among them, and one, especially when I laugh and talk with them, takes me quite into her arms. There is more, my dear Mrs. C., I would like to tell you about, but must reserve for some future occasion, as the *Dayspring* is in sight; and as she has no particular business here to-day but take up the letters, she may not even anchor. Mr. M'Nair joins me in kindest regards to all our kind Paisley friends, especially Mr. C., and with love to yourself.

I am, etc.,

MARY G. M'NAIR.

#### TRINIDAD MISSION.

The Bermuda Mail Packet which arrived on the 17th April, brought letters from Rev. Mr. Morton, as well as from the New Hebrides Missionaries, via Panama.

Having already in print for this number, some extracts from letters written both by Rev. Mr. Lambert, and by Mr. Morton of San Fernando, we must defer publication of his last letter, descriptive of his work till May. Part of his time was occupied in looking after the repairs of the mission premises, which were nearly completed at date of writing, March 20th.

The roofs both of church and dwelling house have been covered with galvanized iron, involving considerable expenditure, but at the same time greater security against fire, facilities for obtaining supply of water, comfort in the rainy season, and probably the truest economy in the end.

Mr. and Mrs. Morton and child were well, and had met with a continuance of kindness.

"We consider the weather (he says) very pleasant, but the showers trouble the planters in their sugar making, and the natives

complain of its being cold—thermometer from 65° to 90°. Certain it is there is a good deal of fever and colds among the people.”

*Extract of Letter from Rev. Geo. Lambert, dated San Fernando, 7th Feb., 1868 :*

“Mr. Morton’s arrival here has excited a good deal of interest among all classes. We had very excellent services in connection with his induction. It may be well that I should explain to you that at our meeting of Presbytery in October last, we arranged for an induction service, should Mr. Morton have no objections to that. None of us regretted our having had them. We had a service in the evening, the proceeds of which (\$56) after defraying expenses were given to aid in making repairs on the premises at Iere village. Our Presbytery is in connection with the United Presbyterian Church of Scotland, and strictly speaking we have no right to induct Mr. Morton, yet as it is very desirable that we should appear to be substantially one, we thought it well to induct him in the usual way, giving him by the induction service, and the soiree, if I may be allowed the expression, an ecclesiastical and a public welcome. You are probably aware that there is a Portuguese congregation in Port of Spain, in connection with the Church of Scotland, whose Minister and elder meet with us in Presbytery. Our congregations here are thus connected with three distinct yet sister Churches, and my own impression is that while we are yet depending on other churches for help, it is to our mutual advantage that we meet as a Presbytery, and act together here as one church. And yet while we do this we should carefully avoid interfering with matters which would more specially belong to our respective Mission Boards. In other words Mr. Morton and his elder from Iere village, sit in Presbytery and occupy the same position here that any of us do, are *entitled* to any counsel, help, encouragement, that we can give. At the same time he is as much subject to the control and direction of your Mission Board and Synod, as if he were the only Presbyterian Minister here.”

*Extracts from private letters from Rev. John Morton :*

“As to the accessibility of the Coolies, I believe they are quite accessible. We have been living here as patiently as we could while our house was being made habitable, and I have gone among the Coolies, in the town of San Fernando, and on the neighbouring estates more or less every day. They use what English they have and I use the Hindostani as I acquire it. With many I can get along pretty well, and they

speak freely on the subject of religion. some will agree with every thing you say, some will dispute, but if a person were able to use their language freely and read to them in their own tongue and *alphabet*, he would get a patient hearing. The Hindostani is printed in three alphabets,—the Persi-Arabic, which the Mahomedans use, the Negari which the Hindus use, and the Roman accommodated. When the Hindus see the large Nagari characters it excites their interest, and inspires confidence. Copies of the Gospel in this character have been circulated, and I came across a copy of Matthew’s Gospel, which was owned by a Cabajee (priest) who read it, and the man in whose house it was, could tell me many things which it contained. Many seem in this way and from contact with christians to have received an acquaintance with the truth and profess to believe it. Only last night a cabajee gave me very correctly the story of Adam and Eve. But few of them can read, and one who can has an influence. I suppose that is the reason why the cabajee used the gospel.

“The children born on the Island are a fine healthy race. Few of them attend the Ward Schools, and there is here a wide field for operations. As to the result we can say nothing, for the work is untried. I expect very many difficulties; but when I think of 25,000 Heathens and 2000 more expected this year, and when I look at the fine intelligent looking race of children growing up I feel that our duty is to go forward, and leaving results to God, to labor as diligently and suffer our trials as patiently as we can, and perhaps in seven or ten years, those who live so long may see the green blade or growing corn, or perhaps in places the ripening harvest.

“Yesterday my spirit was moved within me as I stood by a Coolie place of sacrifice. A pole and flag indicated the spot. There stood an altar of mud, very small. Two stakes were driven into the ground a few inches, two pieces of wood passed through these stakes forming a sort of yoke. In to this is placed the neck of the goat to be sacrificed. A single blow severs the head from the body. The blood is burned on the altar and a feast is made of the body. On the altar lay the ashes of some recent sacrifice. All this spoke of conscious guilt, the necessity of propitiation, and that by blood.

“Iere is the very best position on the island for the work. I cannot give exact figures for the inspector of immigrants is ill, but there are I feel confident, not far from one hundred Coolie families settled on their own pieces of land, within a mile and a half of our premises. Within about the same distance there are, I dare say, about five hundred labourers on estates, besides

children, and beyond that distance estates lie close on almost every side. A good gravelled road leads to San Fernando, six miles distant, and a tramway passes within a mile of us. Then there is the small coloured congregation to care for.

The great stumbling stone of the Mohammedans is, "How could God have a Son," not the eternal sonship, but the incarnation of our Saviour. They are often very acute, and one requires to be prepared to meet them. There is certainly plenty of work to be done here. When they break loose from their faith, they often get drunk, and this has been sadly the case with some who profess christianity. Total abstinence will be the only safe course for the Missionary. Sober Heathens and Mehommedans and drunk Christians would be an unspeakable reproach. Their first English is generally cursing and oaths. Thus if left uncared for, they will go from bad to worse. It cannot be the will of God that they should come here in thousands to sink into a lower depth of sin. Every one says—indeed every one who thinks must feel—that something should be done, and I think we are called to go forward in it as God's work."

"As to results, I am not elated with hope, nor am I hopeless. Something can surely be done to save the children, and if, as people here say, little is to be made of the grown up people, still we ought to hope in God, who by his spirit can do great things for us, and make us glad. I am afraid if it be according to our faith, the result will be small, but God can do for us exceeding abundantly above all we think. I often feel cold enough and faithless enough, but I feel that my conscience would condemn me were I to shrink from spending and being spent for this people."

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## News of the Church.

### The Closing of the Hall.

The Theological Course was closed by a meeting of the Board of Superintendence, with the students and other friends, in the large hall in Gerrish Street, on the 9th ult.

The meeting was opened by prayer by Rev Wm. Maxwell, who presided. Dr. King gave a brief review of the Course, stating that though the number of students was unusually small, that their conduct and progress had given him great satisfaction. Short speeches were then delivered by Rev. P. G. McGregor, J. S. McLean, Esq.,

Messrs. Logan and Murray, and the closing address by Mr. Maxwell.

Mr. McLean spoke on the obligations and encouragements to earnest and present work for Christ; Mr. Logan on the desirableness of the students prosecuting their classical and literary studies, and Mr. Murray and the chairman gave excellent counsels respecting their conduct as evangelists.

The following address to Dr. King was then read by Mr. Gunn, on behalf of himself and fellow students, to which the Dr. with evident emotion gave the subjoined reply.

#### ADDRESS.

To Rev. ANDW. KING, D.D., S.T.P., &c.

Rev. and Dear Professor,—We, the students of Theology have noticed with deep regret the announcement made by yourself at the last meeting of Synod, of your intention of retiring at the close of this Session from the active discharge of your duties as Professor of Theology. Knowing, as we did, the delicate state of your health previously to that period, we presumed that this circumstance had induced you to make this intimation; and therefore while we offer up our hearty thanksgiving to the Great Head of the Church, for the vigorous health which you have enjoyed, and for the uninterrupted attendance which you have been enabled to give to your classes during the past term, we humbly express the hope, fondly entertained by us, that your intention may not be carried into effect, but that we may still enjoy for a longer period the advantages of your professional abilities.

If, however, under the Providence of God advancing years and declining health render necessary the resignation of the chair the duties of which you have so efficiently discharged for the twenty years you have laboured in Nova Scotia, we beg leave to embrace this opportunity of expressing our sorrow, not only at losing a revered *Teacher* whose instructions have enlarged our knowledge of divine truth, but also at being deprived of a kind *Friend* whose counsels and courtesy have won our confidence and affection.

We feel unable adequately to express our own appreciation of your services as Professor of Systematic Theology and Church History, nor can we fully estimate the benefit which the Church has received from your connection with her Educational Institutions. Further, your retirement will occasion to us personal disappointment at our not being able to complete our Theological studies under your instructions.

But we trust that the publication of your lectures on the Institutes of Theology, will, to a certain degree, compensate for this loss; for we are sure that a work containing these valuable expositions of divine truth would be hailed with satisfaction by Bible Students, and would be retained as a memento of a beloved teacher by those who have studied under you.

We beg leave in closing to convey through you our kindest regards to Mrs. King, and pray that you both may in the good Providence of God, be long spared in the enjoyment of health of body, vigor of mind, and peace of soul, and when your earthly course is ended that you receive the crown of glory that fadeth not away.

CHARLES S. FRASER.  
ALFRED B. DICKIE.  
JACOB LAYTON.  
EDWARD GRANT.  
WILLIAM GRANT.  
SAMUEL GUNN.

College Hall, April 9th, 1868.

DR. KING'S REPLY.

*To the Students who have been attending the Classes of Theology and Church History in the Presbyterian College, Halifax, during the Session 1867-8.*

*My dear Friends,*—I thank you most cordially for your warm-hearted and very complimentary Address.

It is true, that the state of my health last year impressed me with the conviction that the Synod should be informed of the great probability of an early vacancy in the Chair which I occupy; lest delicacy to me might prevent them from taking the necessary steps to have the vacancy speedily supplied, and the interests of the Students might thereby suffer. Through the kindness of God, I have felt myself greatly recruited this winter; and, as it was from no unwillingness to go on with my work that I gave the notice you refer to, I shall regard it as a continuance of God's goodness to myself at least, should he permit me to continue a service which I have felt to be very delightful. To pass indeed directly from the Class room, where we can see only as through a glass darkly, to the unseen realities of which we try here to form some right conception, would be a most blessed consummation.

When we think of these things we may well be surprised as well as saddened at the thought, that, in a professedly Christian population, of whom many no doubt are living under the power of divine grace, there are so few who lay themselves out for the work of the ministry, whether as pastors of congregations, or as Professors of Theology. It is not to be denied that there are many trials and grounds of anxiety, peculiar

to those who watch for souls as those who must give an account, and that they must not look for much of this world's goods. But what are these things to men who have the promise "as thy day so shall thy strength be;" and whose daily employment it is to make themselves more and more acquainted with those things in looking into which the angels in heaven find an increase to their blessedness!

I have felt it as a high privilege to be helpful to you in your studies. Whether I shall be able to prepare any of my lectures for the press is doubtful; but the labour in preparing them, such as they are, will not be lost, if they have helped to prepare your minds for the work of the ministry, in which I trust you will at no distant time be engaged; and in which I pray God you may be abundantly blessed.

I thank you for your kind remembrance of Mrs. King. She has taken a warm interest in you all, and joins with me in earnest prayers for your happiness, and for the blessing of God upon your labours, wherever you may be called to serve him.

ANDREW KING.

A pleasing and promising feature of the meeting was the presence of a good band of Dalhousie students, who evinced a deep interest in the whole proceedings, which were closed with prayer, that the Spirit of the Lord might fill these youthful evangelists with zeal for the glory of their Master, in the salvation of sinners and in the revival of his cause.

Dalhousie College.

The Winter Session of Dalhousie College was closed on Wednesday the 22nd ult. Six Students graduated. Fifty-three were in attendance during the term, 29 of whom were in the Undergraduate course. Professors and Students have enjoyed good health during the winter, and the work of the Session has proved highly satisfactory.

Special Religious Services.

Most of our readers are aware, that for the last two weeks, the clerical members of the Presbytery of P. E. Island, divided into three Committees, have been conducting a series of religious meetings in the several congregations, under their control. We have not yet learned the success which has attended these services, as conducted by the eastern and western Committees; but those held in the congregations within Queen's county, have with one or two exceptions—caused by the difficulty of travelling—been largely attended, and much interest seemed

to have been manifested in the exercises, and in very many instances a strong desire was expressed that similar meetings should again be held, at no very distant day. It is known that these services are the result of a discussion in the Presbytery, on the state of religion within its bounds. The Presbytery whilst rejoicing to know that there are, in the congregations under its control many earnest followers of the Lord Jesus Christ, and whilst the Ministers who composed it are fully aware that the seed sown may sometimes have taken root, where perhaps they least expected it; yet they could not but lament that much formality, worldliness, coldness and indifference to divine things do exist among us. It was supposed that special services of a devotional and practical nature, might be beneficial in arousing the careless in our congregations to reflection, and in stimulating the professed followers of the Lamb to greater earnestness for the salvation of souls.

Doubtless, in the minds of many there exist, and reasonably exist, prejudices against what are generally called "revival meetings." So much extravagance, "outrageous rant" and "solemn trickery" have been exhibited, as to render the very name offensive to many truly pious persons. But let us not despise what is good on account of its abuse. And here, instead of submitting our own thoughts, on the subject of "special services" we would earnestly recommend our readers to peruse a very judicious article on this subject, from the pen of the godly John Angell James, as found on another page.

Such services, if properly conducted, must be fraught with beneficial effects. The prayer of faith will not go unanswered. And we trust that one of the results of these services may be, the awakening of a devotional spirit throughout the bounds of our beloved Zion. It is much needed, as expressed in an appeal made to another church but equally applicable to our own, "not only to give power and efficacy to her operations for the conversion of sinners, but for her own internal improvement—to increase, and indeed to indicate her earnestness for her own salvation. She needs an outpouring of the spirit upon herself, to rouse her from her lukewarmness, and to elevate her to a higher state of purity, fervor and consistency. She needs revival, and it can be looked for only in answer to the fervent prayer of faith, and in answer to such prayers it may be ever and everywhere expected. To say nothing of other instances well known, we may refer to the success of that flaming seraph, Mr. M'Cheyne, of the Free Church of Scotland, whose early death, in the midst of his usefulness, is one of the mysteries of Providence too deep to sound with mortal lines.

He thus records in his diary the spirit of prayer which prevailed among his people, "Many prayer meetings were formed, some of which were strictly private; and others, conducted by persons of some Christian experience, were often to persons under concern, at one another's houses. At the time of my returning from the mission to the Jews, I found *thirty-nine* such meetings held weekly, in connection with the congregation." O that this beautiful instance of co-operation with the minister, by the people, prevailed through all our churches! Look at it, professing Christians—ponder it, church members! The whole church, or, at any rate, its more experienced members, resolving themselves into thirty-nine prayer associations, meeting weekly, fostering new converts, and all this in the absence of the pastor! When shall this pattern be imitated? When shall all our deacons, and leading members, go and do likewise? When shall our churches be made up of praying members, and be full of the spirit of prayer after this fashion? This is the earnestness of a church—the earnestness of religion—the earnestness of prayer. Revivals will always come, where this is found. It is itself a revival."—*P.E.I. Presbyterian.*

#### Presbytery of York.

The Presbytery of York met at Harvey on the 11th February, and after a very appropriate sermon by Rev. A. Stirling, was constituted by the moderator, the Rev. A. Stirling, with whom were present the Revs. A. Smith and Samuel Johnston, ministers, and Thomas Nesbit, elder. After the roll was called and minutes read the Presbytery proceeded with the visitation. The questions of the formula were put to the minister, elders and managers, and satisfactorily answered. It appeared that the minister faithfully and diligently performs the duties of his office. The elders are seeking to discharge their duty, in taking part in prayer meetings, teaching in Sabbath schools, of which there are four in number, with a very fair attendance. The library is comparatively good. The elders meet for conference and prayer along with their minister, and seek to discharge the duties of the office to which they have been called. The managers also do their duty faithfully.—The sum contributed during the past year to their minister's stipend was \$444.60; for the Home Mission, \$4 67; for the Foreign Mission, \$12.45; for Ministerial Education, \$4.06, and for the Bible Society, \$29.88. The managers did not say that the stipend promised was enough, but thought it was as much as they were able to pay. The contributions to the stipend presented a very fair attendance contrasted with older congregations in our church. The Presby-

tery felt the congregation was large and in comparatively comfortable circumstances, and therefore could do more for the support of the gospel among themselves, and also for the schemes of the Church. The facts elicited were, upon the whole, most cheering and satisfactory; indeed we have rarely seen a more pleasing visitation. It is hoped the congregation will give liberally of their means to the various schemes of the Church, and sustain a character worthy of respect.

The united congregation of Jerusalem and Nerepis petitioned for the moderation of a call. The prayer of the petition was granted, and the Rev. John D. Murray, now supplying the above named congregation, was appointed to preach and moderate in said call. The united congregation of Woodstock and Richmond also petitioned for the moderation of a call. The prayer of the petition was granted, and the Rev. Alex. Smith was appointed to preach and moderate in said call as soon as the roads were in a fit state for travelling. The Woodstock and Richmond congregation petitioned Presbytery to apply to the Home Mission Board for Mr. Robert Cumming to labour among them. The prayer of this petition was also sustained. The Rev. Howard Archibald being present, was appointed to labour at Caverhill and Southampton for three months. The next meeting was appointed to be held, for visitation and ordinary business, at Prince William, on the 10th day of June, at 3 o'clock. The Rev. Alex. Stirling to preach and preside.

ALEX. SMITH, *Clerk.*

#### Presbytery of Pictou.

The Presbytery of Pictou met in John Knox's Church, New Glasgow, on the 17th March, and was constituted by the Rev. George Patterson, moderator, with whom were present the Revs. David Roy, George Walker, James Bayne, D. D., Lauchlan McDonald, James Thompson, John Mackinnon, Alexander Ross, K. J. Grant, J. A. F. Sutherland, A. J. Mowatt, and J. B. Watt, ministers, and Messrs. James McGregor, Donald Ross, John Haliday, George W. Underwood, Daniel Falconer, and John Miller, ruling elders.

The minutes of the last meeting read and were sustained. Read Mr. Garvie's report of missionary labor in St. John's Church congregation, Chatham, which was received and his diligence highly commended. The Presbytery were pleased to notice from Mr. Garvie's report that the congregation had complied with the Synod's injunction in reference to the use of instrumental music in the public worship of God. An application from this congregation was read, requesting the appointment of a member of Presbytery to moderate in a call for one to

be their pastor. It was unanimously agreed to grant the request, and arrangements were accordingly made for the moderation to take place on the second Tuesday of April. Read a letter from the Rev. Mr. Law, intimating that he had fulfilled the appointment of this Presbytery to St. John's Church, Chatham, for which service the Presbytery agreed to tender him their cordial thanks.

It was agreed to apply for Mr. Edward Grant to labor in Wine Harbor and neighboring shores as a catechist during the summer vacation.

It was agreed to hold the next meeting of Presbytery in James Church, New Glasgow, on Tuesday the 5th of May, for ordinary business and for religious conference. The subject for conference to be the state of religion within the bounds of Presbytery. The time devoted to this subject to be in the afternoon sederunt.

The Presbytery then proceeded to religious conference, the subject being "The pastoral care of the young." The moderator began by singing, reading the scriptures and prayer. Mr. Walker opened up the subject by showing the importance of cultivating piety in the youthful mind, and that pastors are bound to devote a part of their time to this work. He considered sermons or addresses to the young, catechising and Sabbath schools as the best means for accomplishing this work. After a number of members had spoken on the subject, Mr. Watt engaged in prayer, and the moderator concluded with singing and the benediction.

JOHN MACKINNON, *Clerk.*

#### Presbytery of P. E. Island.

This Presbytery met on the 25th March, in the Free Church, Charlottetown. There were present A. Campbell, J. Allan, I. Murray, A. Munro, H. Crawford, D. McNeill, R. Laird, W. Ross, A. McLean, A. Falconer and J. G. Cameron, Ministers, and D. Munn, and D. McNevin, elders.

A report was read from Rev. A. Fraser, stating that he had moderated in a call at Lot 14, according to the appointment of Presbytery, and that the call had come out unanimously in favour of Mr. Joseph Hogg, probationer. Mr. Benjamin Ramsay, elder, appeared as commissioner from the congregation, and stated that they had agreed to raise the salary to £150, and also proceed with the erection of a manse. The call was sustained as a regular gospel call, and the clerk instructed to forward it to Mr. Hogg. Trials for ordination were assigned Mr. Hogg in the case of his accepting the call. The Revs. I. Murray and A. Falconer, were appointed a deputation to visit the congregation of Covehead, and confer

with them as to the state of matters there.

The Clerk reported that he had fulfilled his appointment to Murray Harbor. The report was received with the usual approval of diligence. The Presbytery agreed to express its sympathy with the congregation in its present circumstances, and appointed Rev. D. W. Cameron to preach there on the second Sabbath of May.

Took up the petition of parties in Dundas, Cardigan and vicinities, praying for the services of a catechist, when, after due consideration, it was decided to grant the request of the petitioners, so far as Cardigan and vicinities are concerned, but that the catechist who may be chosen, shall have no liberty to extend his labors to Dundas.

The case of Mr. McKay, elder, late of Brookfield, and at present resident in Dundas, and in special connection with no congregation, having been submitted to Presbytery; Mr. McLean was instructed to bring the matter before the Court at its next meeting in a regular way.

Mr. Nelson was continued at Murray Harbor, as long as he remains in this Presbytery. Adjourned to meet in Queen Square Church, Charlottetown, on Wednesday, the 27th May, at 11 o'clock a. m.

ALEX. FALCONER, *Pres. Clerk.*

### Presbytery of St. John.

The Presbytery of St. John met at Moncton on Thursday evening, 9th April, at half-past six o'clock, p. m. There were present, Rev. James Bennet, moderator, together with Revs. Lewis Jack, James Gray, N. McKay and Simon Fraser, ministers. The first business was the induction of the Rev. J. D. Murray to the pastoral charge of the Presbyterian congregation of Moncton and adjacencies. After the reading of the minutes of last meeting of Presbytery, the edict was called for and returned duly attested. Objections having been called for and none whatever having been offered, the Rev. James Bennet preached a very able and appropriate sermon from I Cor. ii. 14, "But the natural man receiveth not the things of the Spirit of God," &c. He then narrated the steps and put to Mr. Murray the questions of the formula, and thereupon, by solemn prayer, set him apart to the pastoral care of the congregation of "Moncton, Scotch Settlement and Cocaigne." The charge to the minister was given by the Rev. N. McKay, and the congregation was very appropriately addressed by the Rev. James Gray. He pointedly brought before the people the respect due to their pastor as an educated man and as the ambassador of Christ, and the sympathy and cordial co-operation they ought to accord to him. After prayer, by the Rev. L. Jack, and praise, the congrega-

tion retired, giving their pastor the usual welcome by shaking of hands at the door. On motion Mr. Murray's name was added to the roll of Presbytery.

Mr. Thomas Irving handed in a subscription list from Cocaigne for Mr. Murray's support, amounting to \$111 annually. The Presbytery felt much gratified with this vigorous effort. The list was handed to Murray. The Presbytery then adjourned to meet at Mr. Wright's house to-morrow morning at 9 o'clock. Meeting closed with prayer.

At Mr. Wright's house, Moncton, 10th April, 1868, the Presbytery met as appointed. Sederunt as above. The minutes of last night's meeting were read and approved. The clerk read a letter from the Secretary of the Home Mission Board, intimating the formal appointment of the Rev. T. Cumming to this Presbytery, and also stating, in reply to enquiry, that the supplement voted to the Moncton congregation will be paid without question. Mr. Murray applied for the appointment of an assessor to aid in constituting a session at Moncton. Mr. Fraser was appointed to act with Mr. Murray until a session is formed in the Moncton congregation. In response to a similar application from Mr. Fraser, the Rev. J. D. Murray and Messrs. Wier and Greenlow, elders, were appointed assessors with Mr. Fraser in forming a session at Salt-spring's.

Mr. Murray submitted a report of service at Hammond River, and claimed \$6 for supplying said station on the 29th March. The Presbytery felt that the expense of this service should be borne by the Moncton congregation, inasmuch as Mr. Gray, whose place Mr. Murray was supplying, preached at Moncton on that day. It was recommended, therefore, that Mr. Murray's salary should begin from the last Sabbath of March.

Mr. Fraser submitted a report of missionary services at various stations within our bounds, and claiming \$63 for services and board. The report was received and approved.

Mr. McKay made a verbal report respecting matters at Lower Norton. Mr. Fraser was appointed to preach at Lower Norton on an early day, and direct the people to bring their wishes formally before the Presbytery by documents. The Presbytery then adjourned to meet in St. David's Church, St. John, on the second Wednesday of May, at 11 o'clock, a. m. Meeting closed with prayer.

### The Presbytery of Halifax.

The Presbytery of Halifax met in Chalmers Church Session House, on April 15th. There were present Revs. Dr. King, P. G.

McGregor, W. Maxwell, John Cameron, John McLeod, Professor McKnight, D. S. Gordon, D. McMillan, E. Annand, E. A. McCurdy, A. Simpson, John Forrest, ministers, and H. B. Webster, James Farquhar and R. Murray, elders. Rev. G. M. Grant, being present was invited to take his seat as a corresponding member. Rev. H. McMillan was also present and was invited to sit and correspond. Rev. D. S. Gordon, Moderator. Rev. John M. McLeod reported that he had moderated in a call at Kempt which came out in favour of Mr. Joseph Hogg. The Presbytery approved of Mr. McLeod's report; but as it appeared that the call was not harmonious it was not sustained. Rev. D. S. Gordon reported that he had moderated in a call from West Cornwallis in favour of Mr. Hogg. His report was approved and the call sustained. Rev. John Forrest reported that he had moderated in a call at Poplar Grove Church, which resulted in favour of Rev. A. Simpson. His report was approved. John S. McLean, and Charles Robson, Esqrs., appeared as commissioners on behalf of the congregation. After a few statements and explanations the call was sustained and placed in Mr. Simpson's hands. Notice was directed to be given to Mr. Simpson's congregation, and parties are to appear for their interests at next meeting of Presbytery, when Mr. Simpson's decision will be given.

Rev. E. McNab sent in his demission of the co-pastorate of the Yarmouth congregation. The concurrence of the congregation was expressed in an accompanying paper. The Presbytery accepted Mr. McNab's demission, to take effect on the 20th May. Rev. G. M. Clark was appointed to intimate this to the congregation. Rev. Mr. Duff applied for Mr. McNab's services with a view to the supply of Mahone Bay. The Presbytery appointed Mr. McNab to Lunenburg for the month of June. Rev. Mr. Forlong asked leave of absence from and after the middle of May. The Presbytery expressed their willingness, in case he and the congregation were also willing, to let his demission take effect at the date mentioned, instead of the 30th of June as previously arranged. Rev. G. Christie asked and obtained leave of absence for three weeks, towards the end of May.—Mr. Alfred Dickie was appointed to labour at Bedford, Waverly and Mount Uniacke for three months. It is now contemplated to give Mount Uniacke supply every Sabbath. Mr. Samuel Fraser was appointed for three months to the Eastern Shore, to labour under the direction of Messrs Waddell and McCurdy.—Certificates of his course of Theological study were laid before the Presbytery on behalf of Mr. J. H. Chase who is expected here next week from Edinburgh. Subjects for trials for license were prescri-

bed; and Mr. Chase was appointed to labour for two months at Digby Gut, Bear River, &c. Reports of Home Mission work were read from Messrs McMillan, Logan and Garvie, all of which were approved.—It was agreed that at the next meeting, papers sent down by Synod should be taken into consideration. The Presbytery adjourned to meet in the same place on Wednesday the 6th May, at 11 A. M.

#### Salem Church, Green Hill

The following sums have been received by the Treasurer from this well-wrought and public-spirited congregation since the new year:—

Foreign Missions.....	\$100.00
Home ".....	25.00
Supplementary Fund....	25.00
Synod ".....	16.00
Ministerial Education....	30.00
Chiniquy Mission.....	20.00
Micmac Mission.....	12.00
Deaf Mute Education....	12.00
	————— \$244.00
"Dayspring".....	38.00
	————— \$282.00

The \$244 have been raised by a congregational society known by the designation of the "Salem Church Society for religious purposes." The *Dayspring* money was raised from and by the children.

One feature worthy of notice and imitation, is the distribution of funds among all the schemes of the Church, while general objects are not excluded. *Education*, for example, is *never forgotten*, nor its claims ignored by this Society; and the same remark cannot be made of one-half of our congregations, and the result is that the invested funds of the Church have for several years been drawn upon to make the account balance. True; the draft is small, but in a few years, if allowed to go on, its effects will be seriously felt. If two-thirds of the congregations, if even one-half were to contribute annually, and with reasonable liberality, no such process of consumption would be necessary. But why should not ALL testify their interest in their educational institutions by contributing towards their support, even as they do so heartily and regularly for Foreign Missions? Do they not see clearly that for want of ministers, both Home and Foreign Missions, are now seriously crippled. Both prayer and funds are wanted from all our people and for all our schemes.

#### Lochaber and Goshen.

The efforts of this congregation during the past year are entitled to notice, and worthy of imitation. First of all they pay



their pastor, whose first year of ministerial labour has just terminated, the handsome sum of \$800. We shall assume that this is paid. Then the following sums have been raised during the year for religious objects:—

## HOME MISSIONS.

Paid to Presbytery for missionary service prior to the settlement of the present pastor.....	\$54.64
Paid to Treasurer of Home Mission Board.....	4.50½
	—————
	\$59.14½
Foreign Missions.....	17.85
"Dayspring".....	34.39½
Synod Fund.....	8.31
Chiniquy Fund.....	35.81

\$155.51

Never, in any previous year of its history, has this congregation paid one-half that sum for general religious objects. We trust that having thus begun well they will not become weary in well doing.

For the next year or two, however, their chief enterprise will be Church-building, as they are about to engage in the erection of two houses of public worship. This is truly a great work, in the prosecution of which we wish them God-speed.

## Progress in St. David's.

The readers of the *Record* are familiar with St. David's Church in St. John, as that in which the Union between the Nova Scotia and New Brunswick branches of our Church was consummated. Its pastor, Rev. N. McKay, is also well and favourably known, having proved his energy and zeal as a public servant of the Church in P. E. Island and in Nova Scotia, as well as in New Brunswick.

We noticed with much pleasure that there was considerable increase to the membership of the Church about the commencement of winter, and we have just learned that at a large and very cordial meeting of the congregation, they unanimously resolved to add \$200 to the salary of their pastor.

Now, we are not going to laud this as a remarkable example of liberality, for we regard it simply as an act of justice to an able, earnest, and devoted pastor. But this movement is highly creditable to the congregation, because they have been, and still are, steadily diminishing their debt, and yet, while thus engaged, have unanimously agreed to this handsome increase. This unanimity will make this just enlargement of salary all the more refreshing to the minister and his family, while it promotes their comfort and independence.

It is but justice to St. David's to add that it is also taking a high place among the

Churches, in the liberality of its contributions to the schemes of the Church; in proof of which we subjoin a statement of receipts within the last nine or ten months.

Synod Fund	\$28.60 and \$14.62...	\$43.22
Sustentation or Home Mission Fund		41.92½
Foreign Missions.....		37.92
Dayspring.....		71.50

\$194.56½

Wealthier congregations there may be in New Brunswick, but none has contributed more largely during the year to the schemes of the united body. Query—Has any other done as much?

## Opening of a New Church at Little Ridge, N.B., on April 12, 1868.

On this interesting occasion a large and attentive congregation assembled, when the Rev. John Turnbull officiated. It was well that the pious design was in the heart of the people to build the house of God. The Rev. Dr. Thompson, Rev. Alexr. Smith, Rev. Wm. Elder, Rev. P. M. Morrison and other ministers, at early periods, had helped to foster the nucleus of a fold here for gathering the scattered flock to Jesus. But the field had been chiefly wrought and was mainly dependent on the pastoral labours of the Rev. J. Turnbull for thirteen years. It was through Mr. Turnbull's instrumentality that the late revival of religion took place. Not a few could say from sweet experience, "Come here all ye that fear God and I will declare what He hath done for my soul;" and the melody of joy and health was in many a dwelling place of the righteous. After this set time to favour Zion, an anxious desire was expressed by the people for Mr. Turnbull's increased services, with which he complied as much as possible; and we see much cause for thankfulness to God and rejoicing before Him for the good fruits. A new song was sung for the countenance of Heaven in the completion of the building. It presents a fine appearance. Formerly there were only temporary pews, but during last winter new ones were erected and beautifully painted, affording comfortable accommodation.—The congregational singing is also much improved. A singing school is taught in the settlement, and several members of the Church take a deep interest in conducting the exercises of the Sabbath School.

## Bedeque.

On Tuesday, the 10th inst., the annual meeting of the Bible and Missionary Society, connected with the Presbyterian congregation of Bedeque, was held at the Church. A report of proceedings which had taken place during the past year was

read, and several resolutions were moved, seconded, and unanimously passed. The whole amount collected was £38 10s 11d., which was appropriated as follows:—to the Foreign Mission of the Presbyterian Church of the Lower Provinces £18 17s 9d.; to the Home Mission, £5; to the Seminary, £5; to the British and Foreign Bible Society £5; to the *Dayspring*, £4 8s 1½d; and 5s. to the Widows' fund, contributed by an individual.

#### Woodville, &c.

The Rev. Donald McNeill acknowledges with thanks the sum of £5 10s., per Mr. Donald Beaton, Miller, from the young men of the congregation of Woodville and Little Sands. Also, a valuable gift from Mr. Charles McLean, Teacher, White Sands. Both donations were accompanied with expressions of good will and attachment to their minister, and as such they are very gratifying.

#### New London.

Mrs. A. McEwen Miss Montgomery and Miss McKay, on behalf of the ladies of the congregation of New London, North and South, recently waited upon Rev. Alex. Cameron, and as a token of their appreciation of his services, presented him with a sealskin coat, other articles of winter apparel, and a sum of money.

### Fireside Reading.

#### Take Freely.

A ship was sailing in the southern waters on the Atlantic, when they saw another vessel making signals of distress. They bore down toward the distressed ship and hailed them.

"What is the matter?"

"We are dying for water," was the response.

"Dip it up, then!" was answered. "You are in the mouth of the Amazon River?"

There those sailors were thirsting, and suffering, and fearing, and longing for water, and supposing that there was nothing but the ocean's brine around them, when in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe, and did not know it. And though to them it seemed that they must perish with thirst, yet there was a hundred miles of fresh water all around them, and they had nothing to do but to "dip it up!"

Jesus Christ says, "If any man thirst let him come unto me and drink." And the Spirit and the Bride say, come, and let him

that heareth say, come, and whosoever will let him come, and take of the *water of life freely.*" Thirsting soul, the flood is all around you; "dip it up!" and drink, and thirst no more.

#### Buy the Truth.

Go, ere the clouds of sorrow  
Steal o'er the bloom of youth,  
Defer not till to-morrow—  
Go, now, and buy the truth.  
Go, seek thy great Creator,  
Learn early to be wise—  
Go, place upon his altar  
A morning sacrifice!

#### If thou Knewest the Gift of God.

Perhaps there is no cry more striking than that of the Eastern water-carrier.—"The gift of God," he says, as he goes along with his water-skin on his shoulder. It is impossible to hear this cry without thinking of our Lord's words to the woman of Samaria:

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee the living water."

It is very likely that water, so valuable and so often scarce in hot countries, was in those days, as now, spoken of as "the gift of God," to denote its preciousness; if so, the expression would be exceedingly forcible to the woman, as well as full of meaning.

The water-carrier's cry in Egypt must always rouse a thoughtful mind to the recollection of the deep necessities of the people; of the thirst which they yet know not of; and the living water, which few, if any, have offered to the poor Moslems in that great city; and makes him wish and pray for the time when the sonorous cry of "Ye aatee Allah" shall be the type of the cry of one bringing the living water of the gospel, and saying, "Behold the gift of God!"

#### A Spiritual Ministry.

The people who enjoy the labors of a spiritually-minded pastor are greatly blessed. O! there is a value in *spirituality*, which not great natural or acquired abilities can equal. In the selection of a minister, it is easier to judge of his learning or genius than of his *piety*. That is to be developed in the course of years. A really pious, an eminently pious minister will grow in knowledge. How can he help it? His heart will pant after the knowledge of God; and if he pants, he will *drink* to quench his thirst. Hence, a man in the ministry who is ignorant, and continues so long, cannot be a pious man. The work of the ministry de-

mands study—and study of endless truth will bring knowledge and true wisdom.—Having such wisdom combined with piety, the minister will shine like a star—not wandering and pale, but fixed and brilliant—or, to sum up the whole in one scriptural phrase, he will be a *burning* and a *shining* light.

Are these things so? Then how should the ministry strive for holiness? Then how should the people pray that the ministry may be filled with the holy spirit!

### Putting Resolutions into Practice.

At a missionary meeting held among the negroes at Jamaica, these three resolutions were agreed upon:

1. We will all give something.
2. We will all give as God has enabled us.
3. We will all give willingly.

So soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down what each came to give. Many came forward and gave, some more and some less. Amongst those that came was a rich old negro almost as rich as all the others put together, and threw down upon the table a small silver coin. "Take dat back again," said the negro that received the money. "Dat is not according to de second." The rich old man accordingly took it up, and hobbled back again to his seat in a rage. One after another came forward, and as almost all gave more than himself, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying—"Dare, take dat!" It was a valuable piece of gold, but it was given so ill-temperedly, that the negro answered again, "No! dat won't do yet. It may be according to de first and second resolutions, but not according to de last," and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time, till nearly all had gone, and then came up to the table, with a smile on his face, and very willingly gave a large sum to the treasury. "Very well," said the negro, "Dat will do. Dat according to all de resolutions."

### "Be Courteous."

Peter says: "Be courteous." His meaning differs little from such exhortations as: "The servant of the Lord must be gentle;" "Be kindly affectioned one to another with brotherly love, in honor preferring one another;" "Let each esteem other better than themselves." In view of these passages, the term gentleman, commonly used, is well selected. It is properly applied to any one who is kind, respectful and courteous in his

intercourse with others. Gentleness is one of the signs of piety. "The fruits of the Spirit are gentleness and meekness."—Courtesy is the manifestation of a gentle, kind, and respectful spirit in the treatment of others. It is a christian duty and an ornament of beauty.

### Self-Examination.

The events which are now occurring, both in religious affairs and in commercial, call upon Christians to pause and reflect. The pressure of cares, and the animating glow of enterprise, under which deep religious contemplation was so much excluded, have now subsided, and it is time for consideration. The piety of the present age needs to be invigorated by devotional reading and study. Superstition once called Christians in multitudes to the cloister—and piety itself first prompted the movement. But now there is little danger of this. The cry—the watchword of the age is *Action, action*. This is all right; but let us not forget that our action, in order to be efficient, must be the *action* of the heavenly *mind*—of the *truth-fraught* and *truth-loving soul*. It must be the action whose birthplace is the closet—whose nourishment is daily drawn from the closet—and whose objects and prospects are all derived from the study of God's holy Word, and from communion with his Holy Spirit.

### Influence of Missions on Commerce.

There is, says Mr. Dibble, one result of the missionary effort which is often overlooked: the safety secured to ships in the Pacific, that visit to refit or recruit in the different groups of islands. In former times there was not an island in all Polynesia where a ship could touch without imminent peril. There is scarcely a group of islands with which is not connected some tale of massacre. Now, throughout the whole of Eastern Polynesia, except, perhaps, the Marquesas Islands, ships may anchor, refit, and recruit, and the seamen may wander in safety over the fields and through the groves.

If the missions in the Pacific had been sustained entirely by our Government and the Governments of Europe, it would have been a small expenditure compared with the mere commercial advantages which have been gained—a far more economical expenditure than characterizes most of our national enterprises. What does it require to support one man-of-war, or one exploring squadron? Yet how limited the result in comparison!—how small, I say, if we look merely to the commercial benefit to the world!

**NOTICES, ACKNOWLEDGEMENTS, &c.**

The Committee on the Supplementary Scheme have decided to postpone further action till after the meeting of Synod.

**MISSIONARIES WANTED.**

The Board of Foreign Missions of the Presbyterian Church of the Lower Provinces, having been authorized by Synod to engage the services of one or more Missionaries to the New Hebrides, invite Ministers and Probationers to consider prayerfully the urgent call for Evangelists in that dark and destitute portion of the earth.

Applications or letters of inquiry addressed to the Secretary will meet with immediate attention. By order of the Board,

P. G. MCGREGOR, Sec'y B.F.M.

The Treasurer acknowledges receipt of the following sums for the different Schemes of the Church:—

**HOME MISSION.**

R. Robertson, per D. Laird, 3s. I. cy.	
A Friend .....	4s. " \$1 17
Cong. E. Branch E. River, per Rev. A. McLean Sinclair .....	15 00
Bedford, by Mr. P. Smith .....	1 1/2 00
Cong. of Shelburne, per Rev. G. M. Clarke—	
Col. by Miss J. McGill, S. Sec. \$5 37 1/2	
" " E. Allan, Locke's Is. 3 30	
" " J. Jones, Ohio ... 2 11 1/2	
" Mrs. E. Martin, E. Jordan 1 75	
	10 54
West River Congregation, per Rev. G. Roddick .....	\$24 00
A member of W. Riv. Con. do. 1 00	
	25 00
Clifton Con., per Rev. J. Byers—	
From North Section .....	\$14 71
" South " .....	6 98
Mr. D. Smith, Beaver Bank. 4 00	
A Friend .....	0 50
	28 19
Lochaber and Goshen, per Rev. J. G. Forbes .....	4 50 1/2
Rev. D. Morrison, Erakor, Efat, N.H. 12 00	
John S. McLean, Halifax .....	50 00
Main'd Juv. Mis. So., per A. B. Dickie 18 39 1/2	
<b>FOREIGN MISSIONS.</b>	
R. Nicholson, per D. Laird, I. cy., £0 5s.	
A Friend, for Dr. Geddie .....	1 10
	5 83
Cong. E. Branch East River, per Rev. A. McL. Sinclair .....	30 00
" Glassville, N. B., per Rev. S. Bernard .....	2 00
" Florenceville, per do. ....	2 00
Cong. Shelburne, per Rev. G. M. Clarke—	
Col. by Miss J. McGill, S. Sec. \$7 25	
" E. Allen, Locke's Island .....	4 00
" J. Jones, Ohio ... 1 45	
	12 70
E. O'Brien, Executor of the Estate of late T. O'Brien, Esq., of Noel, third instalment .....	120 00

Mrs. Finlay McDonald, per Rev. G. Roddick .....	1 00
Lochaber and Goshen, per Rev. J. F. Forbes .....	\$13 85
A friend .....	4 00
	17 85

**DAYSPRING.**

From Salem Church, per Rev. G. Patterson—	
Cards of Isabella McArthur .....	\$6 00
B. Jane Reid .....	3 10
Kate Fraser .....	3 72 1/2
Helen Patterson .....	4 15
Ann Fraser .....	2 35
Isabella Graham .....	6 22 1/2
Maggie McLeod .....	2 00
Alex. Fraser .....	1 90
Levi Archibald .....	4 56
E. M. P. F. Munroe .....	2 85
Added by G. P. ....	0 64
	38 00
From Princetown, per Rev. R. Laird—	
Col. in mission boxes £8 14s. I. cy. 29 09	
Con. Parraboro, per Rev. D. McKinnon—	
Col. by Mary E. Berry, 2 Is. \$3 00	
Mary A. Stevenson, Mill .....	4 00
	7 00
Cong. Musquodoboit—	
David McKeen Archibald .....	\$0 12 1/2
Lambert Lewis Archibald .....	0 12 1/2
Hedley Vicars Archibald .....	0 12 1/2
James Parker Archibald .....	0 12 1/2
Edgar Archibald .....	
Anne Irwin .....	1 37
Sydney Archibald .....	0 50
Susan Jane Reid .....	0 25
Henry Sedgwick .....	0 25
South School mission box, by Miss Christie .....	2 47
Chil' ren of M. Archibald, Mill 0 62 1/2	
Bible Class by manse .....	2 27
Unaccounted for .....	0 49
	8 85
Leitch's Creek, per Rev. A. Farquharson—	
John McAuley's miss. box .....	\$0 50
Angus Ferguson, do. ....	0 90
	1 40
Up. Roger's Hill, miss. box per Rev. G. Roddick .....	\$1 21
Minister's family box .....	1 79
	3 00
Lochaber and Goshen, per Rev. J. F. Forbes—	
Col. by Penuel McMillan, South River Sabbath School .....	\$8 35
Isabella Inglis, Lochaber S.S. 5 51	
Ellen J. Stewart, do. ....	3 27
Ellen D. Stewart, do. ....	2 00
Isabella Sinclair, Goshen .....	4 50
Mary M. Sinclair .....	4 21
Charlotte A. Grant .....	3 22 1/2
Janet McKinnon .....	3 23
	34 39 1/2
Newport Cong., per H. Smith, Esq.—	
Col. by Annabella Chambers \$5 00	
Lettice Smith .....	2 25
Emma Fitch .....	1 27
Annie M. Smith .....	3 25
Jessie Harvie .....	3 77 1/2
Hannah Miller .....	4 33
Olara Parker .....	2 82 1/2
	22 70

Shelb'ne Sab. Sch., per Rev. G. M. Clarke—	
Col. by Emma Kelly.....	\$4 50
Katie Fraser.....	2 42½
Anna Ryer.....	1 54
Maria G. Clarke.....	2 49
Sarah H. Seeton, Locke's Is. 4 93	
Louisa Allan, do. ..	3 00
	18 80

Sabbath School of Rev. Dr. Jenning's Cong., Toronto, through Rev. Dr. Bayne.....	42 04
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Cong. of Up. Stewiacke, per Dr. Smith—	
Card of Henrietta M. Smith.....	\$3 00
Sarah Fulton.....	2 43½
Elizabeth Dunlop.....	1 50
Susan Creelman.....	1 56½
Jane Cox.....	2 00
Tupper Gemmell.....	0 50
	11 00

Central Church, West River, per Rev. J. Thomson—	
Col. by James W. McKeen.....	\$3 10
David S. Clark.....	5 00
Muggie McDonald.....	4 47½
Ellen Sophia Cameron.....	1 82
Lillias A. Blaikie.....	3 60½
Frank Fraser.....	1 00
	19 00

Children of Mrs. Isaac Dart, Mait'd	0 62½
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## EDUCATION.

Cong. of East Branch East River, per Rev. A. McLean Sinclair.....	\$15 00
Rev. D. Morrison, Erakor, Efat—	
Theological Hall.....	\$13 00
Collegiate Education.....	13 00
	26 00

## SYNOD FUND.

Congregation of Glassville, per Rev. S. Bernard.....	2 00
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## CHINIQUEY FUND.

Anna Clarke, Halifax.....	\$2 05
Mary A. Sinclair, per Rev. J. F. Forbes	1 00

## DEAF AND DUMB.

Congregation of Sherbrooke, per Rev. J. Campbell.....	\$12 00
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The Treasurer of the Presbyterian Ministers' Widows and Orphans Fund, P. C. L. P., acknowledges receipt of the following sums:

James Roddick, Durham.....	\$40 00
Rev. Wm. Murray.....	6 00
" Abm. McIntosh.....	20 00
" Thomas Sedgewick.....	24 63
Late Mrs. Hannah Creelman..	4 00
Upper Stewiacke Congregation	20 00
Springside do.....	21 25
	\$135 88
Amt. formerly acknowledged...	8075 07

Total amt. received to date....	\$8210 95
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\$10 error in printing statement in Feb'y No. of Record. "Donations acknowledged in Nov. Record, per R. Smith, Truro, \$192 50" should be \$182 50.

HOWARD PRIMROSE,  
Treasurer Widows' Fund P. C. L. P.

## PAYMENTS FOR RECORD.

The publisher acknowledges receipt of the following sums:

Robert Stewart, Esq., Roger's Hill.....	\$7 00
Rev. K. McKenzie, Baddeck, C.B.....	5 00
H. B. Webster, Esq., Kentville.....	1 00
Rev. J. A. F. Sutherland, Little Harbor.	0 50
Rev. D. McMillan, LaHave.....	10 00
Rev. Professor McKnight, Dartmouth.....	12 50
Rev. J. F. Forbes, Goshen.....	2 00
John McDougall, Esq., Blue Mountain	10 00
Mr. Daniel McDonald, Dundas, P.E.I..	5 00
Rev. S. Bernard, Florenceville, N.B....	2 00
John A. McDonald, Esq., Sherbrooke...	0 50
George Hattie, Esq., Pictou.....	0 50
Rev. G. M. Clarke, Shelburne.....	10 00
Rev. A. J. Mowatt, Albion Mines.....	1 00
Rev. M. Harvey, St. John's, Nfld.....	10 00

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